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 SB. for Śatapatha Brāhmaṇa) when they come from elsewhere. Syntactical citations are not always metrically intact because words that are unnecessary to illustrate the usage in question are often omitted. The accent in verbal forms that happen to occur in Vedic texts without it, is nevertheless given if its position is undoubted, but when there is any uncertainty it is left out. In the list of verbs (Appendix I) the third person singular is often given as the typical form even when only other persons actually occur. Otherwise only forms that have been positively noted are enumerated.

I ought to mention that in inflected words final s, r, and d of endings are given in their historical form, not according to the law of allowable finals (§ 27); e.g. dūtās, not dūtāḥ; tásmād, not tásmāt; pitūr, not pitūḥ; but when used syntactically they appear in accordance with the rules of Sandhi; e.g. devānāṁ dūtāḥ; vṛtrásya 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 adverbal 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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LIST OF ABBREVIATIONS

A. = accusative case.
Ā. = Ātmanepada, middle voice.
AA. = Aitareya Āraṇyaka.
AB. = Aitareya Brāhmaṇa.
Ab. = ablative case.
act. = active voice.
AV. = Atharvaveda.
Av. = Avesta.
B. = Brāhmaṇa.
C. = Classical Sanskrit.
D. = dative case.
du. = dual number.
f. = feminine.
G. = genitive case.
Gk. = Greek.
I. = instrumental case.
IE. = Indo-European.
I-Ir. = Indo-Iranian.
ind. = indicative mood.
K. = Kāṭhaka Saṃhitā.
KB. = Kauśitaki Brāhmaṇa.
L. = locative case.
Lat. = Latin.
m. = masculine.
mid. = middle voice.
MS. = Maitrāyaṇi Saṃhitā.
N. = nominative case.
P. = Parasmaipada, active voice.
PB. = Paścavimśa (= Tāṇḍya) Brāhmaṇa.
pl. = plural number.
RV. = Rīgveda.
ŚB. = Śatapatha Brāhmaṇa.
s. = singular number.
SV. = Sāmaveda.
TA. = Taittirīya Āraṇyaka.
TB. = Taittirīya Brāhmaṇa.
TS. = Taittirīya Saṃhitā.
V. = Vedic (in the narrow sense as opposed to B. = Brāhmaṇa).
VS. = Vājasaneyi Saṃhitā.
YV. = Yajurveda.

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

P. 25, line 24, for amī iti read amī īti.
P. 27, line 29, last word, read ā-srat.
P. 183, line 5, for bibhrmāhe read bibhrmāhe.
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 cucyuvimāhi and cucyavirāta (ep. 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 tāvāḥ read tāvāḥ; similarly, pp. 220, line 15, 221, line 4, 222, line 4, 238, line 9, 242, line 30, for ā read āṁ.
P. 273, footnote, last line but one, for ‘chiefly’ read ‘chiefly’.
P. 286, line 15, for ‘follows’ read ‘precedes’.
P. 340, line 17, for tāṇi read tyāṇi.
P. 347, at the end of line 10, add (i. 815).
,, ,, line 17, for vā read vā.
,, ,, line 21, for duścarmā 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. 691) read (vi. 591).
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 Samhitās, approximating to the stage of Classical Sanskrit. But they still retain the use of the subjunctive and employ many different types of the infinitive, while Sanskrit has lost the former and preserves only one single type of the latter. The prose of these works, however, to some extent represents better than the language of the Mantras the normal features of Vedic syntax, which in the latter is somewhat interfered with by the exigences of metre.

The language of the works forming appendices to the Brāhmaṇas, that is, of the Āraṇyakas and Upaniṣads, forms a transition to that of the 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 Saṃhitā and Pada texts with the aid of writing, there seems insufficient evidence to decide; but it is almost inconceivable that voluminous prose works such as the Brāhmaṇas, in particular the Śatapatha Brāhmaṇa, could have been composed and preserved without such aid.¹

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

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

(β) five palatals: c ch j jh ² ṅ;

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

² This sound is very rare, occurring only once in the RV. and not at all in the AV.
(γ) seven cerebrals¹: ṭ th, ḍ and ḍh and ḷh,² ɳ;
(δ) five dentals: t th ṭ ḍh and ḷh,² ɳ;
(ε) five labials: p ph b bh m;
(c. Four semivowels: y (palatal), r (cerebral), l (dental), v (labial);
(d. Three sibilants: ʂ (palatal), ṡ (cerebral), ʂ (dental);
(e. One aspiration: h;
(f. One pure nasal: m (m) called Anusvāra (after-sound).
(g. Three voiceless spirants: ḷ (Visarjanya), ḷ (Jihvāmūliya), ḷ (Upadhmanīya).

4. a. The simple vowels:
   ą ordinarily represents an original short vowel (IE. ā ē ē̆); 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 á-gam-at has gone.
   ą represents both a simple long vowel (IE. ā ē ē̆̃) and a contraction; e.g. mātār (Lat. mater) mother; āsam = ā-as-am I was. It frequently also represents the unaccented syllable an; e.g. khā-tā dug from khan dig.
   i is ordinarily an original vowel; e.g. div-i (Gk. διφί) in heaven. It is also frequently the low grade of e and ya; e.g. vid-mā (ἰδιμέν) we know beside věd-a (οिदा) I know; náv-istha newest beside náv-yas never. It also represents the low grade of radical ā; e.g. śiṣ-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. as-i-māhi we would attain beside as-yām I would attain; or a contraction; e.g. īṣūr they have sped (= i-iṣ-ūr 3. pl. pf. of īṣ); matī by thought (= matiā).

¹ This is much the rarest class of mutes, being scarcely half as common as even the palatals.
² These two sounds take the place of ṭ ḍh respectively between vowels in the RV. texts; e.g. ḍle (but ḍhya), miḻhūṣe (but miḻhvān).
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 (ö-φρύ-γ) f. brow. It is also the low grade of au and vā; e.g. dhū-tá shaken beside dhau-tári f. shaking; sūd sweeten beside svād enjoy; and often represents a contraction; e.g. úc-úr = u-uc-úr they have spoken (3. pl. pf. of vac); bāhú the two arms = bāhú-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; grbhr-ī-tá seized beside grábh-a m. seizure.

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

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: cāklpré 3. pl. pf.; ciklpati 3. s. aor. subj.; kipti (VS.) f. arrangement beside kalpasva 2. s. impv. mid., kālpa m. pious work.

b. The diphthongs.

ē and ó stand for the original genuine diphthongs āi āu. They represent (1) the high grade corresponding to the weak grade vowels i and u; e.g. sēc-ati pours beside sik-tá poured; bhój-am beside bhúj-am aor. of bhuj enjoy; (2) the result of the coalescence of ā with i and ū in external and internal Sandhi; e.g. ēndra = ā indra; ē cit = āu cit; padé = padá ī du. n. two steps; bhāveta = bhāva īta 3. s. opt. might be; maghón (= maghá un) weak stem of maghávan bountiful; 13) e = az in a few words before d, dh, h; e.g. e-dhī be 2. s. impv. of as beside ās-ti; o = az before bh of case-endings, and before y and v of secondary suffixes; e.g. dvēso-bhis inst. pl. of dvēśas n. hatred;
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. gāv-as cows beside gāu-s; and that the Sandhi of a with e (= āi) and o (= āu) is ai and au respectively.

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

a. The Guṇa series. Here the accented high grade syllables e, o, ar, al, constituting the fundamental stage and called Guṇa (cp. 17 a) by the native grammarians, interchange with the unaccented low grade syllables i, u, ū, ū 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: didēś-a has pointed out; diś-ṭā pointed out; é-mi I go; i-más we go; āp-nó-mi I obtain; āp-nu-máś we obtain; várdhāya to further: vṛdhāya, id.

a. The low grade of both Guṇa and Vṛddhi may be i, ū, ūr, ūr; as bibhāy-a I have feared and bibhāy-a has feared: bhi-ṭá frightened; juhāv-a has invoked: hū-ṭá invoked; tatār-a has crossed: tir-āṭe crosses and tir-ṇā crossed.

b. The Samprāśāraṇa 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, ū; e.g. i-yáj-a I have sacrificed: iṣ-ṭá sacrificed; vāṣ-ṭi desires: uṣ-mási we desire; ja-gráh-a I have seized: ja-grāḥ-ūr they have seized.
a. Similarly the long syllables yä, vā, rā are reduced to i, ū, īr; 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.

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

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

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

c. Sometimes it is i owing to analogy; e.g. pu-nā-ti purifies: pu-n-īhi purify. Sometimes, especially when the low grade syllable has a secondary accent, it is a; 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 i; e.g. gāy-ati sings, gā-thā m. song: gi-tā sung.

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

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

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

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

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

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

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

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

4. The breathing h represents the old palatal aspirate I-Ir. žh. It is recognizable as an old palatal when, either as final or before t, it is replaced by a cerebral; e.g. vāh-ati carries beside ā-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-droh-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-tā 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 s (= original s, ś, j, h) or r-sounds (r, ṛ, ṭ); e.g. dus-ṭāra (= dus-tára) invincible; vāś-ṭi (= váś-ti) wishes; mṛṣ-ṭá (= mṛj-tá) cleansed; nīḍā (= nizdā)-src nest; dū-ḍhī (= duṣ-ḍhǐ) ill-disposed; drḍhā ² (= ṅṛ-h-tá) firm; nṛ-ṃām (= nṛ-ṃñm) of men.

Final cerebral mutes represent the old palatals j, ś, h; e.g. rāṭ (= rāj) m. ruler nom. s.; vípāṭ (= vi-pās) 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-bhīs inst. pl. of mās month.
b. The labials as a rule represent the corresponding IE. sounds. But b is very rarely inherited; the number of words containing this sound has, however, been greatly increased in various ways. Thus it often replaces p or bh in Sandhi and bh in reduplication; e.g. pi-bd-anā firm beside pad-ā n. place; rab-dhā taken beside rábhante they take; ba-bhūva has been from bhū bc. 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,

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¹ ś (= s or old palatal źh), the soft form of š, 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. mātī f. mother, nāman n. name. The remaining three are always dependent on a contiguous sound. The guttural ŋ, the palatal ņ, and the cerebral Ň 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 āṅ or ōṅ and in those compounded with āṅs; e.g. pratyāṅ nom. s. of pratyāṅc facing; kī-dīṅ nom. s. of kī-dīṅ of what kind?

a. Medially ŋ appears regularly only before gutturals; e.g. āṅkā m. hook; āṅkhāya embrace; āṅga n. limb; jāṅghā 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 yuj join.

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

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

d. The dental n is the commonest of the nasals; it is more frequent than m, and about three times as frequent as the other three taken together. As a rule it represents IE. n; but it also appears in place of the dental d or t, and of labial m before certain suffixes. It is substituted for d before the suffix -na; and for d or t before the m of secondary suffixes; e.g. án-na n. food (from ad eat); vidyūṅ-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, gān-vahi (aor. of gam go); á-gan (=á-gam-s, á-gam-t) 2. 3. s. aor. of gam go; á-yāṅ (=á-yam-s-t) 3. s. aor. of yam restrain; dāṅ gen. of dām house (=dam-s).
e. The labial \( m \) as a rule represents IE. \( m \); e. g. náman, Lat. nomen. It is by far the commonest labial sound, being more frequent than the four labial mutes taken together.

f. The pure nasal. Distinct from the five class nasals is the pure nasal, variously called 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 \( \omega \) 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; havimśi offerings; māṃśā n. flesh; simhā m. lion. It usually appears before \( s \), where it always represents \( m \) or \( n \); e. g. māṃsate 3. s. subj. aor. of man think; piṃśanti beside pināṣṭi from piṣ crush; kramśyāte fut. of kram stride. When Anusvāra appears before \( s \) 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 Prātiśākhyaś, 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. \( i \) (= Gk. spiritus asper) or voiced palatal spirant \( y \) (= Gk. \( ϐ \)); e. g. yá-s who (Gk. ὁ-ς), yaj sacrifice (Gk. ἀγ-ιος); but yas boil (Gk. ζω), yuj yoke (Gk. ζυγ-). It is probably due to this difference of origin that yas boil and yam restrain reduplicate with ya in the perfect, but yaj sacrifice with i.
b. The semivowel \( v \) is constantly written for \( u \) before other vowels within the Veda itself. Otherwise it seems always to be based on IE. \( u \), that is, on a \( v \) interchangeable with \( u \), but never on an IE. spirant \( v \) not interchangeable with \( u \).

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

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

d. The semivowel \( l \) represents IE. \( l \) and in a few instances IE. \( r \). It is rarer than in any cognate language except Old Iranian, in which it does not occur at all. It is much rarer than \( r \), which is seven times as frequent. A gradual increase of \( l \) is apparent in the RV.; thus in the tenth book are found the verbs mluc and labh, and the nouns lōman, lohitā, which in the earlier books appear as mruc sink, rabh seize, rōman n. hair, rohitā red. This letter occurs eight times as often in the latest parts of the RV. as in the oldest; and it is seven times as common in the AV. as in the RV. It seems likely that the recorded Vedic dialect
was descended from an Indo-Iranian one in which rhotacism had removed every 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 Samhítás 1 occasionally occurs both medially and finally for ḍ; e. g. ṭie (VS. Kāṇva) = ṭe (RV. ṭie); bāl iti (AV.), cf. RV. bāl itthā. 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 b). There is a considerable interchange between the sibilants, chiefly as a result of assimilation.

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

b. The cerebral s 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. ż) and the combination ks before the cerebral tenues t th (themselves produced from dental tenues by this s); e. g. naś-tá from naś be lost; mṛṣ-ṭa 3. s. impf., from mṛj wipe; taṣ-ṭá from taks hew.
Medially it is regularly, and initially very frequently, substituted for dental s after vowels other than ą and after the consonants k, r, s; e.g. tiṣṭhati from sthā stand; su-ṣup-ur 3. pl. pf. from svap sleep; ṣabha m. bull; uksān m. ox; varṣā n. rain; havīṣ-ṣu in oblations; ānu ṣṭuvanti they praise; go-ṣāṇi winning cattle; divī śān being in heaven.

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

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

13. The breathing h is a secondary sound representing as a rule the second half of an original guttural or palatal aspirate, but occasionally of the dental dh and the labial bh. It usually stands for palatalized gh, this origin being recognizable by the appearance of the guttural in cognate forms; e.g. hán-ti strikes beside ghn-ánti, jaghāna; dudróha has injured beside drógha injurious. It sometimes represents an old palatal aspirate (= I-Ir. ız), as is recognizable by its being replaced as final or before t by a cerebral; e.g. vāh-ati carries beside á-vāṭ has carried, ūḍhā (= uz-ḍhā) for vah-tā. It stands for dh e.g. in gāh-ate plunges beside gāḍhā n. ford; hi-tā placed beside dhi-tā from dhā put. It represents bh in the verb grah seize beside grabh. The various origins of h led to a certain amount of confusion in the groups of forms from roots containing that sound. Thus beside mugdhā, the phonetic past participle of 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. Jīhvāmūliya (formed at the root of the tongue) is the guttural spirant and is appropriate before initial voiceless
gutturals (k, kh). Upadhmaniya (on-breathing) is the bi-labial spirant f and appears before voiceless labials (p, ph). Visarjaninya may take the place of the latter two, and always does so in the printed texts of the Samhitas.

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, Panini and his school; and especially from the detailed statements of the Pratisakhya, the ancient phonetic works dealing with the Samhitas. 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 Samhitas was practically the same as in Panini'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, ù and a were pronounced as in Italian. But a in the time of the Pratisakhya 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 a 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 a was still open, but that, at the time when the Samhit 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 Samhitas pronounced as a vocalic r, somewhat like the sound in the final syllable of the French chambre. It is described in the RV. Pratisakhya
as containing an r in the middle. This agrees with ōrē, the equivalent of r in Old Iranian.

The very rare vowel 1, now usually pronounced as Iri, was in the Samhitās a vocalic l, described in the RV. Prātiśākhya as corresponding to l representing an original r.

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

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

c. Lengthened vowels. The vowels i and u were often pronounced long before suffixal y; e.g. sū-yā-te is pressed (√su); janī-yānt desiring a wife (jāni); also before r when a consonant follows; e.g. ġir-bhīs (but ġir-as); a, i, u often become long before v; e.g. ā-vidh-yat he wounded (a is augment); ji-ġī-vāms having conquered (√ji); rtā-van observing order (ṛtā); yā-vānt how great; as compensation for the loss of a following consonant; e.g. ġū-ḍhā for guh-tā (15, 2 k); they are also often pronounced long for metrical reasons; e.g. ārūdhī 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 vowel 2 must often be pronounced between them; e.g. īndra = īndra; yajñā = yajñānā sacrifice; gnā = gnānā woman.

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1 A term used in the Prātiśākhya and meaning 'vowel-part'.
2 Described by the Prātiśākhya as equal to \( \frac{1}{3}, \frac{1}{4}, \) or \( \frac{2}{3} \) 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. vi bird (Lat. avi-s); sánti they are (Lat. sunt).

f. Hiatus. In the written text of the Samhitas 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, ā, 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 Samhitas: y and v must often be pronounced as i and u, and a long vowel or diphthong as two vowels, the original vowels of contractions having often to be restored both within a word and in Sandhi; e.g. jyéṣṭha mightiest as jyā-īṣṭha (= jyā-īṣṭha 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 Prātiśākhīyas 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 ḍ and ḍh between vowels. The latter occurs medially only; the former finally also.
Examples are: īḷā refreshment; turā-ṣāḷ abhi-bhūtyójāḥ; ā-ṣāḷḥa invincible.

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

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

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

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

h. The sibilants are all voiceless. The dental s sounds like s in ‘sin’; the cerebral 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, ź (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 Prātiṣākhyaśas 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 ं-h (= dh) beside ं (= ḍ).

j. There are three voiceless spirants appearing only as finals. The usual one, called Visarjanya in the Prātiṣākhyaśas, is according to the Taittirīya Prātiṣākhya articulated in the same place as the end of the preceding vowels. Its place may be taken by Jīhvāmūlīya before the voiceless initial gutturals k, kh; and by Upadhmānīya before the voiceless initial labials p, ph. These two are regarded by the RV. Prātiṣākhya 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 pausa and in Sandhi (28). In initial consonant groups a sibilant is often lost before a mute; e.g. candrā shining beside ścandrā; stanayitnū m. beside tanayitnū thunder; tāyū m. beside stāyū thief; τf beside stf m. star; pāśyati sees beside spāś m. spy, -spās-ṭa seen. In a medial group the sibilants s and ś regularly disappear between mutes; e.g. ā-bhak-ṭa, 3. s. aor. for ā-bhak-ṣ-ṭa beside ā-bhak-ṣ-i. A mute may disappear between a nasal and a mute; e.g. yuṁ-dhī for yuṅg-dhī.

a. Medially, voiced sibilants, the dental z, the cerebral z, and the palatal ẓ, 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, sās order, the sibilant has disappeared without a trace: ā-dhvam, śa-śā-dhi. But when a preceded the z the loss of the sibilant is indicated by e taking the place of az; e.g. e-dhi (for az-dhi) from as be; sed, perfect stem of sad sit for sazd; similarly in de-hi give (for daz-dhi) beside dad-dhi. 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-sto-ṣ-ta; similarly mīḍhā n. reward (Gk. μυρόδ-). Similarly the old voiced palatal ž disappeared after cerebralizing a following d or dh and lengthening the preceding vowel; e.g. tā-ḏhi for taž-ḏhi (= tak-ṣ-dhi) from takṣ fashion; sō-ḏhā for sas-ḏhā (= sak-ṣ-dhā) beside sas-ṭhā 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-ḏhr for sāh-tr conqueror from sah; gūḍhā 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]-vān roaring mightily beside tuvī-rāva; ir[adh]ādhyai inf. of iradh seek to win; ma-duṅgha m. a plant yielding honey, beside madhu-duṅgha shedding sweetness; ṣīrṣa-[sa]kti f. headache.
CHAPTER II

RULES OF SANDHI OR EUPHONIC COMBINATION OF SOUNDS

16. Though the sentence is naturally the unit of speech, which forms an unbroken chain of syllables 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 Padas or verses) as the euphonic unit, being specially strict in applying the rules of Sandhi between the verses forming the hemistich. But the evidence of metre supported by that of accent shows that the Pāda is the true euphonic unit. The form which the final of a word shows varies according as it appears in pausā at the end of a Pāda, or in combination with a following word within the Pāda. With the former is concerned the law of finals in pausā, with the latter the rules of Sandhi. Avoidance of hiatus and assimilation are the leading principles on which the rules of Sandhi are based.

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

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

Classification of Vowels.

17. Vowels are divided into

A. 1. Simple vowels: a ā; i ī; u ū; ř ř; Ĩ Ĩ.

2. Guṇa vowels: a ā; e ē; o ō; ar ār; al āl.

3. Vṛddhi vowels: ā ā; ai āi; au āu; ār ār.

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; ř ŕ³ 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 ihāasti = ihā asti; índra = índra ā; tvāgne = tvā agne; vidām = ví idām; sūktām = su uktām.

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1 The Vṛddhi form of Ĩ (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, ř (5b) is termed Samprasāraṇa (distraction).
3 ř never appears under conditions rendering it liable to be changed into ř (cp. 4a, p. 4).
4 ř does not occur because ř ř never meet in the Saṃhitās, and final ř does not even occur in the RV.
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EXTERNAL VOWEL SANDHI

a. The contraction of a + 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 manisāḥ agnīḥ; manisāḥ abhī; vilū utā; sū ārdhvaḥ; and in a compound, su-ūtáyah.

b. On the other hand, the metre requires the contracted vowels of the written text to be restored in pronunciation. In such cases the restored initial is long by nature or position, while the preceding final, if long, must be shortened.¹ Thus cāsāt is pronounced as ca āsāt; cārcata as ca arcata; māpõḥ as mā āpõḥ (for mā āpõḥ); mṛłatidīśe as mṛłatī ādīśe; yāntīndavah as yāntī īndavah; bhavantūkṣāṇaḥ as bhavantu ākṣāṇaḥ. When the first word is a monosyllable (especially vi or hi), the written contractions i and ū are usually to be pronounced with hiatus; thus hindra as hi īndra.

19. a and ā

a. coalesce with the simple vowels i ² and ū to the Guṇa vowels o and o ³ respectively; e.g. ihēha = ihā iha; pitēva = pitā iva; ēm = ā īm; ōbhā = 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-ṛśāyah the seven seers = saptarṛśāyah.

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, raṇayā ihā.
³ This contraction is a survival because e and o 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 subhāgosāḥ = subhāgaū usāḥ.
⁵ ā is always shortened or nasalized before ṛ in the written text; e.g. tāṭha ṛṭūḥ (for tāṭhā); vipanyāṁ ṛṭāsya (for vipanyā).
b. coalesce with Guṇa vowels to Vṛddhi; e. g. áibhiḥ = ā ebhiḥ.¹

c. are absorbed by Vṛddhi vowels; e. g. sómasyausijāḥ = sómasya ausijāḥ.

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

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

21. The Guṇa vowels e and o

a. remain unchanged before a,³ which is generally⁴ elided in the written text of the Samhitās, but according to the evidence of the metre, must almost invariably in the RV., and generally in the AV. and YV., be pronounced,⁵ whether written or not.⁶ In deváso aptūrah (i. 3⁸) the a is both

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¹ ā instead of contracting with e is sometimes nasalized before it: aminantaṁ ēvaiḥ (for a e); upāsthāṁ ēkā (for ā e). Again ā is sometimes elided before e and o; as úp'eṣatu (for a e), yāth'ohiṣe (for ā o).

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

³ The exceptional treatment of e in stótava ambyām for stótava 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 sūnávé 'gne (i. 19) it must be restored as sūnáve ī ágne.

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

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. tásmá aksi (for tásmāy), tásmá indráya; sujihvá úpa (for sujihvāv), but táv á, táv indrágni.

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 vá asáu (through váy for vái). Sometimes, again, the contraction, though not written, is required by the metre. Thus ta indra must be pronounced as tendra, and goṣṭhá úpa (AV.) for goṣṭhé úpa (through goṣṭháy) as goṣṭhópa.

Irregular Vowel Sandhi.

23. Vṛddhi instead of Guna results from the contraction of

a. the preposition ā (in the AV. and VS.) with initial r in ārti = ā ṛti and in ārchatu = ā ṛchātu. In the case of the latter verb, the TS. extends this contraction to prepositions ending in a: úpārchati = upa ṛchati and avārcháti = ava ṛcháti.

¹ Because e and o were originally = āi and āu.
² This is also the Sandhi of the AB. and KB.
b. The preposition prá (in the RV.) with initial i in práṣayúr = prá iṣayúr.

c. The augment a with the initial vowels i, u, r;¹ e.g. áichas 2. s. impf. of is wish; áunat 3. s. impf. of ud wet; árta 3. s. aor. of r go.

Absence of Vowel Sandhi.

24. The particle u is unchangeable² in pronunciation before vowels, though as a rule written as v after a consonant;³ e.g. bhá u amsáve, but ávéd v índra. When it combines with the final ā of a particle to o, in ó = ā u, átho = átha u, utó = utá u, mó = má u, it remains unchanged even in the written text; e.g. átho índrāya.

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

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

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

¹ This is perhaps a survival of a prehistoric contraction of á (the original form of the augment) with i, u, r to āi, āu, ār.

² The term applied by the native phoneticians to unchangeable vowels is pragṛhya 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 tám ū akṛṇvan.

⁴ Except védy asyáṁ, to be pronounced védī asyāṁ.
a. The i of the nom. s. in prthivī, prthu-jrāyi, samrājñī rarely, of the instr. susāmī once, and of the instr. ūtī often, remains unchanged before vowels;¹ e. g. samrājñī ādhi, susāmī abhūvan.

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

a. The e of the nom. acc. dual (= a+i), fem. and neut. of a stems, is not liable to Sandhi;² e. g. rōdasī ubhē rghāyāmāṇam.

b. The verbal dual e³ 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, asmē¹ in us, yuśmé in you are unchangeable;⁵ e. g. tvē īt; asmē āyuḥ; yuśmé 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,⁶ it is necessary to state the law of allowable finals at the outset. That law may be formulated as follows: only unaspirated hard mutes, nasals, and 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 iti in the Pada text.
² Except dhīṣnyemē for dhīṣnye imē, as it is also probably to be pronounced.
³ Under the influence of the nominal dual e; for there was originally no difference between this dual e and any other e in middle forms, such as the dual vahe, sing. te, and the plur. ante.
⁴ Also used as dat. in the RV.
⁵ They are always written with iti in the Pada text.
⁶ Final n and r are, however, to a considerable extent treated not on the basis of their pausal form, but of etymology.
the following eight as permissible in pausa:—k, ṅ; t; t, n; p, m; Visarjaniya.

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

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

The nasal ṅ (3 b γ) and the three semivowels y, l, v (3 c) do not occur.

28. The rule is that only a single consonant may be final. Hence all but the first of a group of consonants must be dropped; e.g. ábhavan 3. pl. impf. were (for ábhavant); tán acc. pl. those (for tânś); tudán striking (for tudánts); prāṇ forward (through prāṅk for prāṅc-s); áčān 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; e.g. várk 3. s. aor. of vṛj bend (for várk-t); úrk nom. s. of úrj strength; á-māṛt 3. s. impf. of mṛj wipe; á-vart 3. s. aor. of vṛt turn; su-hárt nom. s. of suhárd friend.

a. There are seven instances in the Samhitás 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-mád-s) companion of the feast; ava-yās (for ava-yáj-s) f. sacrificial share; ávayās (for ávayāj-s) m. a kind of priest; puro-dās sacrificial cake (for puro-dās-s). (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 śṛj omit; á-bhanas (for á-bhanak-s) 2. s. impf. of bhaṅj break; and á-sraṭ (for á-sras-t) 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 más moon, dravino-dá-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, 2 b-h) an arrangement according to the place of articulation is given of all the consonants except four, the breathing h and the three voiceless spirants, which are phonetically described in § 15, 2 i j.

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

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

c. The semivowels y, r, l, v are palatal, cerebral, dental, and labial respectively, pronounced in the same position as the corresponding vowels i, 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. h and ṭ are respectively soft and hard spirants produced without any contact, and articulated in the position of the vowel that precedes or follows. h occurs only before soft letters, ṭ only after vowels and before certain hard letters.

30. Quality of consonants.

Consonants are

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

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

2. either aspirated: kh gh, ch jh, ṭh ḍh ḍh, th dh, ph bh, ṭ h ṭ h, ś ś s;

or unaspirated: all the rest.

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

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

I. Changes of Quality.

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

Hence final k, ṭ, t, p before vowels and soft consonants become g, ḍ, d, b respectively; e.g. arvāg rádhah (through arvāk for arvāc); havyavād juhvāsyah (through -vāt for -vāh); sāl urvīḥ (through sát for sāṣ: cp. 3 b γ); gāmad
vájebhiḥ (for gámat); agníd ṛtāyatāḥ (through agnít for agnídh); triṣṭúb gāyatrī (through triṣṭūp for triṣṭúbh); 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 mitrāvārūnayoh (through virāḍ for virāṭ); śān-ṇavatī (TS.) (through šāt-) for śaṣ-ṇavati; āsīn nó (through āsīd for āsīt); tán mitrāsyā (for tád); trikakūṁ nivārtat (through trikakūp for trikakūbh).

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

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

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

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

II. Changes of Position.

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

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

b. 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; yātayáj-jana for yātayá-t-jana; rohíc chyává for rohít śyává.²

2. Final n.

39. Final n before vowels is changed, after a long vowel, to Anusvāra: if the preceding vowel is ś, to ō, if it is i, ū, ṭ, to mṛ;³ e.g. sárgāṁ śva for sárgān; vidvāṁ agne for vidvān; paridhiṁr áti for paridhín; abhíśūṁr śva for abhíśūn; nṛṁr⁴ abhi śva for nṛn.

40. 1. Final n before all palatals that occur becomes palatal ō; e.g. urdhvā́n carāthāya for urdhvān; táṁ juśethāṁ for tāṁ; vajriṁ śnathihī for vajrīn; but since before ś a transitional t may be inserted, vajṛnt śnathihī may (through vajṛinc⁵ śnathihī) become vajṛū chnathihī.⁶

a. Before c the palatal sibilant is sometimes inserted⁷ 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 Saṁhitās. No initial cerebral mutes occur in the RV., and even the cerebral sibilant s occurs only in śaś six and its compounds, and once in sāt for sāt from sāh.

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

³ Both ō and mṛ here represent original ns through ōṁ, the Sandhi of h being here the same as that of ah Ṽ up Ṽ before vowels. ān in ān remain unchanged at the end of a Pada (as being in pausa) before a vowel; e.g. devayānāṁ Śtandraḥ (i. 727).

⁴ ōṁr 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 Saṁhitās.
insertion takes place, only when the sibilant is etymologically justified,¹ almost exclusively (though not without exception even here ²) before ca and cid; e.g. anuyājāṃś ca, amenāṃś cit. In the later Samhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified.³

2. Final n usually remains unchanged before dental t,⁴ e.g. tvávān 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;¹ e.g. āvādāṃs tvām (for āvādan). In the later Samhitās the inserted sibilant becomes commoner, occurring even where not etymologically justified.³

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

4. Though final n generally remains unchanged before y, r, v, h (36, 4), ān, in, ūn sometimes become ām, īmr, ūmr as before vowels (39); e.g. devān havāmahe; but svāvāṃ yātu (for svāvān); dadvāṃ vā (for dadvān); pivo-annāṁ rayivīḍhāḥ (for annān); paṇīmr hatam (for paṇīn); dāsyūmr yōnau (for dāsyūn).

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

3. Final m.

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

¹ That is, in the nom. s. and acc. pl. m., which originally ended in ns.
² E.g. paśāṇ ca sthātṝṇ ca rátham (i. 726).
³ As in the 3. pl. impf., e.g. ābhavan (originally ābhavan-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 rāṣṭrām ihā must be pronounced rāṣṭrēhā. It is very rarely written, as in durgāhaitāt 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 ʂ, ʂ, s and the breathing h to Anuvāra; e.g. hōtāram ratnadātāmam (for hōtāram); vārdhamānam svē (for vārdhamānam); mitrām huve (for mitrām).1

2. before y, l, v it becomes nasalized ŭ, ĭ, ū; but the printed texts regularly use Anuvāra 2 instead; e.g. sām yudhi; yajūām vasțu.3

3. before mutes it becomes the class nasal,4 and n before n 5; e.g. bhadrāṁ kariyāsi; tyāṁ camasām; nāvan tvāṣṭuḥ; bhadrān naḥ. Most MSS. and the printed texts, however, represent this assimilated m by Anuvāra 6; e.g. bhadrām kariyāsi; tyām camasām; nāvaṁ tvāṣṭuḥ; bhadrām naḥ.

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

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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 unchanging before r (49 b).

2 The Taittirīya Prātiśākhya allows the optional use of Anuvāra before these semivowels.

3 Forms with internal m like yam-yāmāna and āpa-mluktā show that m originally remained unchanged 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 Visarjanīya.

43. Visarjanīya 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 cakrmā (through devāḥ for devās); pūś ca (through pūḥ ca for pūr ca); 1 yās te (for yāḥ); ānvībhīs tānā (for -bhiḥ).

   a. Visarjanīya, if preceded by ṭ 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. agniṃ te; krātus ṭām; also nākiś ṭanuṣu. In compounds this change takes place in all the Saṁhitās; e.g. dūṣ-ṭara ṭard to pass. 2

2. a guttural (k, kh) or labial (p, ph) mute, it either remains or becomes Jihvamuliya (h) before the gutturals and Upadhmanīya (h) before the labials; e.g. viṣnoḥ kārmāṇi (for viṣnos); āndṛaḥ pāṇca (for āndras); pūṇaḥ-punaḥ (for pūnar); dyāuḥ prthivi.

   a. After ā it often, in the RV., becomes s, and ś after ā, ū, ū, ū; 3 e.g. divās pāri; pātñīvatas krddhi; dyāuṣ pitā. In compounds this change takes place regularly in all the Saṁhitās; e.g. paras-pār far-protecting; haviṣ-pā drinking the offering; duṣ-kṛt evil-doing, duṣ-pād evil-footed.

3. a simple sibilant, it either remains or is assimilated; e.g. vaḥ śivātamaḥ or vaḥ śivātamaḥ; dévīḥ sāṭ or dévīṣ sāṭ; naḥ sapāṭnaḥ or nas sapāṭnaḥ; pūṇaḥ sām or pūnas sām. 4 Assimilation is undoubtedly the original Sandhi;

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

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

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

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

a. Before a sibilant immediately followed by a hard mute, a final Visarjanīya is dropped; e.g. mandibhiḥ stōmebhiḥ (through mandibhiḥ for mandibhis); duṣṭutī f. UILT-praise (for duṣṭutī). The dropping is prescribed by the Prātiśākhyas 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 ārāvah (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. ṣibhir āgyah (through ṣibhiḥ for ṣibhis); agnīr hōtā (through agnīḥ for agnīs); paribhūr āsi (through -bhūḥ for -bhūs).

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

   a. drops its Visarjanīya before vowels except a; e.g. khya ā (through khyaḥ for khyas).
   b. before soft consonants and before a, is changed to o, after which a may be elided (21 a); e.g. īndavo vām (through īndavaḥ for īndavas); no ātī (through naḥ for nas) or no ’ti.

46. The final syllables āḥ (= 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 druhāḥ; vār avāyati.

   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, uṣār dawn, ādhar udder, vādhar weapon, vānār wood, svār light; antār within, avār down, pūnar again, prātār early; the voc. of r stems, e.g. bhrātār; 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. *pūnā rūpāṇi* for *pūnar.*

48. The three pronouns (nom. m. s.) *sāḥ that, syāḥ that, eṣāḥ this*, drop the Visarjanīya before all consonants; e. g. *sā vānāni, syā dūtāḥ, eṣā tām.* The Visarjanīya is here otherwise treated regularly; at the end of a Pāda, e. g. *padīṣṭā sāḥ i cakra eṣāḥ i,* and before vowels, e. g. *sō apāḥ, eṣō asura, eṣō 'mandan (for amandan);* sā *ōṣadhīḥ, eṣā īndraḥ.*

    a. sā, however, generally combines in the RV. with a following vowel; e. g. *sāsmai* for *sā asmai;* sēd for *sā īd;* sāuṣadhiḥ for *sā ōṣadhiḥ.*

**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. *yukta-aśva (for yuktaśva) having yoked horses,* devā-iddhā *kindled by the gods (for devēddhā), 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-pātni mistress of the house* s remains instead of the t*4 required by external Sandhi.*

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

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1 In a few instances o appears instead of a (= ar) under the influence of aḥ as the pausal form of neuters in as; e. g. *ūdho romaśām* (for *ūdha = ādhar*); also in the compound *aho-rātrā* for ahā-.

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

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

4 viś-pāti has in post-Vedic Sanskrit become 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 (= dus-ḍ) and dū-ṇ (= dus-ṇ) instead of dur-ḍ and dur-ṇ:1 dū-ḍābha (for dus-dābha) hard to deceive, dū-ḍās not worshipping (for dus-dās), dū-ḍhī malevolent (for dus-dhī); dū-ṇāśa hard to attain (for dur-ṇāśa), dū-ṇāśa (for dus-ṇāśa) hard to attain and hard to destroy.

d. Final (etymological) r in the first member is preserved in the RV. before hard sounds where the rules of external Sandhi require Visarjanīya or a sibilant (43): vār-kāryā producing water; svār-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-sād being on the yoke; svār-ṣā winning light; svār-ṣāti acquisition of light.2 The VS. also has anah-pāti lord of day, and dhūr-ṣāḥ bearing the yoke.3

e. Radical stems in ir, ur mostly lengthen their vowel before consonants (as they do within the simple word); e.g. dhūr-sād being on the yoke, pūr-yāṇa 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 ścandrá bright retains its old initial sibilant in the second member; e.g. āsva-ścandra brilliant with horses, puru-ścandra very brilliant. As an independent word it is, excepting three occurrences in the RV., invariably candra.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-dṛśika, dur-ṇāman.
2 Nouns ending in radical r retain the r before the ending su of the loc. pl.; gīr-ṣū, dhūr-ṣū, pūr-ṣū.
3 External Sandhi gradually encroaches here in the later Samhitās; e.g. svāh-pati in the SV.
4 But gir retains its short vowel in gīr-vānas fond of praise and gīr-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 candra in the Padapātha.
6 In post-Vedic Sanskrit only dustara, duḥsaha.
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-\( \text{nú} \) f. bright garment, pári-hnuta denied, prán-\( \text{ā} \) m. breath; and even in suffixes, as pra-yá\( \text{na} \) n. advance (from yá go).

B. predominantly in other compounds when the second member is a verbal noun; e.g. gráma-\( \text{ní} \) chief of a village, dur-gá\( \text{ni} \) dangers, pítr-yá\( \text{na} \) trodden by the fathers, rakśo-hán demon-slaying; but puro-yá\( \text{van} \) beside prántar-yá\( \text{van} \) going out early. Cerebralization never takes place in -\( \text{ghan} \) the weak form of -\( \text{han} \) killing; nor in aksá-ná\( \text{h} \) tied to the axle, krávyá-vá\( \text{hana} \) conveying corpses, carma-mná tanner, yuṣmá-ní\( \text{ta} \) led by you.

γ. less regularly when the second member is an ordinary (non-verbal) noun; e.g. urú-\( \text{násá} \) broad-nosed, prá-\( \text{ná\( \text{pát} \) great-grandson; but candrá-ní\( \text{rni\( \text{j} \) having a brilliant garment, pú\( \text{nár} \)-ná\( \text{va} \) again renewed.

d. The final vowel of the first member is often lengthened, especially before \( v \); e.g. anná-\( \text{vrdh} \) 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. rathá-sá\( \text{h} \) able to draw the car.

c. Final \( á \) or \( í \) of the first member is often shortened before a group of consonants or a long syllable; e.g. úrṇa-

mradas soft as wool (úrṇ\( \text{ā} \)); prá\( \text{thi\( \text{vá} \) standing on the earth (pr\( \text{thi\( \text{ví} \)í}; amí\( \text{va\( \text{cántan} \) driving away disease (ámí\( \text{vā} \).

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. Prátiśakhya prescribes the doubling of ch (in the form of cch) after a short vowel, and, as regards long vowels, after \( \acute{a} \) only, when a vowel follows. ¹ This rule is followed by Max Müller in his editions of the RV.; e.g. utá eccadí\( \text{h}, \) á-cechá\( \text{d-vidh\( \text{ā}na, 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 न and न, if preceded by a short vowel, are doubled; e.g. किद्रणं इंद्रहं; आहनं इंद्रहं. 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 वृष-नाव्यां with stallions as steeds (न=न) is an exception.

Initial Aspiration.

53. After a final c, initial ś regularly becomes ch; e.g. याच चक्नाव्यामा for याद शक्नाव्यामा.

a. The same change occasionally takes place after t; thus विपात चतुद्रि (for Śutudrī); तुराश्त चुष्मि (for Śuṣ्मि).

54. Initial h, after softening a preceding k, t, t, p, is changed to the soft aspirate of that mute; e.g. सध्र्यांग ग्हिता for हिता; अवाद धाव्यानि for अवात हव्यानि; सिद्ध धोता for सिद्धि होता.

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 दाघ reach the 3. s. injunctive is धाक (for दाघ-त); -बुध वकिंग becomes -भुत; दुहं विकिंग becomes धुकं.

B. Internal Sandhi.

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

¹ This is not really compensation but the survival of the original initial aspiration of such roots, which was lost owing to the avoidance of an aspirate at the beginning and end of the same syllable. Hence when the final aspirate disappeared, the initial returned.
Final Vowels.

57. In many cases before a vowel i is changed to iy; u and ū to uv; e. g. dhī + e = dhiy-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 r before consonant terminations is changed to īr, after labials to īr; e. g. gīr swallow: gīr-yāte is swallowed, gīr-ṇā swallowed; pūr fill: pūr-yāte is filled, pūr-ṇā filled.

59. e, ai, o, au are changed before suffixes beginning with vowels or y to ay, āy, av, āv respectively; e. g. śe + u = śay-ū lying; rai + e = rāy-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 vākti speaks); voc-am I will speak, papṛc-yāt would mix; prāṇca-ah 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 mrn-māya consisting of clay (mfd). In the nominal case-form śaṭ-nām (for saṭ-nām) of six (sāś) 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 prāṇc + s nom. s. forward becomes prāṇ (the s being first dropped, the palatals being changed to gutturals by 27, and the k being then dropped by 28); similarly a-doh + t = á-dhok he milked (55).

62. Aspirates followed by any sounds except vowels, semivowels or nasals (60) lose their aspiration; e. g. randh + dhí = rand-dhí1 2. s. aor. impv. subject; labh + sya-te = lap-syate (B.) 3. s. fut. will take; but yudh-í in battle; ā-rábh-ya seizing.

a. A lost soft aspirate is, if possible, thrown back before dhv, bh, s (55); e. g. ind-dhva 2. pl. impv. of indh kīndle; bhud-bhis inst. pl., bhut-sú loc. pl. But before s this rule applies only partially; thus from dabh harm: des. dīp-sa-ti desires to injure, dīp-sú intending to hurt; bhas chew: bāps-a-ti chews; guh hide: des. ju-guk-sā-tas beside aghuksat; dah burn: part. dāksat beside dhāksant; duh milk: aor. á-duksat beside á-dhukṣat.

b. But it is thrown forward on a following t and th,2 which are softened; e. g. rabh + ta = rab-dhá seized; runádh + ti = runád-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 (ṭ, ḍ, ś);

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

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

3 j always becomes k before a conjugalional s (cp. 144, 4); e. g. mṛkj-sva 2. s. impv. of mṛj wipe.
e.g. uk-tā spoken (√ vac); yuk-tā joined (√ yuj); rug-nā broken (√ ruj: cp. 65); but rāṭ nom. s. king (for rāj + s); mṛd-dhi 2. s. impv. wipe (for mṛj-dhi); rāś-trā kingdom (for rāj-tra: cp. 64).

b. The palatal ׁ before bh (73 a) normally becomes ḍ;¹ k before s;² always ׁ before t and th (cp. 64); e.g. paḍ-bhīs with looks (pāś), viḍ-bhīs with tribes (vīś); vek-ṣyāsī fut. of viś enter; vik-ṣū loc. pl. (vīś); dīk nom. s. of dīś direction; nāk nom. s. of nāś night; viṣ-ṭā entered (√ viṣ).

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

d. The ch of the root prach ask is treated like ׁ: á-prāk-ṣīt 3. s. siṣ-aor., á-prāṭ 3. s. aor. (= á-prach-s-t); prṣ-ṭā asked, prṣ-ṭum inf. to ask.

64. Cerebrals change following dentals to cerebrals (39); e.g. is + tā = is-ṭā; av-īs + dhi = avid-ḍhī 2. s. impv. is-aor. of av; śaṇ + nām (for sat-nām) = śaṇ-ṇām (cp. 33, 60a).

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

65. Change of dental n to cerebral ṅ.

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

¹ g in cases of dīś and dīś: dig-bhyāṣ, drg-bhīs.
² But in the nom. viṭ (vīś), vi-pāṭ (vi-pāś) and spāṭ 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.
krāmaṇa n. *step* (vowels and labial nasal intervene), arkēṇa (guttural and vowel); gṛbhṇāti *seizes* (labial mute); brahmaṇyā *devotion* (vowel, h, labial nasal, vowel; n followed by y).1

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

a. The cerebralization of n takes place almost as regularly in verbs compounded with the prepositions prā *before*, pārā *away*, pāri *round*, nir (for nīs) *out*, as well as in nominal derivatives of these combinations; e.g. parā-nūde *nud thrust*, pra-ṇetī *guide* (ni *lead*); pāri-hnūta *denied*; prānīti *breathes* (√an); nir hanyāt *han strike*), but not in forms with ghn (e.g. abhi-pra-ghanāti); 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. pūrvānāma *forenoon*, vīṣa-maṇaś *manly-spirited*, but īṣā-maṇas of *far-seeing mind*; ny-pāṇa *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 śū nāḥ; pāri netā . . . viṣat. It sometimes occurs medially, oftenest in the enclitic pronoun ena *this*; e.g. īndra enaṃ. It occasionally appears in accented words also after final r; e.g. gōr ōheṇa.

Table showing when n changes to ṇ.

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

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

2 After the final cerebral ṭ of sāṭ (for sāṣ sīx), assimilated to the following n (83), initial dental n is cerebralized in sāp-ṇavati ninety-six (TS.) and in sāṇ ṇiramimīta (B.).
A. The dental n
1. remains unchanged before y and v; e.g. han-yáte is slain; tan-v-áná stretching, índhan-van possessed of fuel (indhana), āsan-vánt having a mouth.
2. as final of a root becomes Anusvara before s; e.g. jí-ghām-sa-ti wishes to kill (√han); also when it is inserted before final s or ș in the neuter plural (71c; 83); e.g. énāms-i n. pl. of énas sin; havīms-i n. pl. of havīs oblation (83).

B. The dental s
1. becomes dental t as the final of roots or nominal stems
   a. before the s of verbal suffixes (future, aorist, desiderative) in the three verbs vas dwell, vas shine, and ghas eat; thus a-vāt-sis thou hast dwelt; vāt-syati will shine; 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-bhīs inst. pl. having awakened; uśād-bhīs from uśās f. dawn; mād-bhīs, mād-bhyās from mās m. month; svātavad-bhyās from svā-tavas self-strong. This change was extended without phonetic justification² to the nom. acc. s. n. in the RV., as tatan-vāt extending far.
2. disappears
   a. between mutes; e.g. á-bhak-ta 3. s. s-aor., for á-bhak-s-ta beside á-bhak-ś-i, of bhaj share; caś-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-thīta and út-tabhīta raised up.

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

67. Change of dental s to cerebral 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 havīs oblation: havīś-ā inst. s., havīṃś-i nom. pl.; cākṣus n. eye: cākṣuś-ā inst. s., cākṣuṃś-i nom. pl.; havīś-śu loc. pl.; srāj f. wretch: srak-śu loc. pl.; gīr f. song: gīr-śu loc. pl.; ti-śṭhati stands from sthā stand; cākṣuś-mant possessing eyes; bhavi-śyāti will be from bhū be; su-śvāpa has slept from svap sleep. But sarpīḥ (final); mānas-ā (a precedes); us-rāṣ 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; nīḥ-śāhā-māṇah 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-śōma having abundant Soma. But s is often retained in the RV., not only when r or r follows, as in hṛdi-śpṛś touching the heart, rṣi-svāra sung by seers, but also when there is no such cause to prevent

1 The s, however, remains in forms of hiṃs injure, niṃs kiss, and pumās man, probably under the influence of the strong forms hināstī, pūmāmsam, &c.

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

3 s remains when immediately followed by r or r, e.g. tisrās, tisībhīs, tisīṇām f. of tri three; uṛsās gen., uṛśi and uṛśām loc., beside uṣār 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 smaṃ remember and svar sound).
the change; e.g. gó-sakhi beside gó-šakhi possessing cattle. After r the s becomes s in sṿar-śā light winning, sṿar-śāti f. obtaining 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 su; e.g. ū su. It also occurs in numerous verbal forms and participles; e.g. yūyām hī śṭhā for ye are, divī sān being in heaven. In other words the change is rare; e.g. trī śāḍhāśṭhā. In the later Samhitās this form of external Sandhi is very rare except in the combination ū su.

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</th>
<th>if followed by vowels, t, th, n, m, y, v.</th>
</tr>
</thead>
</table>

68. The labial m remains unchanged before y, r, l (ep. 60 and 42 B 1); e.g. yam-yāmāna being guided, vam-rā m. ant, ápam-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-śī 2. s. pres. from dah burn; sak-śī 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 dh and

1 In the RV. occurs the Sandhi yājuḥ śkannām (for skannām) without cerebralization of the nn (ep. 65).
lengthening a preceding short vowel, is dropped; e.g. 
sah + ta = sā-ḍhā¹ overcome; rih + ta = rī-ḍhā  licked; 
muh + ta = mū-ḍhā (AV.) bewildered; vah + ta = u-ḍhā;² 
vah + dvām = vo-ḍhvām (VS.).³

d. An exception to c is the root nah bind, in which h is 
treated as dh: nad-ḍhā bound. An exception to both b 
and c is the root ḍṛḥ: ḍṛ-ḍhā firm (begins with ḍ 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 ḍh is in the RV. written as ḷh.
² With Samprasarana.
³ Through vaṣh-dhvām: aṣh here becoming o just as original as 
   (through aṣ) becomes o (cp. 45 b).
⁴ Before this ḍh the vowel r never appears lengthened, but it is 
   prosodically long (cp. 8, note 2).
⁵ This is the order of the cases in the Hindu Sanskrit grammarians, 
   excepting the vocative, which is not regarded by them as a case. It 
   is convenient as the only arrangement by which such cases as are 
   identical in form, either in the singular, the dual, or the plural, may 
   be grouped together.
71. The normal case-endings added to the stem are the following:

<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></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. á</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.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. i</td>
<td></td>
<td>os</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:

<table>
<thead>
<tr>
<th>Case</th>
<th>Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. voc. acc. sing.</td>
<td>of masc. nouns.¹</td>
</tr>
<tr>
<td>Nom. voc. acc. dual</td>
<td></td>
</tr>
<tr>
<td>Nom. voc. (not acc.) plur.</td>
<td></td>
</tr>
<tr>
<td>Nom. voc. acc. plural only of neuters.</td>
<td></td>
</tr>
</tbody>
</table>

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.; pratic-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.; pratic-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.

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

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

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

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

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

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

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

Stems in Dentals.

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

\[
\text{Sing.} \quad \text{DUAL.} \quad \text{PlUR.}
\]
\[
\begin{array}{cccc}
\text{N. m. f. trivṛt} & \text{n. trivṛt} & \text{N.A.} & \{\text{trivṛt-ā, trivṛt-as}\} \\
\text{A. m. f. trivṛt-am} & \text{n. trivṛt} & \text{m.f.} & \{\text{trivṛt-au, trivṛt-as}\} \\
\text{I.} & \text{trivṛt-ā} & \text{I.} & \{\text{trivṛd-bhyām}\} \\
\text{D.} & \text{trivṛt-e} & \text{D.} & \text{I.} \\
\text{Ab.} & \text{trivṛt-as} & \text{Ab.} & \text{D.} \text{Ab.} \{\text{-bhyas}\} \\
\text{L.} & \text{trivṛt-i} & \text{L.} & \text{trivṛt-as} \\
\end{array}
\]

1 But in the Brāhmaṇas are found from -bhṛt bearing, -vṛt turning, -hu-t sacrificing the N. pl. n. forms -bhṛnti, -vṛnti, -hunti.
1. Of the stems in t most are radical, nearly thirty of them being formed with a determinative t added to roots ending in the short vowels i, u, r; e.g. jí-t conquering, šrú-t hearing, kř-t making. Nearly all of them, however, appear as the last member of compounds, except cít f. thought; dyú-t f. brilliance; nft f. dancing; vf-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, -tät, -it, -ut, and secondary -t; e.g. pra-vát f. height, devá-tät f. divine service; sar-it f. stream; mar-út m. storm-god; yákř-t n. liver, šákř-t n. excrement.

2. There are only three stems in th: káprth, n. penis, páth m. path, abhi-śnáth adj. piercing.

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


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

4. There are about fifty radical stems in dh, simple or compound. They are almost restricted to m. and f., no distinctively n. forms (N. A. du. pl.) occurring and only four forms being used as n. in the G. L. s. Seven stems appear
as monosyllabic nouns: \( \text{vędh} \) strengthening as a masc. adj., the rest as fem. substantives: nádh bond; srídh foe; kṣúdh hunger; yúdh fight; mýdh conflict; výdh prosperity; spýdh battle.

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

Stems in Labials.

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

1. All the monosyllabic stems in \( p \) are fem. substantives. They are: \( áp \) water, \( kfp \) beauty, \( ksáp \) night, \( ksíp \) finger, \( rip \) deceit, \( ráp \) earth, \( víp \) rod. There are also about a dozen compounds, all adjectives except vi-\( śtáp \) f. summit. Three of the adjectives occur as f., the rest as m.; e.g. paśu-\( týp \) m. delighting in cattle.

a. \( áp \) lengthens the stem in the N.V. pl. \( áp-as \), a form sometimes used for the A. also. The forms occurring are: Sing. I. ap-\( á \). Ab. G. ap-\( ás \). Du. N. ap-\( á \). Pl. N. V. ap-\( ás \). A. ap-\( ás \). I. ad-\( bhís \). D. Ab. ad-\( bhýás \). G. ap-\( ám \). L. ap-\( sú \).

2. The six uncompounded stems in \( bh \) are all f. substantives: kṣúbh push, gíbh seizing, nábh destroyer, subh splendour, stúbh praise (also adj. praising), and kakúbh peak. There are also more than a dozen compounds: the substantives are all f., the rest being m. or f. adjectives; there are

\(^1\) The accent of these stems is irregular in remaining on the radical syllable (App. III. 11, 1), except taná (beside táná) and vanám.

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

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

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

1. The unchangeable stems in c¹ when uncompounded are monosyllabic and almost exclusively f. substantives. Tvāc *skin*, however, twice occurs as a m., and krūṇc *curlew* is m. Compounds, as adjectives, are often m., but only one form occurs as a n., in the adv. ā-pīk *in a mixed manner*. Vāc *speech* would be declined as follows:


¹ Stems in derivative aṅc are changeable (93).
Similarly declined are:—tvac skin; sic hem; rúc lustre, súc flame, srúc ladle; ſc stanza, mřc injury; ni-mrúc sunset and other compounds. Krůñč forms its N. s. krůň, du. krůńceu.

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

3. a. Uncompounded radical stems in j are mostly f. substantives; but áj driver, víj stake at play are m., and yúj, 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 (újrj) vigour; nir-ṇík (nir-ṇíj) bright garment; but bhráť m. shining (bhráj), ráť m. king, f. mistress; L. pl. srak-šú garlands (sráj), pra-yák-šú 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-vyáncam far extending, and from sac accompany only the strong forms A. -sác-am, and N. pl. -sác-as.

2 This word meaning companion also has a nasalized form in N.A. s. du.: yúń (for yúمارك), yúń-řam, yúń-j-ā.

3 But in a Brahmana -bhāj sharing forms the N. pl. n. form -bhāńjī.

4 Except in rtv-ik from rtu-ij m. sacrificing in due season, priest (from yaj sacrifice).
dhṛṣ-āj bold, san-āj old; uṣ-īj desiring, bhur-īj f. arm, vaṇ-īj m. trader. There is also the n. āṣrī¹ blood.

uṣīj m.f. would be declined as follows:


4. There are about sixty monosyllabic and compound stems in ś formed from about a dozen roots. Nine monosyllabic stems are f.: dāṣ worship, dīṣ direction, dṛṣ look, nāṣ night, pāṣ sight, piāṣ ornament, prāṣ dispute, viṣ settlement, vṛīṣ finger. Two are m.: ḍīṣ 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 ḍ 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 ṭ i.e spāṣ and vi-spāṣ spy, viṣ and vi-pāṣ a river.

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

Du. N.A. viṣ-ā, viṣ-au.

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

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

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

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

There are a number of stems from about a dozen roots ending in ś preceded by i, u, r, or k. Seven of these are uncompounded: īṣ f. refreshment, tvīṣ f. excitement, dvīṣ f. hatred, rīṣ f. injury; ūṣ f. dawn; pṛks f. satiation; dadhīṣ bold. The rest are compounds of the above or of míṣ wink, sriṣ lean, ukṣ sprinkle, mūṣ steal, pruṣ drip, dhṛṣ dare, vṛṣ rain; ákṣ eye. The ś becomes t in the N., and ḍ before bh, but is of course dropped when k precedes; e.g. N. dvīṣ, vi-prūṭ f. drop, an-āk eyeless, blind; I. pl. vi-prūḍ-bhis.

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

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

¹ upā-nāḥ f. shoe occurs only in the L. s. upā-nāḥ-i. Judging by the inflexion of the word in classical Sanskrit the h would become a dental in the N. s. and before consonant endings.
anaḍút-su (from anaḍ-váḥ), the h unphonetically becamé t, which has been dissimilated to t. In the N. the phonetic k appears in the six forms -dhak, -dhuk, -dhruk, -ruk, -sprk, usnik, and the unphonetić t in the three forms -váṭ, sáṭ, sarát.

b. Stems formed from vah¹ and sah lengthen the radical vowel in the strong cases, the former always, the latter generally.

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

Du. N.A.V. m. f. sáḥ-ā and sáḥ-au. N.A. n. sah-í.
Pl. N.A.V. m. f. sáḥ-as. A. m. sáḥ-as and sah-ás; f. sáḥ-as. D. ṣaḍ-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 a and three a. Twelve stems are monosyllabic (seven f.,⁵ three m.,⁶ two n.⁷), the rest being compounds. The r remains before the su of the L. pl., and the radical vowel

¹ anaḍ-váḥ being a changeable stem with three forms is treated under the irregular changeable stems (96).
² When h becomeś t 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, dvár door, dhúr burden, púr stronghold, tár star, psúr victuals, stár star.
⁶ gir praising, vár protector, múr destroyer.
⁷ vár water, sváṛ light.
is lengthened in the N. s. and before consonant endings. The forms occurring, if made from púr, would be:

L. púr-í.
Du. N.A. púr-ä, púr-au.
G. púr-ām. L. púr-śú.

a. dváś has the weakened A. pl. form dúras (also once durás and once dváras), the only weak case occurring.
b. tár occurs in one (strong) form only, N. pl. tár-as, and stár in one (weak) form only, I. pl. střbhis.¹

c. sváś n. light has the two contracted forms D. súr-é, G. súr-as.² It drops the case-ending in the L. s.³ suáś.

Stems in s.

83. 1. The radical s stems number about forty. A dozen are monosyllabic, five being m.: jnáś relative, más month, vás¹ abode, púms male,² śás ruler; two f.: káś cough, nás nose; five n.: āś face, bháś light, más flesh, dós arm, yós welfare. The rest are compounds, e.g. su-dáś giving well, liberal.

a. Before bh the s becomes d in the two forms I. máđ-bhíś and D. máđ-bhýás, and r in the only other one that occurs: dor-bhýám.
b. The A. pl. has the accentuation of weak cases in máś-ás and jnáś-ás.

2. The derivative stems in s are formed with the suffixes -as, -is, -us, and are, with few exceptions, neuter substantives. All of them lengthen their final vowel in the N.V.A. pl. n., e.g. máñáṃsi, jyótiṃśi, cákṣúṃśi. 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-as mind, but these as final members of adjective compounds may be inflected in all three genders. There are also a few primary masculines, which are accented on the suffix, being either substantives, as raks-ás m. demon, or adjectives (some of which occur also in the f. as well as n.), as ap-ás active; and one primary f., uṣ-ás dawn.

The N. s. m. f. lengthens the vowel of the suffix: e.g. áṅgirás 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-mrādās soft as wool.

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


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

a. A number of forms have the appearance of being contractions in the A. s. and N.A. pl. m. f.: āṁ = asam and ās = asas; thus mahām great, vedhām ordainer, uśām dawn, jārām old age, medhām wisdom, vayām vigour, án-āgām sinless, apsarām. Pl. N. m. áṅgirās, án-āgās, nā-vedās cognisant, sa-jōśās united; f. medhās, ā-jośās insatiable, nā-vedās, su-rādhās bountiful. A. m. án-āgās, su-medhās (?) intelligent; f. uṣās.

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

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

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


a. āsis f. prayer, which is not really an is stem, being derived from ā+sis (the reduced form of the root sās), is inflected thus: N. āsis. A. āsis-am. I. āsis-ä. Pl. N.A. āsis-as.

c. The us stems, numbering at least sixteen exclusive of compounds, comprise several primary masculines as well as neuters; three of the latter when compounded are also inflected as f. Eleven of the us stems are n. substantives, all but one (janús birth) accented on the radical syllable; four of these (árus, cáksus, 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. cáksus seeing, A. du. tápus-ä hot.

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

84. Regular changeable stems are found only among derivative nouns formed with suffixes ending in the dentals t, n, s, or the palatal c. Those in t are formed with the suffixes -ant, -mant, -vant; those in n with -an, -man, -van, and -in, -min, -vin; those in s with -yāms and -vāms; those in c with -aṅc (properly a root meaning to bend). The stems in -ant (85–86), -in (87), -yāms (88) have two forms, strong and weak; those in -an (90–92), -vāms (89), and -aṅc (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-ánt and ad-at eating from ad eat. These participles are inflected in the m. and n. only, the f. having a special stem in i.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, ἐδωτως.
### Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. adán (Gk. ἔδων)</td>
<td>adánt-ā -au</td>
<td>adánt-as (Gk. ἔδωντες)</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-ās</td>
</tr>
<tr>
<td>I. adat-ā</td>
<td>I. adád-bhis</td>
<td></td>
</tr>
<tr>
<td>D. adat-ē</td>
<td>D. adád-bhyām</td>
<td>D. Ab. adád-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>
<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*, sid-ant (sad *sit*), ghn-ánt (han *slay*), y-ant (i *go*), s-ánt (as *be*); pâsya-ant *seeing*; ich-ánt *wishing*; kṛṇv-ánt *doing*; sunv-ánt *pressing*; bhañj-ánt *breaking*; jān-ánt *knowing*; janāy-ant *begetting*; yūyuts-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*, br̥hánt *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-na-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, ghánighn-at repeatedly killing (√han). The analogy of these participles is followed by a few others formed from unreduplicated bases: dáś-at worshipping, sás-at instructing; also dáks-at and dháks-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; sāscát\(^5\) m. pursuer. Besides the first three substantives just mentioned there are no feminines except the adjective a-sāscát 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 sāsc-at as a participle (from sac *accompany*).
\(^6\) Lit. *having no equal*; but a-sāscant-ī as the f. of the participle sāscat.
\(^7\) The f. is formed with i from the weak stem: mat-ī, vat-ī (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. gómán; n. gómat. A. m. gómant-am. L. gómat-i. V. m. gómas.
Pl. N. m. gómant-as; n. gómant-i.3 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-mín 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. gáth-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:


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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 ghrtávanti and pasumanti. The Padapátha 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-ī.
COMPARATIVE STEMS IN YĀMS

88. 3. Comparative stems are formed with the suffix yāms, which is nearly always added with the connecting vowel i to the accented root. Only two stems are formed with yāms exclusively: jyā-yāms greater and sān-yāms older; six others are formed with yāms as well as i-yāms; e.g. bhū-yāms and bhāv-īyāms more. The strong stem is reduced in the weak cases, by dropping the nasal and shortening the vowel, to yas. These stems are declined in the m. and n. only.¹ No forms of the du. occur, and in the pl. only the N. A. G. are found. The V. s. ends in yas.² The forms actually occurring, if made from kāniyāms younger, would be as follows:

**Masculine.**

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

**Neuter.**

N.A. kāniyas       kāniyāms-i

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

Nouns with Three Stems.

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

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¹ The f. is formed by adding i to the weak stem, e.g. prēyas-i dearer.
² Cp. the mant, vant (86), and the vāms (89) stems.
and shortening the vowel) to *was* which becomes *vat*\(^1\); and before vowel terminations (by loss of the nasal accompanied by Samprāsāraṇa) to *us* which becomes *uṣ*. There are thus three stems: *vāms*, *vat*, and *uṣ*. The accent always rests on the suffix in uncompounded forms. The inflexion is restricted to the m. and n.\(^2\) The only specifically n. form occurring is the A. s. The V. s. is regularly formed with *was*.\(^3\) The forms actually occurring, if made from *cakṛvāms* *having done*, would be as follows:

### Masculine.

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<tbody>
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<td>I. cakṛuṣ-ā</td>
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<td>cakṛ-uṣ-as</td>
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<td>Ab.G. cakṛuṣ-as</td>
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<td></td>
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<tr>
<td>V. cākṛ-vās</td>
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</tbody>
</table>

### 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):

- *jajūi-vān* (from *jñā* *know*), *tasthi-vān* (sthā *stand*), *papi-vān* (pā *drink*), *yayi-vān* (yā *go*), *rari-vān* (rā *give*); *i-yi-vān* (i *go*), *jagmi-vān* (beside *jagan-vān*\(^4\) : gam *go*), *papti-vān* (pat *fly*), *proṣi-vān* (pra + *vas dwell*), *viviś-i-vān* (viś *enter*);

---

\(^1\) On the change of *s* to *t* cp. 66 B 1 b.

\(^2\) The f. is formed with *i* from the weakest stem: e. g. cakṛ-uṣ-i.

\(^3\) Cp. the mant, vant (86), and the *vāms* stems (88).

\(^4\) On the change of *m* to *n* see 68.
STEMS IN AN, MAN, VAN

ok-i-vān ¹ (uc be wont). This i is dropped before uṣ; e.g. tashh-uṣ-ā, īy-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 yōṣ-an woman.

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

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

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

---

1 With reversion to guttural, lack of reduplication, and strengthened radical vowel.
2 The stems in an and man form their f. with ī 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 Saṃhitā text, but with ā, like the rest, in the Pada text. The evidence of the Avesta indicates that the ā form of the Saṃhitā is the older.
5 Six or seven adjectival forms are used as f.
one f. yōsan, are not numerous. In the strong forms ṛbhukṣān chief of the ṛbhurs, pūṣ-ān, a god, and yōṣ-ān woman retain short a; ukṣ-ān ox and vṛṣ-ān 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. sīrs-ā, I. of sīrs-ān.

a. Six stems belong etymologically to this group though seeming to belong to one of the other two. They are: yūv-ān m. youth, śv-ān m. dog, ṛś-āvan m. a man, mātārī-śvan m. a demi-god, vī-bhvaṅ fur-reaching, pāri-jm-an going round. sīrs-ān n. is an extended form of sīras head = sīr(a)s-ān.

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

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<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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<td>N.A. rājān-ā, -au</td>
<td>N. rājān-as</td>
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<tr>
<td>A. rājān-am</td>
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<td>A. rājā-as</td>
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<tr>
<td>V. rājan</td>
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<td>I. rājā-ā</td>
<td>I.D. rāja-bhyām</td>
<td>I. rāja-bhīs</td>
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<td>Ab.G. rājā-ās</td>
<td>G. rājā-os</td>
<td>G. rājā-ām</td>
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<tr>
<td>L. rājān-i</td>
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<td>L. rājā-su</td>
</tr>
<tr>
<td>rājan</td>
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</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 āhan day is āhan-i, pl. áhān-i.

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

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1 See below, 91. 3, 4.  
2 Probably from śu grow.  
3 From bhū be.  
4 From gim go.  
5 The V. of mātārī-śvan is mātārī-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 aarya-mán m. a god, t-mán m. self, jé-man victorious retain the short vowel in the suffix. In the weak forms, even when the suffix is preceded by a vowel, about a dozen forms do not syncopate the a, e.g. bhú-man-ā, dá-man-e. In the I. s. seven stems not only syncopate, but drop either the m or the n as well: prathi-n-ā, pre-ṇ-ā, bhū-n-ā, mahi-n-ā, vari-ṇ-ā; drāghm-ā, raśm-ā.

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

Sing. N. áśmā. A. áśmān-am. I. áśman-ā.¹ D. áśman-e.¹

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


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

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


The n. differs in the N.A. only. These cases (the du. does not occur) formed from dhánvaṇ bōw are: Sing. dhánvaṇa. Pl. dhánvaṇa, dhánva, 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 Samprásāraṇa in its weakest stem súṇ,² which, as representing 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 (kuvō)</td>
<td>svān-ā, -au</td>
<td>svān-as</td>
</tr>
<tr>
<td>A. svān-am</td>
<td>svān-ā, -au</td>
<td>svān-as</td>
</tr>
<tr>
<td>I. sūn-ā</td>
<td>I. svā-bhis</td>
<td>D. svā-bhyas</td>
</tr>
<tr>
<td>G. sūn-as (kuvōs)</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 aksān eye, &c.

² So also in Greek : kuvōs = sūn-as.

³ Cp. Greek κυων.
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. yúvā</td>
<td>N.A. yuvān-ā</td>
<td>N.V. yuvān-as</td>
</tr>
<tr>
<td>V. yuvan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. yuvān-am</td>
<td></td>
<td>A. yūn-as</td>
</tr>
<tr>
<td>D. yún-e(^2)</td>
<td></td>
<td>I. yuvā-bhis</td>
</tr>
<tr>
<td>G. yūn-as</td>
<td></td>
<td>D. yuvā-bhyas</td>
</tr>
</tbody>
</table>

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

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

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

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

---

\(^1\) Cp. Lat. *juven-is* and *jūn-ior*.

\(^2\) The stem retains the accent because it represents a disyllable; cp. *śvān*.

\(^3\) The supplementary stem **mabhá-vant** is also used in the following cases: N. magḥāvān. Pl. I. maghāvad-bhis. D. maghāvad-bhyas. L. maghāvat-su.
-han (with a long vowel in the N. s. only), the middle is -há, and the weakest -ghn. The cases that occur would in the compound vṛtra-hán Vṛtra-slaying be:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. vṛtra-há</td>
<td>N.A. vṛtra-hán-ā, -au</td>
<td>N. vṛtra-hán-as</td>
</tr>
<tr>
<td>V. vṛtra-han</td>
<td></td>
<td>A. vṛtra-ghn-ás</td>
</tr>
<tr>
<td>A. vṛtra-hánam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. vṛtra-ghn-ā</td>
<td></td>
<td>I. vṛtra-há-bhis</td>
</tr>
<tr>
<td>D. vṛtra-ghn-é</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. vṛtra-ghn-ás</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. vṛtra-ghn-í</td>
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</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 ic or ûc (according as ac is preceded by y or v). About fourteen stems have a weakest form in ic, 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 i from the weakest stem. The only cases occurring in the pl. are the N.A. and in the du. N.A.L.

The forms actually found, if made from praty-ñc 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 ī and ū, 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-as AV.
ADJECTIVES IN ĀNIC

MASCULINE.

SINGULAR. DUAL. PLURAL.

<table>
<thead>
<tr>
<th>N. pratyāṅ (61)</th>
<th>N.A. pratyāṅc-ā, -au</th>
<th>N. pratyāṅc-as</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. pratyāṅc-am</td>
<td>A. pratic-ās</td>
<td></td>
</tr>
<tr>
<td>I. pratic-ā</td>
<td></td>
<td></td>
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<tr>
<td>D. pratic-ē</td>
<td></td>
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<tr>
<td>Ab.G. pratic-ās</td>
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</tr>
<tr>
<td>L. pratic-ī</td>
<td>L. pratic-ōs</td>
<td></td>
</tr>
</tbody>
</table>

NEUTER.

N.A. pratyāk

pratic-ī

a. Other words similarly declined are:

STRONG STEM. MIDDLE STEM. WEAKEST STEM.

ny-āṅc downward ny-āk nic
sam-y-āṅc 2 united sam-y-āk sam-ic
tir-y-āṅc 3 transverse tir-y-āk tirāś-c
ud-āṅc upward ud-āk ud-ic 4
anv-āṅc following anv-āk anūc
vīśv-āṅc all-pervading vīśv-āk vīśuc

b. About a dozen stems, in which the āṅc is preceded by a word ending in a, have no weakest form. Such are āpāṅc backward, arvāṅc litherward, āvāṅc downward, devāṅc godward, pārāṅc turned away, prāṅc 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. devadryāṅc godward also retains the accent on the suffix: I. devadrīcā.
2 The y is here inserted by analogy.
3 Here tiri takes the place of tirāś across, from which the weakest stem tirāc (= tirās + 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. prāk.1 The f. is formed from the weak stem with i: prāc-i.

94. The points to be noted about changeable stems are:
1. The vowel of the suffix is lengthened in the N. s. m. except in ant and añc stems: gó-mān, agni-vān; kānīyān; cakra-vān; rájā; áśmā, grāvā, yūv-ā; hastī, ṛg-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 rájan (N. rájā),2 ásman (N. ásmā), grāvan (N. grāvā), yūvan (N. yūvā);3 hástī (N. hastī); háviṣmas (N. havīṣmān), márutvas4 (N. marūtvān); kāniyas (N. kānīyān); cákrvās (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 añc stems: ādān (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, pratyāṇci, arvāṇci, samyāṇci, sadhrāṇci, anvaṇci.
2 One an stem has a V. in as: mātari-śv-as (p. 68, n. 5).
3 Four van stems form their V. in vas: ṛtā-vas, eva-yā-vas, prātar-it-vas, 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 \(\text{i}\) to the weak stem (when there are two stems) or the weakest (when there are three); e.g. adat-\(\text{i}\) (m. adánt); dhenumát-\(\text{i}\) (m. dhenumánt), ámavat-\(\text{i}\) (m. ámavant); arkín-\(\text{i}\) (m. arkín); návyas-\(\text{i}\) (m. návyáms); jagmús-\(\text{i}\) (m. jagm-i-váms); sam-rájñ-\(\text{i}\) (m. rájan), maghón-\(\text{i}\) (m. maghávan), -ghan-\(\text{i}\) (m. -hán); pratic-\(\text{i}\) (m. pratyáńc);avitr-\(\text{i}\) (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-\(\text{i}\) being, uchánt-\(\text{i}\) shining, púṣyant-\(\text{i}\) obtaining abundantly, codáyant-\(\text{i}\) urging; but ghnát-\(\text{f}\) (m. ghnánt) slaying, píprat-\(\text{i}\) furthering (m. píprat), krñvat-\(\text{f}\) (m. krñvánt), yuñjat-\(\text{f}\) (m. yuñjánt) yoking, punat-\(\text{f}\) (m. punánt) purifying.

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

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

Irregular Nouns with Changeable Stems.

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

Sing. I. \(\text{ap-\text{á}}\). Ab.G. \(\text{ap-\text{ás}}\). Du. N. \(\text{ápá}\). \(\text{Pl. N.V. áp-as}\). A. \(\text{ap-\text{ás}}\). I. \(\text{ad-bhís}\). D. ad-bhyás. G. \(\text{ap-\text{ám}}\). L. \(\text{ap-sú}\).

2. anad-váh m. \(\text{ox}\) (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 sínč-at-\(\text{f}\) sprinkling beside the regular sínč-ánt-\(\text{i}\).

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>D. anad-úd-bhis</td>
<td>L. anad-út-su</td>
</tr>
<tr>
<td>L. anad-úh-i</td>
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<td></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 pũms, 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. púmas</td>
<td>púms-ás</td>
</tr>
<tr>
<td>A. púmáms-am</td>
<td></td>
</tr>
<tr>
<td>Ab.G. púms-ás</td>
<td>G. púms-âm</td>
</tr>
<tr>
<td>L. púms-í</td>
<td>L. púm-sú</td>
</tr>
</tbody>
</table>

II. Stems ending in Vowels.

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

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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: ep. 28 and 16 a.
³ N. -as, -am = Gk. -os, -ov; Lat. -us, -um.
⁴ -ā = Gk. -a, -η; Lat. -a.
These two declensions 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></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. priyá-s</td>
<td>priyá</td>
<td>N. priyás</td>
<td>priyás</td>
</tr>
<tr>
<td>A. priyá-m</td>
<td>priyá-m</td>
<td>A. priyán</td>
<td>priyás</td>
</tr>
<tr>
<td>I. priyána</td>
<td>priyáyā</td>
<td>I. priyáis</td>
<td>priyábhis</td>
</tr>
<tr>
<td>priyá</td>
<td></td>
<td>priyáyā</td>
<td></td>
</tr>
<tr>
<td>D. priyáya</td>
<td>priyá-yai</td>
<td>D.Ab. priyábhyaśas</td>
<td>priyábhyaśas</td>
</tr>
<tr>
<td>Ab. priyát</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. priyásya</td>
<td>priyá-yāś</td>
<td>G. priyá-n-ām</td>
<td>priyá-n-ām</td>
</tr>
<tr>
<td>L. priyé</td>
<td>priyá-yām</td>
<td>L. priyéṣu</td>
<td>priyáṣu</td>
</tr>
<tr>
<td>V. priya</td>
<td>priye</td>
<td>V. priyās</td>
<td>priyās</td>
</tr>
<tr>
<td></td>
<td></td>
<td>priyāṣas</td>
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</tr>
</tbody>
</table>

**Plural.**

Dual. N.A. m. priyá,₁³ priyáu; f. priyé.
I.D.Ab. m. f. n. priyabhyām.
G.L. m.f.n. priyá-y-os.

₁ Certain adjectives in -as -a -am follow the pronominal declension (110).
₂ These terminations originally came from the pronominal declension (110). The final of ena is often lengthened (enā).
₃ This form, made with the normal I. ending ā, is rare.
₄ This ending is preserved in the Lat. o for od (e.g. Gnaivōd in inscriptions) and in the Greek (Cretic) adverb τῶ-δε hence.
₅ The terminations yai (=yā-e), yāś (=yā-as), yām are due to the influence of the feminines in i (originally yā), e.g. devyāi, devyās, devyām (cp. 100).

(For notes 6-₁³ see next page.)
a. The N.A. neuter forms are: Sing. priyá-m. Du. priyé. Pl. priyá\textsuperscript{14} and priyá-ṇ-i.\textsuperscript{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. jīrṇāyai tvacaḥ of dead skin.

2. Radical á stems, m. and f.,\textsuperscript{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, jā child, jyā bowstring, mā measure, vrā troop.\textsuperscript{17} The forms occurring in the oblique cases are so

\textsuperscript{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.

\textsuperscript{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.

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

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

\textsuperscript{10} The n seems to have been due to the influence of the n stems.

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

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

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

\textsuperscript{14} The form in ā is commoner in the RV. than that in āni in the proportion of three to two. In the AV. the proportion is reversed.

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

\textsuperscript{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.

\textsuperscript{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 e and as of the D. and G. s.

The forms actually occurring, if made from já child m. f., would be:


V. já-s.

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


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

The strong stem of pathi 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 tāthā thus is formed the sing. N. á-tathā-s not saying 'yes'.

usānā m., a seer, has a N. like a f.: usānā. A. usānā-m. D. usán-e.
mántā churning stick and mahā great form the A. mántā-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-dáí to give up, pra-khyáí 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 Guna in three of the weak cases of the s. (D.Ab.G.), as well as in the V. s. and the N. pl. m. f., while it is abnormally strengthened in the L. s. The normal ending as of the Ab.G. s. is reduced to s, while that of the L. s. is always dropped in the i declension and usually in the u declension. The inflexion of the n stems has influenced the i declension in the I. s. only, but the u declension in the G.Ab. and L. also. Oxytone stems, when i and u are changed to y and v, throw the accent on a following vowel, not as Svarita, but as 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 sūc-i bright and mādh-u sweet may be used to illustrate the forms actually occurring:

**SINGULAR.**

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th></th>
<th>n.</th>
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<td>sūci-s</td>
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<td>mādhu-s</td>
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<td>sūcy-ā²</td>
<td>sūci</td>
<td>mādhy-ā³</td>
<td>mādhy-ā³</td>
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<td>sūci-n-ā</td>
<td>mādhu-n-ā</td>
<td>mādhu-n-ā</td>
<td></td>
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</tbody>
</table>

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

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.
DERIVATIVE STEMS IN I AND U

m. f. n. m. f. n.
1. śucay-e śucay-e śucaye mádhav-e mádhav-e mádhav-e
2. śuce-s  śuce-s [śuce-s] mádho-s mádho-s mádhu-n-e
3. śuce-s śuce-s śuce-s mádho-s mádho-s mádhu-n-as
4. śucā śucā śucā mádhav-i mádhav-i mádhav-i
5. śucau śucau śucau mádha mádha mádhu-n-i
6. śuce śuce [śuci] mádho mádho mádhu

Dual.
A.V. śucī śucī śucī mádhu mádhu mádhv-i
D.Ab. śucī-bhyām mádhy-ós mádhy-ós mádhu-n-ós
L. śucy-os

1 aś m.f. devout and ávi m. sheep have ary-ás and ávy-as.
2 The form in au is more than twice as common as that in a in m. and f.
3 The derivative i, u and ī stems are the only ones that do not take a or au in the dual.
4 utf with aidd is often used as a D. The RV. has seven datives in ai, e.g. bhṛty-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 vēdī on the altar, occurring twice, is the only L. from an ī stem with the normal ending i (= vēdi-i).
7 This type occurs from over sixty stems, the normal formation (mádhv-i) 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 mádha in the RV.
10 From one stem also mádhv-e.
11 Once also mádhv-as.
12 Also mádhv-as, vāsv-as.
13 Only in the form sānav-i.
14 The only example in RV. is urv-ī the two earths. The VS. has jānu-n-ī two knees.
15 The only example is jānu-n-os (A.V.).
DECLENSION

<table>
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<th>f.</th>
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<th>f.</th>
<th>n.</th>
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<td>súcay-as¹</td>
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<td>súcí¹</td>
<td>mádhav-as⁵</td>
<td>mádhav-as⁶</td>
<td>mádhú⁷</td>
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<td>mádhu-n²</td>
<td>mádhu-s</td>
<td>mádhu-n</td>
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<tr>
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<td>mádhu-bhis</td>
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<td>D.Ab.</td>
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</tr>
<tr>
<td>G.</td>
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<td>mádhu-ām</td>
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</tr>
<tr>
<td>L.</td>
<td>súcí-śu</td>
<td></td>
<td></td>
<td>mádhu-śu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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. bhrī f. sustenance: D. bhrty-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 ni in the N.A.V. du. n. and ni in the N.A. pl. n.

In the u declension the RV. has only three forms following the analogy of the derivative i declension: īṣu f. arrow: D. īṣv-ai, G. īṣv-ās, su-vāstv-ās of the (river) Suvāstu (all in late passages). 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. āvānīs streams beside āvānayās.

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

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

6 There are two examples of the N. pl. f. without Guṇa: mádhv-ās and satā-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 ū. The secondary type mádhūni 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 ū declension: A. ā-bhīrv-ām from ā-bhīru fear less 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, kaśipu-ne; Ab. mādhu-nas, sānu-nas; G. cāru-nas, dāru-nas, dāru-ṇi, mādhu-nas, vāsu-nas; L. āy-ṇi, sānu-ṇi; 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-i 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-dhi 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. raghur-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. pāti (Gk. πόσις) m. husband is irregular in the D.G.L. s.: pāty-e, pāty-ur,1 pāty-au; while the I. in this sense has the normal form pāty-ā. When it means lord, either as a simple word or as final member of a compound, it is regular: D. pātay-e, bṛha-s-pātay-e, G. pāte-s, prajā-pate-s, L. go-patau; while the I. in this sense is formed with nā: pāti-nā, bṛha-s-pātinā. The f. is pātnī (Gk. πότνις) wife and lady.

1 The anomalous ending appears to be due to the influence of the Ab.G. in the names of relationship (101) in ū 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. jānī like the derivative \(i\) declension.

2. sākh-i m. friend, besides having irregularities like páti in the weak cases of the s., has a strong stem formed with \(Vṛddhi\): N. sākhā, A. sākhāy-am, I. sākhī-ā, D. sākhī-e, Ab.G. sākhī-ur,\(^1\) V. sākhe.\(^2\) Du. sākhāy-ā and sākhāy-au;

a. In the RV. sākhī 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-sākhā N. m. f. having the Maruts as friends.

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

a. The VS. has also the N. s. arī-s, beside the regular arī-s of the RV. ávi sheep (Lat. orī-s) also takes the normal ending as in the -G. s.: ávy-as. ví m. bird has in the RV. the N. s. vé-s beside ví-s.

4. The neuters áksi eye, āsthi bone, dādhi curds, sākthi thigh, form their weakest cases from stems in án; e. g. I. dādhn-ā, sākthn-ā; G. akṣṇ-ās, asthn-ās, dadhn-ās. Du.N. áksi-ṇī (AV.), I. sākthi-bhyām, G. akṣṇ-ōs, but sākthy-ōs (VS.). In the pl. the an stems are used in the N.A. also: akṣāṇ-i (beside áksi-ṇi, AV.), asthān-i (beside ásthī-ni, AV.), sakthān-i; I. akṣā-bhis, asthā-bhis; 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 pátyur, by the names of relationship in \(r\) (101).
\(^2\) Formed regularly like šuce from šči.
Sing. N. dyáu-s \((Zevs = Δjeys)\). A. dív-am.\(^1\) I. div-á.
D. div-é. Ab.G. div-ás \((Δfós)\). L. div-í \((Δfi)\). V. dyàu-s\(^2\) \((Zev)\).

Pl.N. dív-as.\(^1\) A. m. dyún,\(^3\) f. dív-as. I. dyú-bhis.\(^3\)

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

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

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

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

\(^2\) i.e. díau-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, as yajña-priy-am sacrifice-loving, but yajña-nyām (= yajña-niam) leading the sacrifice. Otherwise ĩ is always written as y, but is invariably to be pronounced as i, as nady-ām pronounced nādīam stream.

The monosyllabic stems belonging to the radical class are the feminines dhī thought, bhī fear, śrī glory, and the m. vi 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, pri love, mī diminish, vi move, śī lie, śrī mix, being mostly accusative Tatpurusas (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. 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 cakrī.

2 The resolved forms given below are spelt with ī (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 ī (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-ī, wide; 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. ai, the Ab.G. ās, the L. ām, the pl. N.V.A. s; (3) stems accented on the final vowel shift the acute to the ending in the weak cases of the s., in the G.L. du., and in the G. pl.

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### a. Radical Stems

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<td>-as</td>
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### b. Derivative Stems

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<td>devi</td>
<td>devy-a</td>
<td>devy-ai</td>
<td>devy-ās</td>
<td>devy-ām</td>
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### Singular

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<th>I.</th>
<th>G.L.</th>
<th>V.</th>
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<tr>
<td>dhī-ā, -au</td>
<td>dhī-bhyām</td>
<td>dhīy-ōs</td>
<td>devi</td>
</tr>
<tr>
<td>rathī-ā</td>
<td>rathī-bhyām</td>
<td>rathī-os</td>
<td>dévi</td>
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### Dual

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<th>G.L.</th>
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<tbody>
<tr>
<td>devi</td>
<td>devi-bhyām</td>
<td>devy-ōs</td>
</tr>
</tbody>
</table>

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

N. dhīy-as    rathi-as    devī-s
A. dhīy-as    rathi-as    devī-s
I. dhi-bhis   rathi-bhis  devī-bhis
D. rathi-bhyas devī-bhyas
G. dhīn-ām 1 G. rathi-n-ām devī-n-ām
L. dhi-su     L. rathi-su  devī-ṣu
V. devī-s

a. Other words belonging to the secondary radical class (a 2) are: 
kumārīf girl (A. kumārīm), tandrī weariness (N. tandrīs), dūṭī messenger (N. dūṭīs), nāḍī stream (A. nāḍīm), lakṣmī mark (N. lakṣmīs, A. lakṣmīm), simhī lioness (N. simhīs, A. simhīm).

β. strī woman, originally a disyllable, is inflected as a radical monosyllabic stem in the sing. A. and pl. N.A.I.: strī-yam; strī-as, strī-bhīs (accent); but retains traces of its derivative origin in the s. N. strī (no s), D. strīy-āī 2 (AV.), G. strī-ās, L. strīy-ām (AV.).

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

a. In the radical class there are seven monosyllabic stems, five of which are f.: dū gift, bhū earth, brū brow, syū thread, srū stream; one m. and f.: sū begetter and mother; one m.: jū speeding, steed. There are further two reduplicated f. substantives and one adjective: juhū tongue, juhū sacrificial spoon; jōgū singing aloud. Finally, there are about sixty compounds, almost exclusively formed from about eleven roots, e. g. pari-bhū surrounding.

---

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

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

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

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

**SINGULAR.**

<table>
<thead>
<tr>
<th>RADICAL.</th>
<th>DERIVATIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. bhú-s</td>
<td>tanú-s</td>
</tr>
<tr>
<td>A. bhúv-am</td>
<td>tanú-am</td>
</tr>
<tr>
<td>I. bhuv-ā</td>
<td>tanú-ā</td>
</tr>
<tr>
<td>Ab.G. bhuv-ās</td>
<td>Ab.G. tanú-as</td>
</tr>
<tr>
<td>L. bhuv-ī</td>
<td>{tanú-ī</td>
</tr>
<tr>
<td>V. tánú</td>
<td></td>
</tr>
</tbody>
</table>

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-áí, G. tanv-ās. In B. the D. s. f. ending āi is used for ās; e.g. dhenváí 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-grú, kadrú Soma vessel, in adjectives when ū is preceded by y, and in bibhatsu 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).
DECLENSION

DUAL.

<table>
<thead>
<tr>
<th>N.A. bhúv-ã</th>
<th>N.A. tanú-ã</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. bhú-bhyám</td>
<td>D. tanú-bhyám</td>
</tr>
<tr>
<td>L. bhuv-ós</td>
<td>L. tanú-ós</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. bhúv-as</td>
</tr>
<tr>
<td>A. bhúv-as</td>
</tr>
<tr>
<td>G. bhuv-ãm</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

101. D. Stems in ṛ (m. and f.), which in origin are consonant stems in derivative ar or tar, closely resemble an stems (90) in their declension. Derivative stems in ṛ consist of two groups, the one formed with the original suffix ar, the other with tar. The former is a small group of only eight stems, the latter a very large one of more than 150. Both groups agree in distinguishing strong and weak cases. The strong stem ends in ar or ār, which in the weak forms is reduced to r before vowels and r before consonants. Both groups further agree in dropping the final of the stem in the N. s. m. f., which case always ends in ā. They resemble the vowel declension in adding the ending n in the A. pl. m. and s in the A. pl. f.,¹ and in inserting n before the ām of the G. pl.² They have the peculiar ending ur in the G. s.³

1. The stems in ar are: m. dev-ṛ husband's brother, nṛ⁴ man; f. us-ṛ dawn, nánāndṛ husband's sister, svāsṛ⁵ sister; n. áh-ṛ day, údh-ṛ udder, vādh-ṛ weapon, which

---

¹ Except usr-ās.
² Except svāsṛ-ām and nār-ām.
³ Except nār-ās and usr-ās.
⁴ This word is probably derived with the suffix ar.
⁵ In this word the r is probably radical: svā-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, -τωρ, Lat. -tor). The former consists of a small class of five names of relationship: three m., pi-tār father, bhrā-tar brother, nāp-tar grandson, and two f., duh-i-tār daughter and mā-tār mother, together with the m. and f. compounds formed from them. The second division consists of more than 150 stems (including compounds) which are either agent nouns accented chiefly on the suffix, or participles accented chiefly on the root. These stems are never f., and only four are n.

In the tr declension three stems are to be distinguished: the strong, tar or tār; the middle, tr; and the weakest, tr. The names of relationship take the Guṇa form, agent nouns the Vṛddhi form, áh-ar and údh-ar form their other cases from the an stems áh-an and údh-an. Cp. 91. 6. Often to be pronounced ṇīṇām.

2 Following the analogy of the derivative i declension.

svāsṛ-ām and nar-ām are the only two forms of the r declension in which ām is added direct to the stem.

5 The strong stem nāp-tar 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. dātā</th>
<th>pitā</th>
<th>mātā</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. dātār-am</td>
<td>pitār-am</td>
<td>mātār-am</td>
</tr>
<tr>
<td>I. dātr-ā</td>
<td>pitr-ā</td>
<td>mātr-ā</td>
</tr>
<tr>
<td>D. dātr-ē</td>
<td>pitr-ē</td>
<td>mātr-ē</td>
</tr>
<tr>
<td>Ab.G. dātur</td>
<td>pitur</td>
<td>mātur</td>
</tr>
<tr>
<td>L. dātar-i</td>
<td>pitār-i(πατēr-i)</td>
<td>mātār-i</td>
</tr>
<tr>
<td>V. dātar (δωτηρ)</td>
<td>pitar (πατετερ)</td>
<td>mātar (μητηρ)</td>
</tr>
</tbody>
</table>

**DUAL.**

<table>
<thead>
<tr>
<th>N.A. dātār-ā, -au</th>
<th>pitr-ā, -au</th>
<th>mātr-ā, -au</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.D. dātē-bhyām</td>
<td>pitē-bhyām</td>
<td>mātē-bhyām</td>
</tr>
<tr>
<td>G.L. dātr-ōs</td>
<td>pitr-ōs</td>
<td>mātr-ōs</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>N. dātār-as</th>
<th>pitār-as</th>
<th>mātār-as</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. dāṭn</td>
<td>pitn</td>
<td>māṭ-s</td>
</tr>
<tr>
<td>I. dāṭ-bhis</td>
<td>pitbhis</td>
<td>māṭ-bhis</td>
</tr>
<tr>
<td>D.Ab. dāṭ-bhyas</td>
<td>pitbhyas</td>
<td>māṭ-bhyas</td>
</tr>
<tr>
<td>G. dāṭ-ṇ-ām</td>
<td>pitṇ-ām</td>
<td>māṭ-ṇ-ām</td>
</tr>
<tr>
<td>L. dāṭ-ṣu</td>
<td>pitṣ-ṣu</td>
<td>māṭ-ṣu</td>
</tr>
<tr>
<td>V. dātār-as</td>
<td>pitar-as</td>
<td>mātar-as</td>
</tr>
</tbody>
</table>
STEMS IN DIPHTHONGS

101-102


b. The only n. stems occurring are dhär-tē prop, dhmā-tē smithy, sthā-tē stationary, vi-dhär-tē 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: bhartē supporting, janayitē creative.

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

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


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

4. náu is inflected quite regularly as far as can be judged by the few forms occurring: Sing. N. náu-s (\(\nu\nu\)-s). N. náv-am (\(\nu\eta\)-\(\alpha\)). I. náv-\(\acute{a}\). G. náv-á-s (\(\nu\eta\-\delta\)). L. náv-í (\(\nu\eta\-\iota\)).—Pl. N. náv-as (\(\nu\eta\-\epsilon\), náv-es). A. náv-as (\(\nu\eta\-\alpha\)). I. náu-bhis (\(\nu\nu\-\phi\)).

5. gláu occurs in two forms only: Sing. N. gláu-s and Pl. I. glau-bhis.\(^3\)

Degrees of Comparison.

103. 1. The secondary suffixes of the comparative tara\(^4\) (Gk. -\(\tau\epsilon\rho\)o) 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; vrtra-tára a worse Vrtra; bhūri-dávat-tara giving more abundantly; šaśvat-tamá most constant; ratna-dhá-tama best bestower of treasure; híránya-vāśi-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, vrśán-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, diáu-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. vrádh-an-tama being most mighty, sáhan-tama most victorious; and the weakest stem of a perfect participle: vidúś-ṭara wiser; míłhús-tama most gracious.

c. These secondary suffixes are occasionally found added to the primary comparatives and superlatives, e.g. śréṣṭha-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. mātī-tamā most motherly.

2. The primary suffix of the comparative iyāms (Gk. -ων, Lat. -ior) and that of the superlative istha (Gk. -οτο) are added directly to the root, which is regularly accented and gunates ī and ū, but leaves a unchanged apart from nasalization in a few instances. Final radical ā combines with the initial of the suffix to e, which is, however, usually to be read as two syllables. Examples are: téj-iyāms sharper, téj-istha very sharp (tij be sharp); jáv-iyāms quicker, jáv-istha quickest (ju be swift); yáj-iyāms sacrificing better, yáj-istha sacrificing best; mámh-istha most liberal (mah bestow abundantly); jyēṣṭha greatest and jyeṣṭhā eldest (jya 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-iyāms smaller, án-istha smallest beside án-u minute; dāv-iyāms farther beside dū-ra far; drágh-iyāms longer, drágh-istha longest beside dirgh-ā long; lágh-iyāms lighter beside lāgh-ū light; vár-iyāms wider, vár-istha widest beside ur-ū wide; sáś-iyāms more frequent beside sāś-vant constant; óṣ-istha very quick beside óṣ-am quickly; bárh-istha very lofty beside bṛh-ānt great; yáv-istha youngest beside yuv-ān youth; vár-istha most excellent beside vār-a choice; sádh-istha straightest beside sādh-ū straight.

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1 With the accent of the ordinal suffix tamā.
2 When used as an ordinal suffix tama forms its f. in accented ī (ep. 107).
3 Except jyeṣṭhā meaning eldest and kaniṣṭhā meaning youngest.
\( \beta \). In a few examples the suffix is added to the derivative form of the root which appears in the adjective; thus \( \text{ás-istha} (\text{āk-īr-o-s}) \) beside \( \text{ás-u} (\text{āk-ū-s}) \) swift (from \( \text{ās} \) reach); \( \text{tīkṣṇ-īyāms} \) sharper beside \( \text{tīkṣnā} \) sharp (from \( \text{tīj} \) be sharp); \( \text{nāv-īyāms} \) newer, \( \text{nāv-istha} \) newest beside \( \text{nāva} \) new; \( \text{svād-īyāms} (\text{ḥōv}, \text{suāv-īor}) \) sweeter, \( \text{svād-istha} (\text{ḥō-o-s}) \) beside \( \text{svād-ū} (\text{ḥō-ū-s}, \text{suāv-ī-s}) \) sweet (from \( \text{svad} \) be sweet).\(^1\)

a. Beside the usual forms in \( \text{īyāms} \) there occur about half a dozen alternative comparatives made with the shorter form of the suffix, \( \text{yāms} \): \( \text{tāv-īyāms} (\text{tāv-īyāms}) \) stronger; \( \text{nāv-īyāms} (\text{nāv-īyāms-s}) \) newer; \( \text{pān-īyāms} (\text{pān-īyāms}) \) more wonderful, \( \text{bhū-īyāms} \) \( ^2 \) (\( \text{bhāv-īyāms} \)) becoming more, greater; \( \text{rābh-īyāms} (\text{rābh-īyāms}) \) more violent; \( \text{sāh-īyāms} (\text{sāh-īyāms}) \) stronger. Some half-dozen more have no alternative form beside them: \( \text{jyā-īyāms} \) greater, older; \( \text{prē-īyāms} \) dearer, \( \text{prē-ṣṭha} \) dearest (\( \text{priyā} \) dear); \( \text{vās-īyāms} \) better, \( \text{vās-istha} \) best (\( \text{vāsu} \) good); \( \text{srē-īyāms} (\text{krēiōn}) \) better, \( \text{srē-ṣṭha} \) best (\( \text{srī} \) be bright); \( \text{sān-īyāms} \) (Lat. \( \text{sen-ior} \)) older (\( \text{sāna} \) old), \( \text{sṭhē-īyāms} \) most steadfast (\( \text{sthī-rā} \) firm).

b. Some comparatives and superlatives belong to their positives in sense only; e.g. \( \text{kān-īyāms} \) \( ^3 \) lesser, younger, \( \text{kān-istha} \) smallest\(^4 \) and \( \text{kān-isthā} \) youngest (\( \text{ālpa} \) small); \( \text{nēd-īyāms} \) (Av. \( \text{nazd-yah} \)) nearer, \( \text{nēd-istha} \) (Av. \( \text{nazd-ista} \)) nearest (antikā near), \( \text{vārś-īyāms} \) higher, \( \text{vārś-istha} \) \( ^5 \) highest (\( \text{vrddhā} \) grown up).

---

\(^1\) From the adj. \( \text{pāpā} \) \( \text{bad} \), the radical element of which is uncertain, is formed direct the comparative \( \text{pāp-īyāms} \) in the TS.

\(^2\) Here the vowel remains unchanged. This is also the case in the corresponding superlative \( \text{bhū-γ-ṛṣṭha} \), which moreover adds the suffix with an intervening \( \text{y} \).

\(^3\) Cp. \( \text{kan-γā} \) \( \text{girl} \) (\( = \text{kanīa} \)), Gk. \( \text{kavvō-s} \) (\( = \text{kavvō-s} \)).

\(^4\) Appears in this sense in the TS.

\(^5\) Cp. \( \text{vārś-man n.}, \text{varś-mán m. height} \).
### 104.

<table>
<thead>
<tr>
<th>Cardinals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. é-ka.</td>
</tr>
<tr>
<td>2. dvá (δὑο, Lat. duo).</td>
</tr>
<tr>
<td>3. trí (τρί, Lat. tri).</td>
</tr>
<tr>
<td>4. catúr (Lat. quattuor).</td>
</tr>
<tr>
<td>5. páñca (πέντε).</td>
</tr>
<tr>
<td>6. sás (እץ, Lat. sex).</td>
</tr>
<tr>
<td>7. saptá (ἑπτά).</td>
</tr>
<tr>
<td>8. aśṭá (ὀκτώ, Lat. octó, Gothic ahtau).</td>
</tr>
<tr>
<td>9. náva (Lat. novem).</td>
</tr>
<tr>
<td>10. dáśa (δέκα).</td>
</tr>
<tr>
<td>11. ékā-daśa.</td>
</tr>
<tr>
<td>12. dvá-daśa (δῶ-δέκα).</td>
</tr>
<tr>
<td>13. tráyo-daśa.</td>
</tr>
<tr>
<td>14. cátur-daśa.</td>
</tr>
<tr>
<td>15. páñca-daśa.</td>
</tr>
<tr>
<td>16. sō-śaśa.</td>
</tr>
<tr>
<td>17. saptá-daśa.</td>
</tr>
<tr>
<td>18. aśṭá-daśa.</td>
</tr>
<tr>
<td>19. náva-daśa.</td>
</tr>
<tr>
<td>20. viṃśatí (Lat. viginī).</td>
</tr>
<tr>
<td>30. triṃ-śát.</td>
</tr>
<tr>
<td>40. catvārim-śát.</td>
</tr>
<tr>
<td>50. pañcā-śát (πεν-τή-κουτα).</td>
</tr>
<tr>
<td>60. ṣaś-ṭī.</td>
</tr>
<tr>
<td>70. sapta-ṭī.</td>
</tr>
<tr>
<td>80. aśi-ṭī.</td>
</tr>
<tr>
<td>90. nava-ṭī.</td>
</tr>
<tr>
<td>100. ṣatām (ἑκατόν, Lat. centum).</td>
</tr>
<tr>
<td>1,000. sahásra n.</td>
</tr>
<tr>
<td>10,000. a-yūta n.</td>
</tr>
<tr>
<td>100,000. ni-yūta n.</td>
</tr>
<tr>
<td>1,000,000. pra-yūta n.</td>
</tr>
<tr>
<td>10,000,000. ārbuda n.</td>
</tr>
<tr>
<td>100,000,000. nyārbuda n.</td>
</tr>
</tbody>
</table>

1 aśṭá is an old dual form.
2 The cardinals between 10 and 20 are Dvandva compounds formed by prefixing the accented unit to daśa ten.
3 Here ēkā stands for éka under the influence of dvá-daśa.
4 Here the N. du. is retained instead of the stem form dva.
5 tráyo, for trāyas (45. 2), is the N. pl. (105).
6 cátur as first member of a compound is regularly accented cátur-.
7 For ṣaś-daśa through ṣaṣ-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 -ṭī.
9 catvārim for catvārī, n. pl. (105), like viṃśatí and triṃsát.
10 Sixty to ninety are abstract f. nouns derived from the simple cardinals (except aśi-ṭī) meaning hexad of tens, &c.
11 aśi- is radically cognate to aś-ṭā.

1519 H
a. The numbers intermediate between the decades 20–100 are Dvandva compounds formed by prefixing the accented unit to the decade; e.g. aṣṭā-viṃśati 28; ēka-triṃśat 31; trāyas-triṃśat 33; nava-catvāriṃśat 49; nava-ṣaṣṭi 69; nāvāsīti 89; pānca-navati 95, śaṁ-ṇavati 96, aṣṭā-navati 98; ēka-ṣatam 101, cātuḥ-ṣatam 104, triṃśāc-chatam 130.

b. There are two ways of forming multiples. The larger number in the du. or pl. may be multiplied by the smaller used as an adjective; e.g. dvē ṣatē 200; saṣṭiṁ sahāsṛā 60,000; trīṇi ṣatē trī sahāsṛāṇi triṃśāc ca nāva ca 3,339. Otherwise the multiplier prefixed to the larger number forms with it a possessive (adjective) compound accented on the last syllable; e.g. trāyastrīṃśat tri-ṣatāḥ ṣaṭ-sahāsṛāḥ 6,333.

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

Declension of Cardinals.

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

1. ēka is declined like the pronominal adjectives viśva

---

1 A N. f. du. form of ēka in the sense of a certain appears in ēke yuvatī (AV.) a certain pair of maidens.
105] CARDINALS 99

and sárvā (120 d). The forms occurring in the Samhitās are:

n. s. N. ēkam. Pl. N. ēkā.

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

m. N. dvā,2 dvau. I. dvabhyaḥ. G. dvāyos. L. dvāyos.
f. N. dvē. I. dvabhyaḥ.
n. N. dvē. L. dvāyos.

3. trí three is declined in the m. n. pl. quite regularly, like śucī (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:

n. N.A. trī, trīṇi.

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

---

1 The only form of the Ab. s. occurring, ēkāt, follows the nominal declension; it is used in forming compound numerals, ēkān nā trīṃsāt 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 páṇca. The forms occurring are:
n. N. A. catvār-i.

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

a. The forms of 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 saṇ-ṇām, 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 accents the terminations.
5 Meaning probably the two tetrads (perhaps with reference to the fingers of the two hands).
6 aṣṭā is the stem used as the first member of compounds in the RV., but aṣṭa begins to be used in the AV.
106-107] SYNTAX OF CARDINALS. ORDINALS 101

L. daśā-su.

d. The cardinals for the decades from twenty to ninety with their compounds are f. substantives, nearly always inflected in the sing. and according to the declension of the stem final; e.g. N. viṁśatī-s. A. viṁśatī-m. I. viṁśatī-ā. N. trimśat. A. trimśat-am. I. trimśat-ā. L. trimśat-i. If the sense requires it these numerals may be used in the pl.; e.g. náva navatis nine nineties; navānām navatīnām of nine nineties.

śatá hundred and sahāsra thousand are neuters, which may be declined in all numbers; e.g. dvé śaté two hundred; saptá śatáni seven hundred; trí sahāsráni three thousand.

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

Ordinals.

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

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

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. catvárimśá fortieth.

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

1st pra-thamá, f. á.
2nd dvi-tíya, f. á.
3rd tṛt-íya, f. á (Lat. ter- iu-s).
   tur-íya, f. á (for catur-íya through k-tur-íya).
4th catur-thá, f. í (téarpa-tó-s, Lat. quartu-s).
5th pañca-má, f. í.
6th ṣaṣ-ṭhá (Lat. sex-tu-s). saptá-tha.
7th sapta-má (Lat. septi-mu-s).
8th aṣṭa-má.
9th nava-má.
10th daśa-má (Lat. deci-mu-s).

1 Only about three examples of this formation have been noted in the Samhitás, and four in the Brāhmaṇas.
2 Sahasra-tamá has been noted in B. only.
3 Probably for pra-tamá foremost, the th being due to the influence of catur-thá, &c.
4 Both prathamá and tṛt-iá have one case-form each according to the pronominal declension in the AV.: G. prathamásyás and L. tṛtf-yasyám.
5 From an older dvi-tá second.
6 From an older tr-tá third.
7 When used in the fractional sense of one-fourth accented on the first syllable: tūrīya (AV.); similarly in B. caturtha one-fourth, tṛtiya one-third.
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. τρίς, Lat. tri-s); catúś four times (for catúr-s). Others are expressed by the cardinal and the form kṛtv-as times (probably makings A. pl. of kṛtu) which is used as a separate word except in aṣṭā-kṛtvás (AV.) eight times; e.g. dāśa kṛtvás (AV.) ten times, bhūri kṛtvás 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, pañca-dhā, ṣo-dhā, sapta-dhā, aṣṭā-dhā, navān-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; catur-vaya fourfold.

PRONOUNS

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

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

### SINGULAR.

<table>
<thead>
<tr>
<th>N. ah-ám</th>
<th>tv-ám</th>
<th>vay-ám</th>
<th>ye</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. mám me</td>
<td>tv-ám thee</td>
<td>asmán</td>
<td>yušmán</td>
</tr>
<tr>
<td>I. má-y-ā by me</td>
<td>tvā by thee</td>
<td>asmá-bhis by</td>
<td></td>
</tr>
<tr>
<td>D. má-hyam</td>
<td>tú-bhyam</td>
<td>asmá-bhyam</td>
<td></td>
</tr>
<tr>
<td>má-hya</td>
<td>for us</td>
<td>for you</td>
<td></td>
</tr>
<tr>
<td>Al. mád from me</td>
<td>tvád from thee</td>
<td>asmád from you</td>
<td></td>
</tr>
<tr>
<td>G. má-ma of me</td>
<td>táva of thee</td>
<td>asmáka-m</td>
<td></td>
</tr>
<tr>
<td>L. má-y-i in me</td>
<td>tvé in thee</td>
<td>asmá-su in you</td>
<td></td>
</tr>
</tbody>
</table>

### PLURAL.

<table>
<thead>
<tr>
<th>tvá-y-ā</th>
<th>us</th>
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<tbody>
<tr>
<td>tvá-y-am</td>
<td>us</td>
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<tr>
<td>tvá-y-am</td>
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<td>tvá-y-am</td>
<td>us</td>
</tr>
<tr>
<td>tvá-y-am</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 Śāṃhitās.

3 asmán and yušmán 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 yušmás.

4 asmákam and yušmákam are properly the A. n. s. of the possessives asmáka our, yušmáka your.

5 asmásu is a new formation following the analogy of asmábhis.

6 asmé is also used as D.

7 Changed from original yuš-ám by the influence of vay-ám.
PERSONAL PRONOUNS

105

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

N. yuvām ye two. A. yuvām you two. I. yuvā-bhyām and yuvā-bhyām by you two. Ab. yuvād from you two. G. yuv-ōs 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 (Gk. μοι), te (Gk. τε). Du. A.D.G. nau (Gk. να), vām. Pl. A.D.G. nas (Lat. nos), vas (Lat. vos).

b. The usual stems of these pronouns used in derivation or as first member of compounds are: ma, asma; tva, yuva, yuṣma; thus asma-drūh hating us; tvā-yata presented by thee; yuva-yu 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 (ŚB.) and A. āvām (K. ŚB.) 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.
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SINGULAR.

MASC.  NEUT.  FEM.
N.  sā-s  tá-d  sā  té (rōi)  tá
and  tā-s

A.  tá-m  tá-d  tá-m  tán  tāni  tā-s

I.  téna  tá-yā  té-bhis, tāis  tā-bhis
(rōīs)

D.  tá-smai  tá-syai  té-bhyas  tā-bhyas

Ab.  tá-smād  tá-syās

G.  tá-syā  tá-syās  té-s-ām  tā-s-ām

L.  tá-smin  tá-syām  té-su  tā-su

sā-smin

PLURAL.

MASC.  NEUT.  FEM.
N.  sā-s  tá-d  sā  té (rōi)  tá
and  tā-s

A.  tá-m  tá-d  tá-m  tán  tāni  tā-s

I.  téna  tá-yā  té-bhis, tāis  tā-bhis
(rōīs)

D.  tá-smai  tá-syai  té-bhyas  tā-bhyas

Ab.  tá-smād  tá-syās

G.  tá-syā  tá-syās  té-s-ām  tā-s-ām

L.  tá-smin  tá-syām  té-su  tā-su

sā-smin

DUAL.

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

a. The stem tā 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.

a. There are three other demonstratives derived from tā:
  1. e-tā 10 this here is inflected exactly like tā. The forms
     that occur are:

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

2  tá-m, tá-m, tá-d = Gk. τόν, τῆν, τό.

3  Sometimes tênā.

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

5  The Chāndogya Upaniṣad once has sasmād.

6  Homeric Gk. τοῖον (for tōsio).

7  sāsmin occurs nine times in the RV., tāsmin twenty-two times.

8  Cp. Lat. is-tōrum.

9  Gk. τάου (for τάου), cp. Lat. is-tārum.

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

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

The forms occurring are:

n. Sing. tyād. Pl. tyā, tyāni.

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

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

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

1 It is also found a few times in B.
2 See 48, note 3.
3 It is generally given the meaning of every, all, but the above is the more probable sense.
roots i (which nearly always has a double ending) and a\textsuperscript{1} are employed, the former in the N. (except the m. s.) and A., the latter in all the other cases. The A. s. m. f. starts from i-m (the A. of i), which appears in the du. and pl. also, so that all these cases have the appearance of being formed from a stem imá.\textsuperscript{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>
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<tr>
<td>A.</td>
<td>i-m-ám \textsuperscript{3}</td>
<td>i-d-ám</td>
<td>i-m-ám</td>
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<tbody>
<tr>
<td>I.</td>
<td>e-ná \textsuperscript{4}</td>
<td>a-y-á \textsuperscript{7}</td>
<td>e-bhíś</td>
</tr>
<tr>
<td>D.</td>
<td>a-smái</td>
<td>a-syái</td>
<td>e-bhyás</td>
</tr>
<tr>
<td>Ab.</td>
<td>a-smád \textsuperscript{5}</td>
<td>a-syás</td>
<td></td>
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<tr>
<td>G.</td>
<td>a-syá \textsuperscript{6}</td>
<td>a-syás</td>
<td>e-s-ám</td>
</tr>
<tr>
<td>L.</td>
<td>a-smín</td>
<td>a-syám</td>
<td>e-sú</td>
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### Plural.

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<tbody>
<tr>
<td>N.</td>
<td>i-m-é (i-m-á)</td>
<td>i-m-ás</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>i-m-án (i-m-áni)</td>
<td>i-m-ás</td>
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### Dual.

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

\textsuperscript{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.

\textsuperscript{2} From this stem is formed the adverb imá-thá thus.

\textsuperscript{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.

\textsuperscript{4} Also twice ena. ená and the remaining oblique cases, when used as nouns and unemphatic, may lose their accent.

\textsuperscript{5} The Ab., according to the nominal declension, ád is used as a conjunction.

\textsuperscript{6} Both asya and asmai may be accented ásyá 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.

\textsuperscript{7} Instead of ayá the form anáyá occurs twice in the RV.; it is the only form from ana found in the Sanshitás.
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-

šmai. Ab. amú-šmād. G. amú-šya.³ L. amú-šmin.—


f. Sing. N. a-sáu. ² A. a-m-ú-m. I. amu-y-á.⁴ D. amú-

šyai. G. amú-šyās.—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. ena-m, n. ena-d.—Du. m. enau,

f. ene.—Pl. m. enān, f. enā-s.


a. Another unaccented demonstrative pronoun restricted to the RV. (excepting one form in the AV. and the TS.) is tva meaning *one, many.*
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. tväs, f. tvā, n. tvad. A. m. tvam. I. m. tvena. D. m. tvasmaj, 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 áma¹ this occurs only once in the AV. (also in the AB.) in the formula ámo '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 tá, excepting the alternative neuter form kí-m,² which instead of the pronominal d has the nominal m (never elsewhere attached to a stem in i). The forms occurring are:

Pl. kē. I. kē-bhis. L. kē-su.


n. Sing. N.A. kā-d and kí-m.³—Pl. N. kā and kāní.

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-ти how many?

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

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

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

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

a. The stem of yá is used to form derivatives; e.g. yá-thā as. It also appears as first member of a compound in yá-dḥā which like. The neuter yád is also once used thus in the RV. : yá-t-kāma desiring what; and a few times later, as yād-devatya having what deity (K.), yāt-kārīn doing what (SB.).

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

E. Reflexive Pronouns.

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

---

1 yénā is twice as common in the RV. as yéna, but the Pada text always reads yéna.
2 The Ab., formed according to the nominal declension, yād is used as a conjunction.
3 y-ōs for yá-y-os like yuv-ōs for yuvā-y-os (p. 105, note 3).
4 Derived from svā with suffix am and interposed y (like a-y-ām from a).
used as an A.; e.g. áyuji svayám 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. bálām dádhāna ātmāni putting force into himself. The A. ātmānam is frequently thus used in the later Samhitās (though never in the RV.) and in B.

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


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 Samhitās; 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. māmaká-s. N. māmaká-m. Pl. G. māmaká-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-ká³ thy (only D. pl. tāvakēbhyas), tvá thy (only I. pl. f. tvā-bhis), and yuṣmá-ka your. Of the latter, three forms occur: I. s. m. yuṣmákena, pl. f. yuṣmákā-bhis, and the N.A. n. yuṣmákan 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 -dṛś⁴ in the RV. and other Saṃhitās, and with -drksa in the VS. are formed the following pronominal compounds: i-dṛś, tā-dṛś, etā-dṛś such, kī-dṛś⁵ what like? yā-dṛś⁶ what like; i-drksa, etā-drksa such.

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

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

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

b. With yant expressing the quantitative meaning of much derivatives are formed from i and ki: i-yant so much: n. s. N. íyat, pl. íyántí; f. s. D. íyatvai; ki-yant how much?: sing. N. n. kiyat; f. kiyatì. D. m. kiyate. L. kiyáti (for kiyati).

c. With vant are formed derivatives from personal pronouns with the sense of like, attached to; and from others in the quantitative sense of great; thus tvá-vant like thee, má-vant like me, yuvá-vant devoted to you two (only D. yuvávate); yuśmá-vant belonging to you (only L. pl. yuśmávatsu); etá-vant and tā-vant so great; yā-vant as great; i-vant so great (s. N. n. ívat. D. m. n. ívate. G. ívatas; pl. A. m. ívatas); ki-vant how far? (G. s. kivatas).

Indefinite Pronouns.

119. a. The only simple pronoun which has an undoubtedly indefinite sense is sama (unaccented) any, every. The six forms that occur are: m. s. A. samam. D. samasmmai. Ab. samasmđ. 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-samaI. G. f. katamá-syás. L. f. yatamá-syām. Pl. N. m. katamé, yatamé, yataré (K.). From itara occur in the Kāṭhaka Saṁhitā m. D. s. itarasmai 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

¹ The RV. has the nominal forms D. viśvāya, Ab. viśvāt, L. viśve, once each.
Pl. N. víśve. G. m. víśvesām. f. víśvāsām; but sing. N. n. víśvam.

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

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

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

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


ápa-ra, áva-ra, úpa-ra lower: sing. L. aparasmin (K). 
Pl. N. m. ápare, ávare, úpare beside áparāsas, ávarāsas, úparāsas 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:


¹ The AV. once has ēke as L. sing.
nēma other: sing. L. m. nēmasmin. Pl. N. m. nēme, but G. nēmānām (unaccented).
svā own (116c), otherwise following the nominal declension, has once sing. G. f. svāsyās and once L. n. svāsmin.
samānā similar, common has once sing. Ab. n. samānāsmād beside samānād.

3. Four adjectives, numerical in form or meaning, have occasional pronominal endings: prathama first has the sing. G. f. prathamasyās;2 tṛtiya third has sing. L. f. tṛtiyasyām;2 úbhaya of both kinds has pl. m. G. úbhayeśām and N. úbhaye beside úbhayāsas and úbhayās;3 kévala exclusive has once pl. N. m. kévale.

CHAPTER IV
CONJUGATION

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

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 not this.
2 Cp. 107, note 4.
3 ubhā both is declined in the Du. only: N.A. m. ubhā, f. ubhē. I. ubhābbhyām. G. ubhāyos.
with three persons in each (except the imperative in which the first persons are wanting).

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

a. Besides the indicative there are four moods, the subjunctive, the injunctive, the optative, and the imperative, all of which are formed from the stems of the present, the perfect, and the aorist. The imperfect has no moods; and the only modal form occurring in the future is the unique subjunctive karisyás 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 doh-ā, of yuj join yunāj-ā, 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 bhāvē (= bhāva-ī); of duh and yuj, act. duh-yā, yuṇī-yā; mid. duh-ī, yuṇī-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-dhi know, pf. mumug-dhī release, aor. śru-dhī hear. In the 2. 3. du. and 2. pl. act. and mid. (ending in tām, 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. idh-am to kindle; gāntavāi 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: bōdh-a.

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

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

B. Second Conjugation.

126. The strong forms are:

1. The singular present and imperfect active;
2. The whole subjunctive;
3. The third person singular imperative active.

In these forms the vowel of the root or of the affix, being accented, is strengthened; while in the weak forms it is reduced because the terminations are accented.

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

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

1. The first or structural class adds directly to the root the accent of its strong forms, and the terminations of the weak forms.

2. The second or lexical class adds the terminations to the root, which in the strong forms takes the accent of the root, and in the weak forms, the terminations. Thus: 

   \[ \text{e.g. from } \text{igo: sing. 1. } \text{é-mi, é-si, é-ti;} \text{ dviš hate: dvės-mi, dvėk-si, dvės-ťi.} \]

3. 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: 

   \[ \text{hu sacrifice: Sing. 1. ju-hó-mi, pl. 1. ju-hu-más;} \text{ bhṛ bear: Sing. 1. bí-bhar-mi, pl. 1. bibhr-más, 3. bí-bhr-ati.} \]

4. The seventh or infixing nasal class adds the terminations directly to the final consonant, before which ná is inserted in the strong and n in the weak forms; e.g. 

   \[ \text{yuj join: } \text{yu-ná-j-mi, yuñ-j-más.} \]

5. The fifth or nu class adds in the strong forms the accented syllable nó, which in the weak forms is reduced to nu; e.g. kr make: kr-ŋó-mi, krŋ-más.

   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 tŋ-nu).

   In the tenth Maṇḍala of the RV. the anomalous weak stem kur-u appears three times (beside the normal kr-ŋu) and the strong stem karō in the AV. These stems gave rise to the eighth or u class of Sanskrit grammar.

6. The ninth or nā class adds to the root in the strong forms the accented syllable ná, which in the weak forms is reduced to ní before consonants and n before vowels. The root shows a tendency to be weakened. Thus: 

   \[ \text{grbh seize: grbh-ŋá-mi, pl. 1. grbh-ŋí-mási and grbh-ŋí-más, 3. grbh-ŋ-ánti.} \]

---

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

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

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

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

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

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

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

Reduplication.

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

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

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

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

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

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

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

Special Rule of Reduplication for the Third Class.

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

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

\(^1\) This is not always the case in the reduplication of intensives (173 \textit{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, \textit{pā} drink, \textit{sthā} stand, \textit{han} slay, have permanently gone over to the \textit{a} conjugation, while \textit{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 $e$ in the first, and $yā$ and $ī$ 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, $ī$ coalescing with the final a of the stem; e.g. bhāv-e—bhāva-ī.

2 That is, the modal affix shows vowel gradation (5 b).
### Conjugational Endings

#### Active

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Optative</th>
<th>Subj.</th>
<th>Impv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mi$^1$</td>
<td>(a)-m$^5$</td>
<td>īyam$^8$ yām</td>
<td>āni, ā</td>
<td>—</td>
</tr>
<tr>
<td>2. si</td>
<td>s</td>
<td>īs yās</td>
<td>a-si, a-s</td>
<td>— tāṭ$^9$ dhi, hi</td>
</tr>
<tr>
<td>3. ti</td>
<td>t</td>
<td>īt yāṭ</td>
<td>a-ti, a-t</td>
<td>tu</td>
</tr>
<tr>
<td>1. vas$^1$</td>
<td>va$^1$</td>
<td>īva yāva</td>
<td>ā-va</td>
<td>—</td>
</tr>
<tr>
<td>2. thas</td>
<td>tam</td>
<td>ītam yātam</td>
<td>a-thas</td>
<td>tam</td>
</tr>
<tr>
<td>3. tas</td>
<td>tām</td>
<td>ītām yātām</td>
<td>a-tas</td>
<td>tām</td>
</tr>
<tr>
<td>1. masi,$^3$ mas$^1$</td>
<td>ma$^1$</td>
<td>īma yāma</td>
<td>ā-ma</td>
<td>—</td>
</tr>
<tr>
<td>2. tha, thana$^3$</td>
<td>ta, tana$^6$</td>
<td>īta yāta</td>
<td>a-tha</td>
<td>ta, tana$^{10}$</td>
</tr>
<tr>
<td>3. (a)-nti$^4$</td>
<td>(a)-n, ur$^7$</td>
<td>īyur yūr</td>
<td>a-n</td>
<td>(a)-ntu$^4$</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-dvēś-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 ēyam, es, et, &c.

9. Verbs of the a conjugation have normally no ending in the 2. s. impv.; but they not infrequently add tāṭ, which occurs in B. also. In the graded conjugation dhi, hi, tāṭ are added to the weak stem, and āna in some verbs of the ninth class: e.g. ad-dhi, śṛṇu-dhi; śṛṇu-hi, puni-hi; aś-āna; vit-tāṭ, krṇu-tāṭ.

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

<table>
<thead>
<tr>
<th>Present</th>
<th>Impf.</th>
<th>Optative</th>
<th>Subjunctive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. e</td>
<td>i²</td>
<td>ḷya⁴</td>
<td>ai</td>
<td>—</td>
</tr>
<tr>
<td>2. se</td>
<td>thās</td>
<td>i-thās</td>
<td>(a-se, a-sai⁵)</td>
<td>sva</td>
</tr>
<tr>
<td>3. te</td>
<td>ta</td>
<td>i-ta</td>
<td>(a-te, a-tai⁶)</td>
<td>tām ¹</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ām ¹</td>
</tr>
<tr>
<td>1. vahe¹</td>
<td>vahi¹</td>
<td>i-vahi</td>
<td>ā-vahai</td>
<td>—</td>
</tr>
<tr>
<td>2. ethe³(1),</td>
<td>ethām³(1),</td>
<td>i-y-āthām</td>
<td>aithe</td>
<td>ethām³(1)</td>
</tr>
<tr>
<td>áthe(2)</td>
<td>áthām(2)</td>
<td></td>
<td></td>
<td>āthām(2)</td>
</tr>
<tr>
<td>3. ete³(1),</td>
<td>etām³(1),</td>
<td>i-y-ātām</td>
<td>aite</td>
<td>etām³(1)</td>
</tr>
<tr>
<td>áte(2)</td>
<td>ātām(2)</td>
<td></td>
<td></td>
<td>ātām(2)</td>
</tr>
<tr>
<td>1. mahe¹</td>
<td>mahi¹</td>
<td>i-mahi</td>
<td>ā-mahai</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ā-mahe</td>
<td></td>
</tr>
<tr>
<td>2. dhve</td>
<td>dhvam</td>
<td>i-dhvam</td>
<td>a-dhvai</td>
<td>dhvam</td>
</tr>
<tr>
<td>3. nte(1),</td>
<td>nta(1),</td>
<td>i-r-an</td>
<td>a-ntai⁷</td>
<td>ntām(1)</td>
</tr>
<tr>
<td>áte(2)</td>
<td>ata(2)</td>
<td></td>
<td>a-ntai⁸</td>
<td>atām(2)</td>
</tr>
</tbody>
</table>

¹ The final a of the first conjugation is lengthened before m and v.
² This i combines with the final a of the first conjugation to e: bhāve.
³ In these forms e takes the place of the final a of the a conjugation.
⁴ This modal i combines with the final a of the first conjugation to e: bhāveya, &c.
⁵ The RV. has a-se only, the AV. and the Brāhmaṇas a-sai only.
⁶ The form a-te is almost exclusively used in the RV., while a-tai is the prevailing one in the AV., and the only one later.
⁷ The ending a-ntai occurs in B. only.
⁸ The form in a-nta in the a conjugation, where it is very common, e.g. bhava-nta, is an injunctive; but in the graded conjugation a subj., e.g. 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 Saṃhitās 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.

**Active.**

<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-tha</td>
</tr>
<tr>
<td>3. bháva-ti</td>
<td>bháva-tas</td>
<td>bháva-nti</td>
</tr>
</tbody>
</table>

#### Imperfect.

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

#### Imperative.

| 2. bháva | bháva-tāt | bháva-ta |
| 3. bháva-tu | bháva-tām | bháva-ntu |

#### Subjunctive.

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

#### Optative.

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

#### Participle.

bháv-ant, f. -ī
**FIRST CONJUGATION.**

Present stem bháv-a.

**Middle.**

**Present.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<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-dhive</td>
</tr>
<tr>
<td>bháva-te</td>
<td>bháv-ete</td>
<td>bháva-nte</td>
</tr>
</tbody>
</table>

**Imperfect.**

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

**Imperative.**

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

**Subjunctive.**

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

**Optative.**

| bháv-eya       | bháv-evahī    | bháv-emahī    |
| [bháv-ethās]   | [bháv-eyāthām]| [bháv-edhvam] |
| bháv-eta       | [bháv-eyātām]| [bháv-eran]   |

**Participle.**

bháva-māna, f. ā

K
SECOND CONJUGATION.

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

Active.

Present.

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<thead>
<tr>
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<th>DUAL</th>
<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-si</td>
<td>i-thás</td>
<td>i-thá</td>
</tr>
<tr>
<td>3. é-ti</td>
<td>i-tás</td>
<td>y-ánti</td>
</tr>
</tbody>
</table>

Imperfect.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1. áy-am</td>
<td>[ái-va]</td>
<td>ái-ma</td>
</tr>
<tr>
<td>2. ái-s</td>
<td>ái-tam</td>
<td>ái-ta</td>
</tr>
<tr>
<td>3. ái-t</td>
<td>ái-tám</td>
<td>áy-an</td>
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</table>

Imperative.

<p>| | | |</p>
<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>2. {i-hí,</td>
<td>i-tám</td>
<td>{i-tá</td>
</tr>
<tr>
<td>i-tát</td>
<td></td>
<td>i-tána</td>
</tr>
<tr>
<td>3. é-tu</td>
<td>i-tám</td>
<td>y-ántu</td>
</tr>
</tbody>
</table>

Subjunctive.

<p>| | | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1.</td>
<td>áy-āni</td>
<td>áy-ā-vá</td>
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<tr>
<td></td>
<td>áy-ā</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>áy-a-si</td>
<td>áy-a-thas</td>
</tr>
<tr>
<td></td>
<td>áy-a-s</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>áy-a-ti</td>
<td>áy-a-tas</td>
</tr>
<tr>
<td></td>
<td>áy-a-t</td>
<td></td>
</tr>
</tbody>
</table>

Optative.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1. i-yám</td>
<td>i-yá-vá</td>
<td>i-yá-ma</td>
</tr>
<tr>
<td>2. i-yá-s</td>
<td>i-yá-tám</td>
<td>i-yá-ta</td>
</tr>
<tr>
<td>3. i-yá-t</td>
<td>i-yá-tám</td>
<td>i-yúr</td>
</tr>
</tbody>
</table>

Participle.

y-ánt, f. y-at-í
SECOND CONJUGATION.

brū *speak*: Present stem bráv, brū.

**Middle.**

**Present.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>bruv-é</td>
<td>[brū-váhe]</td>
<td>brū-máhe</td>
</tr>
<tr>
<td>brū-se</td>
<td>bruv-áthe</td>
<td>brū-dhvé</td>
</tr>
<tr>
<td>brū-té</td>
<td>bruv-áte</td>
<td>bruv-áte</td>
</tr>
<tr>
<td>bruv-é</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect.**

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

**Imperative.**

| brū-śvā   | [bruv-āthām] | brū-dhvām   |
| brū-tām   | [bruv-ātām]  | bruv-ātām   |

**Subjunctive.**

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

**Optative.**

| bruv-ī-yā  | [bruv-ī-vahī] | bruv-ī-māhi |
| [bruv-ī-thās] | [bruv-ī-yāthām] | [bruv-ī-dhvām] |
| bruv-ī-tā  | [bruv-ī-yātām] | [bruv-ī-rān] |

**Participle.**

bruv-āṇā, f. ā
### Third Class: bhṛ bear:

#### Active.

**Present.**

<table>
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<tr>
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<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-ṣi</td>
<td>bibhr-thás</td>
<td>bibhr-thá</td>
</tr>
<tr>
<td>3. bibhar-ti</td>
<td>bibhr-tás</td>
<td>bibhr-ati</td>
</tr>
</tbody>
</table>

#### Imperfect.

| 1. á-bibhar-am | [á-bibhr-va] | á-bibhr-ma |
| 2. á-bibhar (28) | á-bibhr-tam | [á-bibhr-ta] |
| 3. á-bibhar (28) | á-bibhr-tām | [á-bibhr-tāna] |

#### Imperative.

| 2. [bibhr-hi | bibhr-tám | [bibhr-tá |
| bibhr-tāt    |       | bibhr-tāna |
| 3. bibhar-tu | bibhr-tám | bibhr-atu |

#### Subjunctive.

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

#### Optative.

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

#### Participle.

bibhr-at, f. bibhr-at-ī
Present stem bibhar, bibhṛ.

**Middle.**

**Present.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
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<tbody>
<tr>
<td>bibhr-e</td>
<td>bibhṛ-vāhe</td>
<td>bibhṛ-māhe</td>
</tr>
<tr>
<td>bibhṛ-še</td>
<td>bibhṛ-āthe</td>
<td>bibhṛ-dhvé</td>
</tr>
<tr>
<td>bibhṛ-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-thās     | [á-bibhr-āthām] | [á-bibhr-dhvam] |
| á-bibhr-tā       | [á-bibhr-ātām]  | á-bibhr-ata    |

**Imperative.**

| bibhṛ-śvā         | bibhṛ-āthām     | bibhṛ-dhvām    |
| bibhṛ-tām         | [bibhṛ-ātām]    | bibhṛ-atām     |

**Subjunctive.**

| [bibhar-ai]       | bibhar-ā-vahi   | bibhar-ā-mahi  |
| bibhar-a-se       | bibhar-āithe    | [bibhar-a-dhve]|
| bibhar-a-te       | bibhar-āte      | bibhar-a-nta   |

**Optative.**

| bibhṛ-īya         | [bibhṛ-ī-vahi]  | bibhṛ-ī-mahi   |
| [bibhṛ-ī-thās]    | [bibhṛ-ī-yāthām]| [bibhṛ-ī-dhvam]|
| bibhṛ-ī-tā        | [bibhṛ-ī-yātām] | bibhṛ-ī-ran    |

**Participle.**

bibhṛ-āṇa, f. ā
**Fifth Class: kr make:**

**Active.**

**Present.**

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<tr>
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<th>PLURAL.</th>
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</thead>
<tbody>
<tr>
<td>1. kr-nó-mi</td>
<td>[krn-vás]</td>
<td>[krn-mási]</td>
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<td>2. kr-nó-si</td>
<td>krnu-thás</td>
<td>krnu-thá</td>
</tr>
<tr>
<td>3. kr-nó-ti</td>
<td>krnu-tás</td>
<td>krnv-ánti</td>
</tr>
</tbody>
</table>

**Imperfect.**

| 1. á-krnąv-am | [á-krn-va] | [á-krn-ma] |
| 2. á-krńo-s | á-krńu-tam | á-krńu-ta |
| 3. á-krńo-t | á-krńu-tám | á-krńv-an |

**Imperative.**

| 1. krńu-hí | krńu-tám | krńu-tá |
| 2. krńú | krńu-tám | krńó-ta |
| 3. [krńó-tu] | krńu-tám | krńv-ántu |

**Subjunctive.**

| 1. krńáv-ä | krńáv-ä-va | krńáv-ä-ma |
| krńáv-äni | | |
| 2. krńáv-a-s | [krńáv-a-thas] | krńáv-a-tha |
| 3. krńáv-a-t | [krńáv-a-tas] | krńáv-a-n |

**Optative.**

| 1. krńu-yár | [krńu-yár-va] | krńu-yár-ma |
| 2. [krńu-yár-s] | [krńu-yár-tam] | [krńu-yár-ta] |
| 3. krńu-yár-t | [krńu-yár-tám] | [krńu-yúr] |

**Participle.**

krńv-ánt, f. krńv-at-i
Present stem kr-ṇó, kr-ṇu.

**MIDDLE.**

**Present.**

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<td>[krṇ-vahe]</td>
<td>krṇ-máhe</td>
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<tr>
<td>krṇu-śé</td>
<td>krṇv-āthe</td>
<td>[krṇu-dhvé]</td>
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<tr>
<td>krṇu-té</td>
<td>[krṇv-āte]</td>
<td>krṇv-āte</td>
</tr>
</tbody>
</table>

**Imperfect.**

| [á-krṇ-ī]  | [á-krṇ-vahi] | [á-krṇ-mahi] |
| á-krṇu-thás | á-krṇv-thám  | á-krṇu-dhvam |
| á-krṇu-ta  | [á-krṇv-tám] | á-krṇv-ata   |

**Imperative.**

| krṇu-śvá     | krṇv-āthám    | krṇu-dhvám   |
| krṇu-tám     | [krṇv-ātám]   | krṇv-ātám    |

**Subjunctive.**

| krṇáv-ai     | krṇáv-ā-vahai | krṇáv-ā-mahai |
| krṇáv-a-se   | krṇáv-aithe   | [krṇáv-a-dhve]|
| krṇáv-a-te   | krṇáv-aite    | krṇáv-a-nta   |

**Optative.**

| [krṇv-īyá] | [krṇv-ī-váhi] | [krṇv-ī-máhi] |
| [krṇv-ī-thás] | [krṇv-ī-yáthám] | [krṇv-ī-dhvám]|
| krṇv-ī-tá | [krṇv-ī-yátám] | [krṇv-ī-rán] |

**Participle.**

krṇv-āná, f. ā
Seventh Class: yuj join:

Active.

Present.

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<tr>
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</thead>
<tbody>
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<td>1. yu-ná-j-mi</td>
<td>[yuñj-vás]</td>
<td>yuñj-más</td>
</tr>
<tr>
<td>2. yu-ná-k-śi (63, 67)</td>
<td>[yuñk-thás]</td>
<td>[yuñk-thá]</td>
</tr>
<tr>
<td>3. yu-ná-k-ti (63)</td>
<td>[yuñk-tás]</td>
<td>yuñj-ánti</td>
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</table>

Imperfect.

<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>1. [á-yunaj-am]</td>
<td>[á-yuñj-va]</td>
<td>[á-yuñj-ma]</td>
</tr>
<tr>
<td>2. á-yunak (63, 61)</td>
<td>á-yuñk-tam</td>
<td>[á-yuñk-ta]</td>
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<td>3. á-yunak (63, 61)</td>
<td>[á-yuñk-tám]</td>
<td>á-yuñj-an</td>
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Imperative.

<table>
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</thead>
<tbody>
<tr>
<td>2. yuñ-dhi (10 a)</td>
<td>yuñ-tám (10 a)</td>
<td>[yuñ-tá]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(yunák-ta, -tana)</td>
</tr>
<tr>
<td>3. yunák-tu</td>
<td></td>
<td>yuñ-tám</td>
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<tr>
<td></td>
<td></td>
<td>yuñj-ántu</td>
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Subjunctive.

<table>
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<td>yunaj-ā-ma</td>
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<td>2. yunaj-a-s</td>
<td>[yunaj-a-thas]</td>
<td>[yunaj-a-tha]</td>
</tr>
<tr>
<td>3. yunaj-a-t</td>
<td>yunaj-a-tas</td>
<td>yunaj-a-n</td>
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Optative.

<table>
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<tr>
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<tbody>
<tr>
<td>1. [yuñj-yám]</td>
<td>[yuñj-yá-va]</td>
<td>[yuñj-yá-ma]</td>
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<td>2. [yuñj-yá-s]</td>
<td>[yuñj-yá-tam]</td>
<td>[yuñj-yá-ta]</td>
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<tr>
<td>3. yuñj-yá-t</td>
<td>[yuñj-yá-tám]</td>
<td>[yuñj-yúr]</td>
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</table>

Participle.

yuñj-ánt, f. yuñj-at-í
Present stem: **yu-ná-j, yu-ñ-j.**

**Middle.**

**Present.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
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<th>PLURAL</th>
</tr>
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<tbody>
<tr>
<td>yuñj-é</td>
<td>[yuñj-váhe]</td>
<td>[yuñj-máhe]</td>
</tr>
<tr>
<td>yuñk-še</td>
<td>yuñj-áthe</td>
<td>yuñg-dhvé</td>
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<tr>
<td>yuñk-té</td>
<td>yuñj-áte</td>
<td>yuñj-áte</td>
</tr>
</tbody>
</table>

**Imperfect.**

- [á-yuñj-i]
- [á-yuñk-thás]
- [á-yuñk-ta]
- [á-yuñj-atam]
- [á-yuñj-mahi]
- [á-yuñg-dhvam]
- á-yuñj-ata

**Imperative.**

- yuñk-śvá (63, 67) yuñj-átham yuñg-dhvám
- yuñ-tám [yuñj-átam] yuñj-átam

**Subjunctive.**

<table>
<thead>
<tr>
<th>yunáj-ai</th>
<th>yunáj-á-vahai</th>
<th>yunáj-á-mahai</th>
</tr>
</thead>
<tbody>
<tr>
<td>[yunáj-a-se]</td>
<td>yunáj-a-ithe</td>
<td>[yunáj-a-dhve]</td>
</tr>
<tr>
<td>yunáj-a-te</td>
<td>[yunáj-a-ite]</td>
<td>[yunáj-a-nta]</td>
</tr>
</tbody>
</table>

**Optative.**

- [yuñj-īyá]       | [yuñj-ī-váhi]      | [yuñj-ī-máhi]      |
- [yuñj-ī-thás]    | [yuñj-ī-yátham]    | [yuñj-ī-dhvám]     |
- yuñj-ī-tá        | [yuñj-ī-yátam]     | [yuñj-ī-rán]       |

**Participle.**

yuñj-āná, f. á
### Ninth Class: grabh seize:

#### Active.

##### Present.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. grabh-ṇā-mi</td>
<td>[grabh-ṇī-vās]</td>
<td>[grabh-ṇī-māsi]</td>
</tr>
<tr>
<td>2. grabh-ṇā-si</td>
<td>grabh-ṇī-thās</td>
<td>grabh-ṇī-thān</td>
</tr>
<tr>
<td>3. grabh-ṇā-ti</td>
<td>grabh-ṇī-tās</td>
<td>grabh-ṇ-ānti</td>
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</tbody>
</table>

##### Imperfect.

<table>
<thead>
<tr>
<th>SINGULAR</th>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ā-grabh-ṇā-m</td>
<td>[ā-grabh-ṇī-vā]</td>
<td>[ā-grabh-ṇī-ma]</td>
</tr>
<tr>
<td>2. ā-grabh-ṇā-s</td>
<td>ā-grabh-ṇī-tam</td>
<td>ā-grabh-ṇī-tān</td>
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</tbody>
</table>

##### Imperative.

<table>
<thead>
<tr>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. grabh-ṇī-hi</td>
<td>grabh-ṇī-tām</td>
<td>grabh-ṇī-tān</td>
</tr>
<tr>
<td>grabh-ṇī-tāt</td>
<td>grabh-ṇā-tān</td>
<td></td>
</tr>
<tr>
<td>grabh-ṇ-ānt</td>
<td>grabh-ṇā-tān</td>
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</tbody>
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##### Subjunctive.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>1. grabh-ṇ-āni</td>
<td>[grabh-ṇā-vā]</td>
<td>grabh-ṇā-mā</td>
</tr>
<tr>
<td>2. grabh-ṇā-s</td>
<td>[grabh-ṇā-thās]</td>
<td>grabh-ṇā-thān</td>
</tr>
<tr>
<td>3. [grabh-ṇā-t]</td>
<td>[grabh-ṇā-tas]</td>
<td>grabh-ṇā-n</td>
</tr>
</tbody>
</table>

##### Optative.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>1. grabh-ṇī-yām</td>
<td>[grabh-ṇī-yā-vā]</td>
<td>[grabh-ṇī-yā-mā]</td>
</tr>
<tr>
<td>2. grabh-ṇī-yā-s</td>
<td>[grabh-ṇī-yā-tam]</td>
<td>[grabh-ṇī-yā-tān]</td>
</tr>
<tr>
<td>3. grabh-ṇī-yā-t</td>
<td>[grabh-ṇī-yā-tām]</td>
<td>[grabh-ṇī-yūr]</td>
</tr>
</tbody>
</table>

##### Participle.

grabh-ṇ-ānt, f. grabh-ṇ-at-i.
Present stem ġṛbh-ṇā, ġṛbh-ṇī, ġṛbh-ṇ.

**MIDDLE.**

**Present.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ġṛbh-ṇ-ē</td>
<td>[ţṛbh-ṇī-váhe]</td>
<td>ġṛbh-ṇī-máhe</td>
</tr>
<tr>
<td>ġṛbh-ṇī-ṣé</td>
<td>[ţṛbh-ṇ-áthe]</td>
<td>[ţṛbh-ṇī-dhvé]</td>
</tr>
<tr>
<td>ġṛbh-ṇī-té</td>
<td>[ţṛbh-ṇ-áte]</td>
<td>ġṛbh-ṇ-áte</td>
</tr>
</tbody>
</table>

**Imperfect.**

| a-ţṛbh-ṇ-i | [a-ţṛbh-ṇī-vahi] | a-ţṛbh-ṇī-mahi |
| [a-ţṛbh-ṇī-thās] | [a-ţṛbh-ṇ-áthām] | [a-ţṛbh-ṇī-dhvam] |
| a-ţṛbh-ṇī-ta | [a-ţṛbh-ṇ-áta] | a-ţṛbh-ṇ-ata |

**Imperative.**

| ġṛbh-ṇī-ṣvā | [ţṛbh-ṇ-áthām] | ġṛbh-ṇ-dhvām |
| ġṛbh-ṇī-tām | [ţṛbh-ṇ-áta] | ġṛbh-ṇ-átām |

**Subjunctive.**

| [ţṛbh-ṇ-á] | ġṛbh-ṇā-vahai | ġṛbh-ṇā-mahai |
| [ţṛbh-ṇ-āse] | [ţṛbh-ṇ-āithe] | [ţṛbh-ṇā-dhve] |
| [ţṛbh-ṇ-āte] | [ţṛbh-ṇ-āte] | [ţṛbh-ṇā-nta] |

**Optative.**

| [ţṛbh-ṇ-iyá] | [ţṛbh-ṇ-ī-váhi] | [ţṛbh-ṇ-ī-máhi] |
| [ţṛbh-ṇ-ithās] | [ţṛbh-ṇ-ī-yáthām] | [ţṛbh-ṇ-ī-dhvām] |
| ġṛbh-ṇ-ītā | [ţṛbh-ṇ-ī-yáta] | [ţṛbh-ṇ-ī-rá] |

**Participle.**

ţiṛbh-ṇ-ānā, f. ā
Irregularities of the Present Stem.

First Conjugation.

133. A. First or Bhū Class. 1. The radical vowel is lengthened in guh *hide* and in kram *stride* (in the act. only): guha, krāma-ti (but mid. krāma-te); uh *consider* takes Guṇa: ōh-a; kṛp *lament* does not take Guṇa: kṛp-a.  

2. gam *go*, yam *restrain*, yu *separate* form their present stems with cha (Gk. σχ): gā-cha (Gk. βά-σχω), 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. bibo); tīṣṭha (ἰστη, Lat. sisto); sāscā (for sā-s(a)c-a); sīda (for sí-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; jí-nv-a-ti (from ji *quicken*) beside ji-nó-si; hi-nv-a-ti (from hi *impel*) beside hi-nó-ti; pi-nv-a *fatten*, doubtless originally pi-nu (√pī).  

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

---

1 Instead of taking Guṇa.  
2 But uh *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. sāsc-ati and 3. pl. inj. mid. saśc-ata.
B. Fourth or Ya Class. 1. The radical syllable is reduced in seven verbs: spaś see loses its initial: pāś-ya; vyadh pierce takes Samprāśāraṇā: vīdh-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 ī sometimes becomes both īr and īr: jūr-ya and jīr-ya (AV.); tīr cross: tūr-ya and tīr-ya; pī fill becomes pūr-ya only (because of its initial labial).

3. śram be weary lengthens its vowel: śrām-ya; in B. tam faint and mad be exhilarated do the same: tām-ya, mād-ya.

C. Sixth Class. 1. The radical vowel is nasalized in eight verbs: kṛt cut: krnt-ā; trp be pleased: trmp-ā; piś adorn: piṃś-ā; muc release: mūnc-ā; lip smear: limp-ā; lup break: lump-ā; vid find: vind-ā; sic sprinkle: sīnc-ā. Three other roots, tud thrust, ḍṛh make firm, śubh shine have occasional nasalized forms.

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

3. Three roots in ī, 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 mrdd-tāt, visā-tāt, vṛddhi-tāt, suvā-tāt, it also appears for the 3. s. in viśā-tāt.

134. A. Second or Root Class.

1. The root is irregularly strengthened in the following verbs:

a. kṣṇu whet, yu unite, nu and stu praise take Vṛddhi instead of Guṇa in the strong forms before terminations

---

1 With Samprāśāraṇā and loss of ā. 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 vṛk-ṇā cut, and vṛk-a wolf.
beginning with consonants:¹ e.g. stáu-mi, á-stau-t, but á-stav-am.

b. mṛj wipe takes Vṛddhi in the strong forms: mārj-mi, márś-ći, 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. sáy-e, 2. só-še (kēi-saēi). 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 e-ta and e-tana, bravi-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-mási, 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-mási we are, s-ánti (Lat. sunt) they are; impv. du. 2. s-tām, pl. 2. s-tā, 3. s-ántu. The 2. s. impv. preserves the vowel (in an altered form) in e-dhī (for az-dhī, Av. ādī). In the impf. it inserts ī before the endings of the 2. 3. s.: ās-ī-s, ās-ī-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 hánti. In the 3. pl. pr., impv., impf., and part., the a is syncopated and h reverts to the original guttural gh: ghn-ánti, ghn-ántu, á-ghn-an; ghn-ántu. The 2. s. impv. is ja-hī (for jha-hī), with palatalized initial instead of gha-hī.

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, śvas blow, svap sleep insert i before all terminations beginning with a consonant, except in the 2. 3. s. impf., where they insert i; e.g. án-i-ti, án-i-t; a-vam-i-t; śvas-i-ti.

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

c. The root brū speak inserts i in the strong forms before terminations beginning with consonants: brāv-i-mi, á-brav-i-t; am injure inserts i before consonants; thus am-i-ti, am-i-ṣva, ām-i-t (TS.).

4. With regard to the endings:

a. The root sās order loses the n in the 3. pl. act. and mid., and in the part.: sās-ate, sās-atu, sās-at.

b. The root duḥ 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-ūr; opt. 3. s. duh-īyāt (for duh-ūt), 3. pl. duh-ī-yān (for duh-ūr). Mid. pr. ind. 3. pl. duh-rē and duh-rate beside the regular duh-ātē; 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. tviṣ be stirred: ā-tviṣ-ur.

a. The verbs iṣ rule, duḥ milk, vid find, śi lie frequently, and cit observe, brū speak rarely, take e instead of te3 in the 3. s. pr. mid.: ḍe-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. śy-ā-s, śā-ā-t,4 brāv-ā-thas, hān-ā-tha, ād-ā-n.

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1 But with irregular accent, as also rih-ātē 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 a drop the radical vowel before terminations beginning with vowels; e.g. mā measure:

1. s. mīm-e, 3. pl. mīm-ate.

a. The a of mā measure, mā bellow, rā give, ā sharpen, hā go away is in weak forms usually changed to i before consonants (cp. 5 c): mīmī-te; rārī-thās; 1 śīśi-māsi; jīhi-te.

b. dā give, dhā place, the two commonest verbs in this class, use dad and dadh as their stems in all weak forms: dād-mahe, dadh-māsi. When the aspiration of dadh is lost before t, th, s it is thrown back on the initial: dhat-tē, dhat-thā, dhat-svā. The 2. s. impv. act. is de-hī (for daz-dhī) beside dad-dhī and dat-tāt; and dhe-hī (for dḥaz-dhī) beside dhat-tāt.

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

3. bhas chew, sac accompany, has laugh syncopate the radical vowel in weak forms; thus bā-ps-atī 3. pl. ind. pr. (but ba-bhas-a-t 3. s. subj.); sā-śc-atī 3. pl. ind. pr., sā-śc-ata 3. pl. inj.; já-ķs-at (for ja-gh(a)s-at) pr. part.


b. There are numerous transfers from this to other classes. The roots pā drink, sthā stand, han stride form such stems according to the a conjugation exclusively, pība, tīṣṭha, jīghna (cp. 133 A. 3 a); while ghrā smell, bhas chew, mā bellow, rā give, sac accompany occasionally use the a stems jīghra, bāpsa, mīma, rára, sāsca. The roots dā give and dhā put also make some forms from their weak stems according to the

1 But 2. s. impv. act. rārā-sva (AV.).
a conjugation, as 3. s. pr. mid. dád-a-te, 3. pl. act. dádh-a-nti, 3. pl. impv. dádh-a-ntu. The former, dad, has even an incipient tendency to become a root; thus it forms the past part. pass. dat-tá given.

C. Fifth or Nu Class. 1. The u of the suffix is dropped before the m of the 1. pl. ind. act. and mid., as kṛṇ-ḿás, kṛṇ-ḿáhe.

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

3. śru hear forms (by dissimilation) the stem śṛ-ṇu, and vṛ cover (with interchange of vowel and semivowel) ūṛ-ṇu besides the regular vṛ-ṇu.

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

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

b. Five stems of this class, i-ṇu, 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, ṛṇv-a, jinv-a, pīnv-a, hinv-a.

γ. In the 3. pl. pr. mid. six verbs of this class take the ending re with connecting vowel i: inv-i-ré, ṛṇv-i-ré, pīnv-i-ré, śṛṇv-i-ré, sunv-i-ré, hinv-i-ré.

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1 After the preposition pari around this stem prefixes an unoriginal s: pari-ṣ-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 duḥ-re in the root class.
8. In the impv. the 2. s. act. has the ending hi, as * smån-hi, three times as often in the RV. as the form without ending, as * smån; 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 * smån-dhi. The ending tát occurs in kŗnu-tát, hinu-tát, kuru-tát. In the 2. du. are found the strong forms kŗnô-tam, hino-tam; and in the 2. pl. kŗnô-ta and kŗnô-tana, smånô-ta and smånô-tana, sunô-ta and sunô-tana, hinô-ta and hinô-tana; tanô-ta and karô-ta.

D. Infixed Nasal Class. 1. anîj anoint, bhañj break, hîms injure drop their nasal before inserting na: as a-ná-k-ti, bha-ná-k-ti, hi-ná-s-ti.

2. trh crush infixeds né in the strong forms; e.g. tr-ñé-dhi (69 c).

E. Ninth or Ná Class. 1. The three roots jî overpower, jû hasten, pû purify shorten their vowel before the affix: jî-ná-mi, ju-ná-si, pu-ná-ti.

2. grbh seize and its later form grah take Samprasāraṇa: grbh-ná-mi, gṛh-ná-mi (AV.).

3. jnâ know and the four roots which in forms outside the present system appear with a nasal, bandh bind, manth shake, skambh make firm, stambh prop, drop their nasal: jā-ná-ti, badh-ná-ti, math-ná-ti, skabh-ná-ti, stabh-ná-ti.

4. Four roots ending in consonants, ās cat, grah seize, bandh bind, stambh prop, have the peculiar ending āna in the 2. s. impv. act.: ās-ānâ, gṛh-āṇâ, badh-ānâ, stabh-ānâ.

a. prî fill and mr crush make, beside the regular stems prṇâ and mṛṇâ, the transfer stems, according to the a conjugation, prṇâ and mṛṇâ, 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. ṛ and ṭ (＝ ar) and ū (＝ al) always reduplicate with ā (cp. 139, 9); e.g. kr do: ca-kr; tṛ cross: ta-tṛ; klp be adapted: cā-klp; ṛ go: ṛ ār (＝ a-ar).

2. Initial a or ā becomes ā; e.g. an breathe: ān; āp obtain: āp. The long vowels ī and ū remain unchanged (= i-ī and u-ū); e.g. īṣ move: 1. s. īṣ-ē; ūḥ consider: 3. s. ūḥ-ē.

3. Roots beginning with i and u contract i+i to ī and u+u to ū except in the sing. act., where the reduplicative syllable is separated from the strong radical syllable by its own semivowel: e.g. i go: 2. s. i- y-ē-tha; uc be pleased: 2. s. mid. ūc-i- ē, but 3. s. act. u-v-ōc-a.

4. Roots containing ya or va and liable to Samprasarana in other forms (such as the past part. pass.) reduplicate with i and u respectively. There are four such with ya: tyaj forsake, yaj sacrifice, vyac extend, syand move on: ti-tyaj, i-yaj, vi-vyac, si-syand; and five with va: vac speak, vad speak, vap strew, vah carry, svap sleep: u-vac, u-vad, u-vap, u-vah, su-svap. On the other hand the three roots yam stretch, van win, vas wear have the full reduplication ya or va throughout: ya-yam, va-van, va-vas.

136. The singular perfect active is strong (like the sing. pr. and impf. act.), the root being accented; the remaining forms are weak, the terminations being accented. The endings are the following:

<table>
<thead>
<tr>
<th></th>
<th>Active.</th>
<th>Middle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SING.</td>
<td>DUAL PLUR.</td>
<td>SING.</td>
</tr>
<tr>
<td>SING.</td>
<td>DUAL PLUR.</td>
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<tr>
<td>1. a</td>
<td>[vā] má  ē</td>
<td>[vā] hé</td>
</tr>
<tr>
<td>2. tha</td>
<td>áthur á sé</td>
<td>áthe dhvé</td>
</tr>
<tr>
<td>3. a</td>
<td>átur úr é</td>
<td>áte ré</td>
</tr>
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</table>

1 vac has two forms with the full reduplication: 3. s. act. va-vāc-a and 2. s. mid. va-vak-ṣē.
a. Terminations beginning with initial consonants are as a rule added directly to the stem; mahe is invariably so added. The endings tha, ma, se, re are nearly always added direct to stems ending in vowels; thus from dā give: dadā-tha; ji conquer: ji-gé-tha; nī lead: niné-tha; su press: sużu-má; hū call: juhū-ré; kṛ make: cakár-tha, cakr-má, cakr-še, but cakr-i-ré.

The same endings tha, ma, se, re are added directly to roots ending in consonants, if the final syllable of the stem is prosodically short, but with connecting i if it is long; e.g. tatán-tha; jagan-má, jagrh-má, yuyuj-má; vivit-sé; cā-kāp-ré, tatas-ré, yuyuj-ré, vivid-ré; but uvóc-i-tha, ūc-i-má, papt-i-má; īj-i-ré.

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

1. ū 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; sū swell: suśuv-ē.

3. r becomes r, ō becomes ir; e.g. kṛ make: cakr-ē, cakr-ā; tū cross: titir-ūr; stū strew: tistir-ē.

The Strong Stem.

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

1 Roots in ō always add re with connecting i.
2 The final radical vowel ā in weak forms is reduced to ā, e.g. from dhā put, dadhi-dhvē. 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: śu-śrāv-a; kṛ make: ca-kār-a.

3. Medial a followed by a single consonant takes Vṛddhi in the 3. s.; e.g. han strike: ja-ghān-a, but taks fashio

ta-tāks-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 ā, ū, ū the radical

syllable remains unchanged except by Sandhi; e.g. yuj

join: yu-yuj-mā; vid find: vi-vid-ē; kṛ make: ca-kṛ-mā.

a. Before terminations beginning with vowels, ī and ē, if

preceded by one consonant become y and r, if by more than

one, iy and ar; while ū and ē regularly become uv and ir;

e.g. ji conquer: ji-gy-ūr; bhi fear: bi-bhy-ūr; kṛ make:

cakr-ūr; śrī resort: śi-śriy-ē; yu join: yu-yuv-ē; śru

hear: śu-śrūv-ē; śu swell: śu-śuv-ē; tī cross: ti-tir-ūr;

stī strew: ti-stir-ē.

2. In roots containing a medial a or final ā the radical

syllable is weakened.

a. About a dozen roots in which a is preceded and

followed by a single consonant (e.g. pat) and which

reduplicate the initial consonant unchanged (this excludes

roots beginning with aspirates, gutturals, and for the most

part v) contract the two syllables to one containing the
diphthong e (cp. Lat. fac-io, fec-i). They are the following:

---

1 The 1. sing. never takes Vṛddhi in the RV. and AV. In an

Upaniṣad and a Śūtra cakāra occurs as 1. sing. and in a Śūtra jīgāya

(√ji) also.

2 This vowel spread from contracted forms like sa-zd (Av. haṣḍ) weak

perfect stem of sad sit (az becoming e; cp. 134, 2 b and 133 A 1).
tap heat, dabh harm, nam bend, pac cook, pat fly, yat stretch, yam extend, rabh grasp, labh take, šak be able, šap curse, sap serve. Examples are: pat: pet-átur; šak: šek-úr.

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

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

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

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

c. Eight roots containing the syllables ya, va, ra take Samprasarana: yaj^2 sacrifice, vac and vad speak, vap strew, vas dwell, vah carry, svap sleep, grabh and grah seize; e.g. su-ṣup, ja-grbh and ja-ṛh. In the first six, as they reduplicate with i or u, the result is a contraction to i and ū. Thus yaj: iñ (i-ij); vac: uc (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 a reduce it to i before consonants and drop it before vowels; e.g. dhā place: dadhi-mā; dadh-úr.

---

1 In the wk. perfect of yat and yam the contraction is based on the combination of the full reduplicative syllable and the radical syllable with Samprasāraṇa: yet = ya-it, yem = ya-im.

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

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

**Active.**

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<tr>
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<tr>
<td>tu-tód-a</td>
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<td>tu-tud-má</td>
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<tr>
<td>tu-tód-i-tha</td>
<td>tu-tud-áthur</td>
<td>tu-tud-á</td>
</tr>
<tr>
<td>tu-tód-a</td>
<td>tu-tud-átur</td>
<td>tu-tud-úr</td>
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**Middle.**

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<tr>
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<td>tu-tud-máhe</td>
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<tr>
<td>tu-tut-sé</td>
<td>tu-tud-áthe</td>
<td>[tu-tud-dhvé]²</td>
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<tr>
<td>tu-tud-é</td>
<td>tu-tud-áte</td>
<td>tu-tud-ré</td>
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2. kr *do*: strong stem ca-kár, ca-kár; weak cakr, cakr.

**Active.**

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<td>ca-kr-áthur</td>
<td>ca-kr-á</td>
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<tr>
<td>ca-kár-a</td>
<td>ca-kr-átur</td>
<td>ca-kr-úr</td>
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**Middle.**

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<td>ca-kr-é</td>
<td>[ca-kr-váhe]</td>
<td>ca-kr-máhe</td>
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<tr>
<td>cá-kr-šé</td>
<td>ca-kr-áthe</td>
<td>ca-kr-dhvé</td>
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<tr>
<td>ca-kr-é</td>
<td>ca-kr-áte</td>
<td>ca-kr-ré</td>
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3. dhá *place*: strong stem da-dhá; weak da-dh, da-dhi.

**Active.**

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<tr>
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<td>da-dh-áthur</td>
<td>da-dh-á</td>
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<tr>
<td>da-dháu</td>
<td>ca-dh-átur</td>
<td>da-dh-úr</td>
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<tr>
<td>da-dhi-šé</td>
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<td>da-dhi-dhvé</td>
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<tr>
<td>da-dh-é</td>
<td>da-dh-áte</td>
<td>da-dhi-ré</td>
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¹ Lat. tu-tud-í. ² The only example of this form is dadhi-dhvé.
4. **ni lead**: strong stem ni-né, ni-nái; weak ni-ní.

### Active.

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<td>ni-ny-áthur</td>
<td>ni-ny-á</td>
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<tr>
<td>3. ni-náy-a</td>
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<td>ni-ny-úr</td>
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<td>ni-ní-máhe</td>
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<td>2. ni-ní-še</td>
<td>ni-ny-áthe</td>
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<tr>
<td>3. ni-ny-é</td>
<td>ni-ny-áte</td>
<td>ni-ní-ré</td>
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5. **stu praise**: strong stem tu-štó, tu-štáu; weak tu-štú.

### Active.

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<td>1. tu-štáv-a</td>
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<tr>
<td>2. tu-štó-tha</td>
<td>tu-štuv-áthur</td>
<td>tu-štuv-á</td>
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<td>3. tu-štáv-a</td>
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<td>tu-štú-máhe</td>
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<tr>
<td>2. tu-štú-še</td>
<td>tu-štuv-áthe</td>
<td>tu-štú-dhvé</td>
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<tr>
<td>3. tu-štuv-é</td>
<td>tu-štuv-áte</td>
<td>tu-štuv-i-ré</td>
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6. **tap heat**: strong stem ta-táp, ta-táp; weak tep.

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<tbody>
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<td>1. ta-táp-a</td>
<td>[tep-i-vá]</td>
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<td>2. ta-táp-tha</td>
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<td>tep-á</td>
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<td>3. ta-táp-a</td>
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<td>tep-úr</td>
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<tr>
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<td>[tep-i-váhe]</td>
<td>[tep-i-máhe]</td>
</tr>
<tr>
<td>2. tep-i-še</td>
<td>tep-áthe</td>
<td>[tep-i-dhvé]</td>
</tr>
<tr>
<td>3. tep-é</td>
<td>tep-áte</td>
<td>tep-i-ré</td>
</tr>
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</table>
7. gam go: strong stem ja-gám, ja-gám; weak ja-gm.

**ACTIVE.**

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<tr>
<td>ja-gám-a</td>
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<td>ja-gan-má</td>
</tr>
<tr>
<td>ja-gán-tha</td>
<td>ja-gm-áthur</td>
<td>ja-gm-á</td>
</tr>
<tr>
<td>ja-gáma</td>
<td>ja-gm-átur</td>
<td>ja-gm-úr</td>
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</tbody>
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**MIDDLE.**

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

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

**ACTIVE.**

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<td>u-vác-a</td>
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<tr>
<td>u-vák-tha</td>
<td>úc-áthur</td>
<td>úc-á</td>
</tr>
<tr>
<td>u-vác-a</td>
<td>úc-átur</td>
<td>úc-úr</td>
</tr>
</tbody>
</table>

**MIDDLE.**

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

**Irregularities.**

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

2. yam guide, van win, vas wear have the full reduplication throughout (135, 4); yam takes Samprasārāṇa of the radical syllable: ya-yáma: yem-é (= ya-im-e); van syncopates its a: va-váń-a, va-vn-é; vas retains its radical syllable unweakened throughout: vā-vas-e (cp. 139, 9).
3. **vid** know forms an unreduplicated perfect with present meaning: 1. **véd-a** I know (οἶδα, German *weiss*), 2. **vét-tha** (οἶδ-θα; *weiss-*), 3. **véd-a** (οἶδε; *weiss*); pl. 1. **vid-má** (ιδ-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, **cit** perceive, **ji** conquer, **han** kill reverts to the original guttural in the radical syllable: 3. s. act. **ci-káy-a**, **ci-két-a**, **ji-gáy-a**, ja-ghán-a. **bhr** bear almost invariably reduplicates with j in the RV.: *ja-bhár-tha*, *ja-bhára*, *ja-bhr-úr*; *ja-bhr-é*, *ja-bhr-i-śé*, *ja-bhr-i-ré*; but only once with b: *ba-bhr-é*.

5. **ah** say is defective, forming only the 3. s. and pl.: *áh-a* and *áh-úr*. The two additional forms 2. s. *át-tha*, 3. du. *áh-átur* occur in the Brāhmaṇas.

6. Five roots beginning with a prosodically long a re-duplicate with **án**: amś attain, **añj** anoint, **ardh** thrive, arc *praise*, **arh** deserve. Only the first two make several forms. Here the radical nasal is repeated with the initial vowel: s. 3. **án-áms-a** (Gk. ἀμσ-ιακ-α); pl. 1. **án-ás-má**, 2. **án-as-á**, 3. **án-as-úr**; mid. s. 3. **án-as-é**; 1 s. 3. **án-ánja**, 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-ṛh-úr**; mid. s. 3. **án-rc-é**, **án-ṛdh-é**.


---

1 In a Sūtra occurs the 2. pl. mid. **án-aś-a-dhve**.
sū bring forth has the same peculiarities¹ in sa-sū-v-a, the only perfect form of this root occurring.

8. cyu stir reduplicates ci-cyu (beside cu-cyu) and dyut shine similarly dī-dyut. This was due to the vocalic pronunciation of the y: ēju, dju.

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

a. In the Mantra portion of the Saṃhitās there once occurs a periphrastic perfect form with the reduplicated perfect of kr make governing the aec. 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 Saṃhitās (TS., MS., K.) such periphrastic forms are occasionally met with, and they become more frequent in the regular Brāhmaṇas.

Moods of the Perfect.

140. Modal forms of the perfect are of rare occurrence in the Saṃhitās except the RV.

1. The subjunctive is normally formed by adding a to the strong perfect stem accented on the radical syllable. In the active the secondary endings are the more usual; when the primary endings are used the reduplicative syllable is in several forms accented.³ In about a dozen forms the weak stem is used. Middle forms, of which only seven or

¹ The root śi lie also reduplicates with a in the part. śa-śay-ānā. These three, bhū, sū, śi, 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-ä (aɲ anoint); 2. ta-tán-a-s (tan stretch), bu-bódh-a-s (budh wake), pi-práy-a-s (pri please); jú-joś-a-si (juʃ 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-ṣṭáv-a-t (√stu praise), pi-práy-a-t; diy-deś-a-ti (diś point), bú-bodh-a-ti, mü-muc-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-āś-ā-mahai.

2. The injunctive² occurs in hardly a dozen forms, a few in the sing. act., the rest in the 3. pl. mid.; e.g. s. 2. ṣa-ṣās (= ṣa-ṣās-s: ṣās order). 3. ḍū-dho-t (dhū shake), su-sro-t (sru flow); mid. pl. 3. ta-tán-ānta (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:


a. There also occurs one mid. precative form sā-sah-ī-ṣ-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-dhi (√cit), di-diś-dhí (√dis), mumg-dhí (√muc), sa-sā-dhí (√sās).

3. ba-bhū-tu, 2 mum-mók-tu.


Mid. s. 2. va-vṛt-svá. Pl. 2. va-vṛd-dhvám.

Participle.

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

Act. ja-gan-vā́ms (√gam), ja-grbh-vā́ms (√grabh), ji-gī-vā́ms (√ji), jū-ju-vā́ms (√jū), ta-sthi-vā́ms (√sthā), ba-bhū-vā́ms (Gk. πε-φυ-ώς), ri-rik-vā́ms (√ric), va-vṛt-vā́ms, vā-vṛdh-vā́ms, sā-sah-vā́ms, su-ṣup-vā́ms (√svap); iy-i-vā́ms (√i), ūṣ-i-vā́ms (vas dwell); dāś-vā́ms (dāś worship), sāh-vā́ms (√sah).


1 Cp. Gk. κέ-κλυ-θι, 2. pl. κέ-κλυ-τε (κλυ = śru hear).
2 With ů 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 i. There are also several forms made with thematic a in this tense. The augment is often dropped, as in other past tenses. The total number of pluperfect forms occurring is about sixty. Examples are:

Act. s. 1. 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-viveś-i-s (√viś). 3. á-jagan (= á-jagam-t), a-ciket (√cit); rā-ran (= rāran-t: ran rejoice); á-jagrabh-i-t; á-cikit-a-t and á-ciket-a-t; tastambh-a-t.

Du. 2. á-mu-muk-tam; mu-muk-tam. 3. á-vāvaś-ī-tām (vaś desire).

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

Mid. s. 1. á-śuśrav-i. 3. didiś-ṭa (√diś). Pl. 3. á-cakr-iran, á-jagm-iran, á-pec-iran; á-vavṛt-ram, á-sasrg-ram (√srj).² There are also several transfer forms as from a stems; e.g. á-titvis-a-nta, cakṛp-ā-nta, dā-dhrs-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 roots1 containing one of the vowels i, u, ŋ, and ending in one of the consonants j, ś, ṣ, or h, all of which phonetically become k before s.2 These roots are: mrj wipe, yaj sacrifice, vrj twist; kruś cry out, mṛś 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. ἐ-δεῖγε, Lat. dixi-t). The augment, as in other past tenses, is sometimes dropped.

1 In B. nine additional roots take the sa aorist: kṛṣ drag, diś point, dih smear, در see, druḥ be hostile, pis crush, miḥ mingere, viṣ enter, viḥ tear; and in S. liḥ lick.
2 The stem of this aorist therefore always ends in kṣa.
Indicative. Act. s. 1. ávrksām. 2. ádrukṣas (B.), ádhukṣas. 3. ákruskāt, ághukṣat, áduksāt \(^1\) and ádhuksat, ámrkṣat ( √ mṛṣ ), árukṣat, ásprkṣat. Pl. 1. ámrkṣa- ma ( √ mṛj ), áruksāmā. 3. ádhuksan; dukṣan \(^1\) and dhukṣan.

Mid. s. 3. ádhuksata; dukṣata \(^1\) and dhukṣata. Pl. 3. ámrkṣanta ( √ mṛj ).

In the injunctive only the following forms occur:
Act. s. 2. dukṣās, \(^1\) mṛksās ( √ mṛṣ ). 3. dviksāt. Pl. 2. mṛksata ( √ mṛṣ ).

Mid. s. 3. dukṣāta \(^1\) and dhukṣāta, dviksāta. Pl. 3. dhukṣánta.

In the imperative only three forms occur:
Mid. s. 2. dhukṣāsva.

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

Second or s form.

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

Indicative.

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

\(^1\) On these forms without initial aspiration cp. 62a.
changed. The only point in which the inflexion differs from that of the imperfect of the graded conjugation is that the 3. pl. act. invariably ends in ur. In the active, the endings s and t of the 2. 3. s. disappear and the tense sign also, unless the root ends in a vowel; e.g. á-hār = á-hār-s-t, but á-hā-s = á-hā-s-t. The AV. and TS., however, less often than not, insert a connecting ī before these endings,\(^1\) thus preserving both the latter and the s of the tense stem; e.g. á-naik-ś-ī-t (nīj 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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. á-bhār-ś-am</td>
<td>[á-bhāṛs-va]</td>
<td>á-bhāṛs-ma</td>
</tr>
<tr>
<td>2. á-bhār</td>
<td>á-bhāṛs-tam</td>
<td>á-bhāṛs-ta</td>
</tr>
<tr>
<td>3. á-bhār</td>
<td>á-bhāṛs-ṭam</td>
<td>á-bhāṛ-ś-ur</td>
</tr>
</tbody>
</table>

### Middle.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. á-bhut-s-ī (62 a)</td>
<td>[á-bhut-s-vahi]</td>
<td>á-bhut-s-mahi</td>
</tr>
<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>
</table>

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


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1 The RV. and K. have no forms with the inserted ī; while in B. the chief forms without it are adrāk (drā see) and ayaṭ (yaj sacrifice); also bhais (vībhī) = bhais-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 sto-š-am, je-š-am (<ji>); or lengthen the radical vowel, as yū-š-am (yu separate); or substitute e for ā in roots ending in ā, as ye-š-am (yā go), ge-š-am (gā go), sthe-š-am (sthā stand). The latter irregularity also appears in pl. 1: je-š-ma, ge-š-ma, de-š-ma (dā give), beside the normal yau-š-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 i: ep. 5 c. Similarly dhi-š-īya (<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-i-thām (trā protect). Pl. 1. bhak-ṣ-i-māhi, māṃ-s-i-māhi,
2 vam-ṣ-i-māhi and va-s-i-māhi (van win), sak-ṣ-i-māhi (sac follow), dhuk-ṣ-i-māhi (duh milk). 3. māṃ
s-īrata.

5. Only six imperative forms occur, and four of these are transfers (with thematic a). They are: Act. s. 2. ne-ṣ-a (ni lead) and par-ṣ-a (pr take across). Mid. s. 2. sāk-ṣva (√ sah). 3. rā-s-a-tām. Du. 2. rā-s-āthām. Pl. 3. rā-s-a-nṭām.

6. Only two or three forms of the active participle occur: dāk-ṣ-at and dhāk-ṣ-at (dah burn), sāk-ṣ-at (√ sah).

About a dozen stems, irregularly formed by adding s to the root with an intermediate a and taking the regular ending āna, may be accounted middle s aorist participles; e.g. mand-a-s-ānā rejoicing, yam-a-s-ānā being driven.

Irregularities of the s form.

144. 1. Before the suffix s, (a) final radical n (as well as m) becomes Anusvāra (66 A 2), as a-māṃ-s-ata (√ man), vam-ṣ-i-māhi (√ van); (b) s becomes t in the verb vas dwell and possibly also in vas shine: ā-vāt-s-i-s (AV.) thou hast dwelt and ā-vāt (= ā-vās-s-t) has shone (AV.).

2. The RV. has one example of an incipient tendency to preserve the s and t of the 2. 3. s. in 2. s. ā-yā-s (=a-yaj-s-s) beside the phonetically regular form of the 3. s. ā-yāt (=ā-yaj-s-t). The AV. has three or four examples of this: s. 2. srā-s (=sraj-s-s : √ srj); 3. ā-śrai-t (=ā-śrai-s-t):

---

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 ā-vās-tam, the aor. suffix s having been lost without affecting the radical s.


\( \text{vr\'} \text{sri} \); \( \text{\'h} \text{hai-t} (= \text{\'h} \text{hai-s-t: } \sqrt{\text{hi}}) ; \text{\'v} \text{\'at-t} (= \text{\'v} \text{\'as-s-t: } \sqrt{\text{hi}}) \). The later Samhit\'as here frequently preserve these endings by inserting \( i \) before them: s. 2. \( \text{\'r} \text{\'at-s-i-s} (= \text{\'r} \text{\'adh}, \text{\'v} \text{\'at-s-i-s} \text{\( (\text{vas dwell}) \)) ; 3. \text{\'t} \text{\'am-s-i-t} (= \sqrt{\text{tan}}, \text{\'n} \text{\'aik-s-i-t} (= \sqrt{\text{nij}), \text{\'t} \text{\'ap-s-i-t} (= \sqrt{\text{tap}}, \text{\'h} \text{\'a-s-i-t} (= \sqrt{\text{bh}} \text{i), \text{\'v} \text{\'a-s-i-t} (= \sqrt{\text{vah}), \text{\'h} \text{\'a-s-i-t} (= \sqrt{\text{hvar)). \} \)

\( a. \) The ending dhvam (before which the \( s \) of the aor. is lost) becomes dhvam when the \( s \) would have been cerebralized (66 B 2): \( \text{\'a} \text{-st} \text{o-s-dhvam} (= \text{\'a} \text{-st} \text{o-s-dhvam}) \) is the only example.

3. The roots da give and da cut reduce the radical vowel to \( i \) in \( \text{\'d} \text{i-s-i}, \text{\'d} \text{i-s-yia \( ; \) gam, man, van lose their nasal in \( \text{\'a} \text{ga-smahi, ma-s-yia, va-s-i-mahi (beside vam-s-i-mahi); while sah lengthens its vowel in \( \text{\'a} \text{sak-s-i}, \text{\'sak-s-i}, \text{\'sak-s-ama; \text{\'sak-s-yia}; \text{\'sak-s-va. \( \)

4. The roots s\( rj \) emit and p\( rj \) mix take metathesis in the act.: s. 2. s\( rj \)-s (= s\( rj \)). 3. \( \text{\'a} \text{-sak}; \text{\'a} \text{-prak. Du. 2. \( \text{\'a} \text{-sak-s-tam. \) \)

5. The following are the forms occurring in the 3. s. ind. act. in which \( (a) \) the ending \( t \) is lost: \( \text{\'a} \text{-jai-s} (= \sqrt{\text{ji}), \text{\'a} \text{-prak-s, \text{\'a} \text{-h} \text{\'a-s; (b) both the tense-sign s and the ending t are lost: \text{\'a} \text{-kr} \text{\'an (krand cry out), \text{\'a} \text{-k} \text{\'a-r (k} \text{a-r flow), \text{\'a} \text{-c} \text{\'ai (cit perceive), \text{\'a} \text{-ch} \text{\'an (chand seem), \text{\'a} \text{-t} \text{\'a-n (tan stretch), \text{\'a} \text{-ts} \text{\'ar (tsar approach stealthily), \text{\'a} \text{-d} \text{\'y} \text{\'a-t (dah burn), \text{\'a} \text{-prak (p\( rj \) mix), \text{\'a} \text{-prak (prac ask), \text{\'a} \text{-b} \text{\'h} \text{\'a-r (hr take), \text{\'a} \text{-y} \text{\'a-t (yad sacrifice), \text{\'a} \text{-y} \text{\'a-n (ym guide), \text{\'a} \text{-raut (rudh obstruct), \text{\'a} \text{-v} \text{\'a-t (vah convey), \text{\'a} \text{-v} \text{\'a-t} (= \sqrt{\text{vah}), \text{\'a} \text{-svait (\text{\'s}vit be bright), \text{\'a} \text{-s} \text{\'y} \text{\'a-n (syand move on), \text{\'a} \text{-srak (s\( rj \) emit), \text{\'a} \text{-sv\( a-r (s\( v} \text{ar sound), \text{\'a} \text{-h} \text{\'a-r (hr take), \text{\'a} \text{-raik (ric leave. \) \)

6. After a consonant other than \( n, m, r \) the tense sign \( s \) is dropped before \( t, th, \) and \( dh \); e.g. \( \text{\'a} \text{-bhak-ta (beside \( \text{\'a} \text{-bhak-s-i); \text{\'a} \text{-muk-thas (beside \( \text{\'a} \text{-muk-s-i). \) \)

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.: ajait (beside ajais and ajaisit: \( \sqrt{\text{ji}); acait (\text{\'v} \text{\'a-t; nait (\text{\'v} \text{\'a-t). \) \)

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 ś (67).

Indicative.

1. The radical vowel as a rule takes Guṇa throughout; but in the active a final vowel takes Viṣuddhi 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 īś (= īś-s) and ēt (= ēś-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:


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

Act. sing. 1. dāv-īś-āni. 2. āv-īś-a-s, kān-īś-a-s. 3. kār-īś-a-t, bōdh-īś-a-t. Pl. 3. sān-īś-a-n.

Mid. pl. 1. yāc-īś-ā-māhe. 3. sān-īś-a-nta.

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


Mid. sing. 1. rādh-īś-i (rādh succeed). 2. mārṣ-īś-ṭhās
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3. páv-is-ta (pū purify). Pl. 1. vyáth-is-mahi (vyath waver).

4. Optative forms are rare, occurring in the middle only. The 2. 3. s. take the preceptive s. Examples are:


5. Imperative forms are rare, occurring in the active only. Sing. 2. av-id-ḏhí. 3. av-is-ṭu. Du. 2. av-is-ṭám. 3. av-is-ṭam. Pl. 2. av-is-ṭána.

a. The radical medial a is lengthened in kan enjoy, car move, das waste, mad exhilarate, stan thunder, svan sound, and optionally in vad speak, ran rejoice, san gain, sah prevail; while the radical syllable appears in a reduced or unstrengthened form in the opt. s. 1. mid. of gam and ruc shine: gm-is-iyá and ruc-is-iyá.

b. The root grabh seize takes the connecting vowel i (as it does in other verbal forms) instead of i, as á-grabh-is-má.

c. In s. 1. ind. act. the ending īm appears instead of is-am in the three forms á-kram-im, á-grabh-im, and vadh-im, doubtless owing to the analogy of the 2. 3. s. in īs, it. In B. is also found a-grah-ais-am (\(\sqrt{v}grah\)).

Fourth or sīṣ form.

146. This form differs from the preceding one simply in prefixing an additional s to the suffix. Only seven verbs ending in ā, n, or m, gā sing, jūn know,1 pyā fill up, yā go, hā leave, van win, ram rejoice, take this aorist. The total number of forms occurring is under twenty; and middle forms are found in the optative only. The forms occurring are:


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

1 In B. also occurs dhya think, besides forms in s-īt from drā sleep, vā blow, hvā call.
5. Imperative. Du. 2. yā-sis-ṭām. Pl. 2. yā-sis-ṭā.\(^2\)

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 ā 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:
   - 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. vidáte. 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 ḷ for ḷ.

\(^3\) Three roots with ḷ, however, show forms with Guṇa (147 a 2 and c).
It is almost restricted to the active. The forms from vid would be:

**Act. sing.** 1. vidéyam. 2. vidés. 3. vidét. Pl. 1. vidéma.

**Mid. sing.** 1. vidéya. Pl. 1. vidémahi. There also occurs one precative form, s. 3. vidésta (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. sadátäm.

Pl. 2. sadáta, sadátana. 3. sadántu.

Mid. pl. 2. sadadhvam. 3. sadantäm.

6. Rather more than a dozen examples of the participle, taking active and middle together, occur: e.g. *trp-ánt*, *šucánt*; guhámāna, *šucámāna*.

**Irregularities.**

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

1. *khyā see, vyā envelope, hvā call* shorten their ā to a: á-khyā-t, á-vya-t, á-hva-t; dā *give, dhā put, sthā stand* occasionally do the same, in the forms á-da-t; á-dha-t (SV.) and dha-t; á-stha-t (AV.); śās *order* shortens ā to i; e.g. 3. s. inj. 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: á-kar-a-t, á-gam-a-t, á-gam-a-n.

*b.* The root is reduced by the loss of its nasal in *kr* and *gam*.

1. *krand cry out, tams shake, dhvams scatter, bhramś fall, randh make subject, srams fall*; e.g. 3. sing. átasat; pl. dhvasán; subj. pl. 1. radhāma; inj. sing. 1. radham; 2. kradas; 3. bhraśat.

2. *bhramś fall*.

*c.* The root takes *Guṇa in r* and *drś see, sṛ flow*; e.g. ár-anta (unaugmented 3. pl. ind. mid.); dārś-am (s. 1. inj., but pl. 3. inj. dṛśān, opt. 1. s. drśeyam, pl. drśēma); sārāt (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 ā (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 a 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 a, if made
from sthā, would be:

Act. sing. 1. á-sthā-m (Ze-στην-ν). 2. á-sthā-s. 3. á-sthā-t
(Ze-στην). Du. 2. á-sthā-tam. 3. á-sthā-tām. Pl. 1. á-sthā-ma

á-sthī-mahi. 3. á-sthī-ram.

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

á-kar-tam. 3. á-kar-tām. Pl. 1. á-kar-ma. 2. á-kar-ta.
3. á-kr-an.

á-kr-vahi. 3. á-kr-tām. Pl. 1. á-kr-mahi. 2. á-kr-
dhvam. 3. á-kr-atā.

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

Act. 1. á-bhuv-am.1 2. á-bhū-s. 3. á-bhū-t (Ze-φῦ).
Du. 2. á-bhū-tam. 3. á-bhū-tām. Pl. 1. á-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-ghas, á-var (vr cover), á-spar (spr win); with lengthened
augment: ā-nat¹ (naš attain), ā-var (vr cover), ā-vas² (vas
shine). 3. á-kar, á-kran³ (kram stride), á-gan,³ á-ghas,
á-cet (cit observe), á-tan, á-dar (dr pierce), á-bhet (bhid
pierce), á-bhrat (bhrāj shine), á-mok (muc release), á-myak
(myakš be situated), á-vart (vṛt turn), á-star; with lengthened
augment: ā-nat,⁴ ā-var (vr cover), ā-vas² (vas shine); without
augment: vark⁵ (vṛj twist), skan⁶ (skand leap).

e. In the 3. pl. act. and mid. roots with medial a are
syncopated: ā-ks-an (= ā-ghas-an), ā-gm-an (= ā-gam-an);
ā-gm-ata (= ā-gam-ata), ā-tan-ata (= ā-tan-ata); but in
the 2. 3. s. mid. they lose their nasal: ā-ga-thās, ā-ga-ta,
ā-ma-ta (but 1. du. gan-vahi, pl. ā-gan-mahi).

f. Final ā is in the mid. ind. reduced to i, and before m
also to ī; e.g. 2. ā-di-thās, ā-sthi-thās. 3. ā-dhi-ta
(ē-thē-to). Pl. 1. ā-dhi-mahi (TS.) and ā-dī-mahi (VS.),
ā-dhi-mahi.

g. In the 3. s. ind. ghas is reduced to g: gdha (= ā-gas-ta)⁷;
while r go takes Guṇa: ār-ta (unaugmented) and ār-ta
(āρ-to), 3. pl. ār-ata.

h. The forms taking ran in 3. pl. mid. are: ā-kṛp-ran,
ā-grbh-ran, ā-jus-ran, ā-dṛś-ran, ā-pad-ran, ā-budh-ran,
ā-yuj-ran, ā-vas-ran (vas shine), ā-vis-ran, ā-vṛt-ran,
ā-sṛg-ran,⁸ ā-sthi-ran, ā-sṛdh-ran; with ram: ā-dṛś-ram,
ā-budh-ram, ā-sṛg-ram.⁸

¹ For ā-naš-s, the phonetic result of which should have been
ā-nak (63 b).
² For ā-vas-s, ā-vas-t. These forms have by an oversight been
omitted in § 499 of my Vedic Grammar.
³ For ā-kram-t, ā-gam-t.
⁴ For ā-naš-t.
⁵ For varj-t.
⁶ For skand-t.
⁷ By syncopation gh-s-ta; loss of s between consonants (66 B 2a)
gh-ta, and loss of aspiration, which is thrown forward on the t and
renders it sonant (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:


Mid. sing. 2. kār-a-se. 3. kār-a-te.2 Pl. 1. kār-ā-mahe and kār-ā-mahai. 3. kār-anta.

3. The injunctive is fairly frequent, nearly sixty forms of it being met with. Examples are:

Act. sing. 1. kar-am, darś-am,3 bhuv-am, bhoj-am. 2. je-s, bhū-s, bhé-s (bhī fear), dhak4 (dagh reach), bhet (bhid split), rok (ruj break). 3. bhū-t, śre-t (√sri), nak and naṭ (naś attain). Pl. 1. dagh-ma, bhū-ma; ched-ma,5 ho-ma6 (hū call). 3. bhūv-an, vr-an (vr cover); kram-ur, dur (dā give), dh-ūr (dhā put).


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


1 The root is weak in the isolated forms ṛdh-a-t, bhuv-a-t, śrūv-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 ṛdh-āthe.
3 This may, however, be an irregular aorist: ep. 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).
a. There are also about thirty preceptive forms (made from about twenty roots in the Samhitas), all of which except two are active. Examples are:


Mid. s. 3. pad-i-ś-ṭa, muc-i-ś-ṭa.

5. Over ninety forms of the imperative occur, all but about twelve being active. Several forms in the 2. persons act. have a strong root, which is then usually accented. Examples are:

Act. s. 2. kṛ-dhī, ga-dhī (gam), pür-dhī (pṛ fill), bo-dhī,1 yō-dhī (yudh fight), šag-dhī (śak be able); ga-hī (gam go), mā-hi (mā measure), sā-hi (sā bind). 3. gān-tu (gam go), dhā-tu, bhū-tu, śrō-tu.


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

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

Act. rdh-ānt, kr-ānt, gm-ānt, sthānt.

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

1 Formed from both bhū be (for bhū-dhī) and budh awake (for bōd-dhī instead of bud-dhī).
2 For yud-dhī (through yōd-dhī).
Third or Reduplicated Form.

149. This aorist is formed from nearly ninety verbs in the Saṁhitās and from nearly thirty more in the Brāhmaṇas. Though (with a few slight exceptions) unconnected in form with the causative, it has come to be connected with the causative in sense, having a causative meaning when the corresponding verb in aya has that meaning. The characteristic feature of this aorist is the almost invariable quantitative sequence of a long reduplicative and a short radical vowel (− ी). In order to bring about this rhythm, the reduplicative vowel (unless it becomes long by position) is lengthened, if the radical vowel is (or is made) prosodically short. With this view the radical vowel is shortened in vāś bellow, sādh succeed, hīḍ be hostile and, by dropping the nasal, in krāṇḍ 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, ū) and svap sleep make occasional forms from stems without thematic a, the inflexion then being like that of an imperfect of the reduplicating class (127, 2). A medial radical vowel remains unchanged or is weakened, but a final vowel takes Guṇa. All the moods occur, but no participle.

Special Rules of Reduplication.

a. The vowels ā, ī, ū are represented in the reduplicative syllable by i.

b. The vowel of the reduplicative syllable, unless already long by position, is lengthened.

1. The forms of the indicative actually occurring would, if made from jan beget, be as follows:

Act. s. 1. ājījanam. 2. ājījanas. 3. ājījanat. Du. 2. ājījanatam. Pl. 1. ājījanāma. 2. ājījanata. 3. ājījanan.

Mid. s. 3. ājījanata. Pl. 2. ājījanadhvam. 3. ājījananta.
The following are examples:

Act. s. 1. ánīnasam (naś be lost), ácikṛṣam (kṛṣ drag), ápiplavam (B.), ápīparam (pr pass). 2. áci-krad-as, ábūbhuvas; sīṣvapas; without thematic a: á-jīgar (gr swallow and gr waken); sīṣvap. 3. áciklpat, ácucyavat (K.), ápīhiṣat (√hiṣ), ádīdyutat, ábūbudhat, ávīvaśat (√vāś), ávī-vṛdhat, ásiṣyadat (√syand); bībhayat, śiṣnathat (śnath pierce); without thematic a: á-śiṣre-t (√śri), á-śiṣnat. Pl. 3. ávīvaśan (√vāś), ásisrasan (√sramś), ásiṣadān (√sad); ábībhajur (B.).

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

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

Act. s. 1. rāradhā. 2. titapāsi. 3. ciklpati, 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 (dhr hold). 2. cikṣipas, pisprṣas, rīradhas, sīṣadhas. 3. cucyavat, didharat, mīmayat (mā bellow), sīṣvadat (svad sweeten).

Du. 2. jihvaratam. Pl. 2. rīradhata. 3. rīraman, śūṣucan (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,1 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. jigrtām (gr waken), didhṛtām, vocatam. Pl. 2. jigr-tā, didhṛtā, paptata, vocata, suṣūdāta (AV.).

3. pūpurantu (pr fill), śiśrathantu.

Irregularities.

a. 1. The reduplicative syllable of dyut shine has i: á-didyutat; that of am injure repeats the whole root: ám-am-at (= á-am-am-at); while it is left short in jigrtām, jigrtā (beside á-jigar), didhṛtām, didhṛtā (beside á-didharat), and in the isolated inj. didipas for didipas (dip shine).  

2. The radical syllable suffers contraction or syncopation (as in the weak forms of the perfect) in the three verbs naś be lost, vac speak, and pat fall; thus á-nes-at (= á-nanaś-at), á-voc-at (= á-va-uc-at: cp. Gk. ē-ες-ο-ν) and á-papt-at. Having all had the reduplicative vowel of the perfect (while the regular aorist reduplicative i appears in the alternative forms á-ninaś-at and á-pīpat-at), they were probably pluperfects in origin. But they have come to be aorists as is shown by their meaning and by the occurrence of modal forms (as vocatu, &c., and paptata).

3. The initial of the suffix is retained from the causative stems jñā-payā, sthā-payā, hā-payā, bhi-payā, ar-payā, jā-payā (√ji). The radical vowel is reduced to i in the first four, while the reduplicative vowel comes after instead of before the radical vowel in the fifth: thus á-ji-jīnp-at; á-ti-śhip-at; ji-hip-as; bī-bhiṣ-as, bī-bhiṣ-athās; arp-ip-am; á-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

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 á-jī-jip-ata.
1. pl. active, and in the 2. 3. s. mid. The endings together with the modal suffix are:

Act. s. 1. ya-s-am. 3. yā-s (= yā-s-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-ī-s-thās.

b. Of the root aorist nearly thirty precatives are met with in the Śaṁhitās. They occur in the act. 1. 3. s., 2. du., 1. 2. pl.; mid. 3. s. (see 148, 4 α). The 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: bhant-ṣyā; bhū be: bhav-iṣyā; ṣr flow: sar-iṣyā; vṛt turn: vart-iṣyā.
a. Causatives, which always take isya, retain the present stem, dropping only the final a; thus dhāray-isya (dhr support); vāsay-isya (vas wear); dūs-ay-isya (duś spoil); vāray-isya (vṛ cover).

b. The inflexion of the future is like that of the present of the first conjugation (bhavāmi). Middle forms occur in the sing. only. The forms met with, if made from kr do, would be:

Act. s. 1. kar-isyāmi. 2. kar-isyāsi. 3. kar-isyāti.

Mid. s. 1. kar-isyē. 2. kar-isyāse. 3. kar-isyāte.

1. Only one subjunctive, the 2. s. act. kar-isyās, has been met with in V., and one other, 1. du. mid., not-syāvahai (nud push) in B.

2. More than twenty participles occur, of which only four are mid. Examples are:

Act. kar-isy-ánt, dhak-ṣy-ánt (√dah); mid. yak-ṣyāmāna (√yaj), staviṣyāmāna (√stu).

Irregularities.

c. In sū bring forth the future stem is formed with unchanged final vowel, which is moreover accented: sū-ṣya; while the medial a of sah is lengthened: sāk-ṣyā.

Periphrastic Future.

152. There is no certain example of this form of the future in the Samhitās. But such a phrase as anv-āgantā yajñāpatir vo ātra (TS., VS.) the sacrificer is following after you here may be an example of its incipient use.1

In B. this future is taken by nearly thirty roots. It is made by using the N. s. of an agent noun in 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

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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 vānītā 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
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: á-bhar-
īṣya-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: náḥ-ya-te
binds: nah-ya-te is bound.

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

1. Final ā mostly becomes ī; e.g. dā give: dī-yá; but it
also remains; e.g. jñā know: jñā-yá.

2. Final i and u are lengthened; e.g. ji conquer: jī-yá-te;
śru hear: śrū-yá-te.

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

4. Final r becomes īr; e.g. śr crush: śīr-yá-te.²

5. Roots ending in a consonant preceded by a nasal, lose
the nasal; e.g. añj anoint: aj-yá-te; bandh bind: badh-
yá-te; bhañj break: bhaj-yá-te; vānc move crookedly: vac-
yá-te; śaṁs praise: śas-yá-te.

¹ The only two roots in which r is preceded by two consonants and
which form a passive are str strew and smṛ remember. Their passives do
not occur in the Samhitās, but in B. are found stri-yá-te and smar-yá-te.

² The passive of pf fill does not occur in the Samhitās, but in B. it is
pūr-yá-te (the r being preceded by a labial).
6. Roots liable to Samprastāraṇa (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 bhāj share).

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

Sing. 1. hū-yē. 2. hū-yā-se. 3. hū-yā-te. Du. 3. hū-yē-te. Pl. 1. hū-yā-māhe. 3. hū-yā-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-yā-sva. 3. hū-yā-tām. Pl. 2. hū-yā-dhvam. 3. hū-yā-ntām.

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

Irregularities.

d. tan stretch forms its passive from tā: tā-ya-te ². Similarly jan beget becomes já-ya-te is born, which, however, in form belongs to the radically accented fourth class. mṛi-ya-te dies (√mṛ) and dhri-ya-te (√dhṛ) is steadfast, while passive in form, are intransitive in sense.

Aorist Passive.

155. Outside the present system the passive has no special finite form except in the 3. sing. aor. This is a peculiar middle form (made from about forty-five roots in

¹ But they are met with in the Brāhmaṇas.
² In B. khā-ya-te is formed from khan dig.
the Samhitas) which is used with a predominantly passive meaning. When it is formed from verbs with a neuter sense, like gam go, that sense remains unchanged (as in the past passive participle). It is an 3. s. ind. in which the augmented root takes the ending i. The characteristic feature of this form is the strengthening of the root as compared with other middle forms; e.g. á-kār-i beside á-kr-i (1. s. mid.). Prosodically short medial i, u, ū take Guṇa, and medial a is normally lengthened; final i, u, ū take Vyddhi, while final ā interposes a y before the ending. The accent of unaugmented forms is always on the root. Examples are: á-ved-i (vīd find), á-bodh-i (budh wake), á-dārś-i (dṛś see), á-vāc-i (vāc speak); á-śrāy-i (śrī resort), á-stāv-i (stu praise), á-kār-i (kr do), á-dhā-y-i (dhā put).

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

Irregularities.

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

2. From the denominative stem jāraya play the lover the unique form jārayā-y-i let him be embraced is formed.

PARTICIPLES, GERUNDS, AND INFINITIVE.

I. Active Participles.

156. The stem of the present (except the reduplicating class), the future, and the aorist active participle is formed with the suffix ant. The strong stem may be obtained by dropping the i of the 3. pl. ind. act.; e.g. bhāv-ant, kṣip-ānt, ās-yant; duh-ānt, kṛṇv-ānt, bhind-ānt, prī-ṇānt.

1 About a dozen more are found in B.

2 On the declension of participles in ant see Sō; on the formation of their fem. stems, 95 a.
Stems of the reduplicating class do not distinguish strong forms because they drop the n: e.g. jūhv-at (3. pl. jūhv-ati).

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

The active participle is formed by the root aorist, the a aorist, and the s aorist, from the unaugmented tense stem in the latter two; e.g. vidā-nt, sāk-ṣ-ant (sah prevail); and from the weakened or unmodified root in the former; e.g. ṛdh-ānt, kr-ānt (kr make), gm-ānt (gam go), pānt (pā drink).

157. The reduplicated perfect participle is formed from the weak (but uncontracted or unsyncopated) stem to which the suffix vāṃs is directly added. There are more than fifty such stems. Examples are: cakṛ-vāṃs, jagan-vāṃs (gam go), tastabh-vāṃs (stambh prop), tasthi-vāṃs (sthā stand), dadrś-vāṃs, dad-vāṃs (dā give), ba-bhū-vāṃs, vavṛt-vāṃs, sasa-vāṃs (san gain), suṣup-vāṃs (svap sleep).

a. Some half-dozen of these participles are formed by adding the suffix with connecting i to the reduplicated stem contracted to a single syllable: i-y-i-vāṃs (i go); ūṣ-i-vāṃs (vas dwell); ok-i-vāṃs (uc be pleased); papt-i-vāṃs (pat fall); saśc-i-vāṃs (sac follow); in the later Saṃhitās also

1. Both dāś and sāś 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 viviś-i-vāms (TS.).

b. A few perfect participles are formed by attaching vāms to the unreduplicated stem: dās-vāms worshipping, vid-vāms knowing, sāh-vāms prevailing, and perhaps khid-vāms oppressing. Similarly formed is miḍh-vāms bountiful, though the root does not occur in independent use. Three unreduplicated roots take connecting i in the later Samhitās: dās-i-vāms (SV.) worshipping, viś-i-vāms (AV.) entering, varj-i-vāms (AV.) having twisted.

a. Irregularities.—In seven stems the palatal reverts to the original guttural: cikit-vāms (√oit), jigī-vāms (√ji), ririk-vāms (√ric), ruruk-vāms (√ruc), vivik-vāms (√vic), šušuk-vāms (√suc), ok-i-vāms (√uc). The radical vowel is strong in dāsā-vāms (AV.), ok-i-vāms, sāh-vāms; while the reduplicative vowel is long in sāsah-vāms and śuśu-vāms (√śū).

II. Middle and Passive Participles.

158. The participles of the future middle, of the present passive, and the present middle of the a conjugation are formed by adding the suffix māna to the stem (which always ends in a); e.g. fut. mid. yakṣyā-māna (√yaj); pres. pass. kriyā-māna (√kr); pres. mid. yāja-māna.

a. Verbs of the second conjugation add the suffix āna to the weak stem in the pres. mid.; e.g. bruv-ānā (√brū), jūhv-ānā (√hu), rundh-ānā (√rudh), kṛṇv-ānā (√kr), 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 ina: ās-ina 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 dadrā-i-vāms and cichid-i-vāms.
3 Occurring only in the voc. khidvas.
4 Presupposed by the fem. varjusī.
duh milk optionally reverts to the original guttural: dūgh-āna beside the regular dūh-āna. 3. A few roots take Guṇa: oh-ānā (√ūh), yodh-ānā (√yudh), sāy-āna (√śi), stav-ānā (√stu). 4. Several of these participles optionally accent the radical syllable instead of the final vowel of the suffix; e.g. víd-ānā beside víd-ānā.

159. The Perfect Middle Participle is formed by adding the suffix -ānā to the weak form of the stem as it appears before the ending of the 3. pl. mid. re (ire, rire). It is common, more than eighty examples occurring. The following are some of them: ānaj-ānā (√aūj), ānaś-ānā (√aṃa), ār-ānā (√ṛ), īj-ānā (√yaj), úc-ānā (√vac), cakr-ānā (√kr), cikit-ānā (√cit), jagm-ānā (√gam), tasth-ānā (√stḥ), tistir-ānā (√stī), tep-ānā (√tap), pap-ānā (pā drink), paspaś-ānā (√spāś), bhej-ānā (√bhaj), yem-ānā (√yam), lebh-ānā (√labh), vāvas-ānā (vas wear and dwell), sīśriy-ānā (√śri), sīṃiy-ānā (√smi), susup-ānā (√svap).

a. Irregularities.—1. This participle of sī lie has the double anomaly of reduplicating with a and of strengthening the radical syllable:1 sāsāy-ānā. 2. The root saḥ prevails: adds the suffix to a reduplicated as well as to a contracted stem: sāsah-ānā and seh-ānā. 3. The radical vowel of kam love and šam labour is not syncopated: cakam-ānā and šāsam-ānā. 4. Four of these participles have the intensive accent on the reduplicative syllable: tūtuj-ānā2, šūṣuj-ānā, šūṣuv-ānā (√śū), and šāsad-ānā3 (śād prevail).4

160. The Perfect Passive Participle is formed by adding, in the great majority of instances, the suffix tā (with or without connecting i) or, far less commonly, the suffix nā (directly) to the root.

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1 Cp. a similar irregularity of sī in 134, 1b.

2 Also normally, but less frequently, accented tūtuj-ānā.

3 Cp. the Gk. perf. mid. part. κεκαθ-μένο-ς.

4 The first three cannot be accounted intensives because they have not the intensive reduplicative vowel (173, 1). Though the reduplicative vowel of šāsad-ānā may be that of either perfect or intensive, the occurrence of the perf. form šāsadur beside it favours the view that it is a perf. participle.
1. ná, which is taken by primary verbs only, is attached to the (unweakened) root, which ends in a long vowel or one of the consonants d and (rarely) c or j. Before this suffix, i and ū remain unchanged; ā remains or is reduced to i or i; ē becomes ēr or (generally when a labial precedes) ūr; d is assimilated to n; c and j revert to the original guttural. Thus li cling: li-ná; du burn: dù-ná; drā sleep: drā-ṇā; dā divide: di-ná; hā leave: hi-ná; gṛ swallow: gīr-ṇā; mr crush: mūr-ṇā; jṛ waste away: jūr-ṇā; bhid split: bhin-ṇā; skand leap: skan-ṇā; vraśc cut up: vṛk-ṇā; ruj break: rug-ṇā.

a. Several roots take alternative forms in ta: nun-ṇá and nut-tā (√nud); vin-ṇá and vit-tá (vid find); san-ṇá and sat-tá (sad sit); śi-ṇá and śi-tá (śyā coagulate); pṛ fill: pūr-ṇá and pūr-tá; āṛ crush: šīr-ṇá and šūr-tá; pro mix: -ṛṇg-ṇa and prk-tá.

b. The final palatal of pro mix, vraśc cut up and ruj break reverts to the guttural (cp. 160, 1).

2. When tā is added direct the root tends to appear in its weak form: verbs liable to Samprāsāraṇa take it; a medial or final nasal is lost; ā is often reduced to i or i; yā sometimes to i. Examples are: yā-tá, ji-tá, bhī-tá, stu-tá, hū-tá, kr-tá; naś-tá (√naś be lost), sik-tá (√sic), yuk-tá (√yuj), gū-ḍhā (√guh),

dug-ḍhā (√duh), sṛṣ-ṭā (√ṣṛj); iṣ-tā (√yaj), vid-ḍhā (√vyadh), uk-tá (√vac), ū-ḍhā (√vah),
sup-tá (√svap), prṣ-tá (√prach); ak-tá (√aṇj),
ta-tá (√tan), ga-tá (√gam); pī-tá (pā drink), sthi-tá (√sthā); vī-tá (√vyā).

a. The root dhā put is doubly weakened in hi-tá beside -dhi-ta. Medial ā is reduced to i in śīṣ-tá (śās order). Syncopation and loss of s appear in -g-dha eaten (√ghas).  

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 gūḍhā after vah-tá has been reduced by Samprāsāraṇa to uh-tá.  
stern dad in forming its past passive participle: dat-tá. The latter is
further reduced to -tta in deva-ttá given by the gods, and when com-
bined with certain prepositions: vy-á-tta opened, pārī-tta given away,
práti-tta given back. The same syncopation appears in the compound
participle of dá divide: áva-tta cut off.

c. One root in an and three or four in am retain the nasal and
lengthen the vowel: dhvan sound: dhván-tá; kram stride: krān-tá;
śam be quiet: śān-tá; āram be weary: śrān-tá; dham blow has the
irregular dhmā-tá and dham-i-tá.

d. A few roots in an have á: khan áig: khā-tá; jan be born: jā-tá;
van win: -vā-tá; san gain: sā-tá.

3. i-tá 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 Sampra-
sāraṇa). Secondary verbs (almost without exception causa-
tives)² take ita exclusively (after dropping aya).³

Examples are: nind-ita, rakṣ-ita; grath-ita, īl-ita,
car-ita, jīv-ita; pat-ita, pan-ita; kup-ita, stabh-ita;
muṣ-ita; arp-ita⁴ (arp-áya cause to go), cod-ita (cod-áya
set in motion).

a. The roots taking Samprāsāraṇa are: grabh and grah
seize: gṛbh-i-tá and gṛh-i-tá (AV.);⁵ vaks increase: ukṣ-ita;
vad speak: ud-ita; śrath slacken: śrth-ita.

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: aśitá-vant
having eaten.⁶

¹ Representing the long sonant nasal.
² Only one perfect participle passive has been noted from a desidera-
tive: mīmāṃ-s-ita called in question, and one from a denominative:
bhām-ita enraged.
³ In B. jñapaya, causative of jñā know, forms its part. without con-
necting i: jñap-tá.
⁴ Usually (and abnormally) accented árp-ita.
⁵ With i for i as in some other forms from this root.
⁶ This type of participle hardly occurs even in the Brāhmaṇas.
162. The Future Passive Participle is in the RV. formed with four suffixes: one with the primary suffix ya, which is common, the rest with the secondary suffixes áy-ya, én-ya, and tv-a, each of which occurs about a dozen times. In the AV. there begin to be used two other gerundives, formed with tavyā and anīya, each occurring twice. All these participles correspond in sense to the Lat. gerundive in -ndus.

1. In the RV. about forty examples of the gerundive in ya occur, and about twenty more in the AV. The suffix is nearly always to be read as ia, which accounts for the treatment before it of final radical vowels. The root, being accented, appears in a strong form excepting a few examples which have the short radical vowel i, u, or r.

   a. Final a coalesces with the initial of ia to e, between which and the following a a phonetic ĕ is interposed: dá give: déya (= dā-i-y-a) to be given.

   b. Final i, ĕ, r regularly take Guṇa or Vṛddhi, the final element of which always appears as y, v, r, as before a vowel; e.g. lí 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, r, 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; ṛdh: ārdh-ya to be accomplished; mrj: márj-ya to be purified; vac: vāc-ya to be said; but also gūh-ya to be concealed; -dhrṣ-ya to be assailed; -sād-ya to be sealed.

   d. A final short vowel sometimes remains unchanged, a t being then interposed: í-t-ya to be gone; śrū-t-ya to be heard; -kr-t-ya to be made; carkī-t-ya to be praised.

2. The suffix áyya, nearly always to be read áyia, is almost restricted to the RV.; e.g. pan-áyya to be admired; vid-áyya to be found; śrav-áyya glorious. It is sometimes attached to secondary stems; to a causative: panay-áyya admirable, sprhay-áyya desirable; to a desiderative: di-dhi-ś-áyya to be conciliated (√ dhā); to an intensive: vi-tantitas-áyya to be hastened.

3. én(ya) (generally to be read énia) is attached to the root,
which remains unaltered except when it ends in a vowel: thus dviṣ-én̄ya malignant, yudh-én̄ya to be combatted, dṛṣ-én̄ya worthy to be seen; but vār-én̄ya choiceworthy (vr choose). It is once added to an aor. stem: yam-s-én̄ya to be guided (√yam). Secondary verbs also take this suffix; desideratives: didṛks-én̄ya worthy to be seen, śuśrūṣ-én̄ya deserving to be heard; intensives: marmṛj-én̄ya to be glorified, vāvṛdh-én̄ya to be glorified; denominatives: sapar-én̄ya to be adored.

4. tv-a, almost restricted to the RV., and generally to be read tua, is added to the strong form of the root, which is accented. Thus kār-tva to be made, hé-tva to be driven on (√hi), sō-tva to be pressed (√su), vāk-tva to be said; with connecting i: sān-i-tva to be won; with connecting ī: bhāv-ī-tva. future.

5. The only two examples in V. (both occurring in AV.) of the gerundive in tavyā, which in both cases is added with connecting i, are jan-i-tavyā to be born and hiṃs-i-tavyā 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 (jī conquer), snā-tva (snā bathe), hān-tva (han slay).
2 With ī instead of i.
3 This gerundive has become not uncommon in B., where it is formed not only from the root, but from secondary stems.
4 In B. nearly a dozen examples have been met with.
in tu which is also used to form infinitives) attached to the simple root.

1. The form in tví, which is almost restricted to the RV.,¹ is the commonest of the three in that Samhitā, where fifteen examples occur. It probably represents an old locative of stems in tu. It is as a rule added directly to the root, which has the same form as in the perf. pass. participle in ta. Examples are: kr-tví having made, ga-tví having gone, gū-dhví having hidden, bhū-tví having become, vrk-tví having overthrown (√vṛj), 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-ā (an old inst. sing. of a verbal noun in tu) is taken by nine roots in the RV. and about thirty more in the AV. The root has the same form as before the ta of the perf. pass. participle. The forms occurring in the RV. are: pi-tvā (pā drink), bhit-tvā having shattered, bhū-tvā having become, mi-tvā having formed (√mā), yuk-tvā having yoked, vr-tvā having covered, srū-tvā having heard, ha-tvā having slain, hi-tvā having abandoned. Some of the forms from the AV. are: iṣ-tvā having sacrificed (√yaj), jag-dhvā having devoured (√jaks), tir-tvā having crossed (√tṛ), tr-dhvā having shattered (√trh), dat-tvā having given (√dā), pak-tvā having cooked (√pac), bad-dhvā having bound (√bandh), bhak-tvā having divided (√bhaj), rū-dhvā having ascended (√ruh), vṛṣ-tvā having cut up (√vraśc), sup-tvā having slept (√svap); three take the connecting vowel i: cāy-i-tvā noting (√cāy), hims-i-tvā having injured, grh-i-tvā having seized; a few also are formed from secondary stems in aya (which is retained); e.g. kalpay-i-tvā having arranged.

3. The rarest gerund is that in tvāya, which is formed

¹ This gerundive is not found in the AV., but it has not entirely disappeared in the Brāhmaṇas.
from only eight roots in the RV.\(^1\): ga-tvāya having gone, jag-dhvāya having devoured, dat-tvāya having given, dṛṣṭvāya having seen, bhak-tvāya having attained, yuk-tvāya having yoked, ha-tvāya having slain, hi-tvāya having abandoned; three more of these gerunds appear in the Yajurveda: kṛ-tvāya having done, ta-tvāya having stretched, vṛ-tvāya having covered.

164. When the verb is compounded the suffix is regularly either yā or tyā. In at least two-thirds of such forms the vowel of the suffix is long in the RV. The root is always accented.

1. yā is added (but never with i) to the root, which has the same form as before tvā, except that final ā and am remain unchanged. Nearly forty roots in the RV. and about thirty more in the AV. form these compound gerunds. Examples from the RV. are: ác-yā bending (= ā-ac-), abhy-úp-ya having enveloped (√vap), abhi-krām-ya approaching, abhi-gūr-yā graciously accepting (gr sing), sāṃ-gṛbh-yā gathering, ni-cāy-yā fearing, vi-tūr-yā driving forth (√tē), ā-dā-yā taking, ati-dīv-ya playing higher, anu-dṛś-ya looking along, ā-rābh-ya grasping, ni-śād-yā having sat down; from a causative stem: prārp-ya setting in motion (prā-arpaya). Examples from the AV. are: ud-úh-ya having carried up (√vah), sām-gir-ya swallowing up (√gṛ), upa-dād-ya putting in (√dā), sām-bhū-ya combining, ut-thā-ya arising (√sthā), sām-siv-ya having sewed; from a causative stem: vi-bhāj-ya having apportioned (√bhaj).

a. Three roots are found in the RV. compounded with adverbs or substantives: punar-dā-ya giving back, mitha-spīdh-ya vying together, karna-gūth-ya seizing by the ear, pāda-gṛth-ya grasping by the foot, hasta-gṛth-ya grasping by the hand.

\(^1\) This gerund occurs twice in the AV. and about half a dozen times in B. It is once formed from a causative stem in the ŚB.: spās-ay-iti tvāya (√spaś).
165. 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. ő-tyā having come (ā-i), abhi-jí-tya having conquered, ā-dí-tya regarding, apa-mí-tya having borrowed, upa-śrú-tya having overheard; with adverbal or nominal prefix: aram-kṛ-tyā having made ready, akhkhalī-kṛ-tya shouting, namas-kṛ-tya (AV.) paying homage.

a. The analogy of these verbs is followed by some roots ending in n or m preceded by a, which drop the nasal as in the perf. pass. part.: vi-hā-tyā having driven away (vhan), ā-gā-tyā having come (vgam), ud-yā-tya (AV.) lifting up (vam).

166. The accusative in am of certain verbal nouns, though not yet construed like a gerund in the Samhitās, is not infrequently so construed in the Brāhmaṇas and Sutras. Before the suffix, the root (which is almost always compounded) appears in the form it assumes before the i of the 3. s. aor. pass. (155); e.g. śākhāṃ sam-ā-lāmbh-am taking hold of a branch (SB.); mahānāgām abhi-sām-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.
a. The infinitive is as a rule formed from the root, not being connected with any tense stems or ever showing the distinctions of voice. The forms in 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 tavai 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 e, which with the final ā of a root or stem combines to ai.\(^2\) It is formed from:

a. roots, about sixty forms occurring. About a dozen are formed from roots ending in long vowels and from one in i, all of them (except an alternative form of bhū) being compounded with prefixes; e.g. parā-dāi to give up, pra-hyē to send (√hi); -mīy-e to diminish (√mi), -bhv-ē and bhuv-ē to be; -tīr-e 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 commoner; e.g. -grābh-e to seize, -idh-e to kindle, -nūd-e to thrust, -pīch-e\(^3\) to ask, -vāc-e\(^4\) to speak, -vidh-e\(^3\) 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 tavai. Otherwise only five or six in e (see note 6); two in tave, āv-i-tave and stār-tave, and one in dhyai, sā-dhyai to conquer (√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 Samprāsāraṇa.

4 With lengthened vowel.

5 With loss of nasal (√syand).

6 In B. have been noted half a dozen infinitives in e from roots
b. verbal nouns derived with nine different suffixes. These in the aggregate are more numerous.

1. Some twenty-five are datives of stems in as; e.g. áy-as-e to go, cáks-as-e to see, car-ás-e to fare, pusy-ás-e to thrive, bhiy-ás-e to fear, briy-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 Samhitás; tuj-áye to breed, dr̥s-áy-e to see, mah-áy-e to rejoice, yudh-áy-e to fight, san-áy-e to win; gr̥h-áye to seize (K.), cit-áye to understand (VS.).

3. Four or five are datives of stems in ti: is-táy-e to refresh, pi-táy-e to drink, vi-táy-e to enjoy, sá-táy-e to win.

4. More than thirty are datives of stems in tu (added to the gunated root, sometimes with connecting i); e.g. át-tav-e to eat, ót-tav-e to go, ót-tav-e to weave (√ū = vá), kár-tav-e to make, gán-tav-e to go, pā-tav-e to drink, bhár-tav-e to bear away, yás-ṭav-e to sacrifice, vák-tav-e to speak, vás-tav-e to shine, vô-lhav-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), hāv-i-tav-e to call (√hū); jīv-a-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-tavái to go, ó-tavái to weave, gán-tavái to go, pā-tavái to drink, mãn-tavái to think, sár-tavái to flow; yám-i-tavái to guide, sráv-i-tavái to flow.

ending in consonants, all but one being compounded: dr̥ś-e (TS.) to see, prati-dhṛs-e to withstand (TS.), pra-mrad-é to crush (SB.), ā-ráabh-e to take hold (SB.), ā-sād-e to sit upon (AB.), ati-sfp-e to glide over (MS.). All these except pra-mrad-é occur in the RV.

1 Which is generally accented, but about half a dozen examples accent the root.

2 The only examples of this infinitive noted in B. are ávitave and stártave.
a. This infinitive is still in regular use in B., where the following examples have been noted: étavāi and yātavāi to go, kārtavāi to do, dédīyitavāi to fly away, drōgdhavāi to plot, māntavāi to think, mānthitavāi to rule, stārtavāi to lay low, àt-icaritavāi to transgress, à-netavāi to bring, nīr-astavāi to throw out, pāri-staritavāi to strew around, sām-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, šayá-dhyai to lie (√śi), stavá-dhyai to praise (√stu); pibá-dhyai to drink (√pā), ṃrṇá-dhyai to fill (√pṛ), huvá-dhyai to call (√hū);1 vāvṛdhá-dhyai2 to strengthen; nāsayá-dhyai3 to cause to disappear, varṭayá-dhyai3 to cause to turn.

   a. Only one of these infinitives has been noted in B.: sāḍhyai 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. δόμεν-ai), dhár-man-e to support, bhár-man-e to preserve, vid-mán-e (Gk. ἒδομέν-ai) to know.

9. Three are datives of stems in van: tur-ván-e to overcome (√tṛ), dā-ván-e (Gk. δούναι = δέθεναι) to give, dhúr-ván-e4 to injure.

2. Accusative Infinitive.

This infinitive is formed in two ways.

a. One of them (of which more than a dozen examples occur in the RV. besides several others in the AV.) is made with am added to the weak form of the root, which nearly

1 The last three are made from regular present stems.
2 From the reduplicated perfect stem.
3 From the causative stem, from which about ten such infinitives are formed.
always ends in a consonant (except dhā, mī, tī); e.g. sam-ídham to kindle, sam-pyčam to ask, ā-rābh-am to reach, ā-rūh-am to mount, ūbh-am to shine; pra-tir-am to prolong (√tī), prati-dhām 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.: ó-tum to weave, dā-tum to give (Lat. da-tum), prāṣ-tum to ask, prā-bhar-tum to present, anu-prā-volhum to advance; AV.: át-tum to eat, kār-tum to make, drāṣ-tum to see, yāc-i-tum to ask, spārdh-i-tum to contend with; K., VS.: khān-i-tum to dig.

a. The acc. inf. has become nearly twice as frequent as the dat. in B. The form in am is not unusual, while that in tum is quite common.

3. Ablative-Genitive Infinitive.

This infinitive is rare, fewer than twenty examples occurring in the Samhitās. It is rather of the nature of a verbal noun than a genuine infinitive. Like the acc. infinitive it is formed in two ways: from a radical (consonant) stem and from a verbal noun in tu. It thus ends either in as or tos; and as each of these endings represents both the abl. and the gen., the cases can only be distinguished syntactically.

a. The as form has the abl. sense almost exclusively. There are six examples of it in the RV.: ā-tād-as being pierced, ava-pād-as falling down, sam-pīc-as coming in contact, abhi-śrīs-as binding, abhi-śvās-as blowing, ati-skād-as leaping across. There seems to be one certain example of the gen.: ni-mīs-as to wink.

b. Of the tos form the RV. has six examples in the abl. sense: é-tos and gān-tos going, jān-i-tos being born, nī-dhā-tos putting down, ār-i-tos being shattered, só-tos pressing, hān-tos being struck. Three examples in the gen. sense are: kār-tos doing, dā-tos giving, yō-tos warding off.

a. The abl. gen. inf. has become as common as the dat. in B.
4. Locative Infinitive.

This form of the infinitive is rare; hardly more than a dozen examples occur even if several doubtful forms are included.

a. Five or six are locatives of radical stems: vy-úṣ-i at the dawning, sam-cákṣ-i on beholding, dṛś-i and sam-dṛś-i on seeing, budh-i at the waking. As these forms, however, have nothing distinctive of the infinitive and govern the genitive only, they are rather to be regarded as ordinary locatives of verbal nouns.

b. From a stem in ūṛ 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-sāṇ-i to lead, par-sāṇ-i to pass, abhi-bhū-sāṇ-i to aid, śū-sāṇ-i to swell, sak-sāṇ-i to abide (√sac); with connecting ī: tar-ī-sāṇ-i; from present stems: gr-nī-sāṇi to sing, str-nī-sāṇ-i to spread.

DERIVATIVE VERBS.

I. Causatives.

168. This is by far the commonest of the secondary conjugations, being formed from more than two hundred roots in the Samhitās and from about a hundred additional ones in the Brāhmaṇas. Of about 150 causative stems in the RV., however, at least one-third have not a causative, but an iterative sense. The whole formation may indeed originally have had an iterative meaning. This perhaps explains how an iterative formation, the reduplicated aorist, specially attached itself to the causative. The same root occasionally forms both the iterative and the causative, as pat-āya-ti flies about and pāt-āya-ti causes to fly beside the simple verb pāta-ti flies.
The causative is formed by adding the suffix áya to the root, which is usually strengthened.

1. Initial or medial i, u, ū, ī (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; tṛp be pleased: tarp-áya delight; klp be adapted: kalp-áya arrange.

   a. Several roots, mostly lacking the causative meaning, leave the radical vowel unchanged; e.g. ruc shine: ruc-áya, id. (but roc-áya illumine).

   b. Initial or medial a (if not long by position) is lengthened in about thirty roots; e.g. am be injurious: ām-áya suffer injury; naś be lost: nāś-áya destroy.

   a. In the following roots the a optionally remains short in the causative: gam go, das waste away, dhvan disappear, pat fly, mad be exhilarated, ram rest; thus pat fly: pat-áya fly about, once cause to fly, and pāt-áya cause to fly.

   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, jṛ 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; dr pierce has Guṇa only: dar-áya shatter.

   d. Roots ending in ā add páya;² e.g. dhā put: dhā-páya cause to put.

   e. The causative retains the suffix throughout the conjugation even outside the present system. Its inflexion is identical with that of the primary verbs of the first conjuga-

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¹ The only example of a causative from a root in final i (except the irregular jāpáya from ji conquer and śrāpáya from ēri resort).
² As to other roots taking páya see ‘Irregularities’, 2.
CAUSATIVE

168] 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.: düṣay-isyāmi I shall spoil, dhāray-isyāti will support, vāsay-isyāse thou wilt adorn thyself, vāray-isyāte will shield. In the perfect only one periphrastic form (139, 9 a) occurs: gamayāṁ cakāra3 (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-īs from vyath-āya disturb; ailay-īt from il-āya quiet down; dhvanay-īt from dhvan-āya envelope.4

f. Of nominal derivatives the following are examples: a pres. pass. part. bhāj-yā-māna; a few perf. pass. participles: ghār-i-tā smeared, cod-i-tā impelled, 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 dhvai: nāsaya-dhvai to destroy, &c. (p. 193, 7); four gerunds in the AV.: arpay-i-tvā having delivered up, kalpay-i-tvā having arranged, sāday-i-tvā having set down, sraṁsay-i-tvā letting fall.

Irregularities.

1. Three causatives in the AV. shorten the a before paya: jā-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. mādāyaita; 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.
ksay-āya); ji conquer and āry resort substitute ā for i: jā-pāya cause to conquer, ārā-pāya raise.\(^1\)

3 The root bhi fear forms the quite anomalous causative stem bhī-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 Samprasāraṇa: grbh-āya grasp; while that of duṣ spoil is lengthened: duṣ-āya, id. The root ṭ fill, owing to its initial labial, forms its causative with medial ū for ā: pūr-āya fulfil.

II. Desideratives.

169. The desiderative, which is the least common of the secondary conjugations, is formed from the root with an accented reduplicative syllable and the suffix sa. This sa is never added with a connecting i in the RV., nor, with the single exception of pi-pat-i-śa, in the AV., jī-jīv-i-śa in the VS., and jī-gam-i-śa in the TS.\(^2\) The desiderative is formed from fewer than sixty roots in the Śamhitās and from more than thirty additional ones in B. It is inflected like verbs of the first conjugation (132).

The accent being on the reduplicative syllable, the root as a rule remains unchanged; e.g. dā give: dī-dā-sa desire to give; bhid cleave: bī-bhit-sa; ni lead: nī-nī-sa; guh hide: jū-guk-sa (62 a, 69 a); bhū be: bū-bhū-sa; drś sec: dī-drk-sa. But

1. final ũ and u are lengthened, and r becomes īr; e.g. ji conquer: jī-gī-sa; śru hear: śū-śrū-sa; kr make: cī-kīr-sa.

2. final ā is in three roots reduced (cp. 171, 3) to ā and in

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\(^1\) 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-śa, jī-grah-i-śa, vi-vid-i-śa (vid know), &c.
one to i: gā go: jí-gī-śa (SV); pā drink: pí-pi-śa (beside pí-pā-śa); hā go forth: jí-hī-śa; dhā put: dī-dhi-śa (beside dhīt-śa).

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-śa; miś mix: mí-mik-śa; prī love: pí-prī-śa; vṛt turn: vi-vṛt-śa; but guh hide: jū-guk-śa; bhū be: bú-bhū-śa.

Irregularities.

171. 1. Five roots with medial a followed by m or n lengthen the vowel: gam go: jī-gām-śa; han smile: jī-ghām-śa (66 A 2); man think lengthens the reduplicative vowel also: mī-mām-śa (66 A 2); van win and san gain drop the nasal: vi-vā-śa and sī-śā-śa.


3. Half a dozen roots containing ā or a shorten the radical syllable by a kind of syncopation: dā give and dhā put lose their vowel: dī-t-śa (= dī-d[a]-śa) beside dī-dā-śa; dhi-t-śa (= dī-dhā-śa) beside dī-dhi-śa; dabh harm, labh take, śak be able, sah prevail lose their initial radical consonant and their vowel: dī-p-śa (= dī[da]bh-śa), līp-śa (= lī[la]bh-śa), śīk-śa (= śi[sa]k-śa), śīk-śa, with lengthened reduplicative vowel (= sī[sa]k-śa).3

a. āp obtain and ṛdh thrive (treated as ardh) contract the reduplicated i with the radical initial to i: īp-śa (= i-āp-śa) and īṛt-śa (= i-ṛdh-śa).

4. In ci note, cit perceive, ji conquer, han slay, the radical initial reverts to the original guttural: ci-ki-śa, ci-kit-śa, jī-gī-śa, jī-ghām-śa.

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1 Also dhīpśa in B.
2 Also lipsa 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 (= tṛ): tú-tur-sa; bādh oppress: bi-bhat-sa;¹ man think: mi-mām-sa.² On the other hand the reduplicative syllable is reduced in the desiderative fyaj sacrifice and naṣ attain by loss of the initial consonant: i-yak-ṣa (for yi-yak-ṣa) and i-nak-ṣa (for ni-nak-ṣa). In one form from āp obtain the reduplication is dropped altogether: ap-santa.

a. The two roots with initial vowel aṣ eat and edh increase form their desiderative stem with the reduplicative vowel in the second syllable: aṣ-iṣ-i-ṣa (B.) and ed-ид-и-ṣa (VS.).

In the inflexion of the desiderative all the moods of the present system, besides the imperfect, are represented, though not fully; and of present participles more than twenty-five examples are met with. The forms occurring, if made from ví-vā-sa desire to win, would be:

Present ind. act. sing. 1. vívāsami. 2. vívāsasi. 3. vívāsati. Du. 2. vívāsathas. 3. vívāsatas. Pl. 1. vívāsamas. 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 iş aorists in the AV.: ṛ-čikits-is and ērṣ-is. Three participial forms have also been noted: the perf. pass. part. mimāṁs-i-tā and the gerundives didṛks-énya worthy to be seen and suṣrūṣ-énya 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. iş aorists from half a dozen desiderative stems occur; e.g. aips-īt, aips-īs-ma, a-jīghāṁs-īs, a-mimāṁs-īs-thās. One or two simple and periphrastic futures also occur in B., as titikṣ-īsyate (tij be sharp), didṛkṣ-i-tāras (dṛś see).
3 In B. also jījyās-ī-tā (jiv live), dhikṣ-ī-tā (dah burn), suṣrūṣ-ī-tā (śrū hear).
4 In B. also laps-i-tavya (labh take), didhyās-i-tavya (dhyā think), jijūās-ya (jūā know).
a. The primary intensive optionally inserts ī between the root and terminations beginning with consonants. This ī is found in the 1. 3. s. ind. act. and the 2. 3. s. impv. and impf. act.; e.g. ind. cākaś-ī-mi, cākaś-ī-ti; impv. 2. cākaś-ī-hi. 3. jōhav-ī-tu; impf. 3. ā-jōhav-ī-t.

Special Rules of Reduplication.

173. 1. Radical ī and ĕ are reduplicated with the respective Guṇa vowels e and o; e.g. diś point: de-diś; nī lead: ne-nī; suc shine: so-suc; nu praise: no-nu; bhū be: bo-bhū.

2. Radical ā and ē are reduplicated in two ways:
   a. More than a dozen roots with medial ā (ending in mutes or sibilants, and one in m) as well as three with final r, reduplicate with ā: kāś shine: cā-kaś; pat fall: pā-pat; gam go: jā-gam; gr wake: jā-gr; dr split: dā-dr; dhṛ hold: dā-dhṛ; also cal stir: cā-cal.
   b. All other roots containing r (dr and dhṛ also alternatively) and those with medial a followed by r, 1, or a nasal, reduplicate with ar, al, an or am; e.g. kr commemorate: car-kr and car-kir; krṣ drag: car-krṣ; dr split: dar-dr and dar-dir (beside dā-dr); dhṛ hold: dar-dhṛ (beside dā-dhṛ); hrṣ be excited: jar-hrṣ; car move: car-car; phar scatter: par-phar; cal stir: cal-cal (beside cā-cal); gam go: jaṅ-gam (beside jā-gam); jambh chew up: jaṅ-jabh; damś bite: dan-daś; tan thunder: tam-stan (66 A 2).

3. Over twenty roots with final or penultimate nasal, r or ū, interpose an ī (or i if the vowel would be long by position) between the reduplicative syllable and the root; e.g. gam go: gan-ī-gam (but gan-i-gm-at); han slay: ghan-ī-ghan; krand cry out: kan-ī-krand and kan-ī-krad; skand leap: kan-ī-škand and can-ī-škad; bhṛ bear: bhar-ī-bhṛ; vṛt turn: var-ī-vṛt; nu praise: nav-ī-nu; dhū shake: dav-ī-dhv; dyut shine: dav-ī-dyut.
Irregularities.

174. The radical vowel is shortened in roots with medial a: kāś shine: cā-kāś; 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; tā cross: tar-tur beside tar-tar.

a. The root r go reduplicates with al: al-ar (dissimilation); gāh plunge, with a nasal: jañ-gah; bādh oppress, with its final mute: bad-badh (beside bā-badh); bhr 3 bear and bhur quiver, with a palatal: jar-bhr, jar-bhur; bhur and gur greet reduplicate u with a: jar-bhur, jar-gur.

b. Roots with initial guttural, if interposing i before the root, reduplicate with the same guttural; thus kr and 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-kṛ; 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. nénej-ā-te. Pl. 3. nénj-ā-te.


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1 In B. also jañ-jap-yā-te (jap mutter). Here also vah carry reduplicates with n (together with interposed i) though there is no trace of a nasal in the root: van-i-vāh-yāte.

2 This is the only example of such reduplication.

3 This root shows the same peculiarity in the perfect (139, 4).

4 The intensive of this root occurs only in the participle karikr-āt and carikr-āt.

5 The only form occurring in this person has the interposed i and strong radical syllable: tar-tar-i-thās.

6 The only form actually occurring in this person is jañghān-āni (accented like the subj. of the reduplicating present).
3. Opt. No certain forms occur in the RV. and only two active forms in other Samhitās: sing. 3. veviṣ-yāt (AV.), pl. 1. jā-gr-yāma (VS., MS., TS.), jāgri-yāma (TS.). The 3. s. mid. nenij-īta occurs in K.

4. Impv. About twenty active (but no middle)¹ forms occur. Made from jāgr these would be: sing. 2. jāgr-hi, jāgar-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, jānghan-at, jāgr-at, dārdr-at, nānad-at, rōruv-at; mid. jārbhur-āṇa, dāndaś-āṇa, yōyuv-āṇa (yu join), sārśr-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-ta.³ Pl. 3. mārmṛj-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 (γρύγρωπο), davidhāv-a (dhū shake), nōnāv-a (nu praise); also dodrāv-a (dru run : TS.), yoyāv-a (yu separate : MS.), lelāy-a (li 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

¹ In B. occurs the 2. s. mid. form nenik-ṣva (√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-ta.
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:


Part. carcūr-yá-māṇa (√car), nenī-yá-māṇa, marmṛj-yá-māṇa.

IV. Denominatives.

175. These verbs, inflected like those of the a conjugation (132), are derived, almost exclusively with the suffix ya, from nouns, to which they express some such relation as 'be or act like', 'treat as', 'turn into', or 'use as', 'wish for'. More than a hundred denominative stems occur in the RV. and about fifty in the AV.\(^1\) The suffix is normally accented, but a certain number of undoubted denominatives, such as mantrā-ya utter a prayer, arthā-ya make an object of, desire, have the causative accent, thus forming a connecting link between the regular denominatives and the causatives.

A. Before the suffix ya:

1. final i\(^2\) and u are lengthened;\(^3\) e.g. kavi-ya be wise (kavi), rayī-ya desire wealth (rayī); rjū-ya be straight (rjū); vasū-ya desire wealth (vāsu); śatṛū-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 arāti-ya, and jani-ya seek a wife beside jani-yā; gātu-ya set in motion (gātū).

\(^{3}\) In the Pada text the i is usually, the ū is always, written short.
e. g. jāra-ya treat like a lover, deva-ya serve the gods, ṛtā-ya act according to sacred order; aśvā-ya desire horses, ṛtā-ya observe sacred order (beside ṛtā-ya), yajñā-ya sacrifice; adhvarī-ya perform the sacrifice (adhvarā), putrī-ya desire a son (putrā), rathī-ya drive a car (rātha); adhvar-ya perform sacrifice (beside adhvarī-ya), taviṣ-ya be mighty (taviṣā: beside taviṣī-ya).

3. final ā remains unchanged; e. g. gopa-ya act as herdsman, protect, pṛtanā-ya ³ fight. Final o, in the only example occurring, becomes av: gav-ya desire cows.

4. Consonant stems, the commonest being those in as, nearly always remain unchanged; e. g. bhiṣaj-ya play the physician, heal; uksan-ya act like a bull (uksan); 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 bhiṣāj 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 i-ya. Even the Sāṃhitā text of the AV. has putri-ya.
³ The ā may also be dropped: pṛtan-ya fight against.
Du. 2. namasyéthe. 3. namasyéte. Pl. 1. namasyá-
mahe. 3. namasyántte.

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. namasyántám.


7. Impf. act. sing. 2. ánamasyas. 3. ánamasyat. Du. 3.
namasyátám. Pl. 3. ánamasyan.

Mid. sing. 3. ánamasyata. Du. 2. ánamasyethám. Pl. 3.
ánamasyanta.

a. The only finite forms occurring outside the present
system are four aorists. Two are injunctives: 2. s. únay-ís
(RV.) from únaya leave unfulfilled (úna); 2. pl. pápay-íš-taş
(TS.) from pápaya lead into evil (pápa); and two indicatives:
3. s. ásaparyait (AV.) has worshipped (an irregular form,
probably = á-sapary-it); 3. pl. á-vṛśāy-íš-ata (VS.) they
have accepted.¹ The TS. has also the three fut. participles
kaṇḍūy-ísyánt about to scratch, meghāy-ísyánt about to be
cloudy, śikāy-ísyánt² about to drip, with the corresponding
perf. pass. part. kaṇḍūyitá, meghitá, śikitá.³

¹ In B. also occurs the iṣ aor. ásūyit has murmured.
² In B. also occurs the future gopāy-īsyati.
³ In B. there are also a few other past pass. participles and a few
gerunds.
CHAPTER V
INDECLINABLE WORDS

Prepositions.

176. Two classes of prepositions have to be distinguished. The first comprises the genuine or adverbial prepositions. These are words with a local sense which, primarily used to modify the meaning of verbs, came to be connected independently with the cases governed by the verbs thus modified. They show no signs of derivation from inflexional forms or (except tirás and purás) forms made with adverbial suffixes. The second class has been called adnominal prepositions because they are not compounded with verbs, but govern cases of nouns only. They almost invariably end in case terminations or adverbial suffixes.

1. Adverbial Prepositions.

There are fourteen or (if sám is included) fifteen genuine prepositions which, when used independently of verbs, define the local meaning of cases. They are almost entirely restricted to employment with the acc., loc., and abl. As their connexion with the abl. is only secondary, the genuine prepositions appear to have been originally connected with the acc. and loc. only. As a rule these prepositions follow, but also often precede, their case.

1. The accusative is exclusively taken by ácha towards, áti beyond, ánu after, abhí towards, práti (Gk. προτί) 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, à 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.*

à with acc. means *to,* expressing the goal with verbs of motion. With the abl., if following,¹ it means *from* (*on*); if preceding, *up to.*²

3. The ablative seems to be used once or twice independently with āva in the sense of *down from.*

2. Adnominal Prepositions.

177. These prepositions, being adverbs in origin, govern oblique cases (except the dat.) independently. Several of them govern the genitive and the instrumental, cases that are practically never connected with the genuine prepositions in the Śaṁhitās. 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 à in B.; in C. it means both *from* and *up to.*
³ In B. several adverbial instrumentals expressing situation or direction govern the acc.: ántareṇa *between,* ávareṇa *below,* páreṇa *beyond*; úttareṇa *to the north of,* dáksiṇena *to the south of.*
(also instr.), āré far from (also gen.), ṛtē without, parās apart from (also acc. and inst.), purā before, bahir-dhā from out, sanutār far from.

4. Gen.: purás-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, dvitīya-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. nāmā by name, rūpām in form, satyām truly; (c) the acc. of direction; e.g. āgram (i) (go) to the front of, before, āstam (gam) (go) home; (d) the acc. of distance and time; e.g. dūrām a long way off, far; nāktam by night, sāyām in the evening, nityām constantly, pūravam formerly.

a. There are also some acc. adverbs derived from obsolete nominal stems, as āra-m sufficiently, nū-nām now; others from pronominal stems, as adās there, i-dām here, now, kī-m why?, yād when.

3. Instr.: adverbs with the ending of this case (sometimes pl.) are formed from substantives, adjectives, and pronouns. They usually express manner or accompanying circumstances, as sāhas-ā forcibly, nāvyas-ā anew, enā in this way; also not

¹ In B. the gen. is governed by this adverb as well as by paras-tād after; e.g. sūktasya purastāt before the hymn; samvatsarasasya parastāt after a year.
infrequently extension of space or time, as ágreṇa in front, aktū-bhis by night, dív-ā by day.

a. The substantive instrumentals are chiefly formed from feminines in ā not otherwise used, as rtayá in the right way, naktayá by night.

b. The adjective instrumental are formed from stems in a and a few in ē; e.g. uccá and uccísís on high, paścá behind, madhyá in the midst, sánais slowly; prāc-ā forwards. There are also several anomalous feminines from stems in u and one or two in i; e.g. āsū-y-ā swiftly, raghu-y-ā rapidly, sādhu-y-ā straight, urviy-ā far.

c. The pronominal instrumentals are formed from stems in a and one in u; e.g. aná thus, amá at home, ayá thus, kayá how?, ubhayá in both ways; amu-y-ā in that way.

4. Dat.: the adverbial use of the dat. is rare: aparáya for the future (from ápāra later), váráya according to wish (vára choice).

5. Abl.: these adverbs are seldom formed from substantives, as ārāt from a distance, āsāt from near; or from pronouns, amāt from near, āt then, tāt thus, yāt as far as; but they are fairly often formed from adjectives, as uttarāt from the north, dūrāt from afar, paścāt from behind, sanāt from of old, sāksāt visibly.

6. Gen.: such adverbs are very rare: aktós by night, vástos in the morning.

7. Loc.: ágre in front, astam-īkē at home, ākē near, ārē afar, ṛtē 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) i-t-thā then, i-t-thā thus, imá-thā in this manner, ka-thā how?, tá-thā thus, yá-thā in which manner, anyá-thā otherwise, viśvá-thā in every way; urdhwá-thā upwards,
pūrvá-thā formerly, pratná-thā as of old; r̥tu-thā regularly, nāmá-thā by name; evá-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 way =) together, which appears as the first member of several compounds, and as an independent word assumes the form of sahā with.

b. The suffix ha probably also represents original dhā in i-hā here (Prākrit i-dhā), kū-ha where? viśvā-ha and viśvā-hā always, sama-ha in some way or other.

va, expressing similarity of manner, forms the two adverbs i-va like, as, and e-va (often e-vā) thus. vam appears in e-vāṁ thus, the later form of evā.

vat forms adverbs meaning like from substantives and adjectives; e.g. manu-vat like Manu; purāṇa-vat, pūrva-vát, pratna-vát as of old.

śas forms adverbs of manner with a distributive sense: sata-śas by hundreds, sahasra-śas by thousands, śreni-śas in rows; r̥tu-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: dvi-s twice, tri-s thrice. It also appears in a few other adverbs: adhá-s below, avá-s downwards; dyú-s (from dyu day) in anye-dyú-s next day and ubhaya-dyú-s on both days.

2. Abl.: tas forms adverbs in the ablative sense from pronouns, nouns, and prepositions; e.g. á-tas hence, amú-tas thence, i-tás from here, mat-tás from me; daksiṇa-tás from the right, hṛt-tás from the heart; abhí-tas around, pari-tas
round about. These adverbs are sometimes equivalent to ablatives; e.g. áto bhúyas more than that.

tá tát (an old abl. of ta that) forms adverbs with an abl. sense (sometimes merging into the loc.); e.g. adhás-tát below; árá-tát from afar; paścá-tát from behind; purás-tát in or from the front; prák-tát from the front.

3. Loc.: as forms adverbs chiefly of a local or temporal sense: tir-ás across, par-ás beyond, pur-ás before; sa-dív-as and sa-dy-ás to-day, śv-ás to-morrow, hy-ás yesterday; also mith-ás wrongly.

trá or tra forms adverbs with a local sense, mostly from pronominal or cognate stems: á-tra here, anyá-tra elsewhere, viśvá-tra everywhere; asma-trá among us, sa-trá in one place, daksša-trá on the right, puru-trá in many places, bahu-trá amongst many; deva-trá among the gods, martyā-trá among mortals, ṣayu-trá on a couch.

a. These adverbs are sometimes used as equivalents of locatives, e.g. hástá a daksšatrá in the right hand.

dá forms adverbs of time almost exclusively from pronominal roots: i-dá now, ka-dá when? ta-dá then, ya-dá at what time, sá-dá and sarva-dá always.

β. dam occurs beside dā in sá-dam always; and dā-nim, an extended form of dā, in i-dā-nim now, ta-dá-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-á before, mith-u wrongly.

Conjunctive and Adverbial Particles.

180. aṅgá emphasizes a preceding word (sometimes separated from it by short particles like hi and im) in such a way as to express that the action especially or exclusively applies to that word, = just, only, else; e.g. yó aṅgá just he who; yád aṅgá just when, just because; tvám aṅgá thou only; kim aṅgá how else, why else?
a. In B. aṅgā never has this meaning; but it sometimes there begins a sentence with an adhortative sense, accentuating the verb: aṅgā no yajñāṁ vyācākṣva pray explain the sacrifice to us (MS.).

átra sometimes occurs as the correlative to yād when; e. g. vīśve yād asyāṁ raṅāyanta devāḥ, prá vo 'tra sum-nām asyām when all the gods shall rejoice in it, then may I obtain your favours.

áttha, a collateral form of ádha, occurs chiefly in the more recent hymns of the RV., and entirely supplants the older doublet in the later Vedas. Connecting sentences and clauses it expresses a temporal or logical sequence. It may generally be translated by (and) then, (and) so; when there is a contrast, especially after a negative, it is equivalent to but. It often corresponds to a 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, áthema vīśvāḥ pītānā jayāśī be friends with the Maruts, O Indra, then thou shalt win all these battles (viii. 967); huvē vām, átha mã (= mã ā) gatam I call you, so come to me (viii. 105); yādēd ádevīr ásahiṣṭa māyā, athābhavat kévalāḥ sōma asyā when he had overcome the godless wiles, Soma became exclusively his (vii. 985); mákir neśan, mákīṁ riśan, mákīṁ sām śāri kévāte, áthāriṣṭa-bhir ā gahi let none be lost, let none suffer harm, none incur fracture in a pit, but come back with them uninjured (vi. 541). From B.: pātiṁ nú me pūnaryuvāṇāṁ kurutam, átha vām vakṣyāmi make my husband young again, then I shall tell you (SB.); ahāṁ durgé hántā īty, átha kás tvāṁ 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): sāubbhāgyam asyai dattvāya, átha āstāṁ ví 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 ádhi turvāse,
yádau, imé kánveṣu vám átha these Somas are beside Turvása, beside Yadu, (they are) also beside the Kaṇvaśas for you (viii. 914). From B.: idám hi píta eva ágré'ha putro '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 píta pitamaháḥ púṇyāḥ syád, átha tán ná prāṇpuyāt 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, parāvātah come to us from near, and also, O mighty one, from afar (iii. 3711). From B.: sám indhá á nakhébhyo 'tho lómabhyaḥ he kindles himself completely up to his nails and also his hair (ŚB.).

a. In B. átho sometimes has the sense of but also, e.g. té vái dvé bhavataḥ . . . átho ápi trñi syuh 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 gopá ápi táṃ huve he who is the herdsman, him too I call (x. 194); óśadhír bápsad agnír nā vāyati, púnar yán táruṇír ápi Agni tires not of chewing plants, returning even to the young ones (viii. 437). From B.: tád dhaitád ápy ávidvāṃsa áhuḥ even those who do not know say this (ŚB.); adyápi even to-day (AB.).

áram is an adverb meaning suitably, in readiness. Sometimes used like an adjective, it is construed with the dative; e.g. távāň ayám pátave sómo astu, áram mánase yuvábhyaṃ 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 nālam āhutā āsa nālam bhaksāya it was not fit for offering, nor fit for consuming (SB.).

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, ím. Examples of its use are: kváha where pray? (x. 51'); náha not at all (i. 147'); yásyáha šakráh sávan-ēsu rányati in the pressings of whomsoever the mighty one rejoices (x. 43').

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. páracy áha devébhyo yajñaṁ váhaty arváci manusyán avati turned away it takes the sacrifice to the gods; turned hither it advances men (SB.). Sometimes (in MS. and TS.) áha is thus used with the first of two vá's; e.g. káśya váhedám śvó bhavitá káśya 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'); kó vo várśīṣṭha á, narah who is the very mightiest of you, heroes? (i. 37'); prá bodhayā púramdhim járā á sasatím iva awake the wise man, just as a lover a sleeping maiden (i. 134').

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, yádā or yádi when, sometimes to the relative when equivalent to those conjunctions: yadéd áyukta/ haritą śadhásthād ád rátri
vásas tanute as soon as he has yoked his steeds from their stall, then night spreads her garment (i. 1154); ádha yó víśvá bhúvanābhya ávardhata, ád ródasí jyótiśa váhnir átanot 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, ád ímám tanvām máma that field of ours and this my body (viii. 918); yád, indra, áhan prathamajáṃ áhinám, án máyínám ámināḥ prótā máyáḥ when, O Indra, thou didst slay the firstborn of the serpents and then didst bring to nought the wiles of the wily (i. 324).

b. It is sometimes used with interogatives, when it means then, pray: kím ád ámatram sakhyám how mighty then is the friendship? (iv. 236).

c. Unless used with interrogatives, ád almost invariably begins the Pāda.

d. ád 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. 254); nénadro asti íti néma u tvá áha ‘Indra does not exist’ one and another says (viii. 1003). Less commonly the verb precedes: jyeṣṭhá áha camásá dvá karā íti the eldest said ‘I will make two cups’ (iv. 335). 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. 771). The verb is occasionally omitted: tváṣṭā duhitré vahatúm kṛṇoti íti ídám víśvaḥ bhúvanam sám eti ‘Tvāṣṭr prepares a wedding for his daughter’ (thinking) thus this whole world comes together (x. 171). Thus a principal sentence as direct speech is used with 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 devá abruvan ‘yes’, said the gods (SB.).
2. There are in B. also some additional uses:

a. Very often the quotation is only an appellative that may be expressed by inverted commas: yāms tv ētād devā ādityā īti ā-oakṣate whom they call thus: ‘the divine Ādityas’ (ŚB).

b. Sometimes īti is used at the end of an enumeration to express that it forms a well-known aggregate: etad vai śiρaḥ samṛddhām yasmin praṇo vāk oakṣuḥ śrotam īti 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: īti āgre kṛṣati āthā īti āthā īti āthā īti (ŚB) so he first draws the furrow, then so, then so, then so, then so, then so (= as you see).

d. Sometimes a conjunction is introduced before the quotation that ends with īti, but without changing the construction: sā rtām abravid yāthā sārvās evā saṁavād vāsāni īti (MS.) he swore (that) ‘I will dwell with all equally’ (= that he would).

ītthā primarily means so: gāntā nūnām .. yāthā purā ītthā as before, so come ye now (i. 397); satyām ītthā truly so (viii. 3310). Secondarily it comes to mean (just so as it should be=) truly: kṛṇōti asmai vārivo yā itthā āditya sōmam uśatē sunōti he (Indra) gives case to him that truly presses Soma for Indra who desires it (iv. 246). In this sense the word is sometimes used like an adjective: itthā sākhī-bhyāh for (those who are truly =) true friends (iii. 3210).

īd (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 īd nāktam tād īd dīvā máhyam āhuḥ this is what they tell me by night, this by day (i. 2412); syāma īd indrasya sārmanī may we be in Indra’s care (i. 46); ādha smā no maghavaṇ carkrād īt then especially think of us, O Bounteous One (i. 1045); sadīsir adyā sadīsir īd u śvāḥ alike to-day, alike even to-morrow (i. 1238). When the verb is

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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 āvaṇḍē v, indra, jalgulaḥ gulp eagerly down, O Indra, the drops shed by the mortar (i. 281).

a. In B. the particle is similarly used: ná tā t īt sadyō ’nyāsmait āti diśet he should not assign (just those =) the same (coves) to another on the same day (ŚB.); tāthā in nūnām ātād 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 yāthā. It follows the word with which comparison is made; if the comparison consists of several words, the particle generally follows the first, less commonly the second. The comparison is usually complete, but not infrequently it is only partially expressed. This employment of iva is very common in V., but comparatively rare in B. Examples of this use are: dūrē cit sān taśīd ivāti rocāse even though far away, thou shinest brightly as if near at hand (i. 947); tāt padām paśyanti divāva cākṣur ātataṁ they see that step like an eye fixed in heaven (i. 2220); sā naḥ pitāḥ iva sūnāve āgne sūpāyanō bhava as such be accessible to us, O Agni, as a father to his son (i. 19); dvīso no ātī nāvā iva pāraya take us across our foes as [across the ocean] in a ship (i. 977); tābhī rājānaṁ parigṛhya tiṣṭhati samudra iva bhūmim with these he keeps embracing the king, as the sea the earth (AB.).

2. It modifies a statement not intended to be understood in its strict sense, meaning as it were. It chiefly follows adjectives, adverbs, prepositions or verbs. This use of iva is rare in V., but very common in B. Examples are: ihā iva śṛṇve I hear close at hand as it were (i. 373); tād, indra, prā iva viṛyām cakartha that heroic deed, O Indra, thou didst perform (as it were =) quite pre-eminently (i. 1037); yā prā iva nāśyasi who (as it were =) almost losest thyself (i. 1461); yādi tān nā iva háryatha if ye are not quite pleased with that (i. 1618). From B.: tásmāt sā babhrukā iva hence he (is as
it were =) may be called brown (ŚB.); rebhata _iva he seems to chatter (AB.); tán na sárva _iva_abhiprá padyeta not exactly every one should have access to that (ŚB.); upári _iva vái tád yád úrdhva má nábheñ above may be called what is higher than the navel (ŚB.).

ǐm (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 (táṁ, yám, enám, enán); e.g. á gachantí _im ávasā they come to him with aid (i. 85)¹¹; á _im ásúm ásáve bhara bring him, the swift, to the swift (i. 4)⁷; tám _im hinvanti dhítáyah him devotions impel (i. 144)⁵; yád ím enáñ usató abhy ávargít (vii. 10³) when it has rained upon them that longed (for rain).

2. _im also appears as a generalizing particle with relatives (whoever), with yád (whenever), with interrogatives (who, pray ?), with kím caná (nothing at all); e.g. yá _im bhávantí ajáyah whatever conflicts take place (vii. 32)¹⁷; ká _im vyáktā nárañ who, pray, are the radiant men? (vii. 56)¹.

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. eṣā, sometimes of verbal forms). It has two main uses in the RV.:

1. It is employed deictically with verbs and pronouns.
   a. With verbs it expresses the immediate commencement of an action: with a present = now, already; with a past tense = just; with an imperative, injunctive, or optative used in an impv. sense = at once; sú is here very often added, ū sú being = instantly. When the verb is accompanied by a preposition, the particle regularly follows the
latter. Examples of its use are: úḍ u tyām jātāvedasaṁ
devām vahanti ketávah his beams now bear aloft the god that
knows all creatures (i. 50'); ábhūd u bhāḥ the light has just
arisen (i. 469); tápa u sv āṅtaṁ áṁitrān 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 ṛṭāṣya subhage vy āvaḥ 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 yādī no
jesyānti this at least will remain to us, if they conquer us (TS.); kīṁ u sā
yajñāṇa yajeta yó gām iva yajñāṇām nā duhiṭā 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. trir nāktam yāthās, trir
u, aśvinā, dīvā thrice by night ye come, thrice also, O Aśvins,
by day (i. 349); tvāṁ trātā tvāṁ u no vṛdhé bhūḥ thou be
our protector, thou, too, be for our increase (i. 1785). The
repeated word need not always have the same form: yó no
dvēṣṭy ādharah sās padiṣṭa, yām u dvīṣmās tām u prāṇo
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. 645).

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 práti papraṭhe pṛthū, viśvēd u tā paribhūr brāhmaṇas
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 tä corresponding to the relative yā = again, in return; e.g. strīyaḥ satīs täṅ u me puṃsā āhuḥ those who are women, them on the contrary they speak of to me (as) men (i. 164\(^2\)); yó adhvarēṣu hōtā .. tām u nāmobhir ā kṛṇudhvam hīm who is priest at sacrifices, in return bring hither with devotions (i. 77\(^2\)).

a. In B. the anaphoric use is common, prevailing chiefly in the ŚB.; e.g. tāṃśād vā śeydro 'bibhet, tāṃśād u tvāstābibhet of that Indra was afraid, of that also Tvaśṭr was afraid (MS.).

a. The demonstrative here often refers back with u to previous statements: utō pāṇcāvattām evā bhavati: pāṇkto yajñīḥ, pāṇktāḥ paśūḥ, pāṇcartāvah saṃvatsarasāya: esā u pāṇcāvattāsya 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 hovācā with reference to this he said; tād u tāthā nā kuryāt that one should not do thus.

β. A slight contrast is expressed by u in the second sentence: yādi nāṣnāti pitrdevatyo bhavati, yādy v aṣṇāti devān āty aṣṇāti 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: manusya vā nīvā upāsirṇam ichānti, kīm u devā yēṣam 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 .. pṛthivīm utā dyām éko dādhaḥ who alone has supported heaven and earth (i. 154\(^4\)). When there is an enumeration of more than two objects, utā comes after the last; e.g. ādite, mītra, vāruna utā O Aditi, Mitra, and Varuṇā (ii. 27\(^1\)). When a word is repeated from the beginning of a clause, utā (like u) follows the repeated word: triḥ saubhagatvām trir utā śrāvāṃsi nah thrice (grant) us prosperity and thrice fame (i. 34\(^5\)).
b. When utá connects a sentence with a preceding one, it is placed at the beginning: eténāgne bráhmaṇā vāṛḍhava... utá prá neṣy abhī váṣyo asmān 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 idāníṃ bhágavantaḥ syāma utá prapitvā utá mádhya āhām both now may we be fortunate and at eventide and at midday (i. 41\(^1\)); samudrād utá vā divās pāri from the ocean or from heaven (i. 47\(^6\)); yā āpo divyā utá vā srávanti khanitrmah 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 ápi) a single notion in the sentence: utá yádi utásur bhavati jivaty evā even when his breath is gone, he still lives (TS.). Even when preceding a substantive utā seems to refer to the whole statement: utá mátsya evā mátsyāṃ 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.).

c. utá...utá in B. (as well as in V.) means both...and: utá rtāva utá paśāva iti brūyat he should say 'both the seasons and the animals' (ŚB.).

g. utá is the first word in the sentence except that kim or forms of tā or yā precede it: tāsmād utá bahūr apaśūr bhavati therefore even though rich he becomes cattleless (ŚB.).

uto (= utá u) in the RV. means and also: utó no asyā usásō juṣēta hi 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: āhavanīye havīṃśi śrāpayeyuh... utó gārhapatya eva 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. evāgnir gótamebhir āstoṣṭa thus Agni has been praised by the Gotamas (i. 77\(^5\)); evā tām āhur: 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 jáháty, evá, dhátar, áyúmsi kalpayaisám as the later abandons not the earlier, so, Creator, arrange their lives (x. 18⁵). With the impv. evá = so, then: evá vandasva várūṇam bhrántam (viii. 42²) then praise the lofty Váruṇa (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; átraívá just here; svayám evá quite spontaneously, játá evá scarcely born, ná evá not at all.

a. In B. the first of the above uses has entirely disappeared (evám here taking the place of evá), while the second is extremely common. The particle follows all kinds of words requiring emphasis for any reason; this is especially the case when a word is repeated; e.g. yám ágre 'gnim hotráya právr̥ṣata, sá prádhanvad, yám dvitiyaṁ právr̥ṣata, sá prá evá adhanvat the Agni whom they first chose for the priesthood, perished; he whom they chose the second time, likewise perished (ŚB.). When two notions are connected by way of contrast or otherwise, evá may follow either the first or the second; e.g. amúm evá devá upáyan, imám ásurāḥ (ŚB.) the gods inherited that world (heaven), the Asuras this one (the earth); sómó yuśmákaṁ, vág evásmákaṁ (let) Soma (be) yours, Vác ours (ŚB.).

evám thus occurs only once in the RV. (as correlative to yáthā as) and in the AV. not at all with yáthā, but only as an adverb with the verb vid know: yá evám vidyát he who may possess such knowledge.

In B. evám is very common, having two uses:

1. It is correlative to yáthā as, being often accompanied by a form of the same verb as the latter; e.g. yáthá vái parjányaḥ súvṛṣṭiṁ várśaty, evám yajñó yájamāṇāya varśati as Parjanya rains heavily, so the sacrifice rains for the sacrificer (TS.). When the second verb is omitted, yáthá... evám is equivalent to iva; e.g. té devá abhy árjyanta yáthā vittim vetsyāmaṁ evám the gods rushed up like those wishing to obtain property (ŚB.).

2. It accompanies verbs as an adverb, especially in the very frequent phrase yá evám véda he who possesses such knowledge; utá evám cin ná labheran after all they will thus not touch it (ŚB.).
kam appears both as an accented and an unaccented particle. The former use is found in both V. and B., the latter in the RV. only.

1. a. kām as an adv. with the full meaning well (equivalent to the Vedic śām) appears in B. only; e. g. kām me 'sat may it be well with me (ŚB.); it also occurs in a negative form: á-kām 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 etāṃ cakrathuḥ sīndhuṣu plavāṃ taugryāya kāṃ ye two have placed that ship in the waters for the benefit of the son of Tugra (i. 182); tvāṃ devāso amśtāya kāṃ papuḥ thee the gods have drunk for the love of immortality (ix. 106); samānām aṁjy āṁjate śuhē kām (vii. 57) with the same hue they adorn themselves in order to shine (well). From B.: kāsmai kāṃ agnihotrāṃ hūyata íti for whose benefit is the Agnihotra offered? (MS.); tējase kāṃ pūrṇāma ijayate 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, hī. It means willingly, gladly, indeed, but the sense is generally so attenuated as to be untranslatable. nū kam appears with the inj., impv., subj., ind., also in relative clauses; e. g. āso nū kam ajāro vārdhāś ca be unaging and grow (x. 50). sū kam appears with the imperative only: tīṣṭhā sū kāṃ, maghavan, mā pārā gāḥ pray stand still, bounteous god, go not further (iii. 53). hī kam generally appears with the ind. (occasionally omitted), sometimes with impv. or subj.: rājā hī kam bhuvanānām abhiṣrīḥ for he indeed is the king who rules over beings (i. 98).

kīm (n. of kī = kā) has two uses. In the first place it means why? e. g. kīm u śrēṣṭhaḥ kīm yāviṣṭho na ājagan
why has the best, why has the youngest come to us? (i. 161). It is also a simple interrogative particle (equivalent to a mark of interrogation); e.g. kīṁ me havyāṁ áhṛṇāno juṣeta would he, free from anger, enjoy an oblation of mine? (vii. 86); kīṁ rájasā enā paró anyād āsti is there anything else beyond the wellkin? (AV. v. 11).

a. In B. kīṁ is similarly used. With following u it here adds a climax in a second sentence = how much more (see u); with following utā and the optative it means why after all; e.g. kīṁ utā tvareran why, after all, should they hasten? (ŚB).

kīla, an uncommon particle in V., meaning indeed, certainly, strongly emphasizes (in RV. and AV.) the preceding word (noun, pronoun, adjective, and the negative nā); e.g. svādūṣ kīla_ayām (vi. 47) sweet, indeed, is this (Soma); tādītnā śaṭrum nā kīla vivitse then thou didst find no foe at all (i. 32).

a. In B. the use is similar; e.g. ksiprāṁ kīla_ā strnuta (ŚB.) quickly, then, spread (the barhis). But here kīla usually follows other particles, vāi or (ha) vāvā: esā vāi kīla havīṣo yāmaḥ this, indeed, is the course of the sacrifice (ŚB.); tava ha vāva kīla bhagava idam Sir, this belongs to you only (AB.).

kuvīd, a pronominal interrogative particle, introduces sentences which, though apparently independent, are treated as dependent, since the verb (except twice in the RV.) is regularly accented. This use seems to have arisen from the particle's having been employed as an elliptical expression of doubt such as might be rendered by 'I wonder (whether)'; e.g. tām, indra, mādam ā gahi kuvīn nv āṣya trṇāvaḥ come, Indra, to this carouse (to see) whether you shall enjoy it (iii. 42); kuvīt sómasya ápām īti have I, indeed, drunk Soma (x. 119) = (I wonder) whether I have drunk Soma.

a. In B. kuvid is similarly used; e.g. kuvīn me putrāṁ āvadhit has he actually killed my son? (ŚB.): kuvīt tūṣṭāṁ āste 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: mitrām kṛṣṇudhvam khālu pray, conclude friendship (x. 34\(^{14}\)).

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.); ādiṇaḥvat khālu sā yō maddevatyām agnīm ādaḍhātai he indeed shall prosper who shall establish a fire consecrated to me (TS.); asmākām eva, idām khālu bhūvanam to us alone indeed this world belongs (ŚB.).

b. After the particles u or ātho and before or after vái, 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.); dikṣitena satyam eva vaditavyam; ātho khālv āhuh: ko 'rhati manuṣyaḥ sarvam 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. vái khālu can only be distinguished from vái alone as an emphatic vái. But khālu vái in the TS. and AB. has the special use of introducing a second causal protasis after a first beginning with simple vái, the conclusion then following with eva; e.g. prajāpatyō vái pūruṣāḥ; prajāpatih khālu vái tāsya veda: prajāpatim eva svēna bhāgadheyēna upa dhāvati now man comes from Prajāpati; again Prajāpati knows about him: so he approaches Prajāpati with the portion (of the sacrifice) belonging to him (TS.). This use occasionally occurs even though the preceding clause does not begin with vái.

gha is an enclitic particle, almost restricted to the RV. Generally occupying the second place in the Pāda, it is with few exceptions metrically lengthened to ghā. It emphasizes the preceding word, which is nearly always either the negative 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 ghaś savane at least at the third Soma libation (i. 161\(^{8}\)); usánti gha té amṛtāsa etāt those immortals desire this (x. 10\(^{3}\)).
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. mitrām huve vāruṇaṁ ca I invoke Mitra and Varuṇa (i. 27); maghāvāno vayām ca the patrons and we (i. 738); śatām ēkām ca a hundred and one (i. 11718); adyā nūnām 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. girāyās ca dyāvā ca bhūmā the mountains and heaven-and-earth (i. 6114); divās ca gmaś ca of heaven and of earth (i. 376); asmān ca tāṁś ca us and them (ii. 116); nāva ca navatīm ca nine and ninety (i. 3214); ā ca pārā ca cārāntam moving hither and away (i. 16481).

Similarly in B.: devās ca asuras ca gods and Asuras (SB.); ṣaṣṭīs ca trīṇi ca śatāṁ sixty and three hundred; purāstāc ca upāriṣṭāc ca from before and from behind.

b. ca...ca sometimes also express a contrast: nāktā ca cakrūr uṣāsā vīrūpe: kṛṣṇām ca vārṇam aruṇām ca sām dhuh 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 grāmyām ca āraṇyām 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 yātām 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 dādvahē when we two, (I) and Indra, receive (viii. 3416); īndraś ca sāmāṁ pibatāṁ, brhaspate do ye, (thou), O Brhaspati, and Indra, drink (iv. 5010).

From B.: tā brhaspātiś ca anvāvaitām they two, (he) and Brhaspati, followed them (TS.); tāt sāṁjñāṁ 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. śṝameṇa ha sma vai tād devā jayanti yād eṣām jāyyam āsa, śṣayaś ca by penance the gods were wont to win what was to be won by them, and so did the seers (SB.).

c. ca following the interrogative kā, or the relative yā and the interrogative kā combined, gives them an indefinite sense: kāś ca or yāḥ kāś ca any one, whoever (cp. 119 b).

2. ca also connects both principal sentences and relative clauses: ā devēbhīr yāhī yākṣī ca come with the gods and sacrifice (i. 141); yā vyūṣir yāś ca nūnāṁ vyuchān that have shone forth and that shall now shine forth (i. 11310); yō ’smān dvēṣṭi yāṁ ca vayāṁ dvismāḥ 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 pūnār ā ca yanti they go away and come again (i. 12312).

a. In B. the use of ca...ca is similar; e.g. vatsāṁ ca, upāvasṛjāty ukhāṁ ca, ādhī śṛayati 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 havih paridādāti guptā asyāi ca prthivyāi 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, āranyāḥ 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 mrāyāti no, nā naḥ paścād aghām naṣat if Indra be gracious to us, no calamity will hereafter befall us (ii. 4111); imāṁ ca vācaṁ pratihāryathā, naro, viśvēd vāṃ vo aśnavat if ye graciously accept this song, O heroes, it will obtain all goods from you (i. 406).

cana, properly meaning not even, is most usually employed
after a negative; e.g. tṛtiyam asya nākir ā dadharṣati, váyaś caná patáyantaḥ patatriṇaḥ no one dares approach his third (step), not even the winged birds though they fly (i. 155). From its use in such supplementary clauses, where it may also be translated by even, the latter sense comes to be the natural or even necessary one after a negative in a single clause sentence; e.g. yásmād rté ná sīdhyati yajñó vipāscitaś caná without whom the sacrifice does not succeed [not] even of the wise man (i. 18); índraṃ ná mahná pṛthiví caná práti even the earth is not equal to Indra in greatness (i. 81). As one of the two negatives is superfluous in a single clause sentence, caná alone occasionally does duty for the negative: mahé caná tvām pārā śulkāya deyām not even for a great reward would I give thee away (viii. 15).

a. In a few passages, even when there is no accompanying negative, caná throwing off its own negative sense, means even, also: ahāṃ caná tát sūrībhīr ānāśyām I too would acquire this with the patrons (vi. 26); ádhā caná śrād dadhāti therefore also they believe (i. 55).

a. In B. caná appears only after a negative in single clause sentences, in which ná caná means not even; e.g. ná haināṃ sapātnas tuṣṭūrsamaṇāś caná strṇute no enemy fells him even though desiring to fell him (SB.).

b. caná gives the interrogative an indefinite sense: kāś caná any one, ná kāś caná no one (cp. 119 b).

cid is an enclitic particle very frequently used to emphasize the preceding word. It has two senses:

1. expressing that the statement is not to be expected in regard to the word emphasized: even; e.g. á dr̥ḍhām cid árujo gāvyam ūrvām even the firm cowstall thou hast broken through (iii. 32). This sense is, however, sometimes so attenuated as to be capable of being rendered by stress only; e.g. tvām cin nah śāmyai bodhi svādhīṇ be thou attentive to our endeavour (iv. 3).
2. generalizing = any, every, all; e.g. kr̥t̥ām cid ēnah 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 eṣām any one (= every one) hears them (i. 37\(^{13}\)); sun-vādbhyo randhayā kām cid avratām subject every impious man to those that press Soma (i. 132\(^{4}\)); nā or mā 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 ābravit what any one said to you (ŚB.).

cēd (= ca īd) 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, aśvinā, uṣāsāḥ, prá vāṃ brāhmāṇi kāravo bharante when the Dawns shine forth, O Aśvins, the singers offer prayers to you (vii. 72\(^{4}\)); brahmā cēd dhāstam āgrahīt sā evā pātir ekadhā if a Brahmaṇ has tāken her hand, he alone is her husband (AV. v. 17\(^{8}\)); iti manvita yācitāḥ vaśāṃ cēd enaṃ yāceyuh 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 nāśya yajñō vyathate if he does not go away from there, his sacrifice does not fail (MS.); sā hovāca tūriyam-tūriyam cēn mām ābibhajamā tūriyam evā tārhi vān nīrūktāṃ vādasyatīti 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 vivākyasi, mūrḍhā to ví patīṣyatī if you cannot explain this (riddle) to me, your head will burst (ŚB.); etām cēd anyāśmā anubrūyās tātā evā te ātraś chindyām if you were to tell this to another, I would strike off your head (ŚB.).

tātas occurs in the RV. several times adverbially in the local sense of the ablative = thence; e.g. tāto viṣām prá vāvṛte thence the poison has turned away. It also, but very
rarely, has the temporal sense of thereupon, then; e.g. yajñaír átharvā prathamāḥ pathás tate, tátaḥ sūryo . . . ájani with sacrifices Átharvan first extended the paths, then the sun was born (i. 83\(^5\)).

a. In B., on the other hand, the temporal sense of thereupon is extremely common. Here it also often appears at the beginning of a sentence connected with a preceding one in the sense of therefore, consequently; e.g. sá yajñám evá, yajñapátrāṇi prá viveśa; táto hainām ná śekatur nṛśhantum it entered into the sacrifice itself, into the sacrificial vessels; consequently those two were unable to expel it (ŚB.).

táthā occurs in the RV. in the sense of so, thus; e.g. tátha ōtuḥ such is the rule (i. 83\(^{10}\)). It also appears as a correlative (though less often than evá) to yáthā; e.g. śyāvāśvasya sunvatás táthā śṛṇu yáthāśṛṇor átreḥ listen to the sacrificing Śyāvasva as thou didst listen to Atri (viii. 36\(^7\)).

a. In B. the use is similar; e.g. táthā in nūnāṁ tád āsa so, indeed, it came to pass (ŚB.); as correlative (though less often than evám) to yáthā: ná vái táthā abhūd yáthā ámānsi it has not come about as I had thought (ŚB.).

b. tátho (= táthāu) occurs in B., meaning and in the same way, but so; e.g. tátho evóttaret ní vapaet and in the same way he should assign the last two (TS.); sá yád dakṣinā-pravānā svāt, kśipré ha yájämáno 'mūm lokām iyāt, tátho ha yájämáno 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.).

tád is often used adverbially in the RV. It then has three different senses:

1. It frequently means then as correlative to yád when; e.g. yáj jáyathā vṛtrahátyāya tát prthivíṁ aprathayah when thou wast born for the Vṛtra-fight, thou didst spread out the earth (viii. 89\(^5\)).

2. It is also often used in the sense of thither (acc. of the goal); e.g. tád it tvā yuktā hárayo vahantu thither let the yoked bays waft thee (iii. 58\(^4\)).

3. Occasionally it has the sense of therefore; e.g. tád vo devá abruvan, tád va ágánam that the gods said to you,
therefore I have come to you (i. 161) ; prá tád visñuḥ stvate víryeṇa therefore Visñu is praised for his heroism (i. 154).

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. yánu eva rájanaṁ abhiiṣuṇvánti, táti táṁ ghnanti now when they press the king (soma), they kill him thereby (SB.); yátrānyā ṣadhayo mlāyanti tád ete módamaṇā vardhante where other plants wither, it (the wheat) grows merrily (SB.).

2. in the sense of thereupon, then; e.g. átha itithiṁ sámaṁ tád aughá āgántá, tán mā návam upakālpya, upāsāsai now in such and such a year a flood will then come, then having built a ship you shall turn to me (SB.).

3. constantly with reference to a preceding statement in the sense of as to that, thereby, thus; e.g. yajñám eva tád devā upáyan the gods thus obtained the sacrifice (SB.); tád tád avaklptám eva yád brahmano 'rájanyáḥ syāt so it is quite suitable that a Brahman should be without a king (SB.); tád áhuḥ as to that they say; tád u tád now as to this (SB.).

4. before yád with reference to a preceding statement to add an explanation, and may be rendered by that is to say, now; e.g. tád yád esa etät tápati téna esa sukráḥ now, inasmuch as he burns here, therefore he is bright (SB.). Similarly in the phrase tád yád táthá that is to say, why it is so (is as follows) = the reason for this is as follows (SB.).

tárhi at that time, then, occurs only once in the RV., but several times in the AV.: ná mṛtyūr āśid amātaṇ ná tárhi there was not death nor immortality then (x. 129). 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 ēnaṁ tarhy ā labhante yarhi na jayate the Rakṣases then seize him when (the fire) does not arise (AB.): yádi vā rtvjō 'lokā bhávanty alokā u tárhi yájamānaḥ if the priest is without a place, the sacrificer is then also without a place (SB.).

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 vá tád várūnaṁgṛhitābhyaḥ kám ābhavat tásmāt kāyāḥ (MS.) because those who were seized by Varúṇa felt well, therefore it is called kāya (body).
tú, though accented, never commences a sentence or Pāda. It has two uses:

1. It is an emphasizing particle. In the RV., where it occurs nearly fifty times, it seems to be restricted to this sense.

   a. In about two-thirds of its occurrences tú emphasizes an exhortation in the 2. pers. impv. (rarely the 3. pers., or the subj. in an impv. sense) = pray, then; e.g. ā tv étā, nā śīdata pray come, sit you down (i. 51); nā te dūré paramā cid rājāmsy, ā tú prá yāhi háribhyām 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. tá tveh āsyā that surely is his work (iii. 3012).

2. It is an adversative particle meaning but. This is its sense in the only passage of the AV. in which it occurs, and is its only meaning in B.; e.g. cakāra bhadrām asmābhyam ātmāne tápanām tú sāh he has done what is good for us, but painful to himself (AV. iv. 18); tád evam vēdītor nā tv evām kārtavāi that one should know thus, but not do thus (MS.). With āha or nū in the preceding clause, it expresses the sense it is true...but; e.g. tád áha tēsāṃ vāco, 'nyā tv ēvātāḥ sthitih this indeed is what they say, but the established practice is different therefrom (ŚB.).

tēna occurs in B. as an adverb correlative to yād because; e.g. yād grāmyāsyā nā jāśnāti tēna grāmyān áva ruddhē 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 paśāvo '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.

dvitā, a particle occurring about thirty times, is restricted to the RV. There can be no doubt that it is an old instru-
mental, etymologically meaning *doubly*. This sense taken either literally = *in two ways*, or figuratively = *emphatically, especially, more than ever*, seems to suit all the passages in which the word occurs; e.g. bharádvājāya ava dhukṣata dvitá dhenúm ca visvádohasam īşam ca visvábhajasam on Bharadvāja do ye (Maruts) milk down doubly, both the all-milking cow and all-nourishing food (vi. 48\textsuperscript{13}); rájā devānām utá mártýānām dvitá bhuvad rayipáti rayinām as *king of gods and mortals may he be doubly lord of riches* (ix. 97\textsuperscript{24}); dvitá yo vṛtraḥantamo vidá indraḥ satākratuḥ úpa no háribhiḥ sutām may he who above all is known as the best Vṛtra-slayer, Indra Śatakratu, (come) to our pressed Soma with his bays (viii. 93\textsuperscript{32}); gavām éše sakhyā krñuta dvitā (x. 48\textsuperscript{3}) in the search for the cows he especially concluded *friendship* (with me).

*a*. The word occurs several times with ādha, meaning *and that too doubly or especially*, e.g. ví tád vocer ádha dvitá *explain this, and (do so)* particularly (i. 132\textsuperscript{3}).

ná has two senses in V. (but only the first of the two in B.):

1. As a negative particle meaning *not* it denies an assertion, appearing in principal sentences with the ind. of all tenses, with the subj., the opt., the inj. (in the sense of a fut.), but not with the impv.; it is also employed in relative and conjunctional 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 negativing any word (such as a participle or adjective) other than the verb. The employment of this negative ná is much the same in B. as in V.

*a*. A verb (such as asti *is*) has often to be supplied with this negative in simple sentences, especially with the gerundive, the
indeclinable, or a dative equivalent to an infinitive; e.g. tán ná súc-
ksyam that (is) not to be troubled about (MS.); ná yó várāya who (is) not
for hindering = who is irresistible (i. 1435). Or the verb has to be
supplied in a second sentence from the first; e.g. náktam úpa
tiśthate, ná prátāṁ 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
bhuṇḍjanti for cattle always eat (MS.).

2. ná is used in V. (very commonly in RV., comparatively
rarely in AV., but never in B.) as a particle of comparison,
exactly like iva as, like. This meaning seems to be derived
from not as negating the predicate of a thing to which it
properly belongs; e.g. ‘he (neighs), not a horse neighs’ =
‘he, though not a horse, neighs’ = ‘he neighs like a horse’.
This ná, being in sense closely connected with the preceding
word, never coalesces in pronunciation (though it does in the
written Sandhi) with a following vowel, whereas ná not
generally does. This ná always follows the word of 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. arān ná nemīṇ pári tā babhūva
he surrounds them as the jelly the spokes (i. 3215); pakvā
śākhā ná like a branch with ripe fruit (i. 83).

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.
úso ná subhārā á bharā like brilliant Dawn, (O sacrificer) bring (i. 573);
áśve ná citre, arusī like a brilliant mare, 0 ruddy Dawn (i. 3021).

b. When the object compared is not expressed, ná means as it were;
e.g. śivābhār ná smāyamānābhīr āgāt he has come with gracious smiling
women as it were (i. 792).

c. ná sometimes interchanges with iva; e.g. rátham ná tāṣṭeva
tātsināyā as a carpenter (fashions) a car for him who desires it (i. 614).

ná-kis1 (not any one) is found in V. only, being almost
restricted to the RV., where it frequently occurs. It properly

1 N. sing. of interrogative ki (Lat. qui-s) of which the n. kī-m is in
regular use (ep. 113).
means no one; e.g. nakir indra tvād uttaraḥ no one, O Indra, is superior to thee (iv. 30\(^1\)); yāthā kīmīnāṁ nakir ucchisyātai that none of the worms shall be left (AV. ii. 31\(^3\)). Losing its N. sense,\(^1\) it comes to be used, though less often, as a strong negative adverb meaning not at all, never; e.g. yasya sārman nakir devā vārāyante nā mártāh in whose protection gods never hinder him nor mortals (iv. 17\(^19\)). Cp. mākis.

nā-kīṁ\(^2\) occurs only twice in one hymn of the RV. in the sense of a strong negative adverb = not at all, never: nākīṁ indro nīkarte Indra can never be subdued (viii. 78\(^5\)).

nā-nu occurs only twice in the RV. where it has the sense of a strong negative = by no means, never. In B. it occurs a few times as an interrogative expecting assent (= nonne), not?; e.g. nānu śuśruma have we not heard? (ŚB.).

na-hī, as the compounded form of nā hī, occurs only in V., where it sometimes has the sense of for not; e.g. nahī tvā śātruh starate for no foe strikes thee down (i. 129\(^4\)). 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. nahī vo ásty arbhakō, dévāsaḥ not one of you, O gods, is small (viii. 30\(^1\)).

a. This compounded form never occurs in B., where nā hī alone is found. On the other hand, nā hī seems never to occur in V.

nāma is used adverbially in the following two senses:

1. by name; e.g. sā ha śrutā indro nāma devāḥ that god famous as Indra by name (ii. 20\(^6\)); kō nāma, asi who art thou by name? (VS. vii. 29). 2. namely, indeed, verily; e.g. ájasro gharmó havir asmi nāma I am constant heat, namely the oblation (iii. 26\(^7\)); máṁ dhur índram nāma devātā they have placed me among the gods verily as Indra (x. 49\(^2\)).

\(^1\) Probably because the N. has no longer an independent existence coupled with the fact that the pronoun kī has gone out of use except in the one form kī-m.

\(^2\) Probably A. n. of nā-kīs with lengthened vowel.
nú\(^1\) or nú\(^2\) means 1. now; e.g. sá nv ïyate he is now implored (i. 145\(^1\)); índrasya nú víryāṇi prá vocam I will now proclaim the heroic deeds of Indra (i. 32\(^1\)); yójā nv, indra, te hārī yoke now (= at once), O Indra, thy two bays (i. 82\(^1\)); uvásoṣā uchāc ca nú (i. 48\(^3\)) Dawn has shone (in the past) and she shall shine now (= henceforth); asmābhīr ū nú prāticākṣyā ābhūt to us she has just now become visible (i. 113\(^11\)). 2. still: pāsyema nú súryam uccārantam we would still see the sun rising (vi. 52\(^5\)); mahāṇ indraḥ parāś ca nú great is Indra and still more (i. 8\(^5\)). 3. pray with interrogatives: kādā nv āntār vārūṇe bhuvāṇi when, pray (= at last), shall I be in (communion with) Varuṇa (vii. 86\(^2\)). 4. ever with relatives: yā nú kṛṇāvai whatever (deeds) I shall accomplish (i. 165\(^10\)). 5. ever, at all with negatives: ná, asya varatā ná tarutā nv āsti there is none at all to obstruct, none to overcome him (vi. 66\(^3\)). 6. with cid it means (a) even now, still; e.g. nú cid dadhiṣva me gīrāḥ even now take to thyself my songs (i. 10\(^9\)); daśasyā no, maghavan, nú cit favour us still, Bountiful one (viii. 46\(^11\)); (b) never; e.g. nú cid dhī parimamnāthe asmān for never have ye despised us (vii. 93\(^9\)).

a. The senses of nú found in B. are the following:

1. Now actually in affirmative sentences, often correcting a previous statement; e.g. nirdaśo nv abhūḍ, yajasva mā anena now he is actually more than ten days old: sacrifice him to me (AB.). 2. then, pray, in exhortations with the subj., the impv., or mā with the inj., e.g. āraddhādevo vāi mānur: āvāṃ nú vedāva Manu is godfearing; let us two then try him (SB.); má nu me prá hāṛṣīḥ pray, do not strike at me (SB.). When átha follows such sentences, nú may be translated by first: nirdaśo nv astv, átha 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? (SB.); tvām nú kālū no brāhmaṇaḥ ’si are you, pray, indeed the wisest of us? (SB.). 4. now, after iti followed by átha next: iti nú pūrvaṃ paṭalam, athottaram this now is the first section; next follows the

\(^{1}\) Never begins a sentence.

\(^{2}\) Often begins a sentence.
second (AB.).  5. indeed, in the first of two antithetical clauses, when
the second is introduced with tú or kím u; e.g. yö nv ūvā jñātās
tásmi brūyād, nā tv ūvā 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
śśīnām pasprāhrā indic 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 pūrnāvandhuras
stutō yāhi praised advance now with laden car (i. 822).

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 hári 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 tád āsa just so assuredly it came to pass (ŚB.).

néd (= ná ēd 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. anyó nét sūrīr
óhate bhūridāvattaraḥ no other patron indeed is accounted
more liberal (viii. 533); āhaṁ vadāmi nét tvám I am speak-
ing, not thou (vii. 384); néd ánūhūtām 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.
Indeclinable words

(= Lat. ne); e.g. vy úchā, duhitar divo, nēt tvā tápāti sūrah shine forth, daughter of the sky, lest the sun scorch thee (v. 79°); nēn mā rudrō hināsat lest Rudra injure me (ŚB.). In B. the verb may also be in the inj.: nēd idām bahirdhā yajñād bhāvat lest it be outside the sacrifice (ŚB.).

a. nvāi ( = nū vái as analysed by the Padapāṭha of the TS.) occurs not infrequently in B. in the sense of indeed; e.g. iti nvā etād brāhmaṇam udyate such indeed is the Brāhmaṇa that is told (ŚB.).

mā is the prohibitive negative (Gk. μή) regularly used with the injunctive. It is never used with the impv.; with the opt. only in the single form bhujema (RV.); and with the subj. only once (ŚB.); e.g. mā no vadhīh slay us not (i. 104°); mā hṛṇīthā abhy asmān be not enraged against us (viii. 21°).

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 injunctive in two senses:

1. no one: mākis tokāsya no risat may no one of our offspring be injured (viii. 6711).

2. more often an emphatic negative = by no means, never: mākir devānām āpa bhūḥ be not at all away from the gods (x. 11°). Cp. nā-kis.

mā-kim, used as an emphatic prohibitive particle with the injunctive, occurs only in two passages of the RV.: mākim sāṃ sāri kévaṭe 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 mádanti where pious men rejoice in sacrifice (vii. 97°); yātrā rāthena gāchathah whither ye go with your car (i. 224). The correlative is generally tātra, sometimes átra or tād.
a. Occasionally as equivalent to the locative of the relative; e.g. 
á gha tá gachān úttārā yugāni yaṭra jāmāyāḥ krṇāvann ájāni those 
later generations will come in which those who are akin will do what befits not 
kinsmen (x. 10¹⁰).

2. not infrequently as a temporal conjunction, when, in 
both V. and B.; e.g. yaṭra prá sudāsam ávatam when ye 
helped Sudās (vii. 83³). In V. ádha, átra, tād appear as 
correlatives; e.g. yaṭra śūrāsas tanvō vitanvate... ádha 
smā yacha tanvē táne ca chardíḥ when the heroes strain 
themselves (in battle)... then especially bestow protection on us 
and our sons (vi. 46¹²). In B. tād is generally the correlative, 
sometimes tātas; e.g. tām yaṭra devā ághanāṁs, 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. 39⁷); yāthā vayám uśmāsi tāt krṇhi 
as we wish that do (x. 38³); yāthā vāi puruśo jīryaty evām 
agnir āhito jīryati as a man grows old, so fire when it has 
been laid grows old (TS.). When there is a correlative in the 
RV., it is usually evā, sometimes tāthā; in B. usually 
evām, sometimes tāthā.

2. as a conjunction meaning in order that, so that, intro-
ducing a posterior clause, generally with the subj., rarely 
the opt.; e.g. havīś krṇusva subhāgo yāthā āsasi prepare 
the oblation that thou mayest be successful (ii. 26²); 'ā daivyā 
vṛṇimahē 'vāṃsi, yāthā bhāvema mīhuśe ánāgāḥ (vii. 97³) 
we crave divine aids that we may appear sinless to the gracious 
god; tathā me kuru yathā āham imām senāṃ jayāṇi 
arrange it so for me that I may conquer this army (AB.); 
tathāiva hotavyaṁ yathā āgnim vyaveyāt it must be 
poured so that it should divide the fire (ŚB.).

"a. In the RV. after verbs of knowing or saying yāthā introduces an 
explanation = how; e.g. kās tād brūyād anudēyī yathā ābhavat who 
could tell us this, (viz.) how the gift was? (x. 135⁵). Occasionally it is 
used thus even without such verbs: nā pramiye savitūr dāivyasya
tād yathā visvam bhūvanām dhārayisyati that (power) of the divine Savitr (is not to =) will not decay, (viz,) that he will support the whole world (iv. 544).

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. grṇe tād, indra, te śavo yād dhāṃsi vrtraṁ I praise this mighty deed of thine that thou slayest Vṛtra (viii. 628); kīm āga āsa, varuṇa, jyeṣṭhaṁ yāt stotāraṁ jīghāṃsasi 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. yād is similarly employed in B. with reference to a preceding tād (often omitted); e.g. tād yāt pāyasā śrīnāti: vṛtrō vāl 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, út sahate is able, ichāti desires, yuktō bhavati is intent on, vēḍa knows, and īśvārā it is possible; e.g. nā hi tād avakālpate yād brūyat 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 bruvate when the Maruts go along, they speak together (i. 3713); kām aparṣyo yāt te bhīr āgachat whom didst thou see when fear came upon thee? (i. 3214); īndraś ca yād yuyudhāte āhiś ca, maghāvā vī jīgve 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 asānir pātāti, ádha 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 vṛṣabhāṇi, átsi tēśām yān, maghavan, hūyāmānāḥ they roast bulls for thee, thou eatest of them, O bounteous one, when being called (x. 283).

a. In B. yād occurs with the sense of when with the pres., fut., and aor., and in the sense of whenever or while with the impf.

3. if used with the ind. pres., the subj., or the opt.; e.g.
yad, indra, udan nyag va huyase, a yahi tayam if, O Indra, thou art called above or below, come quickly (viii. 65); yad urdhvas tiśṭhā draviṇā ihā dhatad yad va ksāyah 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. yad, agne, syām ahāṃ tvāṃ, tvāṃ vā ghā syā ahāṃ, syūs te satyā ihā āśiṣāḥ if, O Agni, I were thou, or if thou wert I, thy prayers here would be fulfilled (viii. 44).

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 bhīdyeta ārtim ārched yājamanah if it were to break, the sacrificer would fall into misfortune (TS.); yād evām nā āvakṣyo mūrdhā te vy āpatiṣyat 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 devatātīṃ śārdho yād adyā divyāṃ yājasi bring hither the host of the gods that thou mayest adore the divine throng (iii. 19); yān nūnām aśyāṃ gātīṃ, mitrāsyā yāyāṃ 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 prāṇuḥ yat te prāṇo vātam 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, tārhi; in B. átha and tārhi.

1. yadā is most commonly used in the RV. with the aor. ind., when as the beginning of the action is emphasized, the sense is as soon as; e.g. yadēd ādevir āsahiṣṭā māyā, átha abhavat kévalaḥ sómo asya as soon as he had overcome the ungodly wiles, then Soma became his exclusively (vii. 98); abhi grṇanti rádho yadā te márto ánu bhogam ánāt they
praise thy wealth as soon as the mortal has obtained thy reward (x. 7). 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 dīdharo bhāgām, indra, ād in māyā kṛṇavo vīryāṇi 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 padá vicakramē, yadá sūryāṃ divī ādhāraya, ād ēt te hārī vavakṣatuh 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 márma āgachann āthā aceṣṭat as soon as they touched his weak spot, he quivered (MS.); sā yadā ābhāyām anūvāca āthā asya tād īndraḥ śīrās cicheda as soon as he had told them, Indra cut his head off (SB.).

b. with the pres. ind.: yadā satyām kṛṇutē manyūm īndro, vīṣvaṃ drīhām bhayate ējad asmāt when Indra shows his true anger, all that is firm, trembling, is afraid of him (iv. 1710); yadā vai pāṣur 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 keśāśmaśrū vápaytī āthā snāti when he has cut off his hair and beard, he bathes (SB.).

c. with the subj. (here = future perfect): yadā śṛtām kṛṇavo 'thā īm enaṃ prá hiṅutāt pitībhīyāḥ when thou shalt have made him done, then deliver him to the fathers (x. 161); yadā tām avivārdhā, āthā kārṣūṃ khātvā tāsyāṃ 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 pāśān prati mokṣyāmi when the Hotr shall have concluded, I shall tighten the cords (AB.).

b. with the opt.: sā yadā samgrāmām jāyed āthā āindrāgnaṃ 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 samídha nákam agnír yádi bhágubhyah päri mātariśvā havyaváhaṁ samídhe Agni supported the vault with fuel when Mātariśvan from the Bhrgus had kindled the oblation-bearer (iii. 5\(^{10}\)); yádi sahásraṁ mahiśañ ághaḥ, ãd it ta indriyāṁ māhi prá vávṛdhe when thou hast 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: gráhir 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 bāhúbhir ví rocate when they rub with their arms, he shines (iii. 29\(^{0}\)); adyā muriya yádi yátudháno ásmi today 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, adhvaryaṁ modate if the sister (coming) from the mother has approached, the priest rejoices (ii. 5\(^{0}\); yády áha enaṁ práuç-cam ácāisir, yáthā pārāca ásīnāya prśhatō 'nnaďyam 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 kariśyátha, sākāṁ deváir yajñiiyāso bhavisyatha if ye will act thus, ye shall become objects of worship together with the gods (i. 161\(^{2}\)); yádi vá imám abhimámsye kániyó 'nnaṁ kariśye if I shall plot against him, I shall procure less food (ŚB.).

d. with the subj.: yájáma devān yádi śaknávāma we will worship the gods, if we shall be able (i. 27\(^{13}\); yádi stómam máma śrávad, asmákam indram índavah .. mandantu
if he shall hear my song of praise, let our drops gladden Indra (viii. 1\(^1\)) ; yádi tvá etát púnar brávata, tvám brútät if they two shall say that to thee again, do thou say (SB.).

a. With the opt. yádi is (excepting one occurrence in the SV.) found in B. only, where this use is very common. Here a case is usually supposed with a rule applicable to it in the principal clause; e. g. yádi na śaknyāt, so 'gnaye purolaśëm 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\(^7\)) and often in B.; e. g. hánta na éko vēttu yádi ható vā vṛtró jīvati vā come, let one of us find out whether Vṛtra is dead or whether he is alive (SB.).

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 añgā veda yádi vā nā véda he alone knows or he does not know (x. 129\(^7\)) ; yām váhantī śatām áśvā yádi vā saptā whom a hundred horses draw, or seven (AV. xiii. 2\(^7\)) ; yádi vā, ītārathā or conversely (SB.).

yáṛhi (at the time) when occurs only in B., where it is used with the pres. or past ind., and with the opt. It has almost invariably tárhi or etárhi then as a correlative; e. g. sá tárhy evā jāyate yáṛhy agnim adhattē he is born at the moment when he lays his fire (MS.) ; yáṛhi prajāḥ kṣūdhāṃ nigācheṣyus tárhi navarāṭrena yajeta when his people should suffer from hunger, he should sacrifice with the rite of nine nights (TS.).

yásmād does not occur as a conjunction in V., but it sometimes appears as such in B. meaning why; e. g. átha yáśmāt sāmiṣṭa-yajumśi nāma now (follows the reason) why they are called Samiṣṭayajus (SB.).

yád (an old abl. of yá) is found in V. only. It is used with the indicative pres. or past, and with the subj. With the ind. it means as far as in the RV.; e. g. árcāmasi yád eva vidmā tāt tvā mahántam (vi. 21\(^6\)) we praise thee, the great, as far as we know (how to); it seems to mean since in the AV.: yá ākṣiyan prthivim yád ájyata who ruled the earth since it arose (AV. xii. 1\(^5\)) . With the subj. yád means as long as; e. g. anānukṛtyām apunās cakāra yát sûryāmāsā mithā uccārātaḥ he has once for all done what is inimitable as long as sun and moon alternately shall rise (x. 68\(^1\)).
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 tát (x. 114\(^3\)) *as far as heaven and earth, so far it* (extends); juhómi havyám yávad íse I offer oblation as long as I am able (iii. 18\(^3\)); ájáto váí távat púruśo yávad agrí mí ná ādhátte 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 á gahi divó vá rocanád ádhi come from here or from the shining realm of heaven (i. 6\(^9\)); yasya bháryá gaur vá yamau janayet whose wife or cow bears twins (AB.); práti yáh sásam invati, ukthá vá yó abhigrñáti who promotes the law or welcomes songs of praise (i. 54\(^7\)).

a. vá...vá is frequently used in the same way; e.g. sáktí vá yát to cakrámá vidá vá that we have offered to thee according to our power or knowledge (i. 31\(^1\)); náktam vá hi divá vá várśati for it rains by night or by day (TS.); yád vá ahám abhidudróha yád vá sepá utá ánṛtam what evil I have plotted or what I have sworn falsely (i. 2;\(^2\)).

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 pradádátu sóma á vá dadhátu nírṛter upástthe let Soma either deliver them to the serpent or place them in the lap of dissolution (vii. 104\(^9\)); tád vá jajñáu tád vá ná jajñau she either agreed to it or did not agree to it (SB.); tásya vá tváṃ mána ichá sá vá táva either do thou seek his heart, or he thine (x. 1014).

vává (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. esá vává só '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 vái váram vrñate *truly they make a good choice* (x. 164\(^2\)); íti vá íti me mánaḥ so, *indeed, so is my mind* (x. 119\(^1\)); ná vái stráñāni sakhyáni santi
there are, indeed, no friendships with women (x. 95). The stress is laid on the whole sentence, not on any particular word. The particle is often followed by u (vá u) without any perceptible change of meaning.

a. In the AV. the use is similar except that here the particle often appears after a demonstrative or a relative; e.g. tásmad vái sá pārabhavat therefore, indeed, he perished (xii. 49); yó vái tá vidyát pratyákṣaṃ, sá vá adyá mahád vadet whoever may know them plainly, he, verily, may speak aloud to-day (xi. 8).

2. In B. vái usually occupies the same position, but often yields the second place to céd, hi, khálu, and of course always to the enclitics iva, u, ca, sma, ha. When átho begins a sentence vái occupies the second place.

Here the use of vái in the first sentence of a narrative is typical; e.g. yámo vá amriyata: té devá yamyá yámam ápabruvan 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. tásmad vá ápa śṛśati 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. śraddhádevo vái mánur: áváṃ nú vedāva now Manu is god-fearing: we two will therefore ascertain (SB.). When vái is used in this way the clause containing it is often equivalent to a parenthetical one; e.g. té vāyūm abruvan (ayām vái vāyūr yó 'yām pāvate) vāyo tvām idám viddhi, iti they said to Vāyu (now Vāyu is he who blows), ' Vāyu, ascertain this' (SB.). In this sense vái is especially frequent in periods of three clauses, when that with vái contains the reason, and that with evá the conclusion; e.g. tá etabhīs tanubhiḥ sám abhavan; pasávo vái devānām priyās tanvāḥ: pasūbhīr évā sám abhavan they were together with these bodies; now animals are the bodies dear to the gods: they were therefore together with animals (MS.).

c. The differences between the use of vái and of evá in B. are the following: vái coming after the first word emphasizes the whole sentence, while evá emphasizes a particular word in any part of the sentence; vái follows the first word of a sentence beginning a narrative, evá never does; in a period vái is typical in the clause stating a reason, evá in that expressing the conclusion.
sā is often used pleonastically before relatives in B.; e.g. sā yó no vácaṁ vyāhṛtāṁ mithunéna ná anuníkrámāt, sā sárvam pára jayātai he who shall not follow the word uttered by us with (another of) the corresponding gender, he shall lose everything (ŚB.). This use led to sā being employed in a formulaic way not only pleonastically but also without reference to gender or number; e.g. táṣya táni śīrśāni prá cicheda. sā yát somapānam āśa tātāh kapīñjalaḥ sám abhavat he struck off his heads. Now that which had been Soma-drinking, from that arose the francoline partridge (ŚB.); sá yádi ná vindánti kím ā driyéran now if they do not find it, why should they mind? (ŚB.).

sīṁ is an enclitic particle restricted to the RV. Originally the acc. sing. of a pronoun, related to sá as kíṁ to ká, 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 sīṁ nayanti they lead him around (i. 95²); prá sīṁ ādityó asṛjat the Āditya made them (the streams) to flow (ii. 28⁴); ní sīṁ vṛtrásya máṛmaṇi vājram índro apipatat Indra has caused it, his bolt, to fall on Vṛtra’s vital spot (viii. 100⁷); yáṁ sīṁ ákṛṇvan támasé vipíce, tāṁ súryam whom they created to disperse the darkness, that sun (iv. 18³).

a. sīṁ sometimes gives the relative the sense of ever; e.g. yát sīṁ ágaśe cakrmá, śiśráthas tát whatever sin we have committed, remove that (v. 85⁷).

sú, sú well, used asseveratively = thoroughly, fully, verily and always referring to the verb, is almost restricted as an independent particle to the Saṁhitás, being common in the RV., but rare in the others; e.g. juśásva sú no adhvāram thoroughly enjoy our sacrifice (iii. 24²); námaḥ sú te homage verily (be) to thee (VS. xii. 63); jarāṁ sú gacha go safely to old age (AV. xix. 21⁵).
INDECLINABLE WORDS

a. With preceding u the particle means right well: imá u su śrudhī girah hear these songs right well (i. 265); vidmō śv asya mātāram we know full well his mother (AV. i. 21).

b. With preceding mā it = by no means, not at all, never; e.g. mó su tvā ... asmán ni rīrāman let none by any means keep thee from us (vii. 321).

c. su kam is used like the simple su except that it appears with the impv. only; e.g. tiṣṭhata ... su kam stand quite still (i. 1916).

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 prāvīta bhava be his helper (i. 125); sā śrudhī yāḥ smā pītanāsu kāsu cit ... śūraiḥ svāḥ sánitā hear thou, who especially in all battles with heroes dost win the light (i. 1292).
   b. the verb, which or (if it is compounded) the preposition of which it follows (generally at the beginning of the sentence); e.g. smāsi smā vayām eṣām we are indeed theirs (i. 3715); ā smā rāthāṁ tiṣṭhāsi 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. 1695).

a. This use is not found in the AV., but has become extremely common in B., where sma is always preceded by ha. The meaning
here expressed is that something habitually took place in the past (but does not as in the RV. include the present); e.g. ná ha sma vái purá agnīr aparasauvrkṣaṁ daḥati 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 āṣuraṁ jāyanti, táto ha sma evā evān pūnar upōṭṭhanti 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 nāraḍāḥ 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 vṛksō niṣṭhito mádhyaṃ árṇasaḥ what tree, pray, was that which stood in the midst of the sea? (i. 182). In one passage of the RV. this particle gives the interrogative an indefinite meaning: mātā putrasya cārataḥ kvā svit the mother of the son that wanders who knows where (x. 3410). Very rarely (in double questions) the particle appears without an interrogative: ásti svin nú vīryām tāt ta, indra, nā svid asti: tád ṛtuthā ví vocaḥ is this thy heroic deed, O Indra, or is it not: that declare in due season (vi. 18).

a. In a few instances svid appears in non-interrogative sentences: tvāyā ha svid yujā vayām abhi śmo vājasātaye with thee as companion we are equipped for the obtaining of booty (viii. 1023).

b. The employment of svid in B. is similar; e.g. kām u svid átō 'dhi vāram varisyaṁmah what boon, pray, beyond this shall we choose? (MS.); tvām svin no brāhmaṁśtho '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 asseverative force. It is probably identical in origin with gha, but unlike that particle hardly ever (only twice) appears
in the RV. with its vowel lengthened. It is common in the RV., occurring after personal, demonstrative, interrogative, and relative pronouns, nouns, verbs, verbal prepositions, and adverbs.

a. In B. the use of this particle varies in frequency: it is comparatively rare in the TS., where it generally appears with sma or with perfects; while in the 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 marimgijeta: ājarasaṁ ha caṅṣumāṅ bhavati ya evaṁ 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 vai. 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. yájámaḥai yajñiyān hánta devān come, we will worship the adorable gods (x. 53²).

a. It is similarly used in B.: hánta imām yajñāṃ sambharāma well, we will prepare the sacrifice (AB.).

hí, in origin probably an emphasizing particle, is used throughout as a subordinating conjunction which regularly throws the accent on the verb. It nearly always follows the first word of the sentence, or the second when the first two are closely connected. In V. it is used in two ways:

1. in indicative sentences (the verb having sometimes to be supplied) to express the reason (like yāp), meaning either for, if the clause containing it follows, or because, since, if it precedes; e.g. bālam dhehi tanūśu no, tvām hí baladā ási bestow strength on our bodies, for thou art a giver of strength (iii. 53¹⁸); śruṣṭivāno hí dāśūse devās, tān á 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. yuksvā hí keśinā hári pray harness thy two long-maned bay steeds (i. 10³).
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a. In B. three uses of हि may be distinguished:

1. it expresses the reason, as in the first use in V., only that the clause containing हि always follows (= for only), and the verb is much oftener omitted than expressed; e.g. तद इंद्रो ‘मुनयता, देवो हि साह from that Indra freed himself, for he (is) a god (ŚB.). The particle वाि is often added to strengthen हि; e.g. व्याज्रो हि वा ापाह for water is indeed a thunderbolt (ŚB.).

2. it is sometimes employed to emphasize an interrogative = pray; e.g. कथाम हि कारिष्यासि how, pray, wilt thou do it? (ŚB.).

3. it expresses assent in answers after a word repeated from a preceding question; e.g. ताम् वाि त्वाम पायसाजीति; ताम् हि ‘do you see him?’ Yes, (I see) him (ŚB.).

a. In B., when हि appears in the relative clause of a period explaining a previous statement, the verb of the principal clause (to which हि properly applies) is sometimes irregularly unaccented; e.g. इधां हि यादा वार्षात्य ाथा = शदहयो जायां 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: बाँ (RV.) truly, बात (RV.) alas! हंटा come, used exhortatively with the subjunctive and हये come before vocatives; हिरुक and हुरुक (RV.) away! हाई (AV.) ho!

b. Interjections of the onomatopoetic type are: किकिरा (RV.) used with क्र = make the sound किकिरा = tear to tatters; किकिता (TS.) used in invocations; चिस्था (RV.) whiz! (of an arrow), used with क्र make a whizzing sound; क्रात (AV., VS.) crash! क्षाद (AV.) splash! बाल (AV.) dash! ब्हुक (AV.) bang! ‘साल (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-āna n. running (√sr); kār-á 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 (= dā,ana) n. act of giving, then gift.

a. When the bare root is used as a declinable stem, it usually remains unchanged; e.g. dā m. giver, bhid f. destroyer, yûj m. companion, spâs m. spy, vṛdh adj. strengthening. Roots ending in i or u take a determinative t; e.g. mi-t f. pillar, stū-t f. praise. The root may appear in a reduplicated form; e.g. 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 måna (158); of the perf. act. part.: vams (89; 157); of the perf. pass. part.: ta and na (160); of the gerundive: ya, āyya, enya, tvā, tavyā and aṇiya (162). The formation of stems to which the primary suffixes of the comparative and superlative, iyāms and iṣṭha, are added has also been explained (88; 103, 2). Of the rest the following in alphabetical order are the most usual and important:

a: e.g. bhāg-ā m. share (√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. ξυγ-όν; Lat. jug-u-m).

an: m. agent nouns and about a dozen defective n. stems; e.g. ukṣ-ān m. ox, mūrdh-ān m. head, rāj-ān m. king; ās-an n. blood, āh-an n. day, ud-ān n. water, ūdh-an n. udder.

ana: n. action nouns: bhōj-ana n. enjoyment (√bhuj), sād-ana n. seat (√sad); kār-ana n. deed (√kṛ); hāv-ana n. invocation (√hū); bhūv-ana n. being (√bhū), vṛj-ānā n. enclosure; also m. agent nouns: e.g. kar-aṇā active, mād-ana gladdening (√mad), sam-gām-ana assembling; tur-aṇa speeding.

anā: f. action nouns: jar-aṇā old age, yōṣ-aṇā woman, vadh-ānā slaughter. This is also the f. form of adjectives in ana; e.g. tur-aṇā speeding.

ani: f. action nouns, and m. f. agent nouns; e.g. ar-āṇi f. fire-stick, vart-ānī f. track; carṣ-āṇi active; ruruks-āṇi willing to destroy (from des. stem of ruj destroy).

1 The second part, ya, of this suffix is secondary (182, 2), but the whole is employed as a primary suffix (162, 5). The first part, tav, is probably derived from the old infinitive ending tave (p. 192, 4).
2 The second half of this suffix, iya, is secondary, but the whole is employed as a primary suffix (162, 6).
as: n. action nouns (with accented root) and agent nouns (with accented suffix); e.g. áp-as n. work (Lat. ṣp-us), ap-ás active; ráks-as n. demon, raks-ás m. id.

ā: f. action nouns (from roots and secondary conjugation stems); e.g. nind-ā blame; ji-gī-sā desire to win; gam-ay-ā causing to go; āsva-yā desire for horses.

ī: action nouns (nearly always f.); agent nouns (adj. and subst.); and a few neuters of obscure origin; e.g. kṛṣ-ī f. tillage, āj-ī m. f. contest; cākr-ī active (√kr), śuc-ī bright; pān-ī m. hand; āks-ī n. eye, āsth-ī n. bone, dádh-ī n. sour milk.

is: n. action nouns (mostly with concrete sense); e.g. arc-is flame, jyôt-is light, ām-is raw flesh, barh-is straw.

u: agent nouns, adj. and subst. (mostly m., but several f. and n.); e.g. tan-ū thin (Lat. ten-u-i-s); bāh-ū m. arm (Gk. πνυς), pād-ū m. foot; hān-u f. jaw; jān-u n. knee (Gk. γόνον).

una: adj. and m. n. subst.; e.g. tār-unā young, dhar-ūṇa supporting, m. n. support, mith-unā forming a pair, m. couple; vār-unā m. a god, śak-unā 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-ū 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.; śūs-ka dry; āt-ka m. garment, śło-ka m. call, sto-kā m. drop; vīsc-i-ka m. scorpion.

ta: besides ordinarily forming perf. pass. participles, appears, in a more general sense, as the suffix of a few adjectives and of substantives with concrete meaning; e.g. trṣ-tá rough, śi-tá cold; dū-tá m. messenger, gār-ta m. car-seat, már-ta m. mortal, hās-ta m. hand; ghr-ta n. ghee, nāk-ta n. night; with connecting i: ás-i-ta black, pal-i-tá grey, rōh-i-ta red.
ti: chiefly f. action nouns; e.g. is-ti desire, ū-ti aid (√av), kīr-ti praise (kṛ commemorate), rā-ti gift; is-ti offering, gā-ti motion, dā-ti1 gift; didhi-ti devotion (dhī think); ōmha-ti distress, ām-a-ti indulgence. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e.g. rā-ti willing to give, vāş-ti eager; jēnā-ti m. relative, dṛ-ti m. skin, dhū-ti m. shaker, mūs-ti m. fist, sāp-ti m. steed, abhi-ṣti m. helper (but abhī-ṣti f. help); ām-a-ti poor, ar-a-ti m. servant, ṛk-ā-ti m. murderer.

tu: chiefly forms the stem of dat., abl.-gen., and acc. infinitives; e.g. dā-tu: D. dā-tave and dātavaī; Ab.G. dā-tos; A. dā-tum; also a few independent action nouns and still fewer agent nouns: 6-tu m. weft (vā weave), tán-tu m. thread; ak-tū m. ray (aṅj anoint), r-tū m. season, jan-tū m. creature; vās-tu f. morning (vas shine); vās-tu n. abode (vas dwell: Gk. ἄρτο).

tr: agent nouns, often used participially governing an acc. (when the root is generally accented); e.g. gān-tr going to (acc.), but kar-tr m. doer, yaś-tṛ sacrificer (√yaj), us-tṛ ploughing bull; less commonly with connecting vowel: cod-i-tṛ instigator, sav-i-tṛ stimulator; ā-mar-i-tṛ destroyer; tār-u-tr winning, tar-u-tṛ m. conqueror; var-ū-tṛ protector; man-ō-tr and man-o-tṛ inventor. This suffix also forms several names of relationship; e.g. pi-tṛ m. father, mā-tṛ f. mother (101).

tnu forms more than a dozen agent nouns, mostly adj.; e.g. kṛ-tnu active; piy-a-tnu reviling; māday-i-tnu intoxicating, stanay-i-tnu m. thunder.

tra: agent nouns, a few of them adjectives, the rest nearly all n. substantives, expressing the instrument or means;

1 This word when the final number of a compound is reduced by syncope to tti: bhāga-tti f. gift of fortune, maghā-tti f. receipt of bounty, vāsu-tti f. receipt of wealth.
e.g. jái-tra victorious, yáj-a-tra adorable; kṣé-tra n. field, pá-tra n. cup, vás-tra n. garment; khan-i-tra n. shovel. There are also a few masculines, as dáms-tra tusk (damś bite), mán-tra prayer, mít-trá friend (but n. friendship).

trá: occurs a few times as the f. form of the preceding: ás-trá goal (āś reach), má-trá measure (Gk. μέτρον).

tha: action nouns, more often m. than n.; e.g. gā-thá m. song, bhṛ-thá m. offering, rá-tha m. car, hā-tha, m. slaughter; ár-tha1 n. goal, uk-thá n. saying (√vac), tīr-thá n. ford (√ṭī cross), rik-thá n. inheritance (√ric); with connecting vowel: uc-ā-tha n. praise, stav-ā-tha m. praise.

thā: occurs a few times as the f. form of tha: kāś-thā course, gā-thā song, nī-thā trick.

na: besides ordinarily forming perf. pass. participles (160, 1) appears as the suffix of a number of adjectives (f. nā) and substantives, the latter mostly m., a few n.; e.g. us-ṇā hot, kṛṣṇā black, nāg-nā naked; budh-nā m. bottom, yaj-nā m. sacrifice, vār-ṇa m. colour; par-ṇa n. wing, vas-ṇa n. price.

nā: as the f. form of na makes a few substantives: tīś-ṇā thirst, dhē-ṇā cow, sē-ṇā 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-ṇi speckled, pre-ṇi loving (√pri), bhūr-ṇi excited; ag-ṇi m. fire, vāḥ-ṇi m. draught animal.

nu: action and agent nouns (including some adjectives), nearly always m.; e.g. kṣep-ṇu m. jerk, bhā-ṇu m. light, sū-ṇu m. son; dhe-ṇu f. cow; dā-ṇu n. drop (m. f. demon).

ma: adj. and (almost exclusively m.) substantives; e.g. jih-ma oblique, śag-má mighty; idh-má m. fuel, ghar-má m. heat, stó-ma m. praise, hi-má m. cold; bīl-ma n. chip; hi-má f. winter.

man: action nouns (very numerous), most of which are n.

1 ārtha occurs often in the RV., but appears only three times (in 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, sáś-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. ἀκ-μοῦ); jó-man victorious; some of these differ in accent only from corresponding n. action nouns (ep. 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.


yu: a few adjectives and m. substantives: yáj-yu pious, sūndh-yú pure, sáh-yu strong; man-yú m. anger, mṛt-yú m. death; dás-yu m. enemy, śim-yu m. enemy.

ra: many adjectives, mostly accented on the suffix; e.g. ug-rá mighty, pat-a-rá flying, aj-i-rá swift; 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. ἀγ-πός), váj-ra m. thunderbolt, sū-ra m. hero; abh-rá n. cloud, kṣi-rá n. milk; ág-ra n. point, rândh-ra n. hollow; sár-i-ra n. body; dhá-rá f. stream, sū-rá f. intoxicating liquor.

ri: adj. and m. f. subst.; e.g. bhú-ri abundant, vadh-ri emasculated; jás-u-ri exhausted; áṅgh-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-ru timid; pat-á-ru flying; vand-á-ru praising; san-é-ru obtaining; áś-ru n. tear, smāś-ru n. beard.

va: adj. and (mostly m.) substantives; e.g. úrdh-vá
(Gk. ὄρθ-ό-ς), pak-vá ripe, púr-vá preceding, sár-vá all (Lat. sal-vu-s); áś-vá m. horse (Lat. eg-u-u-s), sru-vá m. ladle; ám-i-vá f. disease.

van: adj. and subst. (mostly m., few n.); e.g. ĺk-van praising, kít-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. gít-sa adroit, pṛk-sá dappled (√yre); mah-i-sá mighty; ṛj-i-sá rushing; ar-u-sá red; út-sa m. fountain, drap-sá m. drop, púru-sa m. man; púr-i-sa n. rubbish; man-i-sá f. devotion.

snu: adj. (from root or caus. stem); e.g. ji-ṣnú victorious; vadh-a-snu murderous; car-i-ṣnú wandering; māday-i-ṣnú intoxicating.

2. Secondary nominal Suffixes.

The great majority of these form adjectives with the general sense of relating to or connected with.

a: forms a large number of adjectives expressing the sense of relation to or connexion with the primitive word; many of them have in the m. become appellatives and in the n. abstract nouns. The first syllable in the great majority of instances is strengthened with Vṛddhi (the f. then always takes ī); e.g. mārut-a relating to the Maruts (marút); dáiwa divine (devá god); párthiva earthly (prthiv-i earth); mānau-a belonging to man (mán-u), m. human being; tánu-a belonging to the body (tanū); dāsarājī-ā n. battle of the ten kings (daśa-rājan); māghon-a.n. bountifulness (maghav-īvan bountiful); without Vṛddhi: bheṣaj-a adj. healing, n. medicine; sakhy-ā n. friendship (sákhī friend); hotr-ā n. office of priest (hōtr).

ā: forms the f. of adjectives which in m. and n. end in a; e.g. návā f., náva m. n. new; priy-ā f., priy-ā m. n. dear; gatā f., gatá 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; arāṇy-āṇi nymph of the Forest (āraṇya); āurj-āṇi Strength (ārj strength).

āyana: forms m. patronymics with initial Vṛddhi; e.g. kāṇv-āyana descendant of Kanva.

i: forms m. patronymics, with initial Vṛddhi, from nouns in a; e.g. pāurukuts-ī descendant of Purukutsa; sāmvāraṇ-ī descendant of Sāvāraṇa. Similarly formed is sārath-ī m. charioteer (from sa-rātha driving on the same chariot).

in: forms numerous adjectives, in the sense of possessing, almost exclusively from stems in a; e.g. ark-īn praising (ar-kā praise); from other stems: arc-īn radiant (arc-ī beam), var-m-īn clad in armour (vār-man); irregularly formed: ret-īn abounding in seed (rēt-as), hirān-īn adorned with gold (hirāṇ-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 e) 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 aṅc; e.g. arvāc-īna turned towards (arvāṅc hitherward); also others expressing the general sense of relation; e.g. viśvajan-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-hāvana), 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; pāurus-eya relating to man (pūruṣa).
ka: forms adjectives and diminutives; e.g. ánta-ka making an end (ánta), dúra-ká distant, máma-ka my; pāda-ka m. little foot, rāja-ká m. kinglet; with Vṛddhi and connecting i: vásant-i-ka belonging to the spring (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. nú-tana and nú-tna present (nú now); sanā-tána and saná-tna eternal (sánā from of old); pra-tná ancient (prá before).

tama: forms superlatives (from nominal stems and the prep. úd) and ordinals; e.g. puru-táma very many; ut-tamá highest; šata-tamá hundredth.

tara: forms comparatives from adjectives, substantives, and the prep. úd: tavás-tara stronger; rathi-tara better charioteer; út-tara higher.

tá: forms abstract f. substantives with the sense conveyed by the English suffixes -ship and -ness; e.g. bandhú-tá relationship, vasú-tá wealthiness; devá-tá divinity, puruśá-tá human nature.

táti and (less often) tá: form abstract f. substantives (like tá); e.g. jyeṣṭhá-táti superiority, sarvá-táti complete welfare (Lat. salú-táti-); devá-táti divine service, sarvá-táti completeness (Lat. salú-táti-).

tya: forms a few substantives and adjectives from adverbs and prepositions: amá-tya m. companion (amá at home); ápasya n. offspring; ní-tya constant, níṣ-tya foreign (níṣ out).

tva: forms n. abstract substantives (like tá); 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.
SECONDARY NOMINAL SUFFIXES

catur-thá fourth, saptá-tha seventh; kati-thá the how-
manith?

nī: forms the f. of pātī lord and of parusā knotty, as well
as of several adjectives in ta denoting colours; thus pāt-nī
mistress (Gk. πότ-νια), pārụṣ-nī a river; ē-nī variegated (ē-ta).
In a few of the colour adjectives nī is substituted for the
final a, while k takes the place of t; e.g. āsik-nī black
(ās-i-ta).

bha: forms m. names of animals; thus ṛṣa-bhā and
vrṣa-bhā bull; garda-bhā and rāsa-bhā ass.

ma: forms superlatives (partly from prepositions) and
a few ordinals; e.g. ava-mā lowest; madhya-mā middle-
most; nava-mā ninth (Lat. novi-mu-s), daśa-mā tenth (Lat.
deci-mu-s).

mant: forms adjectives in the sense of possessing from
substantives (except stems in ā); e.g. aśāni-mant possessing
the thunderbolt, krātu-mant powerful; gō-mant rich in cows,
cākṣuṣ-mant possessed of eyes.

maya: forms adjectives (f. ī) in the sense of consisting of;
e.g. manas-māya spiritual, mrn-māya made of clay (mīd).

mna: forms a few n. abstracts from nouns or particles:
dyu-mnā brightness, su-mnā 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 (paśū); ādityā m. son of
Aditi; taugryā m. son of Tugra, but also tūgr-ya; ādhipa-
tyā n. lordship (ādhipati overlord).

ra: forms comparatives (from prepositions) and ordinary
nouns, mostly adjectives; e.g. āva-ra lower; dhūm-rā grey
(dhūmā smoke); rath-i-rā riding in a car (rātha).

la: forms adjectives and a few m. diminutives; e.g.
kapi-lā (monkey-coloured =) brown, bahu-lā abundant; vrṣa-lā
m. little man, śisū-lā 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, śrūṣṭi-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; sákhí-vant having friends; víṣṇu-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. manus-vát like Manus.

vin: forms adjectives from stems ending in a (which is lengthened), ā, and as; e.g. ubhayá-vín partaking of both (ubháya), aśtrā-vín obedient to the goad, yaśas-vín glorious. Exceptionally formed are dhṛṣad-vín bold (dhṛṣát) and vág-vín eloquent (váć).

śa: forms adjectives and m. substantives, sometimes without change of meaning; e.g. étá-śá variegated (étá id.), yuva-śá youthful (yúvan id.), roma-śá hairy (róman hair); aṅku-śá m. hook, kalá-śá 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 á, í, 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 á, í, ū; tā, tāt, tāti, ti, trā.

1 Except seven m. stems in i ; 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, tva, tvana, and, unless adjectives or agent nouns, those formed with ana, as, us.

c. Masculine are (in so far as not used adjectivally) all stems formed with the suffixes yu, va; āyana, i, ka, bha, la.

d. Masc. or fem. are stems formed with the suffixes ni, nu, mi, tr⁴; also stems formed with the bare root.⁵

e. Masc. or neut. are stems formed with the suffixes a, ta, tha, na, una, ma, ya, ra, tya, tra, tu, an, man, van; also adjectives formed with in, vin, ina, iya, tana, tama, tara, maya, mant, vant.

f. Masc., fem., neut. are stems formed with i or u.

B. Compounds.

184. I. Verbal Compounds are formed by combining roots with twenty prepositions and a few adverbs. The compound verb (which, however, in finite forms is actually compounded only in subordinate clauses when the preposition immediately precedes the verb) is conjugated like the simple verb. Thus gam go combines with sam together to saṃ-gām go together, unite; 3. s. saṃ-gāchati. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1); e. g. saṃ-gam-ā m. union.

a. The prepositions which are compounded with roots are the following: ácha towards, áti beyond, ádhi upon, ánū after, antār between, ápa away, ápi on, abhī against, āva down, á⁶ near, úd up, ni down, into, nis out, pára away,

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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 a reverses the sense of verbs of going or giving; e. g. a-gām come, a-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 sánti being manifest; āvir agnír 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. má tirô bhūt may it not disappear.

purás in front is combined with kr do and dhā put only; e.g. krñótu ratham puráḥ may he place (our) car in the forefront.

śrád, an old word meaning heart (Gk. καρδία and κραδίη, 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. śrád asmai dhatta believe in him; śrád viśvā váryā krñhi entrust all boons (to us).

prá-dúr (before the door) begins to appear in the AV. in combination with bhū = become manifest, appear.

c. A few substantives, after assuming an adverbial character, appear compounded, like verbal prefixes, with participial forms in the AV. These are: ásta-m2 home with i go: astam-yánt setting, astam-esyánt about to set, astam-ita set; námas obeisance with the gerund of kr make: namas-kṛtya doing homage.

1 In the SB. and later tirás is also combined with kr do.
2 This word is still a substantive in the RV.
In the RV. a few substantives designating parts of the body are compounded with the gerund of ġraḥ seize: karṇa-grḥya seizing by the ear; pāda-grḥya seizing by the foot, hasta-grḥya grasping by the hand.

d. The interjection hiṁ is compounded with kr in the sense of utter the sound hiṁ, murmur; e.g. hiṁ-krṛṇvatī lowing. There are also a few reduplicated interjectional words, mostly onomatopoetic and nearly always ending in ā, that appear compounded with bhū and kr: alalā-bhāvant sound-ing merrily; jañjanā-bhāvant sparkling; malmalā-bhāvant glittering; bharbharā-bhavat became confounded; bibibā-

bhāvant crackling; kikirā krṛṇu tear to tatters; maśmasā karam I have crushed; masmasā kuru and mṛṣmṛṣā kuru crush; akhkhalī-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 vāṭī-kṛta n. a disease (from vāta wind).

II. Nominal Compounds.

185. From the Indo-European period the Vedic language has inherited the power of combining two or more words into one treated like a simple word as regards accent, inflexion, and construction. Both in the frequency and in the length of compounds the Vedic language resembles the Greek of Homer. In the RV. and the AV. no compounds of more than three independent members are met with, and those in which three occur are rare, such as pūrva-kāma-
kṛtvān fulfilling former wishes.

The two characteristic features of a compound are unity of accent and employment of the uninflected stem in the first member (or members); but there are exceptions to both these rules. Occasionally tmesis of a compound occurs.¹

¹ Chiefly in dual compounds, as dyāvā ha kṣāmā heaven and earth; also in a few others, as nārā vā sāṃsam, for nārā-sāṃsam. It takes place only when the compound is doubly accented.
NOMINAL COMPOUNDS

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 Samhitás inasmuch as they have only one accent and a special meaning when thus combined.

1. Co-ordinative (Dvandva)¹ Compounds.

186. These consist of two substantives, far less commonly adjectives, connected in sense with 'and'.

¹ This term applied to co-ordinatives by the later Hindu grammarians, means pair or couple.
A 1. The most numerous group (about three-fourths of all the Dvandvas) in the Rigveda comprises those compounds (nearly always names of deities) in which each member is dual in form and has a separate accent; e.g. mitrá-várúṇā, mātārā-pitārā, mother and father; dyāvā-prthivī, heaven and earth. In the RV. the two duals are often separated, as in the line ā náktā barhīḥ sadatāṁ usāsā let Night and Dawn seat themselves upon the litter. The proper genitive of such compounds is e.g. mitráyor várúṇayoh. But as these co-ordinate duals early came to be regarded as a unit, the commonest ending of the first member, that of the N. A., came to be retained unaltered in the other cases: G. mitrá-várúṇayoh, I. mitrá-várúṇābhyām. A further step towards unification is taken in a minority of cases in which the first member loses its accent and the last syllable of the final member (irrespective of its original accent) receives the acute, as sūryā-candramāsā, sun and moon (candrá-mas). The last stage in the Rigveda appears in four examples in which the first member assumes the stem-form, e.g. indra-vāyū, Indra and Vayu. In the later Saṁhitās and in B. this is the prevailing type in new formations, e.g. dakṣa-kratū, m. will and understanding (TB.).

2. Another type is represented by the plural Dvandvas which express pairs of groups. These show the stem-form in the first member and the accent on the final syllable of the last. The only examples in the RV. occur in Book X; e.g. aho-rātrāni, days and nights, ajāvāyas, goats (ajā) and sheep (āvi); but in the later Saṁhitās this type becomes quite general, e.g. bhadra-pāpāḥ (A.V.), the good and the bad.  

1 CP. Latin su-ore-taurilia, 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. dvādaśa, twelve (two and ten), dvā being an old dual; trāyo-daśa, thirteen (three and ten).
3. There occur in the Samhitās a few singular Dvandvas which express a collective sense and are always neuter,¹ and accent the final syllable; e.g. īṣṭā-pūrtām ² what has been offered or given; kṛta-akṛtām (AV.) what has been done and not done; keśa-śmaśrū n. hair and beard (AV.); bhadrapāpām (AV.) good and evil; samiṣṭa-yajus (VS.) sacrifice and sacrificial formula.

B. Dvandvas consisting of adjectives are rare. They are of three types:

1. The adjectives designate colours, their combination expressing a mixture of the two, as nīla-lohitā dark blue and red = dark red.

2. They express a contrast, as utkūla-nikūlā (VS.) going uphill and downhill.

3. They are used with dual substantives to express that each is an attribute of one unit of the kind, as pad-bhyām daksīṇa-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 Tatpurusa by the later Hindu grammarians). In the other group (2 b) the final member,

¹ Cf. the Greek νυχθημερον.
² Originally doubtless īṣṭāpūrtā, dual in both members.
if an ordinary substantive, is described adjectivally, or, if a verbal noun, adverbially, by the first member. This may be called the descriptive determinative group (called Karmadharaya by the later Hindu grammarians).

2 a. Dependent (Tatpurusa) 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; bhadra-vādin uttering an auspicious cry; vája-sāti f. act of winning booty; vrtra-hātya n. act of slaying Vṛtra.

2. Inst.: indra-pātama most drunk by Indra; agnidagdha burnt with fire; devā-tta⁷ given by the gods; aritra-pāraṇa, adj. crossing with oars; tanū-śubhra shining (with =) in body; bala-vijnaya 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 ἰππό-δαμος horse-taming.
⁶ An example of the rare use of a past pass. part. in a transitive sense.
⁷ tta for datta (160, 2b).
3. Dat.: vakmarāja-satya faithful to the ordainers of hymns; viṣvā-śambhū salutary for all.

4. Abl.: go-jā produced from cows; tīvra-sū-t pressed from the fermenting mass.

5. Gen. (the commonest sense): rāja-putrā king's son; viś-pāti lord of the clan; deva-kilbiṣā m. offence against the gods; 1 dru-padā n. post of wood. 2

6. Loc.: āhar-jāta (AV.) born in the day; uda-plutā (AV.) swimming in the water; puru-bhū being in many places; bandhu-kṣit dwelling among relatives.

a. In their first member many dependent compounds retain the case-ending, most commonly the acc., often the loc., but the rest rarely. Sing. endings (acc. and inst.) may express a plur. sense. Plur. endings (acc. and loc.) sometimes occur, but du. endings never in these compounds.

The acc. generally expresses the object of a transitive verb. The form in am is, in the RV., the rule before the verbal nouns -kara making, -caya collecting, -jaya conquering, -tara overcoming, -dara cleaving, -bhara bearing, -ruja breaking, -sani winning, -saha overwhelming; e.g. abhayam-karā procuring security, dhanam-jaya winning booty, puram-darā, 3 destroying forts, sutaṁ-bhara 4 receiving pressed Soma; it also occurs before other verbal nouns, not infrequently before such as begin with vowels; e.g. dhiyam-dha devout, viśvam-invā all-moving, āśvam-isti 3 seeking horses. An example of a cognate acc. is śubham-ya moving in brilliance, and of an adverbial acc., ugram-paśyā (AV.) looking fiercely. Examples of an acc. pl. ending are kā-cit-karā doing all manner of things; pāśva-isti 5 desiring kine.

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1 An example of an objective genitive.
2 Here the genitive expresses the material.
3 The singular acc. form with plural sense.
4 Also im in puṣṭim-bhara bringing prosperity and harim-bhara bearing the tawny (bolt).
5 This and āśvam-isti are Tatpuruṣa possessives (189, 2).
Inst.: girā-vṛdha rejoicing in song; śūneśita driven by dogs (śūnā); vidmanāpas working (apās) with wisdom (vidmānā); kṣudhā-mārā (AV.) m. death by hunger; vācāstena² thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose syntactical compound dāsyave vīka wolf to the Dasyu, used as a proper name.

Abl.: divo-jā produced from heaven; divo-rūc shining from the sky.

Gen.: very common before pātī husband or lord, as gnā-s-pātī husband of a divine woman; jā-s-pātī lord of a family; brāhmaṇas-pātī lord of prayer.³ It also occurs in the proper names divo-dāsa servant of heaven and śūnāḥ-śépa Dog's-tail.

Loc.: common in the RV. before agent nouns formed from the simple root; e. g. divi-yāj worshipping in heaven; rathe-śṭhā standing on a car; also before several formed with a; e. g. divi-kṣayā dwelling in heaven. There are also several examples of plurals, as apsu-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 Tatpurusa, final long vowels (ā, ī, ū) undergo no change, while short vowels⁴ (i, u, r) usually add a determinative t; e. g. agre-pā drinking first; yajñā-nī loading 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-pātī lord of pious works and rātha-s-pātī lord of the car. Dām-pātī lord of the house probably = dām-s-pātī.
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; jyotiṣ-kṣi-t light-creating. There is, however, no t added in vanar-gū forest-roaming.  

2 b. Descriptive (Karmadhāraya)² Compounds.

188. This class of Determinatives is comparatively rare in the Samhitās. The last member is generally an ordinary substantive, but is sometimes a verbal or an ordinary adjective. The relation of the first member to the last is appositional, attributive, or adverbial. It is expressed in three ways:

1. By a Substantive. If followed by a subst., it has an attributive sense equivalent to an adj. expressing sex or a compound nature; e.g. puruṣa-mṛgā (VS.) m. (man =) male antelope; úlūka-yātu m. owl demon, i.e. demon in form of an owl; puruṣa-vyāghrā (VS.) m. man-tiger, a kind of demon; vrṣā-kapi m. man-ape.

If followed by a verbal adj., the preceding subst. is usually appositional in sense; e.g. īśāna-kṛt acting as a ruler; stōma-taṣṭa fashioned as a hymn of praise. But sometimes it is adverbial; e.g. rtv-īj 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: sūka-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; krṣṇa-śakuni (AV.) m. raven (lit. black

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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-jiangara m. new pain; mahâ-grâma¹ m. great host; yâvayat-sakhâ m. protecting friend.² Sometimes the qualifying adj. indicates a part of what the last member expresses; e. g. adhara-kaṅṭhâ (VS.) m. lower (part of the) neck; ardha-devâ m. demi-god; pûrvâhna³ m. forenoon; madhyâm-dina⁴ m. midday.

If followed by a verbal noun, the preceding adj. is adverbial in sense;⁵ e. g. āśu-pâtvan⁶ swift-flying, i. e. flying swiftly; āśu-hâman swiftly-speeding; sana-ja born of old (= sánâ); satya-yâj sacrificing truly (= satyam), dvi-jâ (AV.) born twice.⁷ Similarly before ordinary adjectives: viśvâ-ścandra all-glittering; hári-ścandra glittering yellow; try-ârusa⁷ (AV.) ruddy in three places.

a. At the end of Karmadhrayas the final n of an stems is dropped⁸ in eka-vrâ (AV.) m. only bull, mahâ-vrâ (AV.) m. great bull, bha- drâhā⁹ (AV.) n. auspicious day.

3. By an Adverb (inclusive of particles and prepositions): aksñayâ-drûh injuring wrongly; amutra-bhûya (AV.) n. state of being there; evâra quite (evá) ready (ára); pûnar- nava renewing itself; punar-bhû arising again; puro-yâvan going before; purô-hita placed in front; satâ-mahat equally (sa-tás) great; satyâm-ugra truly mighty; sâyañ-bhavâ

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¹ As first member of Karmadhrayas (and Bahuvrhis) mahât appears as mahâ; but the AV. has mahat-kândâ great section.
² Here sâkhi friend becomes sakha. Cf. 189, 4 d and 189 A. 2 a.
³ Here áhan day is syncopated and extended with a; also in apar- áhnâ (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 pûrva-pâ drinking (as) first, vâmá-jâta born as one dear, i.e. dear by nature.
⁶ Cf. Gk. ṣu-piṇṭas swift-flying.
⁷ Here the cardinals are used for the numeral adverbs dvî-s, tri-s.
⁸ This is much commoner in Bahuvrhis (189, 4).
⁹ Also in sañ-ahá (AV.) m. period of six days (189, 4).
3. Possessive (Bahuvrihi) 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 Bahuvrihi compound agreeing with it; e.g. viśvā-nara belonging to all men. Possessives are of two kinds:

1. Karmadhāraya Possessives, in which the first member is an attributive adj. (including participles), an appositional subst., or an adverb (including particles and prepositions): e.g. ugra-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-satru having Indra as a foe; rājā-putra having kings as sons; hiranyanemi whose fellies are (made of) gold; aṣṭā-pād two-footed, dvi-pād two-footed; itthā-dhī having such thought, devout; puro-rathā whose car is in front; vi-grīva wry-necked;

1 Here the adverbs preceding ordinary substantives are = adjectives.
2 Gk. δόκτω-ποδ-.  
3 Lat. bi-ped-..
an-udra\(^1\) waterless; a-pád footless; kú-yava causing a bad harvest; duṣ-pád ill-footed; su-parṇa beautiful-winged.

a. In some possessives based on appositional Karmadārayās a comparison of the first with the final member is implied; e.g. varṣáyja (AV.) whose rain is (like) butter; vrksa'-keśa whose trees are (like) hair, tree-haired = wooded (mountain).

b. The superlatives jyeṣṭha chief and śreṣṭha best, the comparative bhuyas 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-bhuyāms (AV.) having bone as its chief part = chiefly bone, avara-s-parā\(^2\) (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: rāyās-kāma having a desire for wealth; divī-yoni having (his) origin in heaven; bhāsā-ketu recognizable by light; tvām-kāma having a desire for thee.

a. In possessives based on gen. Tatpuruṣas, the first member often implies a comparison, but never with a case-ending; as agni-tejas (AV.) having the brightness of fire, fire-bright; fksa-grīva bear-necked; gō-vapus cow-shaped; máno-java having the swiftness of thought, swift as thought; mayūra-roman having the plumes of peacocks.

b. When a loc. sense is intended, parts of the body appear as the last member; e.g. aśru-mukhā (AV.) having tears on her face, tear-faced; ghṛta-prṣṭha having butter on his back, butter-backed; pátra-hasta (AV.) having a vessel in his hand; mani-grīva having pearls on the neck; mādhū-jihva having honey on his tongue; vájra-bāhu having a bolt on his arm.

3. Bahuvrīhis come to be used substantively, when the noun with which they agree is dropped: thus su-parṇa fair-winged, m. bird. Of this use there are three applications:

a. These compounds very frequently appear as m., sometimes as f., proper names, the adjectival sense often not

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\(^1\) Gk. āv-uḍro-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 brhád-uktha adj. having great praise, m. a seer; brhád-diva adj. dwelling in high heaven, m. a seer, f. brhad-divá a goddess; m. as names only, Priyá-medha (to whom sacrifice is dear) and Vámá-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 sárvá all; e. g. an-apatyá, adj. childless (AV.), n. childlessness; sarva-vedasá (AV.) n. whole property; ni-kilbisá n. deliverance from sin; mātr-bandhú (AV.) n. maternal kinship.

c. With numerals, from dvi two upwards, as their first member, they form sing. neuters 1 (always ending in accented á) with a collective sense; e. g. tri-yugá n. period of three lives; dvi-rájá (AV.) n. battle of two kings; daśāngulá n. length of ten fingers (4 d).

4. The final member of Bahuvrīhis is liable to various changes tending to make it end in a.

a. The n of several words in an, kárman,2 dháman, náman, párvan, vṛśan, saktáhán, is frequently dropped in ordinary Bahuvrīhis, and that of áhan in numeral collectives; e. g. viśvá-karma3 performing all work, priyá-dháma occupying desirable places, chando-náma (VS.) named metre, metrical, vi-parva4 jointless, dvi-vṛṣá (VS.) having two bulls, lomaśa-saktha (VS.) having hairy thighs; śaḍ-ahá (AV.) m. period of six days.

b. The suffixes a and ya are frequently added, and sometimes ka; e. g. catur-akṣ-á four-eyed, su-gáv-a having fine cows, anyódar-ya born from another womb (udára), dáśa-máś-ya ten months old, mádhu-hast-ya honey-handed, try-amba-ka having three mothers, vi-manyu-ka (AV.) free from anger, a-karná-ka (TS.) earless.

c. The suffix in (possessing) is sometimes pleonastically added: mahá-hast-in having large hands, ku-nakh-in (AV.) having bad nails,

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1 Except those formed with ahá day, which are m., as śaḍ-ahá m.
series of six days.

2 But this word retains its n in seven compounds in the RV.

3 But also viśvá-karman.

4 But a-parván and vṛśa-parván.
yasō-bhag-in (VS.) rich in glory, sa-rath-in (VS.) riding in the same chariot.

d. a is substituted for i in kavā-sakhā¹ having a niggard for a friend, and in daśāṅgulā n. length of ten fingers (aṅgūli). 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, krśtā-rādhi (AV.) attaining success (rādha) in agriculture, prāty-ardhi to whom the half (ārdha) belongs.

e. In the f. of Bahuvrihis pāti husband or lord, instead of remaining unchanged, takes the f. form of the subst. (pātī wife) in dāśā-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 Bahuvrihis in form² as well as in their adjectival character.

1. In the prepositional group, in which about twenty examples occur in the RV., the first member is a preposition capable of governing a case; e.g. ati-rātrā³ lasting overnight; anu-kāmā according to wish; ā-pathi and ā-pathī being on the way; paro-mātrā going beyond measure, excessive.

   a. Like Bahuvrihis, compounds of this type may become substantives; e.g. upānas-ā adj. being on a wagon, n. (AV.) space on a wagon.

   b. The final member, when it does not end in a, adds the suffix a, and ya sometimes even when it already ends in a; e.g. ānu-path-a going along the road, adhas-pad-ā being under the feet, parō-kṣ-a (AV.) away from the eye (āks), puro-gav-ā m. leader (going before the cows);

¹ Otherwise sakhi remains unchanged in both Bahuvrihis and Karmadhārayas (but 188, 2) in the RV.; ep. 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 Bahuvrihis only when that is the natural accent).

³ Here rātrī night becomes rātra, as in the Dvandva aho-rātrā n. day and night.
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ádhi-gart-ya being on the car-seat (gárta), antah-parśav-ya (VS.) being between the ribs (pársu), úpa-más-ya (AV.) occurring every month (mása), tiró-ahn-ya (being beyond a day), belonging to the day (āhan) before yesterday.

2. In the verbally governing class the first member is an agent noun or an action noun governing the last member as an object. With a single exception they never add a suffix. Three types (in all of which examples of proper names occur) may be distinguished.

a. In the commonest type, which is almost restricted to the RV., the first member is a participle ending in āt formed from transitive present stems in a, á, or áya; e.g. rdhád-vára 2 increasing goods, tarád-dvēṣas overcoming (tárat) foes, dhárayát-kavi supporting the wise, mandayát-sakha 3 gladdening his friend. The following are used as proper names: rdhád-ray 2 (increasing wealth), jamád-agni 4 (going to Agni), bharád-vāja (carrying off the prize).

b. Only three or four examples occur of a second type, in which the first member consists of a simple present stem (probably representing an imperative): rada-vasu 6 dispensing wealth, síksā-nar-á 6 helping men; as the name of a man: trasá-dasyu (terrify the foe).

c. Some half dozen examples occur in the RV. of a third type, in which the first member is an action-noun in ti: dáti-vára giving treasures, viti-rádhas enjoying the oblation, vṛṣṭi-dyāv earning the sky to rain; as the name of a man: púṣṭi-gu m. (rearing kine).

5. Syntactical Compounds.

189 B. A certain number of irregular compounds are formed in a manner differing from that of any of the four classes described above. They may be treated as a class, since all of them have been produced by the same cause: frequent syntactical juxtaposition in a sentence.

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1 síksā-nar-á; see below, note 6.
2 rdhát aor. part. of rdh increase.
3 sakhi friend becomes sakha in two other governing compounds: drāvayát-sakha speeding his friend and śrāvayát-sakha making his friend famous. Cf. 188, 2, note 2.
4 jamat is a palatalized form of an aor. part. of gam go.
5 In this and the following example the a of rada and síkṣa is metrically lengthened.
6 Here the stem of the final member is extended with a.
a. The relative adverb yād (a nominally formed abl.) in so far as has come to be compounded with a superlative in the adj. yāc-chreṣṭhā the best possible (lit. in so far as best), and with a gerundive in the adv. yād-rādhyām as quickly as possible (lit. in so far as attainable).

b. The initial words of a text begin to be compounded in the later Śaṁhitās as a substantive to designate that text. Thus ye-yajāmahā (VS.) m., used in the N. pl., means the text beginning with the words yē yājāmahe.

c. Several subst. or adj. compounds have resulted from phrases consisting of two words in juxtaposition. Thus aham-uttarā (AV.) n. dispute for precedence (from ahām uttaraḥ I am higher); mama-satyā n. dispute as to ownership (from máma satyām it is certainly mine); mām-paśyā (AV.) designation of an aphrodisiac plant (from mām paśya look at me); kuvit-sa some one (from kuvit sā is it he?); aham-sana (voc.) rapacious (from ahām sanā I will obtain); aham-pūrvā eager to be first (from ahām pūrvāḥ I should be first); kim-tvā (VS.) asking garrulously (from kim tvām what are you doing?).

6. Iterative Compounds.

189 C. Substantives, adjectives, pronouns, numerals, adverbs, and prepositions are often repeated. They are then treated as compounds, the second member losing its accent and the two words being written in the Pada text with the Avagraha between them, as in other compounds. This class resembles other compounds in having a single accent, but differs from them in having not the stem but the fully inflected form of nominal words in the first member. In the RV. the iteratives number over 140, rather more than half of them being substantives. The sense conveyed by the repetition is frequency, or constant succession in time, or distribution in space. Examples of the various kinds of iteratives are the following:
a. Substantives: áhar-ahar,1 divé-dive,2 dyávi-dyavi every day, mäsí-mäsí month after month; gṛhé-gṛhe, dáme-dame, viśé-viśe2 in every house; áṅgād-āṅgāt from every limb; diśó-diśāh (AV.) from every quarter; yajñāsya-yajñasa ya of every sacrifice; párvaṇi-parvaṇi in every joint; agnirm-agnim (duvasyata), (worship) Agni again and again; ánnam-annam (AV.) food in perpetuity.

b. Adjectives: pányam-panyam .. sómam Soma who is again and again to be praised; prācim-prācim pradisam each eastern direction; úttarām-uttarām sámām (AV.) each following year.

c. Pronouns: tvám-tvam aharyathāh thou didst ever rejoice; yád-yad yámi whatever I ask; tát-tad . . dadhe he always bestows that.3
d. Numerals: pánca-pañca five each time; saptá-sapta (tredhā three times) seven in each case (= 21).4

e. Adverbs:5 yáthā-yathā as in each case; adyādyā śvāh-śvah on each to-day, on each to-morrow.

f. Prepositions: the four which are found used thus are úpa, párā, prá, śám ; 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. stuhi stuhi praise, praise.

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1 áhar-divi day after day, is a kind of mixed iterative.
2 For divi-divi and viśi-viśi, owing to the influence of the frequent loc. in e from a stems.
3 In the ŚB. such words are repeated with vā: yávad vā yávad vā and yatame vā yatame vā.
4 Such iteratives led to the formation of regular compounds in B.: éka-ekah (AV.): ékaikah (ŚB.); dvā-dvā (RV.): dvan-dvām (MS.) in 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. viśāh kṣatrīyā-ya balīṁ haranti the peasants pay tribute to the prince (ŚB.). It may, however, be preceded by a particle like utā or occasionally by any other member of the sentence intended to be strongly emphasized; e. g. prayājāir vái devāh svargāṃ lokām āyan by means of the Prayājas the gods went to the heavenly world (ŚB.).

b. The verb occasionally moves to the beginning of the sentence when it is strongly emphasized; e. g. yànti vā āpa, éty ādityā, éti candrāmā, yànti náksatrāṇi the waters move, the sun moves, the moon moves, the stars move (ŚB.). A predicative noun with the copula (which may be omitted) being equivalent to a verb, naturally occupies the same position; e. g. sārve ha vái devā āgre sadāśā āsuḥ all the gods in the beginning were similar (ŚB.); mitrō 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. mártāyā ha vá ágre devā āsuḥ the gods were originally mortals (ŚB.); púruṣo vái yajñāh the sacrifice (is) a man (ŚB.).

c. As regards the cases, the acc. is placed immediately before the verb; e. g. chándāmsi yuktāni devēbhyo yajñāṃ vahanti the metres, when they are yoked, take the sacrifice to the gods (ŚB.). Adverbs and indeclinable participles occupy a similar position. Occasionally such words move to the beginning; e. g. divi vái sóma ásid, átha īhá devāh 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 rájā Soma, the King. A participle, in its proper sense, if
emphatic may be placed at the beginning; e.g. svapántam vái dīkṣitām rākṣāṃsi jighāṃsanti it is when he sleeps that the Rākṣases seek to slay the initiated man (TS.).

e. The attribute, whether adjective or genitive, precedes its substantive; e.g. hiranya’yena ráthena with golden car (i. 352); devānām hótā the priest of the gods. Only when adjectives are used in apposition, especially as epithets of the gods, do they follow; e.g. mitrāya satyāya to Mitra, the true (TS.). Also adjectives designating the colours of certain animals, especially horses and cows, are found after the subst. The subst. belonging to a gen. is placed before the latter only when it is emphatic.

f. The preposition belonging to a verb precedes it, always in B., generally in V., where, however, it also sometimes follows; e.g. jáyema sām yudhī śpṛdhaḥ we would conquer our foes in battle (i. 82). The preposition as a rule immediately precedes the verb, but is often also separated from it by one or more words; e.g. á śāyakaṃ maghāvā adatta the Bounteous One seized his missile (i. 323); ápa támah pāpmānāṃ hate she drives away darkness and sin (TS.). When a compound verb is emphatic, the preposition alone as a rule moves to the front occupying the position that the simple verb would occupy; e.g. prā praṭajyā 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. trīḥ saṃvatsarāsya 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, sū, hī 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, āha, ēd, kīla, khālu, tū, nú, vái, hī.

The only particles that can begin the sentence are átha, ápi, utā; also nā 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 sā when it anticipates a proper name in dialogues, or tád as an acc. when famous authorities are quoted; e. g. sā hovāca gārgyāḥ (ŚB.) Gārgya spoke (as follows); tád u hovāca āsurī with regard to this Āsurī said (ŚB.). The order is similar when átha or ápi are used: ápi hovāca yājñavalkyaḥ (ŚB.).

k. In relative and interrogative sentences there is nothing peculiar except that, as these two classes of words tend to begin the sentence, cases of them come to occupy the first position which in ordinary sentences do not occupy it; e. g. kīm hi sā táir grhāiḥ kuryāt what indeed should he do with this house? (ŚB.).

a. The last position in the sentence is exceptionally occupied in the following ways: 1. very often by final datives as a supplement to the sentence; e. g. tāt paśūn evā asmai pāri dādāti guptyai thus he hands the cattle over to him for protection (ŚB.); 2. by the subject either when it is the name of an authority quoted or when it is equivalent to a relative clause; e. g. sā ha uvāca gārgyāḥ so said Gārgya; aindrām carūm nir vapet paśūkāmaḥ one (who is) desirous of cattle should assign a pap for Indra (TS.).
192. There is neither an indefinite nor a definite article in the Vedic language. Their meaning is inherent in the substantive much as personal pronouns are in forms of the definite verb. Whether the one or the other is meant is made sufficiently clear by the context; e.g. agnim īle puróhitam I praise Agni the domestic priest (i. 11); agnim manye pitáram Agni I deem a father (x. 73). In B. the anaphoric use of tā is sometimes very nearly equivalent to the definite article (cp. 195 B 3 b, p. 294).

Number.

193. 1. Singular words with a plural or a collective sense are always treated strictly as singulars, being never construed with a plural form of the verb (cp. 194).

2. The dual number is in regular use and, generally speaking, in strict application. But in certain parts of the RV. the plural is often used instead of the dual of natural pairs; sometimes also otherwise; e.g. sám aṅjantu viśve devāḥ, sám āpo hiḍayāṇi 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. pitárā = father and mother; mātārā = mother and father. This type of the dual has its widest application in naming pairs of deities by means of one of them and is equivalent to dual compounds containing both names; e.g. dyāvā heaven and earth (= dyāvā-prthivī); uṣāsā Dawn and Night (= uṣāsā-nāktā); mitrā Mitra and Varuṇa (= mitrā-vāruṇā). Sometimes the other member of the pair is added in the N. sing.; e.g. mitrā tānā nā rathya vāruṇo yāś ca sukrátuḥ Mitra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers (vii. 252).

3. a. The plural is sometimes used (analogously to the dual) so as to include the other two of a group of three; e.g. dyāvāḥ the (three) heavens = heaven, air, and earth;
The (three) 

earth, air, and heaven.\(^1\) This inclusive plural is also found with the names of the two other members of the group added in the N. sing.; thus abhī samrājo vāruṇo grṇanty, abhī mitrāso aryamā sajōṣāh to it the universal sovereigns Varuṇa, to it the Mitras (= Mitra, Varuṇa, Aryaman), and Aryaman, accordant, sing (vii. 38\(^4\)).

\(b\). The 1. pers. pl. is sometimes loosely used instead of the sing. or du.; thus Yama in his dialogue with Yami says nā yāt purā caṅāmā kād dha nūnām ṛtā vādanto ānṛtam rapema how pray can we, what we have never done before, speaking of righteous things now talk of what is unrighteous? (x. 10\(^6\)). The plur. of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and Yami (x. 10\(^4\)) nas alternates with the correct nau: sā no nābhiḥ, paramāṁ 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 brāhmaṁṣṭāya kurmaḥ he replied: we (= I) show reverence to the most learned man (ŚB.); vāraṁ bhāvate gautamaṁyā dadmaḥ we (= I, Jaivali) offer a boon to his Honour Gautama (ŚB.).

Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages.

\(^1\) To this use is probably due the conception of the three heavens and three earths in Vedic cosmology.
A. 1. To the rule that the verb agrees with its substantive in person and number the exceptions are very rare. Thus the sing. of the word tvā many, having a pl. sense, appears once with a pl. verb: jāyān u tvā juhvati many a one sacrifices for victories (MS.). On the other hand, there are a few examples in the RV. of a neut. pl. taking a verb in the sing.; e. g. dhṛṣṇāve dhiyate dhānā to the bold man booty accrues (i. 81³).

2. a. When two sing. subjects have one verb, the latter in most cases is in the dual; e. g. índraś ca yād yuyudhāte áhiś ca. when Indra and the dragon fought (i. 32¹³); úrjaṁ no dyáuś ca pr̥thivī ca pīnvatām may heaven and earth increase our strength (vi. 70⁶); índraś ca sómaṁ pibatām brhaspate do ye two, Indra and (thou), O Brhaspati, drink Soma (iv. 50¹⁰).

When one only of two subjects is expressed, the other having to be supplied, the verb is also in the dual; e. g. á yād índraś ca dādvahe when (I) and Indra receive (viii. 34¹⁶); bṛhaspate yuvām índraś ca vāśvo divyāśyaś ca śāthe O Brhaspati, ye two, (thou) and Indra, dispose of heavenly wealth (vii. 97¹⁰). In B. this usage seems to be found only when the verb is in the third person; e. g. prajāpatiḥ prajā asṛjata: tā bṛhaspātiś ca anvāvaitām Prajāpati created beings: (he) and Brhaspati followed them (TS.).

a. In a minority of cases two sing. subjects take a sing. verb when they are equivalent in sense to a du. compound; e. g. tokāṁ ca tāsyā tánavyaṁ ca vardhate his offspring and family prosper (ii. 25²).

b. In B. when two sing. subjects are connected by ca the verb is in the du.; but if a contrast is intended, in the sing.; e. g. tásvā dhātā ca aryamā ca ajāyetām from her Dhātṛ and Aryaman were born (MS.); but pr̥thivyā vái médhyam ca amedhyam ca vyūḍ akṛamat 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.
m听了 tan no varuⁿo rodasi ca dyubhaktam indro aryaman give us this divine wealth (vii. 40^2).

2. If the subjects are of different numbers the verb may agree with either one or the other; e.g. ávad indraṁ yamúnaṁ tītsavaś ca Yamuna and the Trisus helped Indra (vii. 18^19); indro vidur áṅgirasaś ca Indra and the Áṅgirases know it (x. 108^19).

The du. and pl. take the du. or the pl.; e.g. girayaś ca dhīhā dyāvā ca bhūmā tujete the firm mountains and heaven and earth trembled (i. 61^14); dyāvā ca yātra pipyāyann āhā ca where heaven and earth and the days have given abundance (vii. 65^2).

3. When two or more subjects of different persons take a verb in the du. or pl. the first person is preferred to the second or third; e.g. ahāṁ ca tvāṁ ca sāṁ yuṣyāva I and thou will unite together (viii. 62^11); tāṁ yūyāṁ vayāṁ ca āṣyāma may you and we obtain him (ix. 98^12). Occasionally, however, the third person is preferred to the first; e.g. ami ca yē maghāvāno vayāṁ ca mihāṁ nā sūro āti nīś ṭatanyuḥ may these patrons and we pierce through as the sun the mist (i. 141^13).

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 uninflated form of the nom. and acc.; e.g. saptābhīṅ putrāṅ and saptā hōṭṛbhīṅ, pañcāsu jāneṣu and pañca krṣṭīṣu. In B. only the inflected forms are used.

b. The cardinals from 20 upwards being substantives in form may govern a G.; e.g. saṣṭīṁ āśvānāṁ sixty horses, saṭāṁ gōnāṁ a hundred kine, sahasrāṇī gāvāṁ thousands of kine. They are, however, generally treated like adjectives; but being collectives they take sing. endings in concord with pl. cases; e.g. trimśāṅ devāḥ thirty gods, trimśātāṁ yojanāni thirty yojanas (acc.), trimśātā hāribhīṅ with thirty bays, trayastrimśātō devānāṁ of thirty gods (AB.). saṭāṁ hundred and sahasram thousand are used as the nom. acc. form in agreement with plurals; e.g. saṭāṁ pūraḥ a hundred forts, sahasram hārayaḥ a thousand bays, sahasram paśūṁ a thousand beasts (TS.); they also appear in the same sense in the plural; e.g. saṭā pūraḥ a hundred forts, sahasrāṇy ādhrathāni a thousand wagon loads (x. 98\(^b\)). saṭāṁ and sahasram are also found (but not in B.) with an inst. pl., as saṭāṁ pūrbebhiḥ with a hundred forts beside sataṁ hāribhīṅ with a hundred bays, sahasram ṣṭibhīṁ with a thousand sees. The noun accompanying sahasra occasionally appears by a kind of attraction in the sing.: sūnaḥ cic chēpaṁ niditāṁ sahasrād yāpāṁ amuñcaḥ thou dost deliver Śunahṣepa, 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. īśvaro vā āśvō 'yatō 'pratīṣṭhitah pārāṁ parāvātāṁ gāntoh a horse if unbridled and unobstructed can go to an extreme distance (TS.); sā, enam īśvarā pradāhāḥ she can burn him (TS.); īśvarāu vā etāu nirādāḥ both of them can burn (ŚB.); tāny enam īśvarāṇī pratinūdaḥ they can drive him away (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. tāṁ īśvarāṁ rāksāṃsi hāntoh the demons can kill him (TS.); tāsya āśvārā prajā pajāyasya bhāvitoḥ his offspring can degenerate (ŚB.); īśvaro ha etā ānagnīcitām samātāptoḥ these (f. pl.) are liable to weigh heavily upon one who has not built a fire altar (ŚB.). In the last two examples quoted
and in others the masc. sing. has become stereotyped as a nom. of all genders and numbers.

b. The use of a predicative adjective referring to two or more substantives differing in gender is very rare; it then seems to agree in gender with the subst. nearest it, or the masc. seems to have been preferred to the neut.; e.g. trayá váí náirrta aksāh striyah svápnah (MS.) dice, women, and sleep (are) the treble pernicious (things); evá hy ásya kámyā stóma ukthám ca sámsyā thus indeed his two favourites, stoma and uktha, are to be recited (i. 8¹⁰). A predicative adj. dependent on kr agrees with its subst.; if there are two, the du. is used; e.g. dáivim ca vává āsmā etád vàšaṃ mānuṣīm ca ānuvatmānāu 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 tuśāh sā tvak what (are) the husks (that =) those (are) the skin (AB.); yád áśru sāmskāritam āsīt tāni vàyāṃsi abhavan what was the concentrated tear (those =) that became the birds (SB.).

Pronouns.

195. A. Personal. a. Owing to its highly inflexional character the Vedic language, like Latin and Greek, uses the nominatives of personal pronouns far less frequently than modern European languages do. Being already inherent in the first and second persons of the finite verb such pronouns are expressed separately only when they require emphasizing.

b. The unaccented forms of aháṃ and tváṃ (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 tváṃ, 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 vává kíla no bhavān purá.
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anuśiṣṭān ávocāh (ŚB.) in this sense then you have formerly spoken of (us =) me as instructed (cp. 194, 1).

B. Demonstrative. 1. ayám this (here) is a deictic pronoun used adjectivally of what is in the neighbourhood, presence, or possession of the speaker, and may often be translated by here; e.g. ayám ta emi tanvā purástāt here I come with my body before thee (viii. 1001); iyám mátir máma this my hymn; ayám vātah the wind here (on earth); ayám jānāh the people here (vii. 55); idám 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 asáu that (there), applied to objects remote from the speaker, as heaven and its phenomena, immortals, persons who are not present or are at a distance; e.g. amī yē devā sthāna triśū ā rocanē divāḥ ye, O gods, who are there, in the three bright realms of heaven (i. 105); amī ca yē maghāvāno vayām ca those (absent) patrons and we (i. 14113); asáu yā ēṣi vīракāḥ you who go there, a mannikin (viii. 91).

a. In B. the usage is similar, only the contrast is more definite: it is typical in referring to the earth (iyám) and the heavenly world (asáu), and in the phrases yō 'yām pāvate he who blows here ( = Wind), and yō 'sáu tápati he who burns there ( = Sun), and asáv ādityāḥ the sun there. In B. asáu is besides used in a formulaic way ( = so and so) when the actual name is to be substituted; e.g. asáu náma ayám idámruṣaḥ 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 vā idám námavāham ásā ásā īti hvāyati as one here ( = in ordinary life) by way of mentioning the name calls: 'you there, you there' (MS.).

3. tá, like asáu, can be translated by that, but in a different sense. It is not like asáu essentially deictic and local, nor does it imply a contrast (that there as opposed to this here); but it refers to something already known either as just mentioned or as generally familiar.

a. A very frequent application of this meaning is its
reference as a correlative to what is made known by an antecedent relative clause; e.g. yām yajñām paribhūr āsi, sā id devēṣu 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 tá is equivalent to the well known. This use comes out most clearly in the first verse of a hymn; e.g. sā pratnāthā sāhasā jáyamānāḥ, sadyāḥ kāvyāni bāl adhatta viśvā (i. 96'') he (who is in our thoughts, the famous Agni) being engendered in the ancient way with strength, lo! has straightway assumed all wisdom; tá vām viśvasya gopā yajase (viii. 25'') you two famous guardians of the universe I worship.

b. tá has a very frequent anaphoric use, referring back to a noun or a pronoun of the third or second person (in B. also of the first), and may then be translated by as such, so; e.g. tvām vājasya śrūtyasya rājasi: sā no mṛla thou rulcast over glorious spoil: as such be gracious to us (i. 36''); sā tathā lity 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 trāyastṛmśad duhitāra āsan, táh sōmāya rājñe 'dadāt, tāsāṃ rōhīnim úpait, tá īrṣyantīḥ pūnar agachan Prajāpati had thirty daughters; he gave them to King Soma; of them he visited Rohini (only); they (the others), being jealous, went back (TS.). When this tá is widely separated from the antecedent noun to which it refers (sometimes only indirectly) it may be translated by the definite article; thus the opening of the story of Urvasī: urvāsī ha ṣapsarāḥ purūrāvasam aidām cakame an Apsaras Urvasī loved Purūravas, the son of Idā is some sentences later referred to with: tád dha tá āpsarāsa atāyō bhūtvā pári puplavire then the Apsarases swam about in the form of water birds (SB.).
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a. In its anaphoric use tá is frequently followed by personal pronouns of all persons (regularly in their enclitic form when they have one); e.g. tám mā sām sṛja vārcaśā unite me as such with glory (i. 23^3), mām yajñād antār āgāta: sā vo 'hām evā yajñām amūmuham ye have excluded me from the sacrifice; so I have thrown your sacrifice into confusion (ŚB.); havismanto vidiheva te: sā tvām no aøyā sumānā ihā avitā bhāva bringing oblations we would serve thee: so do thou be for us to-day a beneficent helper (i. 36^2); yādi tvā etāt pūnar brāvatāḥ, sā tvām brūtāt (ŚB.) if they (two) shall say this to you again, then do you say (to them); asyā pitvā ghanó vrtrāṇām abhavas ... tám tvā vējāyāmah having drunk of this thou becamest a slayer of Vrtras: so we strengthen thee (i. 4^9). Similarly used are: sing. A. tām tvām (here exceptionally not enclitic), D. tāsmai te, G. tāsya te, tāsyaś te; du. tā vām; pl. A. tān vas, G. tēsām vas.

b. Four demonstrative pronouns are found following tā in this way: idām, adās, tā itself, and oftenest of all etād; e.g. sā iyām asmē sanajā pitryā dhīḥ this here is among us an ancient hymn of our forefathers (iii. 39^2); tāsya vālo ny āsaṅji: tām amūm vāto dhunoti its tail hangs down: that the wind tosses to and fro (ŚB.); tām ha evā nākīi dadāha: tām ha sma tām purā brāhmaṇā nā taranti that (river) he (Agni) did not burn across: that same one the Brāhmaṇas used not formerly to cross (ŚB.), bhavaty asya anucaro ya evām veda: sa vā esa ekātithiḥ, sa esa juhvatsu vasati he who knows this has a follower; that (follower) is this one guest; this same (follower, the Sun) abides among the sacrificers (AB.).

g. 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. svargam vā etena lokam upapra yanti yat prāyaṇiyah 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 ārtha bhavati yād devāiś ca brāhmaṇāiś 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 ṛuchati this Dawn (whom we see before us) has shone forth (i. 46’); te ha āsurā asūyānta iva āucur: yāvad evāiśā viṣṇur abhiśete tāvad vo dadma iti the Asuras said somewhat displeased: as much as this Viṣṇu (here present) covers lying down, so much we give you (ŚB.); yuvām etām cakrathuḥ sindhuśu plavām ye two have made that boat (present to our thought) in the ocean (i. 1825); tēna etām uttarām girim āti dudrāva therewith he passed over that (well known) northern mountain (ŚB.); tā etē mayē asṛjanta suparnām ca kadrūm ca they created these two (well-known) miraculous beings, Suparni 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 etābhīr devātābhīḥ sayūg bhūtvā marūdbhīr viśā agnīna anikena upapāyata he, united with these deities, the Maruts as the fighting folk and Agni as the head, approached (MS.); sa ha etēd eva dadārsa ānaśānātayā vái me prajāh páraḥ 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. āpetā vita vi ca sarpata āto: asmā etām pitāro lokām akran go away, disperse, depart from hence: this place
(on which you have been standing) the fathers have prepared for him (x. 14); in the final verse the expression ēṣā stóma indra túbhyam (i. 173) this praise is for thee, O Indra, refers to the whole preceding hymn; tád ubhāyaṁ sam-bhṛtya mṛdaṁ ca āpaś ca īṣṭakām akurvarṣ: tásmād etád ubhāyaṁ 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. tyā occurs only in the sense of that (well known); e.g. kvā tyāṁ nau sakhyā babhūvuh what has become of those friendships of us two? (vii. 88). It often follows forms of the demonstrative pronouns etá and idáṁ; e.g. eté tyé bhānáva uṣāśa āguḥ here those (familiar) beams of Dawn have come (vii. 75); imám u tyáṁ atharvavádagníṁ 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 chámbaraṁ máde dívodásāya randháyaḥ 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 devair āsado barhír agne, áháni asmai sudínä bhavanti on whose litter thou, O Agni, hast sat down, fair days arise for him (vii. 11); yá vám satáṁ niyútaṁ sácante, ábhír yátaṁ arvák the hundred teams that accompany you, with them do ye two come hither (vii. 91); nákir ēṣāṁ ninditá mártyeṣu, yé asmákaṁ pitáro góṣu yodháḥ there is among mortals no reproacher of them who, (being) our fathers, were fighters for cows (iii. 39).
THE CASES.

Nominative.

196. The nominative, as in other languages, is mainly used as the subject of a sentence.

a. A second nominative is employed as a predicate with certain verbs beside the subject, that is, with verbs meaning be, become, seem or be accounted, think oneself; e.g. tvām hi ratnadā āsi for thou art a bestower of treasure (i. 153); śivāsāḥ sānto āsivā abhūvan being friendly they have become unfriendly (v. 125); ēkavimśatiḥ sām padyante they become twenty-one (TS.); gōkāmā me achadayan they seemed to me desirous of cows (x. 10810); īśih kō vipra ohate who counts as a seer, as a singer? (viii. 314); apratīr mānayamānāḥ thinking himself irresistible (v. 323); sōmaṁ manyate papivān he believes he has drunk Soma (x. 853); parābhadvisyānto manāmahe we think we are about to perish (TS.).

a. In B. the predicative nom. also appears with verbs meaning to call oneself (brū, vac, vad in the middle); e.g. īndro brāhmaṇo bruvānāḥ Indra calling himself a Brāhmaṇ (TB.); hāntāvacathāḥ 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. rāsabha īti hy ētām īṣayō 'vadan for the seers called him 'ass' (TS.).

b. With passive verbs the predicative nom. takes the place of the acc. object of the active verb; e.g. tvām . . . ucyase pitā thou art called a father (i. 3114).

c. Instead of the predicative nom. the voc. is sometimes used; e.g. yūyāṁ hī śtāḥ, sudānavaḥ for ye are liberal (i. 152); ābhūr ēko, rayipate rayīnāṁ thou alone hast been

1 In B. the phrase rūpāṁ kṛ to assume a form, because it is equivalent to bhū become, takes a predicative nom.; e.g. viśnū rūpāṁ kṛtvā assuming the form of Viṣṇu (TS.).
the lord of riches (vi. 31); gautama bruvāṇa thou who callest thyself Gautama (ŚB.). (Cp. 180 under nā, 2 a.)

a. Since apparently two vocatives cannot be connected with ca, the nom. often appears instead of the first or the second vocative; e.g. váyav indraś ca cetathāḥ O Vāyu and Indra, ye know (i. 26); índraś 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 id esi pathibhiḥ sugēbhiḥ to the gods thou goest by paths easy to traverse (i. 162); índraṁ stómaś caranti to Indra fare the songs of praise (x. 47); sāraj jāro nā yōśanām he sped like a lover to a maiden (ix. 101); má tvāt kṣetrāṇy 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 amṛtavām āyan by thy mental powers they (went to =) attained immortality (vi. 7).

a. The usage in B. is similar; e.g. prajāpatiḥ prajā asṛjata, tá vāruṇaṃ agachan Prajāpati created creatures; they went to Varuṇa (TS.); sā nā divam apatat he did not fly to heaven (ŚB.); śríyaṃ gacheyam may I (go to =) attain prosperity (ŚB.).

2. duration of time (in origin only a special form of the cognate acc.); e.g. śatām jīva śarādo vārdhamāṇaḥ live prospering a hundred autumns (x. 161); só āsvatthē saṃvatsaram atiṣṭhat he remained in the Aśvattha tree for a year.
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 āśūbhiḥ pātasi yōjana purū when with the swift ones thou fiest many leagues (ii. 163); sā bhūmiṃ viśvāto vṛtvā āty atiṣṭhad daśāṅgulām he covering the earth on all sides extended beyond (ii) a distance of ten fingers (x. 901); saptādaśa pravādhaṇā 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 aṅji aṅjate they deck themselves with like adornment (vii. 573); yād agne yāsi dūtyām when, O Agni, thou goest on a message (i. 124); tvāyā ādhyakṣeṇa pṛtanā jayema with thee as witness we would conquer in battles (x. 1283); tāsmād rājā samgrāmām jītvā udājām úd ajate therefore a king, having won a battle, chooses booty for himself (MS.); tisrō rātrir vratām caret he should perform a fast for three nights (TS.).

a. Verbs meaning to stream or to shine in V. take a cognate acc. with a concrete sense; e.g. rātasya jihvā pavaṭe mádhu the tongue of the rite (Soma) streams mead (ix. 752), tāsmā āpo ghrtam arṣanti for him the waters stream ghee (i. 1252), ví yāt sūryo ná rócate bhṛhād bhāḥ when, like the sun, he beams forth lofty light (vii. 84).

5. an adverbial sense. Adverbs of this form all originated in various uses of the acc. which have acquired an independent character. They are formed from:

a. substantives; e.g. nāktam by night (not during the night like the acc. of time); kāmam at will (still rare in the RV.), e.g. kāmamām tad dhotā sāṃsed yad dhotrakāḥ pūrvedyuḥ śaṃseyuḥ the Hotr may, as he likes, recite what the assistants of the Hotr may recite the day before (AB.); nāma by name; e.g. mām dhur īndram nāma devātā
(x. 49\textsuperscript{2}) me they have placed as Indra by name (or verily) among the gods.

b. various kinds of adjectives. They have an attributive origin when they express the senses of quickly or slowly (kṣiprām, cirām), much or greatly (bahú, bālavat), well or badly, boldly (dhrṣṇū), or direction (as nyāk downward, &c.); e. g. bālavad vāti it blows hard (SB.); bhadram jīvantaḥ living happily (x. 37\textsuperscript{6}).

a. The acc. adverbs from ordinals seem to have been appositional in origin; e. g. tān vā etān sampātān viśvāmitraḥ prathamam apaśyat (AB.) these same Sampāta hymns Viśvāmitra invented first (= as the first thing).

\(\beta\). Several acc. adverbs are from comparatives and superlatives in tara and tama formed from prepositions and adverbs; e. g. drāghiyā āyuḥ prataram dūdhānāḥ obtaining longer life furthermore (i. 53\textsuperscript{11}). A good many such have a fem. acc. form in later use, but there is only one found in the RV.: saṃtarām pādūkāu hara put your two little feet closer together (viii. 33\textsuperscript{19}).

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\textsuperscript{6}) having thee as our messenger we would speak like men (= as men should speak: properly something that belongs to men).

δ. Another class of acc. adverbs is formed from various adjectival compounds. A number of these are formed with the privative particle a, being of the nature of cognate accusatives; e. g. devāś chāndobhir imāl lokān anapajyāyām abhy ājayan the gods (unconqueringly =) irrevocably conquered these worlds by means of the metres (TS.).

ε. Another group comparatively rare in V., but very common in B., are those formed from prepositionally governing adjectival compounds; e. g. anukāmāṃ tarpayethām satisfy yourselves according to desire (i. 17\textsuperscript{5}), adhīdevatām with reference to the deity (SB.). Probably following the analogy of some of these were formed others in which the first member of the compound is not a preposition, but an adverb derived from the relative ya; e. g. yathā-kāmāṃ nf padyate she turns in according to her desire (x. 146\textsuperscript{5}), yāvaj-jivām (as long as =) for life (SB.). Some other adverbial compounds are used like gerunds in am; e. g. stūkā-sārgam srṣṭā bhavati it is plaited like a braid of hair (SB.).

197. B. The acc. is largely used with verbal nouns. Besides being governed by all participles, active and middle,
and by genuine infinitives, in V. it is used with agent nouns formed from the root or other verbal stems by means of about ten primary suffixes. Such nouns are made from the simple root (when compounded with a preposition), and with the suffixes a (when the stem is compounded with a preposition), ani (from the aor. or desid. stem), i (generally from the reduplicated root), īyas and iṣṭha (comparatives and superlatives), u (from desiderative stems), uka (very rare in V.), tar (when the root is accented), van (when compounded), snu (from causative stems); and a few with the secondary suffix in. Examples of the acc. with such agent nouns are: devāṁ tvāṁ paribhūr asi thou encompassest the gods (v. 13\(^6\)); ḍṛ̥hā cid ārujāh breaking even what is firm (iii. 45\(^2\)); tvāṁ no vīvā abhīmātiḥ saksānīḥ thou overcomest all our adversaries (viii. 24\(^2\)); sātāṁ pūro ruruksānīḥ ready to destroy a hundred forts (ix. 48\(^2\)); īndrā ha ráṭnaṁ vārunā dhēṣṭhā Indra and Varuṇa bestow treasure most abundantly (iv. 41\(^3\)); vatsāṁsa ca ghātuko vīkaḥ (AV. xii. 47) and the wolf slays the calves; dātā rádhāmsi sambhati giving riches he shines (i. 22\(^8\)); prātaryāvāṇo adhvarām coming early to the sacrifice (i. 44\(^1\)); sthirā cin namayis-ṇavah O ye who desire to bend even what is rigid (viii. 20\(^1\)); kāmī hi vīrāh sādam asya pītīm for the hero always desires a draught of it (ii. 14\(^1\)).

a. Some adjectives formed with aṅc from prepositions governing the acc. are also used with that case. Such are pratyāṅc facing, anvāṅc following; e.g. pratyāṅc uśāsām urviyā ví bhāti facing the Dawn (the fire) shines forth far and wide (v. 28\(^1\)), tasmād anucēi patni gārhapatyam āste hence the wife sits behind the Gārhapatiya fire (AB.). The acc. is found even with samyāṅc united; e.g. ēṣadhir evāṇaṁ samyāṅcām 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. pāpmānam apalīghāmsuḥ wishing to drive away sin (AB.), sarpaṇaṁ ghātukāḥ syuḥ the snakes might bite
him (MS.); apratīvyo bhūtrāryo bhavati his enemy does not contradict him (PB.).

c. The acc. is governed by more prepositions than any other case. The genuine prepositions with which it is exclusively connected in both V. and B. are āti beyond, ānu after, abhi towards, prāti against, tirās across; and in V. only ācha towards. It is also taken secondarily by others which primarily govern other cases (cp. 176. 1, 2). The acc. is further taken exclusively by the adnominal prepositions antarā between, abhītas around, upāri above, sanītur 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 ṛte 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, ántarenā within, between, úttarenā north of, dāksinēna to the right or the south of, pārenā beyond; ubhayā-tas on both sides of.

γ. In B. the acc. is taken by two interjections. One of them, ēd lo! behold! (cp. Lat. en), is always preceded by a verb of motion, which, however, has sometimes to be supplied; e.g. ēyāya vāyūr: ēd dhatām vṛtrām Vāyu came (to see): behold, Vṛtra (was) dead (ŚB.); pūnar ēma īti devā: ēd āgnīṁ 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 jālmā astu fie on you, rogue! (KB.).

Double Accusative.

198. A second acc. appears in apposition with various verbs; e.g. pūruṣam ha vái devá ágre paśūm á 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\(^{13}\)); yād anyó 'nyāṃ pāpāṃ avadan that the one called the other wicked (ŚB.); agnīm manye pitāram Agni I think a father (x. 7\(^{3}\)); marīṣyāntaṁ cēd yājānaṁanāṁ manyaṁta if he thinks the sacrificer (is) going to die (ŚB.); cirāṁ tán mene he thought that too long (ŚB.); vidmā hī tvā purūvāsum we know thee (to be) possessed of much wealth (i. 81\(^{8}\)); nā vāi hatāṁ vṛtrāṁ vidmā nā jīvāṁ we know not (whether) Vṛtra (is) dead nor (whether he is) alive (ŚB.); revāntaṁ hī tvā śṛṇόmi I hear (about) thee (that thou art) rich (viii. 2\(^{11}\)); śṛṇvāntaṁ enam agnīm cikyānām (TS.) they hear (about) him having piled the fire (altar); asmān sū jigyūṣāḥ kṛdhi make us thoroughly victorious (viii. 80\(^{6}\)); tēṣām pūṣānaṁ adhipām akarot he made Puṣan their lord (MS.); tāsmā āhuṭīr yajñānām vy ādadhūḥ they made (= ordained) the oblations (to be) the sacrifice for him (MS.); agnīm hōtāraṁ pṛa vṛṇe I choose Agni priest (iii. 19\(^{1}\)); nī tvāṁ agne māṇur dadhe jyōtīr jānāya sāśvate Manu has appointed thee, O Agni, as a light for every man (i. 36\(^{10}\)).

2. to express the person as a direct object beside the thing with verbs of addressing (vac), asking (prach), begging (yāc), approaching with prayer (ī, yā), milking (duḥ), shaking (dhū), sacrificing to (yaj), doing to (kṛ); e.g. agnīm mahāṁ avocāmā suvṛktīṁ to Agni we have addressed a great hymn (x. 80\(^{7}\)); pṛehāmi tvā pāram āntaṁ pṛthivyāḥ I ask thee about the farthest limit of the earth (i. 164\(^{34}\)); yājñāvalkyaṁ dvāu praśnau praksyāmi I will ask Yājñāvalkya two questions (ŚB.); apō yācāmi bheṣajām I beg healing from the waters (x. 9\(^{5}\)); tād agnihotry āgnīm yācet that the Agnihotṛ should beg of Agni (MS.); vāsūṇi dasmāṁ īmahe we approach the wondrous one for riches (i. 42\(^{10}\)); tāt tvā yāmi I approach thee for this (i. 24\(^{11}\)); duhānty údhar divyāṇi they milk celestial gifts from the udder (i. 64\(^{5}\)); imām eva sārvaṁ kāmaṁ duhe from her he (milks =) obtains all desires (ŚB.).
TWO ACCUSATIVES

vrksam phalaṁ dhūnuhī shake down fruit from the tree (iii. 45^4); yājā devāṁ rtāṁ bhrāt sacrifice to the gods the lofty rite (i. 75^5); kim mā karann abalā asyā sēnāḥ what can his feeble hosts do to me? (v. 30^7).

a. Of the above verbs vac, ī and yā, dhū, yaj and kr do not seem to be found with two acc. in B.; on the other hand ā-gam approach, dhā milk, jī win, jyā wrest from are so used there; e.g. agnīr vāi vāruṇaṁ bhrāmaśāryam ā gachat Agni (approached =) asked Varuṇa for the position of a religious student (MS.); imāl lokān adhayad yam-yaṁ kāmam akāmāyata from these worlds he extracted whatever he desired (AB.); devān āsūrā yajūśām ajayan the Aśuras won the sacrifice from the gods (MS.); īndrā marutabh sahasrāṁ ajanāṭ Indra wrested a thousand from the Maruts (PB.).

3. to express the agent^1 with causative verbs beside the acc. which would be taken by the simple verb also; e.g. usān devāṁ usatāṁ pāyāya havīḥ eager thyself cause the eager gods to drink the libation (ii. 37^0); 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. páram evā parāvatāṁ sapātnīṁ gamayāmāsi to the extreme distance we cause the rival wife to go (x. 145^4); 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 graha seize; e.g. tā vāruṇena agrāhayat (MS.) he caused Varuṇa to seize them (= he caused them to be seized by Varuṇa).

b. In B. a second acc. expresses the goal (with nī lead) or duration of time beside the acc. of the object; e.g. evām evaṁ evaṁ kūrmāḥ suvargāṁ lokāṁ nayati thus the tortoise leads him to the celestial world (TS.), tisrō 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 havīḥ 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.); devatā eva enad gamayati he sends it to the gods (ŚB.).
Instrumental.

199. A. The fundamental sense of this case is comitance, which may variously be rendered by with, by, 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 devēbhīr ā gamat may the god come with the gods (i. 15); īndreṇa yujā nir apām aubjo arṇāvām with Indra as thy companion thou didst release the flood of waters (ii. 23); īndro no rādhasā ā gamat may Indra come to us with wealth (iv. 55).

a. Similarly in B.: agnir vasubhir ud akrāmat Indra departed with the Vasus (AB.); yēna mãntreṇa juhoti tād yājuḥ the spell to the accompaniment of which he offers the oblation is the Yajus (SB.); tād asya sāhasā ādītsanta 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. vayāṃ īndreṇa sanuyāma vājam we would win booty through Indra (i. 101); āhan vṛtrāṃ īndro vājreṇa Indra smote Vṛtra with his bolt (i. 32).

a. Similarly in B.: kēna vīrēṇa by whom as champion (SB.); śīrṇā bījam haranti they carry corn (with =) on the head (SB.); tāsmād dākṣinena hāstena ānam adyate therefore food is eaten with the right hand (MS.).

3. In its causal sense it expresses the reason or motive of an action = by reason of, on account of, for the sake of; e.g. sōmasya pītyā . . . ā gamat come hither for the sake of the Soma draught (i. 46); āsatrūr janaūṣā sanād asi thou art by thy nature without foes from of old (i. 102).

a. Similarly in B.: sā bhīṣā nī līlye he concealed himself through fear (SB.); so nāmnā by name.

4. In its local sense of through or over it is used with
verbs of motion to express the space through or over which an action extends; e.g. divā yānti marūto bhūmyā agnir ayāṁ vāto antārikṣeṇa yāti the Maruts go along the sky, Agni over the earth, the Wind here goes through the air (i. 161\textsuperscript{1}); antārikṣe pathībhīḥ pātantam flying along the paths in the air (x. 87\textsuperscript{6}).

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 ākṣetrajño 'nyēna 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 Sarasvatī (TS.).

5. In its temporal sense the inst. expresses the time throughout which an action extends; e.g. pūrvībhīr dadāś-ima śarādbhih we have worshipped throughout many autumns (i. 86\textsuperscript{8}). Sometimes, however, the sense of duration is not apparent, the inst. being then used like the loc. of time; thus ṛtūnā and ṛtūbhīḥ mean in due season.

a. In B. the temporal meaning is rare; e.g. sāvā iṣumātrāṁ evāhnā tiryāṁ avardhata he grew in the course of a day quite an arrow's length in width (MS.).

6. Many instrumentals (chiefly of the sociative and local classes) have come to be used in a purely adverbial sense. Such are formed from either substantives or adjectives (of which sometimes no other form occurs); e.g. āñjasā straight-way, māhobhih mightily, sāhasā and sāhobhis suddenly; āntareṇa within, ūttareṇa to the north; uccāis above, nicāis below, parācāis sideways, prācāis forwards, śānais and śānais, śanakāis 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; aksṇayā across (B.); anomalously formed from u stems: āśuyā 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-ṛdh be deprived of, vi-sthā be removed from, vīśvāṇ i go away from = lose.

   c. enjoyment; in RV.: kan find pleasure in, mad be exhilarated with, uc be fond of, tus be satisfied with, 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-kri 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. amāvasyām 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); upāṃsu vācā carati he proceeds in a low tone with his voice (AB.).

   h. ability to do: the verb kr in both V. and B.; e.g. kim rca kariṣyat what will he do with a hymn? (i. 16439); kim sā tāir grhāiḥ kuryāt what could he do with that house? (ŚB.). In B. the phrase ārtho bhavati there is business with = there is need of (Lat. opus est aliqua re) is similarly used;

1 Sometimes also with the gen.: the past part. pass. pūrṇā with the gen. = full of, but with the inst. filled with.
e. g. yarhi vāva vo mayārtho bhavitā if you (gen.) shall have need of me (AB.).

i. dominion: only (in V.) the verb patyā be lord of (lit. by means of); e. g. indro vīśvair vīryāḥ pātyamānāḥ Indra who is lord of all heroic powers (iii. 54).15

j. subsistence: only (in B.) the verb jīv live on, subsist by; e. g. yāyā manuṣyā jīvanti (the cow) on which men subsist (TS.).

a. With passive forms of the verb (including participles) the inst. expresses either the means (as with the active verb) or the agent (the nom. of the active verb); e. g. ghṛtāṇa agnīḥ sām ajyate Agni is anointed with ghee (x. 118); uṣā uchānti ribhyate vāśīṭhaṅk Uṣas when she dawns is praised by the Vasiṅghas (vii. 76). Similarly in B.: prajāpatīnā sṛjyante they are created by Prajāpati (MS.); pāṭhair ānnaṁ 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. nṛbih āhavaḥ to be invoked by men (vii. 22); ripuṇā nā avacākṣe not to be observed by the enemy (iv. 58).

2. with nouns:

a. substantives and adjectives (especially those compounded with sa-) expressive of association or equality; e. g. nāsunvatā sakhyaṁ vaṣṭī śūraḥ the hero desires not friendship with him who does not press Soma (x. 42); āśi samō devāḥ thou art equal to the gods (vi. 48); indro vāi sadāṁ devātābhīr āsīt 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. uṣo vājena vājīni O Dawn rich in booty (iii. 61); bahūḥ prajāyā bhaviṣyasi thou wilt be rich in offspring (SB.).

c. numerals accompanied by nā, to express deficiency; e. g. ekāyā nā viṃśatīḥ 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 ādhi with the inst. of snú height; of úpa in three passages with dyúbhis and dhármabhíś; and possibly of sáṃ 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 rátanām vidhatē he bestows treasure on the worshipper (iv. 123); in V. also many other verbs expressing a modification of the sense of giving: diē assign, áva-duh milk down on, pṛ bestow fully, pṛc bestow abundantly, maṃh give liberally, mā measure out, rā procure (for), ni-yu bestow permanently, vid find (for), san obtain (for), sū set in motion (for), sṛj 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. a-labh (catch and tie up =) offer; e.g. agnībhyaḥ 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 devēbhyo ni hnute thereby he craves pardon of the gods (SB.).

d. hear: in RV. a few times śru = listen to; also ram linger for = listen to.
c. believe, have confidence in: śrād dhā; e. g. śrād asmai dhatta believe in him (ii. 12\(^3\)); in B. also śāgh trust in.

f. help, be gracious to, pay homage to: in V. śak aid, sidh avail; sām-nam be complaisant to; daśasya pay honour to; saparya do anything (acc.) in honour of (a god); daś, vidh, sac pay homage to (a god), ūṃ serve (a god); in V. and B.: mṛd be gracious to.

g. bring: ni, bhṛ, vah, hi, hr; e. g. amā satē vahasi bhūri vāmāṁ for him who is at home thou bringest much wealth (i. 124\(^1\)); devēbhyo havyāṁ vahanti they take the oblation to the gods (TS.); tāṃ harāmi pitṛyajñāya devāṃ that god I bring to the sacrifice for the Manes (x. 16\(^1\)); viśāḥ ksatriyāya balīṁ haranti the peasants bring the taxes to the nobility (SB.). In V. only there are many other verbs, with this general sense, that take the dative, such as ṛ, inv, cud set in motion for, and figurative expressions such as abhi-kṣar stream to, dī and śuc shine on, pruṣ sprinkle on, abhi-vāwaft to: in V. also the verb i go is used with the dat.; e. g. prā viṣṇave śuṣām etu mānma let my strong hymn go forth in honour of Viṣṇu (i. 154\(^3\)).

h. please: svad be sweet to and chand be pleasing to; e. g. svādsva indraya pītāye be sweet to Indra as a draught (ix. 74\(^9\)); utō tād asmai mādhyā ic cachadyāt and may that mead be pleasing to him (x. 73\(^9\)).

i. succeed: in B. ṛdh and klā; e. g. nā ha evā asmai tāt sām anṛdhe he did not succeed in that (SB.); kālpate 'smai he succeeds (TS.).

j. subject to: radh; e. g. asmābhyaṃ vṛtrā randhi subject our foes to us (iv. 22\(^3\)).

k. yield to: radh succumb, nam and ni-hā bow before, sthā obey, mṛad and kṣam (B.) yield to, ā-vraśe fall a victim to; e. g. mó ahāṃ dvīṣatē radham may I not succumb to my enemy (i. 50\(^1\)); tasthūḥ savāya te they obey thy command (iv. 54\(^3\)).

l. be angry with: in V. hr (hrṇīte); in V. and B.: asūya
and krudh; in B. also aratiya be hostile and gla be averse to.

m. seek to injure: in V. and B. druh; e. g. yad dudróhitha striyái pumse what mischief thou hast done to woman or man (AV.).

n. cast at: V. srj discharge; V. B. as throw; B. pra-hṛ hurl at; e. g. srjád ástá didyúm asmai the archer shot a lightning shaft at him (i. 71); tásmái tám išum asyati he shoots the arrow at him (MS.); váraṁ bhátrvyāya prá harati he hurls the bolt at the foe (TS.).

o. exist or be intended for, accrue to: as be, bhū become; e. g. gambhíré cid bhavati gādhám asmai even in deep water there is a ford for him (vi. 24); indra túbhyam id abhūma we have become thine own, O Indrá (TS.); átha kó máhyám bhágó bhaviṣyati then what share will accrue to me (SB.).

a. The dative is used with gerundives and infinitives to express the agent, and with the latter also the object by attraction instead of the acc.; e. g. yáḥ stotfbyo hávyo asti who is to be invoked by singers (i. 33); ví srayantám prayái devébyāḥ let (the doors) open wide for the gods to enter (i. 142); indram arkáir ávardhayann áhaye hántavá 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 námas homage (with the verbs kṛ do or as be, which are often to be supplied); e. g. námo mahádbhyāḥ homage to the great (i. 27); námo 'stu bráhmaṁśthāya adoration to the greatest Brahman (SB.). Similarly used are the sacrificial formulas sváhā, svadhā, váṣat hail! blessing! e. g. tébhyāḥ sváhā blessing on them (AV.).

a. The indeclinables sá̄m in V. and ká̄m in B. meaning welfare are used as nom. or acc. with the dat.; e. g. yáthá sá̄m ásad dvipáde cátuspade in order that there may be welfare for biped and quadruped (i. 111); áhutayo hy agnaye kám for the oblations are a joy to Agni (SB.); ná̄ asmā́ á-ká̄m bhavati it does not fare ill with him (TS.).
β. 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. krṇvā- nāso amṛtatvāya gātām procuring for themselves a path to immortality (i. 72).

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. śīvā sākhībhya utā máhyam āsit she was kind to friends and also to me (x. 34); átithiś cārur āyāve a guest dear to man (ii. 28); yād vāvā jīvēbhyo hitāṃ tāt pitībhyaḥ what is good for the living is good for the Manes (ŚB.); sā rātāmanā vrāścanāya bhavati (ŚB.) he is ready for felling (the tree); pratyudyāminīṁ ha kṣatrāya víśāṃ kuryāt he would make the peasantry hostile to the nobility (ŚB.).

a. The adj. ánāgas sinless often seems to take the dative of the name of a deity, but it is somewhat uncertain whether the case should not be connected with the verb; e.g. ánāgaso áditaye syāma may we be sinless (to =) in the eyes of Aditi (i. 24) may perhaps mean may we, as sinless, belong to Aditi.

4. The dative is used with a few adverbs.

a. āram often takes the dat.; e.g. yē āraṃ vāhanti manyāve who drive in accordance with (thy) zeal (vi. 16). This use of āram is common in combination with the verbs kr, gam, and bhū. When used with the dat. āram is not infrequently equivalent to an adj.; e.g. sāsmā āram he is ready for him (ii. 18); ayām sómo astu āraṃ mānase yuvābhyaṃ let this Soma be agreeable to your heart (i. 108). In B. ālam appears in the place of āram and is often similarly used; e.g. nālam āhutyā āsa, nālam bhaksāya he was not suitable for sacrifice, nor suitable for food (ŚB.).

b. The adverb āvis visibly is used with the dat. in V. and B., but only when accompanied by the verbs kr, bhū or as (the latter sometimes to be supplied); e.g. āvīr ebhīyo abhavat sūryāḥ the sun appeared to them (i. 146); 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. devān devayatē yaya worship the gods for the benefit of the pious man (i. 15\textsuperscript{12}); tasmā etām vājram akurvan for him they made this bolt (ŚB.); tasmā upākṛtāya niyoktāram na vividūh (AB.) for him when he had been brought near they could find no binder (i.e. they could find no one willing to bind him).

2. It expresses the purpose for which an action is done (final dative); e.g. ūrdhvās tiṣṭhā na utāye stand up for our help = in order to help us (i. 30\textsuperscript{6}); nā sūśvim indro āvase mṛdhāti Indra will not leave the pious man in the lurch for help (vi. 23\textsuperscript{3}); svargāyā lokāyā viṣṇukramāḥ kramyante the Viṣṇu steps are taken for the sake of (= in order to gain) heaven (TS.); agnim hoṭrāya prāvrṇata they chose Agni for the priesthood = in order that he should be priest (ŚB.). The final sense is commonly expressed by abstract substantives (including in V. many infinitives); e.g. ādhi śriyē duhitā sūryasya rātham tasthau the daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect (vi. 63\textsuperscript{5}); tēna evā enam sāṃ 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 mādāya vaḥ there is (something) for your intoxication, i.e. to intoxicate you (i. 37\textsuperscript{10}); mādāya sōmah (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. nūnāṃ na indra, aparāya ca syāḥ now and for the future mayst thou be ours, O Indra (vi. 33\textsuperscript{5}); saṃvatsarāya sām amyate for a year an alliance is made (MS.).

a. The iterative compound divē-dive day by day, though apparently dat. of div, is probably in reality meant for the loc. of the transfer stem divā.
4. Two datives connected in sense often appear together. This occurs in V. when an acc. is attracted by a dative infinitive; e.g. vrtrāya hāntave = vrtram hāntave to slay Vrtra (cp. 200. A. 1 o a).

a. There is an analogous use in B., where, however, an abstract substantive takes the place of the infinitive; e.g. yāthā īdāṁ pānībhyām avanējanāya, āhāranty evām just as they bring it for washing the hands (ŚB.). Two datives are here often found with the verb sthā, one expressing the purpose, the other the person affected by the action; e.g. devebhyāḥ paśavo 'mnādyāyāḷambāya na atiṣṭhanta 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; kāmacārāsyā kāmāya for the sake of unrestrained motion (ŚB.); asmākārthāya jajniṣe 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 gavo nā yāvasād āgopāḥ they went like unherded kine from the pasture (vii. 1810); vrtrasya śvasāthād īṣamānāḥ fleeing from the snorting of Vrtra (viii. 967); āsataḥ sād ajāyata from non-being arose being (x. 723); abhrād īva prá stanayanti vrṣṭāyāḥ from the cloud as it were thunder the rains (x. 753); tvāṁ dásyūṁr okasa ajāḥ thou drovest the enemies from the house (vii. 56); bhujyūṁ samudrād ūhathuḥ ye two have borne Bhujyu from the sea (vi. 626); dáśo hiranyapinçāṁ divodāsād asānisam ten lumps of gold I
have received from Divodāsa (vi. 4723); āpād dhotrād utā potrād amatta he has drunk from the Hotr's vessel and has intoxicated himself from the Potr's vessel (ii. 374); máruto yād vo divāh hávāmahe O Maruts, when we call you from heaven (viii. 711); śūnaś cic chépaṃ yūpād amuṇcaḥ thou didst release Śunahšēpa from the post (v. 27); yuyutām asmād ānirām āmīvām ward off from us sickness and calamity (vii. 712).

a. Examples from B. are: yād dhāved annādyād dhāvet if he were to run, he would run away from his food (TS.); sā rāthāt pāpāta he felt from his car (SB.); dīvō vṛṣṭir īrte rain comes from the sky (TS.); rṣayaḥ kavaṣam aīlūṣaṃ somād anayan the seers led Kavaša Aīlūṣa 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 gṛṇhiyāt therefore he should take it from the cart (SB.); keśāvāt pūrusāt ṣīṣena parisrūtaṃ kriṇāti he buys the Parisrut from a long-haired man for lead (SB.); sā evā enaṃ varuṇapāsān muṇcati he releases him from the fetter of Varuṇa (TS.); suvargāl lokād yājāmanō hiyeta the sacrificer would fall short of heaven (TS.). The two verbs antār dhā hide and ni-lī conceal oneself are used with the abl. in B. only: vājrena enaṃ suvargāl lokād antār dadhyāt he would exclude him from heaven with the bolt (TS.); agnīr devēbhyo ni-lāyata Agni concealed himself from the gods (TS.).

b. expressing rescue, protect; fear, dislike; transcend, prefer: verbs with the latter two senses as well as uruṣya protect, rakṣ guard, and rej tremble take this construction in V. only; pā and trā protect and bhī fear in both V. and B.; gopāya protect, bibhatsa be disgusted with in B. only; e.g. āmhaso no mitrā uruṣyet may Mitra rescue us from distress (iv. 555); sā nās trāsate duritāt he shall protect us from misfortune (i. 1285); indrasya vājṛād abibhet she was afraid of Indra's bolt (x. 1385); prá sindhubhya ririce, prá kṣitibhyaḥ he reaches beyond rivers and beyond lands (x. 8911); sómāt sutād indro avṛṣṇīta vāsiṣṭhān Indra preferred the Vasiṣṭhas to (Pāsadyumna's) pressed Soma (vii. 332).

a. With bhī two ablatives are found, the one being the object feared, the other the action proceeding from it; e.g. indrasya vājṛād abibhed abhiśnāthaḥ she was afraid of
Indra's bolt, of its crushing (x. 1883), i.e. that it would crush her; asurarakṣasébhya āsaṅgād bibhayám cakruḥ they were afraid of the Asuras and Rakṣasas, of their attachment = that they would attach themselves to them (ŚB.).

2. substantives when derived from, or equivalent to, verbs used with the ablative; e.g. sárma no yamsan trivārūtham āmhasaḥ they shall grant us thrice-protecting shelter from distress (x. 663); úpa chyām iva ghṛner áganma sárma te vayám we have entered thy shelter like shade (that protects) from heat (vi. 1638); rákṣobhyo vái táṁ bhīṣa 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 svādiyāh sweeter than butter (viii. 2420); viśvasmād índa uttaraḥ Indra is greater than every one (x. 861); jātāny ávarāṇy asmāt born later than he (viii. 963); pūrvā viśvasmād bhuvanād abodhi she has awakened earlier than every being (i. 1232); pápiyan áśvād gardabhāḥ the ass is worse than the horse (TS.); brahma hi púrvam kṣatrāt the priesthood is superior to the warrior class (PB.); anyo vá ayam asmad bhavati he becomes other than we (AB.).

a. In B. several local and temporal adjectives: arvācina below, ūrdhvā above, jihmā aslant; arvānca before, parānca after; e.g. yát kim ca_arvācinam ādityāt whatever is below the sun (ŚB.); etásmāc cātvālād ōrdhvāḥ svargām lokām upōd akrāman upward from that pit they ascended to heaven (ŚB.); yajnāj jihmā iyuḥ they (would go obliquely from =) lose the sacrifice (AB.); daśa vá etasmād arvāncaḥ trivrto, daśa parāncaḥ ten Trivrto occur before it and ten after it (AB.).

b. in B. adjectives in uka, which with bhū are equivalent to a verb; e.g. yajamānāt paśaño 'nutkramukā 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 haḥ asmad dvitiyō vá tṛtiyō vá brāhmaṇatām abhyupaitoh the second or third (in descent) from him can obtain Brahminhood (AB.); with the latter it expresses the figure by which the complete number is defective; e.g. ēkān nā satām not a hundred by one = ninety-nine.
Analogously with words meaning incomplete the abl. expresses the amount of the deficiency; e.g. ēkasmad aksārād ānāptam (a verse) incomplete by one syllable (TS.); tēsam alpakād eva, agnir āsamcita āsa their fire (altar) was not completely piled up by a little only, i.e. was almost completely piled up (ŚB.).

4. adverbs meaning before, beyond, outside, below, far from, without are used prepositionally with the abl. Those occurring in V. only are: adhās below, avās down from, ārē without, purās before; in V. and B. rātē without, tirās apart from, parās outside, purā before; in B. only: abhyardhās far from; bahīs outside. Cp. 177, 3.

a. In B. some other adverbs with a local or temporal sense; e.g. dūrām ha vā asmān mṛtyūr bhavati death is far from him (ŚB.); tāsmān madhyamāc chaṅkór daksīnā pāṅcadaśa vikramān prā krāmati he strides forward fifteen steps to the right of this middle peg (ŚB.); prāg ghomāt before (making) the oblation (AB.).

B. The abl. is used independently of any particular class of word to express the reason of an action in the sense of on account of; e.g. mā nas tāsmād ēnaso deva rīrisah let us suffer no harm, O god, on account of this sin (vii. 89); ānṛtād vāi tāh prajā vāruno ‘grhnāt by reason of their guilt Varuṇa seized creatures (MS.). Similarly in B.: tāsmād therefore; kāsmāt wherefore?

Genitive.

202. The genitive is a dependent case, being in its main uses connected with verbs and substantives, but also appearing with adjectives and adverbs.

A. With verbs the gen. has a sense analogous to that of the acc., but differs here from the latter in expressing that the action affects the object not as a whole, but only in part. It is used with verbs having the following senses:

a. rule over, dispose of: always with kṣi and rāj, nearly always with irajya and īś (rarely acc.). In B. the only verb
with this sense taking the gen. is īś have power over; e.g. 
āthā eśāṁ sārva īśe then every one has power over them (MS.).

b. rejoice in: always with tr̥p, pri, 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 tr̥p in a 
partitive sense; e.g. ān̥nasya tr̥pyati he refreshes himself with (some) food 
(ŚB.).

c. take note of: always with 2. kr̥ speak highly of and 
ā-dhī think about, care for; alternatively with acc.: cit 
observe, attend to, budh take note of; adhi-i, -gam, -gā 
attend to, care for; vid know about (with acc. know fully); 
śru hear (gen. of person, acc. of thing, heard). In AV. 
kīrtaya mention and smṛ remember take the gen.

a. In B. only three verbs of this class are thus construed: vid and 
śru as in RV., and kīrtaya mention.

d. partitiveness (while the acc. with the same verbs 
expresses full extent):

1. eat, drink: aś cat of, ad eat (almost exclusively with 
acc.); pā drink; a-vṛṣ fill oneself full of, vī and jus̃̃̃ enjoy.

a. In B. only aś and pā besides bhakṣ eat (in RV. with acc. only) 
take the partitive gen.

2. give, present, sacrifice: dā give of, ā-daśasya and śak 
present with; pṛc give abundantly of; yaj sacrifice (acc. of 
person, gen. of offering), e.g. sōmasya tvā yakṣi I will 
worship thee (with a libation) of Soma (iii. 53²).

a. In B. yaj may be used without acc. of the person; e.g. 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; a-scūt drip, upa-stṛ spread over, ni-han (AV.) and pra-han strike, 
vī-khan dig up some of; grabh take of and in the passive be seized 
= suffer in (a part of the body); e.g. nā cākṣuṣo grhe he does not suffer 
in his eye (MS.): yō vācō 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. agnī-śomābhyaṁ médasā 'nu brūhi invite Agni and Soma to the fire (ŚB.).

e. 'obtain, ask for: bhaj participate in (with acc. obtain); bhiks beg for: ś and id implore for (generally acc. of thing as well as person); e.g. tām īmahe īndram asya rāyah we implore Indra for some of that wealth (vi. 223); iyate vāsūnām he is implored for some of his riches (vii. 323); also ā-yu take possession of.

a. Of these verbs bhaj remains in use in B.: with gen. = have a share in (with acc. receive as a share).

f. belong to: as and bhū, with the gen. of the possessor in both V. and B.; e.g. asmākam astu kēvalah let him exclusively be ours (i. 710); ātha abhavat kēvalah sómo asya then Soma became exclusively his (vii. 985); mānor ha vā ṛṣabhā āsa Manu had a bull (ŚB.); tasya sataṁ 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. usāso vyuṣṭau at the break of dawn = when the dawn breaks; apakramād u hā evā esām etād bibhayām cakāra he was afraid of their departure (ŚB.) = that they would run away.

It very often occurs with datives; e.g. yajñāsya sāmṛd-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 vājīnāh the yoking of the steed = he yokes the steed; purā vrtrāsya vadhāt before the slaughter of Vṛtra (ŚB.) = before he slew Vṛtra.

It often occurs with datives; e.g. yajjamānasya ṛhimsāyai 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 \( t\); e.g. rāyō dātā giver of wealth (vi. 23\(^2\)); pūṣā pāśuṇāṁ prajāyayitā Pusam is the propagator of cattle (MS.). But in V. the agent nouns in \( t\) with few exceptions take the acc. when the root is accented; e.g. dātā vāsu one who gives wealth (vi. 23\(^3\)).

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 ūpa sakhyāṁ āyan then they came to friendship with the gods (iv. 8\(^3\)) = then they became friends of the gods.

a. The gen. used with the perf. pass. part., felt to be the agent, is a variety of the possessive gen. Already appearing a few times in the RV. it is common in B.; e.g. pātyuḥ 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 adyah 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 īrd dhā believe and ād 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 śivo 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 sākhiṇāṁ O friend among friends = best of friends (i. 30\(^1\)); mantrakṛtāṁ mantrakṛt best of composers of hymns (B.).

a. This gen. is in particular used with comparatives and superlatives (including prathama first, caramā last, &c.); e.g. nā pārā jīgye katarāś canāinoḥ not either of the two of them conquered (vi. 69\(^8\)); gardabhāḥ pāśuṇāṁ bhārabharitamaḥ the ass is the best bearer of burdens among animals (TS.).
β. It is used with numbers above twenty (in B. only with sahasram) and words expressive of a division or a measure; e.g. saṣṭim āśvānām (an aggregate of) sixty horses; gōnām ardham half of the cows; gāvān yùthānī herds of cows. Sometimes this gen. is used by transference to express not a part, but the whole; as in marūtām gaṇā the host (consisting) of the Maruts.

γ. The gen. sometimes expresses the material; e.g. kṛṣṇānām vṛkṣānām carūṃ śṛṣṭayati he cooks a mess of black rice (SB.); eteśām vṛkṣānām 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 phalagāhīs 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, anuvrata obedient; prātyardha standing at the side of; ānurūpa similar; īśvarā able to, nāvedas cognisant of; pāpri bestowing abundantly (partitive gen. of the thing offered, e.g. āndhasah of the juice (i. 52); and with the participles, used like adjectives, pūrṇā full of, pīpivāms abounding in.

D. The gen. is used with certain adverbs having 1. a local sense: in V. agratās before (AV.); in V. and B.: daksinatās to the right of; avāstād below, parāstād above, purāstād before; in B.: upārīstād behind, paścād behind, purās before; antikām near, nēdiyas nearer, nēdiṣṭham nearest.

a. In the RV. ārē far from takes the gen. (also the abl.).

β. In B. the local adjective (like the local adverbs) ūḍāṅc northward of takes the gen.

2. a temporal sense: idā and idānim now are used in V. with the genitives āh纳斯 and āhnām = at the present time of day; prātār early with the gen. āh纳斯 in V. and with rātryāṅ in B.; e.g. yasyā rātryāṅ prātār yaksyāmānah syāt in the morning of which night he may be about to sacrifice (MS.).

3. a multiplicative sense: in V. sakṛt once with āh纳斯 once a day; tris thrice in trīr āh纳斯, trīr ā āvāṅ thrice
a day and trī aktōs three times a night; in B.: dvīs twice and trīs 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 usāsas 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. 32²); sārasvatyām at the Sarasvati (iii. 23⁴); yudhī in battle (i. 8³), samgrāme id. (ŚB.).

   b. abstract: asya sumatāu syāma may we be in his good graces (viii. 48¹²); tād indra te vāse that, O Indra, is in thy power (viii. 93⁴); yā ādityānāṁ bhāvati prāṇītāu who is in the guidance of the Ādityas (ii. 27¹³); vājrasya yāt pātane pādi śūṣṇah when upon the flight of the bolt Śūṣṇa fell (vi. 20⁵); ghṛtakirtāu at the mention of (the word) ghee (ŚB.).

2. **Persons:** e.g. yāt kiṃ ca duritāṁ máyi whatever sin there is in me (i. 23²²); pīpāya sā śrāvasā mártyeṣu he abounds in fame among mortals (vi. 10³); yāt sthó druhyāvy ánavi turvāse yādau, huvé vām whether ye two are beside (with) Druhyu, Anu, Turvaṣa (or) Yadu, I call you (viii. 10⁵); vayāṁ syāma váruṇe ánāgāḥ may we be guiltless in the eyes of Varuṇa (vii. 87⁷); asmin puṣyantu gópatau let them prosper under this herdsman (x. 19³).

3. **Time:** here the loc. expresses that an action takes place within the limits of the time mentioned; e.g. usāso
vyūṣṭau at the flush of dawn; utāsi in the morning (in B. prātār is used instead); dyāvi-dyāvi every day (not used in B.); trīr āhan three times in the day (in B. gen. only); jāyate māsi-māsi he is born (once) in every (successive) month (x. 523).

a. This temporal use sometimes comes to mean that something happens at the end of the period; e.g. saṃvatsarā idām adyā vyākhyata ye have opened your eyes now to-day (for the first time) in a year (i. 16113) = at the end of a year; tātah saṃvatsarē 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. kṣipre ha yājamāno 'mūñana lokam 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. 5217); táviśiṣu vāyṛdhe he grew in strength (i. 522); yā eṣāṃ bhṛtyāṃ ṛṇādhat sā jīvāt he who will succeed in their support, shall live (i. 8416); prāva nas tokē bless us in children (viii. 2312); mā nas tokē rīrisaḥ injure us not in our children (i. 1148); agnim tokē tánaye śāsvad īmahe Agni we constantly implore for children and for grandchildren (viii. 7119); ādāhā hi tvā hávāmahe tánaye gōsu āpsū for we invoke thee for offspring, cows, water (vi. 1912); devēsu āmr̥tattvām ānasa ye received immortality (among =) from the gods (iv. 361);
   in V. and B.: let share in (ā-bhaj) and struggle for (sṛdh, rarely in V.); e.g. yān ābhajocre marūta indra some the
Maruts whom thou, O Indra, didst allow to share in Soma (iii. 35); ānu no 'syāṁ pṛthivyāṁ ā bhajata let us have a share in this earth (SB.); ādityāś ca ha vā āṅgirasāś ca svarge loke 'spardhanta the Ādityas and the Āṅgirases struggled for (the possession of) the heavenly world (AB.);

in B.: request (iṣṭ), ask (prach), call in question (mīmāṁs); e.g. sā ha īyāṁ devēsu sutyāyām apitvām iṣe she requested from the gods a share in the Soma feast (SB.); te devēsv āprchanta they inquired of the gods (PB.).

b. in V. and B.: motion, to indicate the place that is reached. The case may here be translated by to, into, upon. Such verbs in V. are: go (gam), enter (ā-viś), ascend (ā-ruh), descend (ava-vyadh), flow (arṣ, dhāv), pour (sic, hu), put (dhā, kr); e.g. sā īd devēsu gachati (i. 1) that goes to (= reaches) the gods (while devān gachati would mean goes in the direction of the gods); yō mārtyeśv it kṛṇotī devān who brings the gods to mortals (i. 77); vīryāṁ yājamāne dadhāti he puts energy into the sacrificer (TS.); nā vā ēsā grāmyēṣu paśūsu hitāṅ he (is not placed among =) does not belong to the tame animals (TS.). In B. verbs meaning to throw at are especially common with the loc.

c. desire, to indicate the goal or object aimed at: grdh be eager; yat strive, ā-śams hope; e.g. ānneṣu jāgrdhur they are eager for food (ii. 231); divī 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); agnihotṛīṇi devātā 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

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 ābhagaḥ let Soma be a participator in drinking bouts (i. 136); sutā it tvāṁ nīmīśa 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 sūrye priyó agná bhavāti he will be dear to Sūrya, dear to Agni (v. 37'); cáurur mitrē váruṇe ca dear to Mitra and Varuṇa (ix. 61'); in B. dhruvá firm; e.g. rāstrám eva, asmin dhruváṁ aakah he has made the sovereignty established in him (TS.).

3. The loc. is used with a few prepositions: in V. ā in, at, on, and (rarely) 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 uṣāsi at dawn could appear uchántyāṁ uṣāsi at dawn as it shines forth, which then acquired the independent sense when dawn shines forth (i. 184'). As regards the participles used in this construction, the future never occurs; the perf. act. is quite isolated; the perf. pass. part. is somewhat doubtful in V., but undoubted in B.; while the pres. part. is in fully developed use in V. as well as B.

a. An example of the perf. part. act. in vant used absolutely is: aṣitāvaty átithāv aśnīyāt (AV. ix. 638) the guest having eaten, he may eat (cp. 161).

b. The perf. part. pass. appears in the RV. in several expressions, such as jaté agnáu, stīrṇe barhīṣi, suté sōme, in which the loc. probably still has its ordinary sense; e.g. viśvam adhāg āyudham iddhē agnāu he burnt every weapon in the kindled fire (ii. 15'); yó áśvasya dadhikrāvno ākārit
sámiddhe agná usáso vyúṣtau who has honoured the steed Dadhikrávan beside the kindled fire at the flush of Dawn (iv. 39\(^3\)), possibly when the fire is kindled. In other examples the absolute sense seems more likely: yád im enáṁ uśató abhy ávarśit tṛṣyávataḥ právśy ágatáyām when it has rained upon the eager thirsty ones, the rainy season having come (vii. 103\(^3\)); especially in yán marutáḥ súrya údite mádatha when ye, O Maruts, are exhilarated at the rising of the sun (v. 54\(^10\)). Here súrye could not be used alone,\(^1\) while the loc. of time would be expressed by úditá súryasya at sunrise.

a. In B. the absolute use with the perf. part. pass. is much more pronounced; e.g. úditesu nákaśatreṣu vácaṃ vi śrjati when the stars have risen he sets free his voice (TS.); sé enáḥ śvó bhúté yajate he sacrifices to them when the morning has appeared (TS.); krité sóme maitrávarunáyā daṇḍám prá yachati when the Soma has been bought he hands the staff to the Maitrávaruna priest (TS.); tášmád gardabhé purá áyuśah prámite bībhyaṭi therefore one is frightened when a donkey has died before its time (TS.). The substantive has sometimes to be supplied; e.g. sá hovácą: ható vṛtró; yád dható kuryātā tát kuruta\(\text{īti}\) he said: Vṛtra is dead; what you would do, if he were dead, that do (SB.).

b. Of the pres. part. with the loc. in the absolute sense there are many examples in V. ; e.g. índraṁ prātār havá-maha índraṁ prayati adhváraḥ Indra we invoke early, Indra when the sacrifice proceeds (i. 16\(^3\)); sárasvatíṃ deva-yánto havante sárasvatíṃ adhváraḥ tāyámaṇe men devoted to the gods invoke Sarasvati, Sarasvati while the sacrifice is extended (x. 17\(^7\)); tá vām adyá táv aparám huvema, uchántyām uṣási so you two to-day, so you two in future we would invoke when Dawn shines forth (i. 184\(^1\)).

c. Similarly in B: yajñāmukhé-yajñāmukhe vái kriyámaṇe yaj-ñáṁ rákṣaṃsi jigháṃśanti always when the commencement of the sacrifice is being made, the Rákṣases seek to destroy the sacrifice (TS.); sóme hanyá-máne yajñó hanyate when Soma is destroyed, the sacrifice is destroyed (TS.);

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\(^1\) 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 agnicīḍ vārṣatī nā dhāvetaṃ therefore the fire-piler should not run when it rains (TS.); tām etāt pratyāyatāṃ rātrau sāyām uপātisthaṃta therefore 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: tāsya ālabdhasya sā vāg āpa cakraṇaṃ he being sacrificed, this voice departed (ŚB.); tāsmād apāṃ taptaṇāṃ phēno jāyate therefore, when water is heated, foam arises (ŚB.); sā etā viprūso 'janayataṃ yā īmāḥ skūyāmanasya viprāvante he (Agni) produced those sparks which dart about when (the fire) is stirred (MS.); teṣām ha uttisthatāṃ 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 ahāṃ taviśād īśamāṇa īndrād bhiyā maruto réjamāṇaḥ I (am) fleeing from this mighty one, trembling with fear of Indra, ye Maruts (i. 17¹⁴). This use does not seem to be found in B.

a. The pres. part. is used with the verbs i go, car move, ās remain, sthā stand as auxiliaries to express continued duration in V. and B.; e.g. vīśvam anyó abhicākṣaṇa eti the other (Puṣan) goes on watching the universe (ii. 40⁵); vicākaśac candrāma nāktam eti the moon goes on shining brightly at night (i. 24¹⁰); tē 'sya gṛhāḥ paśāva upamūryāmāṇā iyuḥ his house and cattle would go on being destroyed (ŚB.); tvām ĥi ... éko vrtrā cáraśi jīghnamāṇaḥ for thou alone goest on killing the Vṛtras (iii. 30⁴); tē 'rcantaḥ śrāmyantaś ceruḥ they went on praying and fasting (ŚB.); rcāṃ tvah pōṣam āste pupuṣvān the one keeps producing abundance of verses (x. 71¹¹); sómam evā etāt pibanta āsatye they thus keep on drinking Soma (TS.); ucchvāṅcamāṇā pṛthivī sū tištātu let the earth keep on yawning wide (x. 18¹²); vitṛṃhānās tištānti they keep conflicting (TS.).

208. The past passive participle in ta is very frequently used as a finite verb; e.g. tatām me āpas tād u tāyate pūnah my work is done and it is being done again (i. 110¹); nā tvāvāṁ indra kāś canā nā jātō nā janiṣyate no one is like thee, O Indra, he has not been born, and he will not be born (i. 81⁵); used impersonally: śrāddhitam te mahatā indriyāya confidence has been placed in thy great might (i. 104⁵).

Similariy in B.: īṣā devātā ātha katamā ete the gods have been worshipped, but which are these gods? (TS.); also in subordinate clauses: támin yād āpannam, grasitām eva asya tāt what has got into him, that has been devoured by him (TS.).

a. The perf. pass. part. is not infrequently used with forms of as and bhū as auxiliaries constituting a periphrastic mood or tense in V.; e.g. yuktās te astu dákṣaṇaḥ let thy right (steed) be yoked (i. 82⁵); dhūmās te ketūr abhavad
divi śrītāḥ 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 istaṁ bhavati by him sacrifice has been made with several offerings (AB.); devāsuraḥ sāmyattā āsan the gods and Asuras were engaged in conflict (TS.); tād vā ṣīṇām ānuśrutam āsa that was heard by the seers (SB.); tāsmād viddhṛtā ádhvāno '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 jajñānō hávyo babhūva as soon as born he became one to be invoked (viii. 96²¹). It often appears without a verb; e.g. viśvā hi vo namasyāni vāndyā nāmāni devā utā yajñīyāni vaḥ all your names, ye gods, are adorable, worthy of praise, and worshipful (x. 63²). The agent may be expressed by the inst., dat., or gen.; e.g. tvām nibhir hávyo viśvādhaḥ asi thou art always to be invoked by men (vii. 22⁷); asmābhīr u nū pratiçākṣyā abhūt she has become visible (by =) to us (i. 118¹¹); sākhā sākhibhya ṭidyah a friend to be praised by friends (i. 75⁴); yā éka íd dhāvyah carṣaṇīnām who alone is to be invoked of men (vi. 22¹).

a. In B. the agent may be in the inst. or gen., but not in the dat.; thus tāsmai déyam means to him gifts should be given (SB.). This example also illustrates the impersonal use of this gerundive in B.
a use unknown to the RV. This gerundive is always without a verb, being unaccompanied by forms of as or bhū in B.; e.g. bahū déyam much (is) to be given (MS.).

2. The gerundive in tva in the RV. implies necessity or possibility and is often used in contrast with the past; but it is not found accompanied by a verb (as or bhū) or a noun expressing the agent; e.g. ripávo hántvāsaḥ the enemy are to be killed (iii. 801); yó nántvāny ánaman ny ójasā who by his might bent what could be bent (ii. 242); tád víśvam abhībhūr asi yāj jātāṃ yāc ca jāntvam thou surpassest all that has been born and that is to be born (viii. 899).

a. The only meaning that seems to be expressed by this gerundive in B. is possibility; e.g. snátvam udakām water that can be bathed in (SB.); nō asya anyād dhōtvam āsīt 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. daksāyyo nībhīh to be propitiated by men (i. 1292); daksāyyo dāsvate dāma ā who is to be propitiated by the pious man in his house (ii. 43).

4. The form in enya, almost restricted to the RV., may be accompanied by an agent in the inst.; e.g. agnir īlēnyo girā Agni to be praised with song (i. 795); abhyāyamsēnyā bhavatam maniśibhiḥ be willing to be drawn near by the devout (i. 341).

a. It is once or twice also found in B.; thus vācām udyāśaṁ 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 himśitavyāḥ a Brahmin is not to be injured (AV. v. 189).

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 yājāyatavyāḥ a son must be made to sacrifice (MS.); agnicītā pākśino nā asītavyām an Agnicīt should not eat (any part) of a bird (MS.); pāśūvratena bhavatīvyām (MS.) he should act after the manner of
cattle (more literally: action should be taken by him as one following the manner of cattle).

6. The form in aniya, 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. upajīvaniyo bhavati he is one who may be subsisted on (AV.); abhicaraṇiya liable to be bewitched (ŚB.); 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 tāmo jyōtiśā uṣā abodhi having hidden away the darkness, Dawn has awakened with light (vii. 80²); yuktvā hāribhyām úpa yāsad arvāk having yoked (them) may he come hither with his two boys (v. 40²); striyaṁ dṛṣṭvāya kitavāṁ tatāpa having seen a woman it pains the gambler (x. 34¹¹) = the gambler, having seen a woman, is pained; pibā niśādyya drink, after having sat down (i. 177⁴); yó hánti Śatrūṃ abhītya who slays the foe after having attacked him (ix. 55⁴).

a. The usage in B. is similar; e.g. tásmāt suptvā prajaḥ prā budhyante therefore creatures awake after having slept (TS.); tāṁ ha enaṁ dṛṣṭvā bhīr vivedā having seen him fear seized him = having seen him he became afraid (ŚB.). The gerund is, however, here found loosely construed in various ways not occurring in V. Thus it refers in sense to the agent implied by the future part. pass. in tavya or ya used predicatively as a finite verb; e.g. agnihotrahāvanīṁ pratāpya hästo 'vadhéyāḥ his hand (is) to be put into it (by the holder) after having heated the fire-sacrifice ladle (MS.). Still looser is the connexion in such sentences as the following: té pāsāva ṭsadhīr jagdhvā āpāḥ pitvā táta eṣā 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. ātithyéna vái devá īṣṭvá 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: étád vái deváḥ prápya ráddhvá īva āmanyanta 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. tautrāṁ yuvatī abhyākrāmaṁ vayataḥ the two maidens weave the web while going up to it (AV.).

a. In B, it has become common; e.g. abhikrāmaṁ juhoti (TS.) he sacrifices while approaching (the fire). This gerund is sometimes used with ās, i, or car to express continued action; e.g. té parāpátam āsata they kept flying away (MS.).

Infinitive.

211. The normal use of this form is to supplement the general statement of the sentence in a final (in order to) or a consequential (so as to) sense. The infinitive is, however, sometimes dependent on a particular word in the sentence, usually a verb, occasionally a noun: it then loses some of its full meaning, as in other languages after an auxiliary. The object when it is expressed is generally in the accusative.

1. Dative Infinitive.

a. The various forms of this infinitive govern either an acc. or (by attraction) a dat., sometimes (according to the nature of the verb) another case; e.g. índrāya ārkāṁ juhvā sám āñje, vírām dānáukasāṁ vandādhyai for Indra I with my tongue adorn a song, to praise the bountiful hero (i. 615); tvám akṛñor duṣṭārītu sáho viśvasmai sāhase sáhadhyai thou didst display irresistible power to overcome
every power (vi. 1) ; áva sys śūra ādhwano ná ānte 'smín 
ño adyá sávane mandádhyai unyoke, O hero, as at the end 
of a journey, to delight in this our Soma pressing to-day (iv. 16) ;
ábhūd u pārām étave pānthā the path has appeared, to
(enable us to) go to the farther shore (i. 4611) ; ā no nāvā 
matiṇāṁ yātāṁ pārāya gántave do ye two come to us with
the boat of our hymns, to go to the farther shore (i. 467) ; īndram 
codaya dātave maghām urge Īndra to give bounty (ix. 755) ;
īndram avardhayann āhaye u they strengthened
Īndra to slay the dragon (v. 314) ; ā ta etu mánah púnah 
jīvāse jyók ca súryaṁ dṛśé let thy spirit return (to live =)
that thou mayest live and long see the sun (x. 571) ; śiśīte śiṅge 
ráksase vinikše he sharpens his horns in order to pierce the
demon (v. 25) ; sadyās cin máhi dāvāne to give much at
once (viii. 4625) ; prá yád bhāradhve svuṭāya dāvāne 
when ye proceed to give welfare (v. 594) ; amitrān pṛtsū 
turvāne to overcome foes in battle (vi. 465) ; átha īpa prá
aid yudhāye dāsyum then he advanced to fight the demon
(v. 309) ; táv asmābhyaṁ dṛśāye súryāya pūnar dātām
āsum may these two give us back our breath that we may see
the sun (x. 1412) ; devó no átra savitā nū ārtham prāsāvid
dvipat prá cātuśpad ityāi here god Savitr has now urged on
our bipeds, on our quadrupeds to go to their work (i. 1241) ;
ābodhi 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 vāṁ vāstūni uśmasi gā-
madhyai we desire to go to those abodes of you two (i. 1546) ;
dádhrvir bháradhyai strong to carry (vi. 663) ; cikíd nāsavyā-
dhyai understanding to destroy (viii. 9714) ; agnīm dvēso
yótavāi no gṛṇīmasi we implore Agni to ward off hostility
from us (viii. 7115) ; té hí putráso áditer vidur dvēśāmsi
yótave for those sons of Aditi know how to ward off hostilities
(viii. 185) ; tvām indra sravitavā apās kaḥ thou, O Īndra,
hast made the waters to flow (vii. 213) ; vidyāma tāsyā te
vayam akuparasya davanae may we know this of thec who art inexhaustible to give (v. 392); bhiyase mrgam kaha he has made the monster to fear (v. 294); jajanus ca rajase and they created (him) to rule (viii. 9710); kavimh ichami sadrshes I wish to see the poets (iii. 381).

a. The dat. inf. has sometimes a passive force; e.g. vo vahishho vahatu stavadhyai ratha may your most swift car bring you hither to be praised (vii. 371); girbhah sakhyaam gam na dohase huve with songs I call my friend like a cow to be milked (vi. 457); es purutamh drse kama she here that constantly returns (so as) to be seen (i. 1246). This sense is especially noticeable in the infinitives in tavai, tave, and e, which when used predicatively (as a rule with the negative na) are equivalent to a future part. pass.1 with the copula; e.g. stu se sa vam ratih that bounty of yours is to be praised (i. 1227); naisa gavyutir apabhartava u this pasture (is) not to be taken away (x. 142); yasya na radaha paryetave whose treasure is not to be surpassed (viii. 2421); nasmakam asti tat tara adityasa atiskhade this our zeal, O Adityas, is not to be overlooked (viii. 6710); na pramihye savitur davyasya tat this (work) of the divine Savitri (is) indestructible (iv. 544).

b. The agent (or instrument) of the action expressed by the inf. is put in the inst. or gen. when there is a passive sense; e.g. na anyena stomo vaisishtha anvetave va ha your laudation, O Vasiishhas, is not to be equalled by another (vii. 338); abhusd agnih samidhe manusanam Agni has appeared to be kindled of men (vii. 771). When there is no passive sense the agent is expressed by the dat.; e.g. vi srayantam prayai devebhyo mahih may the great (gates) open (for the gods to =) that the gods may enter (i. 1426); dabhram pasydbhya urviya vicaksa us ashigur bhuvana ni visva (i. 1138) Dawn has wakened all creatures (for those who now see little to =) that those who see little now may look far and wide; ahm rudraya dhahur a tanomi brahmadvi sirave hantave u I stretch the bow for Rudra (for the arrow to =) that the arrow may strike the hater of prayer (x. 1256).

g. 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 person3; e.g. prati vam ratham

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. pantac tado aggelai mou xo enaggeles elnav tell all this and be not a false messenger (Homer, Od.); enepenai mo, Tropes tell me, ye Trojans (ibid.).
jarādhyaia the chariot of you two (I purpose) to invoke (vii. 673); á va anūṣijó huvādhyaia śāmsam the son of Uṣūj (intends) to proclaim your praise (i. 1225).

5. In B. the inf. in tavāi has three uses: 1. with a final sense; e.g. taṃ pra harati yo 'syā stṛtyas tasmāi startavāi he hurls it in order to strike down him who is to be struck down by it (AB.). 2. predicatively with nā, often with a passive sense, sometimes impersonally; e.g. nā vai yajñā iva mántavāi it is not to be regarded like a sacrifice (SB.); nā purā sūryasya ñādetor mān̄hitavāi one should not rub fire before sunrise (MS.); tāsmād etēna āśru nā kārtavāi therefore tears should not be shed by him (MS.). 3. with a pass. sense after an acc. governed by āha, uvāca and brūyāt; e.g. agnim páristaritavā āha he says that the fire is to be enclosed (MS.); gopolān sāmhvayitavā uvāca he said that the cow- herds should be called together (SB.); tād aśvām ānetavāi brūyāt then he should order the horse to be brought (SB.). Perhaps, however, the acc. here depends on the inf. alone: he should give orders to bring the horse.

2. Accusative Infinitive.

a. The form in am is used to supplement statements containing a verb of going or in dependence on verbs meaning be able (arh, aś, śak), wish (vaś), or know (vid); e.g. úpo emi cikitūso vipṛcham I go to the wise to inquire (vii. 863); iyētha barhīr āsādām thou hast gone to seat thyself on the straw (iv. 91); śākēma tvā samīdham we would be able to kindle thee (i. 943); sā veda devā ānāmam devān 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 nā; e.g. avarūndham nā, aśaknot he was not able to keep back (MS.).

b. The inf. in tum in the RV. expresses the purpose with verbs of motion and also appears in dependence on the verbs arh be able and ci intend; e.g. kō vidvāmsam úpa gāt prāṣṭum etāt who has gone to the wise man to ask him this? (i. 1644); bhūyo vā dātum arhasi or thou canst give more (v. 7910).

1 The use of this inf. is restricted to dependence on such verbs in the Latin supine in tum.
a. In B. the use is similar, this inf. expressing the purpose with verbs of motion, or in dependence on the verbs dhṛ intend and (generally accompanied by the negative nā) arh and śak be able, kam desire, dhṛṣ dare, a-dr trouble, a-śaṁśs 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.); nā cakame hāntum he did not wish to kill (ŚB.).

3. Ablative-Genitive Infinitive.

a. The form in as (which is always compounded with prepositions) is almost exclusively abl. as is shown by its being used with words governing that case, viz. the prepositions rté without, purā before, and the verbs pā protect, trā rescue, bhī fear; e. g. rté cid abhiśrīṣah purā jatrūbhyā ātifdaḥ without binding, before the cartilages being pierced (viii. 112); trādhvaṁ kartād avapādaḥ (ii. 296) save us from falling into the pit (lit. from the pit, from falling down).

There is one example of its being a gen., as it is governed by the verb īś: nāhi tvād ārē nimīṣaś canā īśe for without the I am not able even to blink (ii. 286).

a. In B. it appears only as a gen. governed by īśvarā; e. g. sā īśvarō yājamānasya paśūn nirdāhaḥ he is able to burn the cattle of the sacrificer (MS.).

b. The form in tos is abl. when it is governed by the prepositions purā before and ā till or by verbs of saving and preventing; e. g. purā hāntor bhāyamāno vy āra fearing he withdrew, before being struck (iii. 3016); yuyóta no anapatyāni gāntoh 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 suvir-yasya dātoḥ he can give wealth and heroic offspring (vii. 46);
mā no madhyā rīrīṣata 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 ūdeṭoh (MS.) till the sun’s rising = till the sun rises; ā tisṛṇām dōgdoḥ (ŚB.) till the milking of three (cows) = till three (cows) are milked; ā médhyadh bhāvitoḥ till becoming pure; purā sūryasya ūdeṭoh before the sun’s rising (MS.) = before the sun rises; purā vāgbbhayaḥ saṃpravaditoḥ before the voices’ uttering (PB.) = before the voices are uttered. The abl. form is also sometimes used with the prepositional adverbs purāstād and arvācēnam before; e.g. purāstād dhōtoḥ before sacrificing (MS.); arvācēnam jānitoḥ before being born (MS.).

The gen. form occurs only in dependence on īśvarā able, the object being in the acc. (sometimes by attraction in the gen.), and the predicate in the nom.; e.g. sā īśvarā āśim ārtoḥ he can fall into misfortune (TS.); tā īśvarā yājānaṇām hīṃsitoḥ these two can injure the sacrificer (MS.). Occasionally īśvarā 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 sāṇī. These supplement the general statement of the sentence or depend on a particular word in it, and (like the form in dhyai) express an intention or exhortation (with the ellipse of a verb in the 1., 2., or 3. pers.); e.g. vi naḥ pathās citana yāṣṭave, aṃabhbaṃ viśvā āsās tariṣāṇi do ye open up for us the paths to sacrifice, (for us to =) that we may conquer all regions (iv. 37°); nāyīṣṭhā u na nośaṇi, pārṣīṣṭhā u naḥ pārṣāṇy ati dviṣāḥ the best guides to guide us, the best leaders to lead us through our foes (x. 126°); tād va ukthāsyā barhānāḥ indrāya upaṭṛṃiṣāṇi this song of praise (I will) spread out with power for your Indra (vi. 44°); priyām vo ātithim grniṣāṇi (do ye) extol your dear guest (vi. 15°); ijjānām bhūmīr abhi prabhūṣāṇi (let) Earth assist the sacrificer (x. 132°).
TENSES AND MOODS.

212. Two or more roots of cognate meaning sometimes supplement each other in such a way as to be used for different tenses of what is practically one verb. Such are:

1. as and bhû be: the pres., impf., and perf. are formed by as; the fut. and aor. by bhû alone. In its proper sense bhû means to become (originally to grow), but unless opposed to as be, it has the same sense as the latter, the pres. and perf. of both being used promiscuously. The contrast appears clearly when the pres. is opposed to the aor.; e.g. yamó vá idám abhûd yâd vayám smâh Yama has become that which we are (TS.). It also appears in the impf.: yâ viprûśā ásams tâh šárkarâ abhavan what were sparks became gravel (MS.).

2. dhâv and sr run: in the RV. occur the plup. ádadâhâvat and the pres. sisarti; in B. the pres. dhâvati, the impf. ásarat, and the perf. sasâra.

3. paś and drś see: the former appears in the pres. only, the latter in the aor., fut., and perf. only; khoa see is used in the same tenses as drś, but as opposed to the latter means discern.

4. bru and vac speak: the former is used in the pres. stem only; the latter in the aor., fut., and perf. (V. has also the pres. vîvakti).

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 drive; i and gâ (aor.) go; pra-yam and pra-dâ present; šâd and ší 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 asayad vyāstah: amuyā śāyānam áti yanti āpah 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, sácāvaha 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 átha yán māṁ purā prathamām 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. āhotā vá eṣā purā bhavati yadā evā enam pravṛnitye 'tha hóta he is previously a non-Hotṛ; as soon as he chooses him, then he is a Hotṛ (ŚB.); ānaddhā īva vá asya átaḥ purā jānam bhavati previously his origin is as it were uncertain (ŚB.).

b. sme purā with the pres. ind. expresses that something used to happen in the past; e.g. saṃhotrám sme purā nārī sāmanam 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 sme purā; e.g. nā ha sme vái purā agnir aparāsvṛknam 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§ma alone expressing the same sense, especially often with the pres. perf. áha; e.g. etád dha§ma vá áha nárada (MS.) with regard to this Nárada used to say. (The AB. uses the perf. and the impf. with ha§ma in the same sense.) The particles ha§ma, which originally only accompanied it, have thus acquired, when used alone, the sense which is inherent in purá only.

c. The pres. ind. is also sometimes used for the fut. or the subj.; e.g. áham ápi hanmi§ti ha§uváca he said: I too will slay him (ŚB.); indra§ ca ru§ama§ ca aanáma prásyétám: yataro nau pürvo bhúmi§m paryeti sa jayati§ti Indra and Ru§ama proposed a wager: whichever of us shall go round the earth first shall win (PB.).

Past Tenses.

213. Each of the past tenses (except the pluperfect) has a distinctive meaning of its own, though occasional examples of aor. and perf. forms occur that are almost indistinguishable in sense from the impf.

A. The perfect characteristically expresses the condition attained by the subject as the result of a preceding action. If that action (often a repeated or continuous one) is continued into the present so as to include the latter, it may be translated by the present; if it is regarded as concluded before the present, by the present perfect. It can express both these senses when accompanied by the adverbs purá formerly and nünám now; e.g. purá nünám ca stutáya śáñáma pasprdhre the praises of the seers have vied together in past times and (do so) now (vi. 34¹); sáśvad dhí va útíbhír vayám purá nünám bhuhújmáhe we have constantly enjoyed your aids and (do so) now (viii. 67¹⁸); the same sense appears with the adverb satrá always; e.g. túbhya§m bráhmání gíra indra túbhya§m satrá dadhíre: jušásva to the prayers, O Indra, to thee songs have always been offered (and still are): accept them kindly (iii. 51⁶). But even without a particle this double sense is not infrequently apparent:
ná sóma índram ásuto mamāda (vii. 26') unpressed Soma has not (in the past) intoxicated Indra (and does not now); ná bhojā mamrur ná nyarthām īyur: ná riśyanti ná vyathante ha bhojāh 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 . . . ubhé á paprau rōdasi 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 _idānim _sūryaḥ: kās ciketa where is now the sun: who knows? (i. 357); yán na índro jujūse yāc ca váṣṭi what Indra likes from us and what he desires (iv. 221); kā ḫṣate, tujyāte, kō bibhāya who flees (and) speeds, who is afraid? (i. 8417); ná methete nā _tasṭhatuḥ_ they (night and morning) clash not and stand not still (i. 1133); váne-vane śiśriye takvavir iva on every tree he sits like a bird (x. 912); yāthā _iyām _pṛthivī mahī dādhāra _imān_ vānaspātīn evā dādhāra te mánah as this great earth holds these trees, so he holds thy spirit (x. 609); ná te pūrve ná _āparāso nā víryaṁ nūtanaṁ kās canā _āpa not earlier men, not future men, no man of the present (has attained =) equals thy heroism (v. 428); prā hī ririkṣā _ōjasā _dívō _āntebhyas pári, ná tvā _vivyāca rāja indra párthivam thou extendest beyond the ends of heaven with thy might, the terrestrial space does not contain thee (viii. 885); _indrena _śuṣuve _nībhir yās te sunōti through Indra he who presses (Soma) for thee prospers in men (vii. 326); séd u rājā _kṣayati _caraṣṭī _nám arān ná _nemiḥ pári tá babhūva he rules as king over men, he encompasses the worlds (tā) as the felly the spokes (i. 3215); bhadrā _dadṛkṣā _urviyā ví bhāsi, út te _śocir bhānāvo dyām apaptān_ brilliant
thou appearest, thou shinest afar, thy light, thy beams, have shot up to heaven (vi. 64).  

b. Other perfects, which sum up past action but exclude the present, may be translated by the present perfect; e.g. yāt sim āgaś cakṛmā tāt sū mṛṣātu whatever sin we have committed, let him forgive that (i. 179); yā vṛtraḥ parāvāti sānā nāvā ca cucuyvē, tā saṃsātu prá vocata what old and new deeds the Vṛtra-slayer has set going in the distance, those proclaim in the assemblies (viii. 45); uvāsa āsā uchāc ca nú Dawn has flushed (in the past) and she shall flush now (i. 43); kím āga āsa varuṇa jyēṣṭham, yāt stotāraṃ jīghāmsasi sākhāyam what has that chief sin been (in my past life) that thou desirest to slay the praiser, thy friend? (vii. 86); īyūs tē yē pūrvatarām āpaśyan vyanchántātm uṣásam mártyāsaḥ; ō [= ā u] tē yanti yē āparīṣu pāśyān those mortals have gone who saw flushing the earlier dawn; those are coming who shall see her in the future (i. 113).  
c. The perf. often expresses a single action that has been completed in the recent past, when it can be translated by the pres. perf.; e.g. ā no yātam divās pári: putrāḥ kāṉvasya vāṁ ihā suṣāva 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: ājayo gā ājayah śūra sōmam; āvāṣajah 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); he then adds indraś ca yād yuyudhāte āhiś ca utā aparībhyo maghāvā vī jīge 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 sayām juhōti 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 peripheral bibhayām cakāra has always a preterite sense). Besides these verbs veda knows and āha says always have a present sense.

Several other perfects with ordinary reduplication often have the present sense: ānasē (has obtained =) has (MS., TS.); pāriyāya (has acquired =) possesses (TS.); babhūva (has become =) is (MS.); vivyāca (has encompassed =) contains; dadṛśe (has been seen =) appears (while dadārā always has a past sense); also the perfect of grah and pra-āp: yē hi pasāvo lōma jaghūs 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 rāradha: ṛdhnōti yā etēna yājate 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 rśīḥ pasyann abhyanuvāca 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 yajūśasenaścitim vidām cakāra: tāyā vāi sā pasūn śvārundhā this method of piling Yujūśasena once invented: by means of it he acquired cattle (TS.). This perfect is found contrasting what is past with the present and future in the following successive sentences: yād vā asyām kīm cārcanti yād ānṛur; yād evā kīm ca vaca anṛur yād ātō '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 devaś ca āsuras ca paspydhire the gods and the Asuras were in conflict, in the latter abravit and aspirdhanta 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 vaksāṇā abhinat pārva-
tānāṁ he slew the serpent; he pierced the bellies of the mountains (i. 321); ná vá tvām tád akaror yád ahám ábravam you did not do what I said (ŚB.). The impf. has also to do duty for the pluperfect, as in the relative clause of the preceding example, which is equivalent to what I had told you.

C. The aorist ind. expresses that an action has occurred in the past with reference to the present. It neither describes nor indicates duration, but simply states a fact. It may nearly always be translated by the English present perfect.

The aor. usually expresses the immediate past; e.g. práti divó adarśi duhitā the daughter of heaven has appeared (iv. 521); yásmađ duśvāṇyād ābhaśma,āpa tád uchatu let her (Dawn) drive away with her light the evil dream that we have feared (viii. 4713).

a. In B. three uses of the aor. ind. may be distinguished: 1. it expresses what has occurred in the speaker's experience, very commonly in the statement made by the witness of an action; e.g. táto ha gandharvāḥ sám ūdire: jyók vá iyám urvāśi manusyēśv avātsit then the Gandharvas spoke together: this Urvāśi has dwell long among men (ŚB.). As compared with the impf. it never narrates; e.g. yajño vai devebhyā ud akrāmat; te devā abravan: yajño vai na ud akrāmit the sacrifice went away from the gods; the gods then said: the sacrifice has gone away from us (AB.); táṃ yád āprohant sābravid: adyā, amṛta-īti when they asked her, she said: he has died to-day (MS.); táṃ āprōhan: kāsmai tvām ahausir īti they asked him: to whom have you sacrificed? (MS.); táṃ devā abravan: mahān vá ayám abhūd yó vṛtrām ávadhid īti the gods said of him: he has shown himself great who has slain Vṛtra (TS.); té ha cūcīr: agnaye tiṣṭha-īti tátas tathāv, agnaye vá asthād īti 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. सांड्हर सूनासिर्यास्या याम पूर्वम अवोचाम this is the import of the Sunasirya oblation which we have explained above (ŚB.); पुरो वा एतान देवा अक्रात यत पुरोलासांमस तत पुरोलासानान्म purolāsātvam 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. नावं एताया ब्राह्मणां पुरां अन्नम अक्षान Brahmins have never hitherto eaten his food (TS.).

3. it expresses what results from a ritual act or is antecedent to it; e.g. पुत्रस्या नामा ग्रहन्ति: प्रजाम एवान्तु साम अतानिः he gives his son a name: he has thus extended his race (MS.); एताद्वा त्रित्याम् याज्ञाम एपाद याच चांदान्सी अपनोऽत्र thereby he has obtained the third sacrifice when he obtains the metres (TS.); यय्यद धिः अस्या अमेद्यायम् एभुत तद धिः अस्या एताद अवधुनोति 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. एतरा सामुद्राय गुल्हाम अ सुर्याय अजधार्ताना then ye brought the sun hidden in the sea (x. 72'); उद उ श्याद्वाह सवित्र ययामा hiranyāyīm amātiṃ याम अशिषत 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 pasor vibhaktis: tasya vibhāgam vakṣyāmah next (comes) the division of the (sacrificial) animal: (now) we will (shall) state its division (AB.).

Examples from the RV. are: staviṣyāmi tvām ahām I shall praise thee (i. 44\textsuperscript{b}); kim svid vakṣyāmi kim u nū maniṣye what pray shall I say, what shall I now think? (vi. 9\textsuperscript{b}); yady eva karisyātha sākām devāir yajñīyāsō bhaviṣyatha if ye will do so, you will be partakers of the sacrifice with the gods (i. 161\textsuperscript{c}); nā tvāvāṁ indra kāś canā nā jatō nā janisyate 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 'bravid: idāṁ māyā viryām, tāt te prādāsyāmi, iti he said: here is heroism in me, that I will give thee (TS.); tē ha ucuḥ kéna rājā, kéna ānikena yotsyāma iti they said: with whom as king, with whom as leader shall we fight? (SB.); tātra vidyād: varṣiṣyati, iti in regard to that he should know: it will rain (SB.); indro ha vā iksām cakre: mahād vā ito bhvām janisyate Indra reflected: a great abuse will arise from this (SB.); sarvā devatā āśamsanta: mām abhi prati patsyatā iti all the gods hoped: he will begin with me (AB.); yādi bibhiyād duścarāmā bhaviṣyāmi iti if he should fear, 'I shall suffer from skin disease' (TS.); āsurā vā iṣṭākā acinvata: divam ā rokṣyāma iti the Asuras built up the bricks (thinking): we shall scale heaven (MS.).

\begin{itemize}
\item a. After an impv., the fut. is often used with átha; e. g. pātim nū me pūnar yuvāṇaṁ kurutam: átha vām vakṣyāmi (SB.) make my husband young again: then I shall tell you (lco).
\item b. After the impv. of ā-i or pra-i the 1. pers. fut. is equivalent to an exhortation; e. g. prā, ita, tād esyāmah come, we will go there (SB.).
\item γ. With the negative nā, the 2. and even the 3. pers. may have the value of a prohibition; e. g. devān rāksāṃsi .. ajīghāṃsan: nā yaksyadhva iti the Rakṣas wished to slay the gods (saying): you shall not sacrifice (SB.); tān viśve deva anonudyanta neha pāsyanti neha iti all the gods drove them back (saying): they shall not drink here, not here (AB.).
\end{itemize}

B. The periphrastic future though not occurring in V., is frequent in B. It expresses that something will take place at a definite point of time in the future. It is therefore often accompanied by such words as prātār early in the morning, śvās 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- tamḍṝ ṛātrim ā gachatā, tān ma ēkāṁ ṛātrim ānte śayitāse, jātā u te yāṁ tārī putró bhavītā come for the night of this day year, then you
will lie beside me for one night, then too this son of thine will be born (ŚB.); yádi purá sáṃsthadá difraya adyá varśityá iti brúyad; yádi sámtshite svó vrastá iti brúyat 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 mayá artho bhavítā, tarhy eva vo 'ham 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 to express not that an action will take place at a definite time, but that it will take place with certainty; e.g. sā eva iyám adyá ápi pratiśthá, sā u evá ápi átó ’dhi bhavítá 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 bhávatát, 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 α).

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. devam ihá á vaha bring hither the gods (i. 1412); áhełamáno bodhi be not angry (i. 2411); imáni asya sírsaṇi chinddíha cut off these heads of his (MS.); vṛkṣé návam práti badhníśva tie the ship to the tree (ŚB.); prá vām aśnotu suṣṭutīh may the hymn of praise reach you two (i. 179); 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. váram vṛnīsva átha me púnar dehi choose a boon and then give it me back (TS.). The form in tād, however, has a tendency in V. to express the more remote future, and in B. does so distinctly; e.g. ihá evá mā tisthantam abhyéhi iti brūhi, tám tú na ágatām pratiprá
brūtāt tell her: come to me as I stand here; when she has come, you shall (then) tell it us (ŚB.). As this form is only active, the subj. takes its place in middle verbs; thus tām vrṇīṣva = do thou choose it (now) as opposed to tām vrṇāsai 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. vi no dhehi yāthā jīvāma so dispose us that we may live (ŚB.). A subordinate clause with ind., subj., or (very rarely) opt. may precede or follow; e.g. yās tvāṁ dūtāṁ saparyāti, tāsyā sma prāvitā bhava be the promoter of him who adores thee as a messenger (i. 128); sāṁ vidūṣā naya yó . . . anuśāsatī bring us together with one who knows, who may give us directions (vi. 541); idāṁ me haryatā váco yāsya tārema tārasā śatāṁ hīmāḥ gladly accept this word of mine by the force of which we would pass a hundred winters (v. 5415). In such periods the form with tād would regularly be used in B.

β. The RV. has a number of 2. sing. forms made with si added directly to the root, which are clearly used imperatively, as is indicated by their being generally accompanied by imperatives (sometimes by subjunctives and imperatives); e.g. á devēbhīr yāhi yāksī ca come with the gods and sacrifice (i. 141). These forms are confined to the RV. (and passages borrowed from it) except satṣī (AV. vi. 1101); and they are restricted to positive principal sentences.

B. Injunctive.

Formally this mood corresponds to an unaugmented past tense (including the 2. 3. du. and 2. pl. as represented by act. bhāvatam, bhāvatām, bhāvata; mid. bhāvetām, 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. cāraṇ might be = á-caraṇ). Judged by its uses the inj. probably represents a very primitive verbal form which originally expressed an action irrespective of tense or mood, the context showing
which was meant. The addition of the augment gave the sense of a past tense to one set of forms, while the rest finally became incorporated with the impv. The general meaning of the inj. expresses a desire, combining the senses of the subj., the opt., and the impv. As compared with the subj., the inj. is essentially appropriate in principal clauses, though it sometimes appears in subordinate clauses introduced by relatives or the relative conjunctions yād and yadā.

a. The first person expresses an intention the execution of which lies in the power of the speaker; e.g. indrasya nū viryāṇi prá vocam now I will proclaim the heroic deeds of Indra (i. 32¹). Sometimes, however, the execution depends on another; e.g. agnīṁ hinvantu no dhiyas : tēna jeṣma dhānam-­dhanam let our prayers urge Agni: through him we shall assuredly win booty after booty (x. 156¹).

b. The second person is used exhortatively, very often beside an impv.; e.g. sugā naḥ supāṭhā kṛṇu; pūsann ihā kratūṁ vidāḥ do thou make fair paths for us easy to traverse; O Pūsan, here procure us wisdom; adyā no deva sāvīṁ sāubhagaṁ, pārā duśvāpnyāṁ 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 gātūṁ vido naḥ; ā no vavṛtyāṁ 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. sēmāṁ vetu vāṣaṭkṛtīm; agnīṁ juṣata no gīrāḥ let him come to this Vaṣaṭ call; may Agni accept our songs (vii. 15⁶); it is often accompanied by a 2. sing. impv.; e.g. āṁ idāṁ barhīr yājamānasya śīda; áthā ca bhūd ukthāṁ indrāya āstāṁ 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. upa brāhmaṇī śṛṇava imā no, áthā te yajñās tanvē váyo dhāt mayst thou listen to these our prayers, and then let the
sacrifice bestow vigour on thyself (vi. 40^4). A parallel opt. is not common; e.g. pári no hetí rudrásyá vrjyáh, pári tvešásya durmatí mahí gát would that the dart of Rudra pass us by, let the great malevolence of the impetuous one avoid us (ii. 33^14).

d. The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv. sense; e.g. imá havyá jušanta naḥ let them accept these oblations of ours (vi. 52^11); the preceding verse has the regular impv.: jušántáṁ yújyam páyaḥ let them accept the suitable milk.

In negative sentences the inj. is the only mood (with the exception of the single opt. form bhujema) with which the prohibitive particle má can be used; e.g. má na indra párá vrṇak do not, O Indra, abandon us (viii. 97^1); viśváyan má na ā gan let not any swelling thing come near us (vii. 50^1); má tántuś chedi let not the thread be cut (ii. 28^3). The aor. form is commoner than the impf. form in the RV., but its relative predominance has greatly increased in the AV.

c. The inj. not infrequently expresses a future sense like the subj. (215 C) in two types of sentences:

1. in positive interrogative sentences; e.g. kó no mahyá áditaye púnar dát who will give us back to great Aditi? (i. 24^1). The subj. itself is here sometimes found beside it; e.g. kadá mártam arádhásam padá kṣúmpam iva sphurat, kadá naḥ śuśravad gírah when will he spurn the niggardly mortal like a mushroom with his foot; when will he hear our songs? (i. 84^8).

2. in negative sentences with ná; e.g. yám ádityá abhi druhó rákṣathá, ném agháṃ naśat whom, O Ádityas, ye protect from harm, him misfortune will not reach (viii. 47^1).

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 bahírdhá yajūād 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 मा, in the vast majority of cases in the aor. form. Only a few examples of the impf. form occur: मा vadhadhvam stay not (TS.); मा bibhita fear not (AB.); kilbiṣam nu mā yātayan let them not reprove it as a fault (AB.); and from the perfect: mā suṣuptāḥ 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, ḍś be master of; sac be associated with; ā-vṛt attract (to the sacrifice); ṣak be able; mad be happy; rḍh 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 vāyum ūpa bravāmahai for welfare we will invoke Vāyu (v. 5112). It is often accompanied by the particles nū and hánta; e.g. prā nū vocā suteṣu 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. dakṣiṇatō bhavā me: ādā 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. jēṣāma indra tvāyā yujā we will conquer (= let us conquer) with thee as our ally (viii. 63\textsuperscript{11}).

In B. the usage is the same; e.g. vāraṃ vrṇai I will choose a boon (TS.); hantaṃ imān bhīṣayai well, I will terrify them (AB.); vāyūm devā abruvan: sōmaṃ rājanaṁ hanāma, īti the gods said to Vṛyu: let us slay king Soma (TS.).

The second person is used exhortatively: hāno vṛtrāṃ, jāyā apāḥ slay Vṛtra, win the waters (i. 80\textsuperscript{3}). 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 vāṃ vahantu .. āśvāḥ, pibātho asmē mádhūṇī 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, chadāyātha ca nūnām ye have pleased me and ye shall please me now (i. 165\textsuperscript{12}).

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 etāṃ varam avṛṇīta: mayā eva prācīṃ diśaṃ pra janātha īti 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. imāṃ naḥ śṛṇavad dhāvam he shall hear this our call (viii. 43\textsuperscript{22}); pāri no hélo vāruṇasya vṛjyāḥ; urūṃ na indraḥ kṛṇavad u lokām may the wrath of Varuṇa avoid us; Indra shall procure us wide space (vii. 84\textsuperscript{2}); sā devāṁ ā ñāha vaksatī he shall bring the gods hither (i. 1\textsuperscript{2}); práte sumnā no aśnavan thy good intentions shall reach us (viii. 90\textsuperscript{6}). The subj. sentence is sometimes connected with a preceding one; e.g. aṅnim īle: sā u śravat I praise Agni: he shall hear (viii. 43\textsuperscript{24}). The subj. here often approaches the
future in sense, being then usually opposed with nūnāṁ or nū to another verb: úd u śyā devāḥ savitā . . . asthāt: nūnāṁ devēbhya vī hi dhāti rātnam god Savitr has just arisen: he will now distribute bounty to the gods (ii. 38); uvāsaḥ uṣā uchāc ca nū Dawn has flushed (in the past) and she will flush now (i. 48). Sometimes there is no opposition; e.g. á ghā tá gachān uttārā yugānī, yātra jāmāyāḥ kṛnāvan 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. vrñīgvaḥ ity abrūvan; so bravin: maddevatyaḥ eva samid asad iti they said: choose a boon; he replied: the fuel shall be sacred to me (MS.); sā abravīd: vāraṁ vrñai; khaṭāt parābhavisyānti manyo: táto mā parā bhuvam iti; purā te saṃvatasarād āpi rohād ity abravīt she said: I will make a condition; I think I shall perish in consequence of digging; let me not perish. He replied: before the lapse of a year for you, it (the wound) shall heal up (TS.); devās tān asāpan: svena vah kīṣkuṇā vajreṇa vrīcān 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 śaramāyaṁ 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. kim ū 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 śuṣravad girāh 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 ṭṣe stuhi: kuvīt te śrāvato hāvam the Aśvins praise well, O seer: shall they hear thy call? (viii. 26).

In B. first persons only seem to be met with in this use, and an interrogative word is sometimes lacking.

β. In negative sentences with nā not; e.g. nā tá naśanti;
ná dabhāti táskaraḥ they perish not; no thief shall (can) harm them (vi. 28³).

In B. ná is similarly used; e.g. náṃ ató 'paraḥ kāś canā sahā śári-reṇa, amśto 'sat from now onwards no one shall be immortal with his body (ŚB.). Once only, in a command, is the subj. used with mā: akāmāṃ smā mà ni padyāsai you shall not approach me (in future) against my will (ŚB.).

b. In dependent clauses the subj. is used either with a negative or with relatives (pronominal or adverbial):

a. in a final sense with the negative particle nēd that not, lest. The antecedent clause has either an ind. or an impv.; e.g. hotrād ahāṃ varaṇa bibhyad āyaṃ, nēd evā mā yunājann ātra devāḥ fearing the office of Hotṛ, O Varuṇa, I went away, lest the gods should appoint me thereto (x. 51⁴); vy uchā duhitar dīvo mā cirām tanūthā āpaḥ, nēt tvā stenāṃ yāthā ripūṃ tāpāti sūro arcīṣā shine forth, daughter of the sky, delay not long thy work, lest the sun scorch thee, like a hostile thief, with his ray (v. 79⁹).

In B. the antecedent clause has either an ind. or an opt.; e.g. ātha yān nā prékṣate, nēn mā rudrō hināsad iti now (the reason) why he does not look is lest Rudra should injure him (ŚB.); tán nā dabbhīḥ khāded, nēn mā idāṃ rudriyam datō hināsad iti he should not chew it with his teeth, lest this that belongs to Rudra injure his teeth (ŚB.). A gerundive in the antecedent clause has also been noted in the AB.

β. in relative clauses:

1. such a clause normally precedes if it contains a supposition determining the sense of the principal clause; the latter usually has an impv., not infrequently a subj., seldom an inj. or ind.; e.g. yō nah pṛtanyād, āpa tāṃ-tam id dhatam whoever shall combat us, him do ye two slay (i. 132⁶); yās tūbhyaṃ dāsān nā tāṃ āṃho aśnavat who shall serve thee, him no distress can reach (ii. 23⁴); utā nūnāṃ yād indriyāṃ kariṣyaḥ indra pāumṣyam, adyā nākiṣ tād ā minat and what heroic, manly deed thou, Indra, shalt now do, that let no one belittle to-day (iv. 30²³); yāsmai tvāṃ sukṣte jātaveda, u lokām agne kṛṇāvah syonāṃ, sā rayīm

A a 2
nasate svasti the righteous man for whom thou shalt procure, O Agni Jātvavedas, a comfortable place, he obtains riches for welfare (v. 41).

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. tān abru-van, vāraṁ vṛpāmahai: yād āsurāṁ jáyama, tán nah sahāasad iti they said, we will make a condition: what we shall win from the Asuras that shall be ours in common (TS.); yās tvā kās ca, upāyat, tūṣṇīm eva āsva whoever shall come towards you, sit still; yād vindaśai tát te 'gnihotràm kurmaḥ what thou shalt find, that we (shall) make thy fire-oblation (MS.); tād vai sāmrddhaṁ yāṁ devāṁ sādhāve kārmāne jussántai that, indeed, (is) excellent, if the gods shall be pleased with him for a good work (ŚB.). In the last example the relative clause exceptionally follows.

2. The relative clause follows if it expresses a final or consequential sense (in order that, so that) arising from the principal clause; the latter usually has an impv., but sometimes an inj., opt., or ind.; e.g. sām puṣan vidūṣā naya, yó āṃjasā anuśāsatī, yā evā īdam iti brāvat associate us, O Puṣan, with a wise (guide) who shall at once direct us and who shall say: here it is (vi. 541); asmābhyaṁ tād rādha ā gāt, sām yāt stotṛbhya āpāye bhāvāti let that wealth come for us which shall be a blessing to thy praisers and thy kinsman (ii. 3811); tād adyā vācāḥ prathamamāni maśīya yēna āsurāṁ abhi devā āsāma I would to-day think of that as the first (point) of my speech whereby we gods shall overcome the Asuras (x. 534); imāṃ bibharmi sūkṛtaṁ te ankuśāṁ yēna ārujāsī maghavaṁ chaphārūjahā I bring to thee this well-fashioned weapon (with which =) in order that thou shouldst break the hoof-breakers (x. 449). The subj. of these relative clauses sometimes comes to have a purely future sense; e.g. ó (=â_u) tē yanti yē āparisu pāsyān those are coming who in future days will see her (i. 11311).

In B. this type of relative clause with the subj. is rare; e.g. yān mā dhināvat tán me kuruta procure for me that which shall refresh me (ŚB.); hánta vayāṁ tāt sṛjāmahai yād asmān anvāsad iti come, let us create what shall come after us (ŚB.).
y. with relative conjunctions:

1. yād, which, if the clause is determinative, means when; the dependent clause then precedes, while the principal clause usually contains an impv., but sometimes an inj., a subj., or an opt.; the conjunction means in order that, so that, if the dependent clause is final or consequential; the dependent clause then follows, while the principal clause contains an impv., a subj., or an ind., e.g.

   if yād = when: úṣo yād adyā bhānūnā ví dvārāvṛṇāvo divāh, prá no yachatād avṛkám O Dawn, when to-day with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter (i. 4815); yād adyā bhāgāṁ vibhājāsī nṛbhya, úṣo devó no átra savitā dāmūnā ánāgas vocati sūryāya when thou shalt to-day distribute a share to men, O Dawn, god Savitr, the house friend, shall declare us guiltless to Sūrya (i. 123); yād va āgaḥ puruṣātā kārāma, má vas tásyām ápi bhūma when we shall commit a sin against you after the manner of men, let us not have a part in that (shaft) of yours (vii. 57'); yād didyāvaḥ pītanāsu prakrilān, tásyā vāṁ syāma sanitāra ājēḥ when shafts shall play in battles, of that conflict of yours we would be the winners (iv. 4111).

   if yad = in order that, or so that: sá ā vaha devatātim yaviṣṭha, sárdho yād adyā divyām yājāsi so bring hither the gods, O youngest, that thou mayst adore the heavenly host to-day (iii. 194); tavēd u tāḥ sukirtāyó 'sann utā prāśastayah, yād indra mṛāyāsi naḥ these laudations and praises shall be thine, that thou, O Indra, mayst be merciful to us (viii. 4533); nā pāpāso manāmahe, yād ín índraṁ sákhyām kṛṇāvāmahai we deem not ourselves wicked, (so) that we can now make Indra our friend (viii. 6111). In such posterior clauses the yād sometimes comes to express the content of the principal clause; e.g. nā te sákha sakhyāṁ vaṣṭy etāt, sálagām yād víṣurūpā 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 yād may
once be translated by till: kīyāty ā yāt samāyā bhavāti 
\[\text{yā vyūṣūr yāś ca nūnāṃ vyuchān in what time will it be 
that (=} \text{how long will it be till)} \] she shall be between those that 
have shone forth and those that shall now shine forth? (i. 11310).

In B. the subj. is rarely found in these clauses with yād; e. g. tāt 
prāpnuhi yāt te prānō vātam api-pādyātai 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 chándasaḥ pārāṃ gāchāt, 
tāt pratiprasthātā prātaranuvākām upā kurutāt when 
the Hotr shall have got to the end of the metre, then let the Prati- 
prasthātṛ start a Prātaranuvāka (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., 
ocasionally inj., opt., or gerundive) or a statement (ind. 
pres. or aor., act. or pass.). Examples of the first use are: 
yāthā hotar mānuṣo devātātā yājāsi, evā no adyā yakṣi 
devān as thou canst, O priest, worship at the divine service of man, 
so do thou for us to-day worship the gods (vi. 4'). This use does 
not seem to occur in B. Examples of the second use are: gṛhān 
gacha gṛhāpatnī yāthā āsah go to the house that you may be 
mistress of the house (x. 8526); idānim āhna upavācyo 
nībhīḥ, śreṣṭham no ātra drāviṇaḥ yāthā dādhat at this 
time of day he is to be addressed by men that he may here bestow 
on us the best wealth (iv. 541); mahatām ā vṛṇimahē 'vo, 
yāthā vāsu nāsāmahai we implore the favour of the great, in 
order that we may obtain riches (x. 3611); idāṃ pātram apāyi 
matsad yāthā saumanasāya devām this bowl has been drunk 
up, in order that it may exhilarate the god to benevolence 
(vi. 4416). The negative in such clauses is nā or nū.
In B. the usage is similar: the principal clause here contains either an impv. or a subj.; e.g. tatha me kuru yathâ aham imâm senâm jayâni so arrange for me that I may conquer this army (AB.); sâmâdhâm nú sâm dadhâvahai yathâ tvâm evâ praviśanîti now let us two make an agreement in order that I may enter into thee (MS.).

4. yadâ 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. śrtâm yadâ kârasi jâtavedo, átha im enam pári dattat pitŷ-bhyâh when thou shalt have made him done, then deliver him to the fathers (x. 162); yadâ gâchâty ásunitim etâm, átha devânâm vaśanîr bhavâti when he shall have gone to that spirit world, then he shall become subject to the gods (x. 162). yadâ kadâ ca whenever seems to give the verb the same sense: yadâ kadâ ca sunâvama sômam, agniś tvâ dútô dhanâvâty 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. sâ yadâ tâm ativârdhâ, átha karsîm khâtâvá tâsyâm mà bibharâti when I shall have outgrown that (vessel), then having dug a trench you shall keep me in it (SB.).

5. yâdi 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. yâdi stômaṁ mâma śrâvad, asmâkam indram indavo mandantu if he shall hear my praise, let these drops of ours gladden Indra (viii. 113); yâjâma devân yâdi śaknâvâma we will adore the gods, if we shall be able (i. 2713); yâdi prâti tvâm háryâh .. apá enâ jayema if thou shall accept (it) gladly, we might thereby win the waters (v. 211); índrâ ha vâruṇâ dhêṣṭhâ, yâdi sómaiḥ .. mâyâyaite Indra and Varûṇa (are) the most liberal, if they shall delight in the Soma offerings (iv. 413).

a. In B. the subj. with yâdi is very rare; an example is: yâdi tvâ etât pûnar brâvatas, tvâm brûtât if they two shall say this again to thee, do thou say (SB.).

6. yâd so long as occurs twice with the subj. in the RV.: anânukrâtyâm apunâś cakâra yât sûryâmâsâ mithâ uccâ-
rātaḥ he has once for all done what is inimitable so long as sun and moon alternately shall rise (x. 68\textsuperscript{10}); vāsiśṭham ha vāru-no . . ōṣim cakāra . . yān nū dyāvas tatānan, yād uṣāsāh Varuṇa has made Vasiśṭha a seer, so long as the days shall extend, so long as the dawns (vii. 88\textsuperscript{1}). 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. ēndras ca mṛlayati no, nā nah pāscād aghām naṣat 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. uṣas tām aśyāṁ yaśāsāṁ rayīm O Dawn, I would obtain that glorious wealth (i. 92\textsuperscript{8}); vidhēma te stōmaiḥ we would worship thee with songs of praise (ii.9\textsuperscript{3}); vayām syāma pātayo rayīnāṁ 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 kṣatraya ca samādāṁ 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 vavṛtyāḥ pray bring Mitra and Varuṇa to our oblation (vi. 11\textsuperscript{1}); tyā me hávam ā jagmyātām so, pray, do ye two come to my call (vi. 50\textsuperscript{10}); prāsū 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. dhiśvā vájraṁ rakṣohātyāya: sāsahiiṣṭhā abhi spīḍhaḥ take the bolt for
the slaughter of the demons: mayst thou overcome our foes (vi. 45\textsuperscript{18}); imām me samīdhām vaneḥ; imā ū śū śrūdhī gīrāḥ pray accept this my fuel; graciously hear these songs (ii. 6\textsuperscript{1}).

In B, the second person is used almost exclusively in wishes; e.g. asmīn yājamāne bahvyāḥ syāta 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. miḍhvāṁ asmākaṁ babhūyāt may he be bountiful to us (i. 27\textsuperscript{2}); imām amītaṁ dūtāṁ kṛṇvīta mártyaḥ this immortal the mortal should make his messenger (viii. 23\textsuperscript{19}); pṛṇānān āpir āpṝāntam abhī syāt the friend who bestows would prevail over him who does not bestow (x. 117\textsuperscript{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. apāśūḥ syāt may he be bereft of cattle (TS.); a general precept (where a gerundive may also be used); e.g. kṣāume vāsānā aṁnīm ā dadhiyātaṁ, té adhvaryāve déye wearing linen garments the two should lay the fire; the two (garments) should be given to the Adhvaryu (MS.); a supposition in the apodosis of periods, but seldom independently; e.g. nā āsya tāṁ rátrīm āpo grhāṇ prá hareyur; ápo vāī satīṁ: sāmāye yur 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 kathā how? kadā when? and kavīḍ; e.g. kāsamai devāya havīṣā vidhema what god would we worship with oblation? (x. 121\textsuperscript{1}); kadā na indra ráyā ā dasasyeḥ when wouldst thou, O Indra, bestow riches upon us? (vii. 37\textsuperscript{5}); kuvit tutuṣyāt sātāye dhiyāḥ (i. 143\textsuperscript{6}) would he not stimulate our prayers for gain? (cp. p. 354, 2 a). A possibility is sometimes thus repudiated; e.g. kād dha nūnām
rtā vádanto ánṛtam rapema how could we now speaking righteous words utter unrighteousness? (x. 104).

In B. the optative with interrogatives may express a wish, precept, possibility, or the repudiation of a suggestion; e.g. kathām nū prá jāyeya how should I propagate myself? (ŚB.); yāmim eva pūrvām śāṃset he should first pronounce the formula addressed to Yama (AB.); kim máma tātāḥ syāt (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. 549); nū cin nū vāyōr amṛtam vi dasyet may the nectar of Vāyu never fail (vi. 373); nā tād devō nā mártyas tuturyād yāni prāvṛddho vṛṣabhās ca kāra no god, no mortal could surpass what the mighty bull has done (viii. 962). The only opt. form with which the prohibitive mā occurs is bhujema: mā va ēno anyākṛtam bhujema may we not suffer before you for a sin done by others (vi. 517).

In B. the opt. is used with nā to express either a general prohibition or a potential sense; e.g. táśya etād vratām nā, ánṛtam vaden, nā māmsām aśniyāt this is his vow: he should not speak the untruth, he should not eat meat; nā, enām dadhikrāvā canā pāvayān kriyāt Dadhikrāvana himself could not make him pure (MS.).

b. In dependent clauses the opt. is used with relatives (pronominal or adverbial):

a. such a clause having a determining sense, usually precedes. This type is very rare in V.; e.g. sūryām yō brahmā vidyāt, sā ēd vādhūyam arhati a priest who should know Sūrya deserves the bridal garment (x. 8534).

In B., on the other hand, clauses of this type, which always imply a supposition, are very common. The opt. here expresses a precept or a potential sense; the principal clause most often has the opt. also; e.g. yām dvisyāt, tām dhyāyet whom he may hate, he should think of (TS.); yō vá imām alābhe, mācyetā, asmāt pāpmānah he who were to offer this (bull), would be delivered from this sin (TS.). In the principal clause a gerundive occasionally appears or the verb to be has to be
supplied; e.g. yó rāśtrād āpabhūtaḥ syāt tásmai hotavyā this should be offered for him who should be deprived of his kingdom (TS.); yasya agnayo grāmyena agnīnā saṃdahyan, kā tatra prāyaścittih 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. revatīr nāḥ sadhamāda īndre santu yābhīr mádemā (i. 3013) let our feasts beside Indra be rich (by which =) that we may rejoice (in them);
dhāsatho rayīm yēna samātsu sāhiśimāhi bestow wealth on us (by which =) that we may be victorious in battles (viii. 401);
yāyā āti viśvā duritā tárema sutármāṇam ádhi nāvam ruhema we would ascend the rescuing ship (by which =) that we may cross over all misfortunes (viii. 423).

In B. final relative clauses with the optative are rare.

γ. with relative conjunctions:

1. yād if: in the antecedent clause of pres. conditional periods, the condition being generally regarded as unfulfilled. The apodosis normally contains a potential opt. (though isolated examples of the impv., inj., and ind. occur); e.g. yād agne syām ahāṁ tvām, tvām vā ghā syā ahāṁ, syuṣ ṭe satyā ihā āśiṣaḥ 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. yac chuśryā imāṁ hávam durmāraṣaṁ eakriyā utā, bhāver āpir no ántamaḥ if thou shouldst hear this call and shouldst not forget it, thou wouldst be our most intimate friend (viii. 4518). The temporal sense of when with the opt. seems to occur only once in the RV. (iii. 3311).

In B. (as in V.) yād if with the opt. is very common in the protasis, when the fulfilment of the condition is not expected (yādi with opt. being used when it is expected); e.g. sā yād bhidyeta ártim árched yājamānaḥ if it should be broken, the sacrificer would fall into calamity (TS.). The infinitive with īśvarā may take the place of the opt. in the principal clause; e.g. yad etāṁ sāṃsed īśvaraḥ parjanyo 'varṣṭoh 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 yád here rarely expresses a purely hypothetical case (that is, without the implication that the condition will not be fulfilled); e.g. yán máṃ praviśeḥ kīṃ mā bhuajyāḥ (TS.) if you were to enter me, of what use would you be to me? (afterwards he does enter Indra).

a. yád with the opt. in the final sense of in order that is very rare; e.g. yán nūnām aśyām gātīṃ, mitrāsyā yāyāṃ pathā in order that I might now obtain a refuge, I would go on the path of Mitra (v. 64³).

β. In B. yád with the opt in the sense of that is frequently used after āva kalpate is suitable, út sahate endures, ichāti desires, véda knows, yuktó bhavati is intent, in posterior clauses; e.g. ná hi tád avakálpate yád bruŷāt for it is not fitting that he should say (SB.); ná vá ahám idám út sahe yád vo hótā syām (SB.) I cannot endure this that should be (=I cannot be) your Holy; tád dhy évá brāhmaṇena, ēstāvyām yád brahmavarcasi syāt for that is to be aimed at by the Brahmin, that he should be pious (SB.); svayām vá etāsmai devā bhavanti yat sādhū vádeyuh for the gods themselves are intent on this, that they should say what is right (SB.); kás tád veda yád vrataprados vratam upotsiścet for who knows (this that =) whether he who hands the fast-milk (should add =) adds (fresh milk) to it (SB.). In the SB. iśvarā also is used with this construction (in other Brāhmaṇas with the infinitive only) to express a possible consequence (though the yád is nearly always omitted); e.g. pāraṁ asmād yajūḥ 'bhūḍ ítī śvarō ha yát tāthā evā syāt the sacrifice has turned away from him; it is possible that this should be so (SB.). Otherwise the phrase regularly appears in the form of ítī śvarō ha tāthā eva syāt, perhaps because śvarā came to be regarded as a kind of adverb = possibly this might be so.

γ. In B. yád introducing a clause with the opt. accompanied by nā and ending with íti, dependent on a verb of fearing or similar expression, is equivalent to lest; e.g. devā ha vái bibhayāṃ cakrur yád vái nah . . asuraraṅkasāṇi, imāṃ grāhām ná hanyūr íti the gods feared lest the Asuras and Rakṣases should destroy this draught (SB.); índro ha vá ikṣām cakre yáṃ mā tán nā abhibhāved íti Indra pondered (fearing) lest that should vanquish him (SB.).

2. yádi if with the opt. does not occur in the RV. and AV. at all, and only once in the SV.

In B. it is very common, expressing a condition the fulfilment of which is assumed (while yád with opt. implies non-fulfilment of the condition). The clause with yádi generally precedes. The apodosis has:
a. usually the opt., which expresses a precept applicable when the condition is fulfilled; e.g. yádi purá samsthánad dīryeta ādyá var-
ściyati iti brūyat if (the vessel) should be broken before the completion (of the sacrifice), he should say: it will rain to-day (MS.); yadi na śaknyāt so 'gnaye purolāsaṁ nir vāpet 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 ēkataiyiśu dvayīśu vā avagāched, aparódhukā enam syuh (MS.) if (the vessel) should be broken before the completion (of the sacrifice), he should say: it will rain to-day (MS.).

b. iśvará with the infinitive; e.g. iśvaro ha yady apy anyo yajeta atha hotāraṁ yaśo '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, rākṣoghn yo gāyatryo 'nucyāḥ if it (the fire) should not be kindled, the demon-slaying verses are to be repeated (AB.).

d. an ind. (sometimes omitted if it is a form of as be); e.g. tasmād yadi yajña ṛkta ārtiḥ syād brahmaṇa eva ni vedayante therefore if at the sacrifice there should be any failure with regard to a Rṣ verse, they inform the Brahman priest (AB.); yadi no yajña ṛkta ārtiḥ syāt, kā praśaścittiḥ if we shall have an accident at the sacrifice in regard to a Rṣ 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 jāye-
yur imá abhyūpa dhāvema, yády u jāyema imá abhyupā vartemahi iti if they were to conquer us (not to be assumed), we should take refuge with these (friends), but if (as is to be assumed) we should conquer, we could again betake ourselves to them (MS.).

f. yáthā used in V. only in the sense of in order that, generally following the principal clause, which contains an impv., an inj., or an ind.; e.g. ápa viśvāṁ amítrān nudasva, yáthā táva śárman mádem drive away all foes that we may rejoice in thy protection (x. 131); tváyá yáthā grītaṁadāso . . úparāṁ abhí śyūḥ, sūribhyo grñate tād váyo dhāḥ bestow on the patrons and the singer this blessing that through thee the Grītsamadas may be superior to their neighbours (ii. 4).
á dáivyā vṛṇīmahé 'vāṃsi, yāthā bhāvéma miḥhūse ánāgāḥ 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.); sā yāthā nad- yāî pārām parāpāyed evām svāsyas āyuṣah pārām pārām cakhyaus as if he were looking across to the farther bank of a river, so he saw the end of his life from afar (SB.); ātho yāthā brūyād etān me gopāya, ēti tādēg 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, iyaṃ pūnar āgāchet do ye find out how she could come back (SB.); tāt tāthā eva hotavyāṃ yāthā āgāṇī vyaveyāt hence it is to be so poured that it may divide the fire (MS.).

4. yātra and yārhi are not found with the opt. in V., and yārhi does not occur at all in the RV. and AV.

In B. all three conjunctions are used hypothetically with the opt. in the sense of when.

a. yātra, besides having the sense of when, in case, often seems to mean at the moment when, as soon as; the principal clause has the opt. or the ind.; e.g. mārutāṁ saptākapālam nīr vaped yātra víd rājānam jījyāset he should offer a cake on seven dishes to the Maruts in case the people were to oppress the king (MS.); sā yātra prastuyāt tād ētāni japet as soon as he (the priest) begins to sing, one should mutter the following prayers (SB.).

B. yadā as soon as seems often to imply that the action of the opt. should be assumed to be past; it seems always to be followed by ātha then; e.g. sā yadā saṃgrāmāṁ jāyed átha, aindrāgnām nīr vaped as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

γ. yārhi when is generally followed by the correlative tārhi then in the principal clause, which usually has the opt. also; e.g. yārhi prajāh kṣūḍham nigāchéyus, tārhi navarātrēṇa yajeta when his people should be exposed to hunger, then he should sacrifice with the rite of nine nights (TS.).

5. cēd if is used with the ind. only in the RV. and only once with the opt. in the AV.

In B. it is used with the opt. like yādī (with which if may interchange); e.g. etām cēd anyāśmā anubrūyās, tātā evā te ēfrāe chind- yām if you were to communicate this to another, I would cut off your head (SB.).
Precative.

217. This form, which occurs in the RV. and AV. in principal clauses only, and never interrogatively, expresses a prayer or wish addressed to the gods almost exclusively, as is to be expected from the nature of those texts; e.g. yó no dvēṣṭy ādharah sás padîṣṭa may he who hates us fall to the ground (iii. 5321). When a negative is used it is ná; e.g. bhágó me agne sakhyé ná mṛdhyāḥ 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. bhúyasínām úttarām sámaṁ kriyāsam iti gávām lākṣma kuryāt would that I may do (this) to more next year; so saying he should make the mark of the cows (MS.). satām himā iti satām varśāpi jīvyāsam ity evā, étād āha by the expression ‘a hundred winters’ he says this: ‘would that I may live a hundred years’ (SB.). It is, however, sometimes found in genuine prose narrative also; e.g. sá ha vák praṣapatim uvāca: áhavyavād evā, abhám túbhyām bhúyasam Vāc said to Prajāpati: I would like not to be a conductor of sacrifice for thee (SB.); tám asāpad: dhiyā-dhiyā tvā 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. 306) in a somewhat obscure passage, though the form abhariṣyāt used after a past tense appears to mean would take away (in place of the future which would have been used after a present tense).

In B. the conditional is once found in a simple interrogative sentence: tāta eva, asya bhayāṁ vīyāya: kásmād dhy ābheṣyat 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 yād, rarely by yādī (216); e.g. sá yād dha, āpi mukhād ádrośyant, ná ha, evā práyaścittir abhariṣyāt if it (Soma) had also flowed out of his mouth, there would not have been a penance (SB.); yād evaṁ ná, āvakṣyo mūrdhā te vy āpatiṣyāt if you had not spoken thus, your head would have split asunder (SB.); pādau te ‘mlāsyatām yādī ha nā, ágamīṣyāḥ your feet would have withered, if you had not come (SB.).
a. When yâd 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. sâ tâd evâ ná avindat prajâpatir yâd áhoṣyat Prajâpati found nothing that he could sacrifice (MS.); sâ vái tâm ná avindad yásmai tâm dáksînâm áneṣyat he found no one to whom he should give this sacrificial fee (TB.).

3. in a clause introduced by yâd that dependent on a negative (or equivalent) clause; e.g. cirâm tán mene yâd vâsah paryádhâsyata 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 (FT.); Conditional (CO.), Passive (PS.), Present, Aorist, Past Participle (PP.); Gerundive (Gdv.); Gerund (GD.); Infinitive (INF.); Causative (CS.); Desiderative (DS.); Intensive (INT.).

The Roman numerals indicate the conjugational class of the verb; P. signifies that the verb is conjugated in the Parasmapada (active) only, Ā. that it is conjugated in the Ātmanepada (middle) only.

amś attain, V.: PR. aśnōtī; SB. aśnāvat; IPV. aśnōtū;
PT. aśnuvānt. PF. ānāṃśa and ānāśa; ānāṃśā, ānāśā, ānāśūr; ānāśe; SB. ānāśāmahi; OP. ānāśyām; PT. ānāśānā; PF. also āśa, āśātur, āśūr; Ā. du. āśāthe, āśāte. AO. root: Ā. 3. s. āṣṭa, pl. āṣata; INJ. aṣṭa, pl. aṣata; OP. aṣyāt, PRC. 3. s. aṣyās (=aṣyās-t); S: SB. ākṣat; a: aṣēt. INF. aṣṭave.

akṣ mutilate, V.: PR. IPV. aksṇuhi. PF. PT. ākṣāṇā. AO. iṣ: ākṣīṣur.

ac bend, I.: PR. ácati. IPV. 2. s. áca; ácasva. PS. acyāte;
PT. acyāmāna; IPF. acyānta; PP. aknā (B.). GD. -acya.

aj drive, I.: PR. ájati, ájate; SB. ájāni, ájāsi, ájāti; OP. ájeta; IPV. ájatu; PT. ájant. IPF. ájat. PS. ajyāte; PT. ajyāmāna. INF. -āje.

aņj anoint, VII.: PR. anākti, aṅktē; SB. anājat; IPV. aṅdhī (=aṅgdhī), anāktu; PT. aṅjānt, aṅjānā. IPF. āṅjan. PF. āṅāṅja; aṅajē, aṅajrē; SB. aṇajā; OP. aṇajyāt; PT. aṇajānā. PS. ajyāte; PT. ajyāmāna; PT. aktā. GD. aktvā (B.). -ajya (B.).
ad eat, II.: pr. ádmi, átsi, átti; adánti; sb. ádat, pl. ádän (AV.); op. adyát; ipv. addhi, áttu; attám, attám; attá, adántu; pt. adánt, adáná. ipf. ádat. ft. atsyáti. pp. ánna n. food. gd. attváya (B.). inf. áttum, áttave, áttos (B.). cs. ádáyati (B.).


arc praise, I.: pr. árcati; sb. árcā, árcāt; árcāma, árcān; inj. árcat; árcan; ipv. árcatu; pt. árcant. ipf. árcan. pf. ānrcür; ānrcé. ps. āeyáte; pt. āeyámána. inf. ācáse. cs. arcáyati.

arh deserve, I.: pr. ārhati; sb. ārhāt; pt. ārhat. pf. ānrhrúr (TS.); arhiré. inf. arháse.

av favour, I. P.: pr. ávati; sb. ávāt; inj. ávat; op. ávet; ipv. ávatu; pt. ávant. ipf. ávat. pf. ávitha, áva. ao. root: op. 2. avyás; prc. 3. avyás (=avyás-t); is.: ávít; sb. ávisat; inj. ávít; ipv. aviddhí, áviśtu; avistám, avistām; avistána. ft. aviśyáti; pt. aviśyánt. pp. āváta. gd. -avya. inf. āvítave.


1. as be, II. P.: pr. ásmi, ási, ásti; sthás, stás; smás, sthá and sthána, sánti; sb. ásáni, ásasi and ásas, ásati and ásat; ásathas; ásáma, ásatha, ásan; inj. 3. pl. sán; op. syám, syás, syát; syátam, syátm; syáma, syáta and syátaná, syúr; ipv. edhi, āstu; stám, stám; stá, sántu; pt. sánt. ipf. ásam, ásís, ás (=ás-t) and
LIST OF VERBS

ásít; ástam, ástām; ásan. PF. ása, ásitha, ása; ása-thur, ásátur; ásimá, ásúr.

2. as throw, IV.: PR. ásyāmi, ásyati and ásyate; ásyāmasi, ásyantī; IPV. ásya and ásyatāt, ásyatu; PT. ásyant. IPF. ásyat. PF. ása. FT. asisyāti. PS. asyāte; PF. ástā.

GD. -asya. INF. ástave, ástavai (B.).

ah say, P.: PF. áha, áttha (B.); áhātur (B.); áhūr.

āp obtain, V.: PR. āpnotī. PF. āpa, āpitha; āpirē; PT. āpānā. AO. red.: āpipan (B.); a: āpat; OP. āpōyam (AV.). FT. āpsyāti, -te (B.); āpātā (B.). FS. āpāyate (B.); AO. āpi (B.); PP. āptā. GD. āptvā (B.), āpva (B.). INF. āptum (B.). CS. āpāyati (B.). DS. īpsati, īpsate (B.);

AO. āipsit (B.); DS. of CS. āpipayiset (B.).

ās sit, II. Ā.: PR. āste; āsāthe, āsāte; āsmahe, āsate; SB. āsate; OPT. āsīta; IPV. s. 3. āstām, pl. 2. ādhvam; PT. āsānā and āsīna. IPF. pl. 3. āsata. PF. āsām cakre (B.). AO. āsiṣṭa (B.). FT. āsiṣyāti, -te (B.). FS. āsiṭā (B.)


i go, II.: PR. īti; yānti; Ā. 1. s. iye, du. 3. iyāte, pl. 1. īmahe; SB. īyā, īyasi and īyas, īyati and īyat; īyāma, īyān; INJ. pl. 3. īyā; OP. iyām, iyāt; iyāma; IPV. ihī, ītu; itām, itām; itā and eta, itāna, īyantu; PT. īyant, īyānā. IPF. īyam, īsī, ītī; ītām, ītām; īta, īyān; Ā. 3. pl. īyata. I.: īyati, īyte; INJ. īyanta; IPV. 3. du. īyātām, pl. īyantām. V.: PR. inōti; invirē.

IPF. īnos, īnot.

PF. iyēthā and iyāthā, iyāya; iyāthal, iyātur; iyūr; PT. iyivāms. PPF. īyes. FT. esyāti; aysiṣyati (B.);
etā (B.). PP. itā. GD. itvā, -itya. INF. ītum (B.); ītave, ītavai, ityai, iyādhya, īyase; ītoses.

idh kindle, VII. Ā.: PR. inddhē; indhāte and indhātē;

SB. inādhate; IPV. indhām (= inddhām); indhvām (= inddhvām), indhātām; PT. indhāna. IPF. īndha.

PF. īdhē; īdhirē. AO. SB. idhatē; OP. īdhimāhi; PT.
idhānā. PS. idhyāte; IPV. idhyāsva; PT. idhyāṃśa;

PP. iddhā. INF. -idham; -īdhe. From the nasalized
root, indh, the iṣ AO. is formed in B.: IND. āindhiṣṭa; op. āndhiṣiya.

inv go, I. P. (= V. i-nu + a): PR. Ṵiṇavasi, Ṵiṇati; Ṵinvathas, Ṵinvatas. SB. Ṵinvat; IPV. Ṵinva, Ṵinvatu; Ṵinvatam, Ṵinvatām; PT. Ṵinvant.

1. iṣ desire, VI.: PR. icháti, -te; SB. ichát; INJ. ichá; ichánta; OP. icheś; ichét; ichéta; IPV. ichá, ichátu; icháta; ichásva, ichátam; PT. ichánt; ichámāna. IPP. āichat.

pf. (B.) iyēsa, iṣūr; iṣé, iṣirē. AO. (B.) āiṣīt; āiṣisur.

fr. (B.) eṣiṣyāti, -te. PP. iṣṭā. GD. -iṣya. INF. ēṣṭum (B.); ēṣṭavāi (B.).

2. iṣ send, IV.: PR. iṣyati, -te; IPV. iṣyatam; iṣyata; PT. iṣyant.

IX.: PR. iṣṇati; PT. iṣṇánt; iṣṇānā. VI.: PR. iṣē; INJ. iṣánta; OP. iṣėma; IPV. āiṣanta. PF. āiṣathur, iṣūr; iṣē, iṣirē. PP. iṣitā. GD. -iṣya (B.). INF. iṣādhyai.

cs. iṣāyati, -te; INF. iṣayādhyai.


iṅkh swing: CS. āiṅkhāyati, -te; SB. āiṅkhāyatāi (AV.), āiṅkhāyāvahai; IPV. āiṅkhāya; PT. āiṅkhāyant. PP. āiṅkhitā.

iḍ praise, II. Ā.: PR. 1. īle, 3. īṭte; īlāte; SB. īḷāmahai and īḷāmahe; INJ. īḷata (3. pl.); OP. īḷita; IPV. īḷisva; PT. īḷāna. PF. īle (3. s.). PP. īḷitā. GDV. īḷyā, īḷenya.

ir set in motion, II.: PR. īrte; īrate; SB. īrat; IPV. īrṣva; īrāthām; īrāḥvam, īrātam; PT. īrāna. IPP. āiram, āir-a-t, du. 2. āir-a-tam; Ā. āirata (3. pl.). PP. īrṇā (B.).

CS. āiṛyati; SB. āiṛyāmahe; INJ. āiṛyanta; IPV. āiṛāya, āiṛayatam; āiṛyasva; āiṛyadhvam; PT. āiṛyant. IPP. āiṛayat; āiṛayata; INF. āiṛyādhyai. PP. āiṛitā.

iṣ be master, II. Ā.: PR. 1. īše, 2. īḳše and īsiše, 3. īṣte, īše and (once) īṣate; īṣāthe; īṣmahe, īṣidhve, īṣate; INJ. īṣata (3. s.); OP. īṣīya, īṣita; PT. īṣāna. PP. īṣire; PT. īṣānā.
LIST OF VERBS

iş move, I.: PR. īṣati, -te; īṣati; INJ. īṣas; IPV. īṣatu, īṣatu; PT. īṣant; īṣamāṇa. PF. īṣé (1. 3.). PP. īṣita.
2. ukṣ (=vaks) grow, I. and VI.: PR. ukṣant; ukṣāmāṇa. IPPF. āukṣat. AO. s: āukṣis. PP. ukṣitā. CS. ukṣāyate. uc be pleased, IV. P.: PR. ucya. PF. uvocitha, uvoca; ūciē, ūcē; PT. okivāms, ūcūs. PP. ucitā.
ud wet, VII.: PR. unāṭti; undānti; undāte (3. pl.). IPV. undhi (=unddhī); unāṭta; PT. undānt. VI. P.: PR. undāti (B.). IPPF. āunat. PF. ūdūr. PS. udyāte; PP. uttā (B.). GD. -udya (B.).
ubj force, VI. P.: PR. ubjāti; IPV. ubjā, ubjātu; ubjātam; ubjāntu; PT. ubjānt. IPPF. 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. ūhe; 2. du. ūhyaṭe (=ūhāṭhe ?). AO. āuhiṣṭa; PT. ūhasāna.
rgo, VI. P.: PR. ṛchāti (-te, B.); SB. ṛchāt; IPV. ṛchātu; ṛchāntu. III. P.: PR. iyarmi, iyārsī, iyarti; IPV. iyarta (2. pl.). V.: PR. īnoṇi, ṛṇōti; ṛṇvānti; ṛṇvē; ṛṇvire; INJ. īṇōs; ṛṇvān; Ā. īṇutā (3. s.); SB. īṇāvas; IPV.: Ā. ṛṇvātām (3. pl.); PT. ṛṇvānt. IPPF. ṛṇvān. PF. āritha, āra; ārāthur, ārū; PT. ārivāms; ārāṇā. AO.
root: ārta; ārata; inj. arta (Ā. 3. s.); op. aryāt (TS.); arīta; pt. arānā; a: āram, ārat; ārata, āran; Ā. ārata (3. s.); āranta; sb. arāma; inj. aram; aran; Ā. arāmahi, aranta; ipv. aratam, aratām. ft. arīṣyāti (B.). pp. rtā. gd. rtvā, -ṛtya. cs. arpāyati; ao. red.: arpipam; pp. arpitā and ārpita. gd. -ārpya, arpayitvā (AV.). int. āralṣi, ālarti.


ṛdh thrive, V. P.: pr. ṛdhnōti; ipv. ārdhnot. IV.: pr. ṛdhyati, -te; ipv. ṛdhyatām. VII. P.: sb. ṛnādhat; op. ṛndhyām; pt. ṛndhánt. pp. ānardha (K.); ānṛdhur; ānṛdhe. ao. root: ārdhama (B.); sb. ṛdhāt; Ā. ṛdhāthe (2. du.); op. ṛdhyām, ṛdhyās, ṛdhyāma; ṛdhimāhi; prc. ṛdhyāsam; pt. ṛdhánt; a: op. ṛdhēt, ṛdēma; is: ārdhiṣṭa (B.). ft. ardhiṣyāte (B.); ardhitā (B.). ps. ṛdhyāte; ipv. ṛdhyatām; pp. ṛddhā. gdv. ārdhya. cs. ardāyati. ds. īrtsati; pt. īrtsant.

ṛṣ rush, I.: pr. āṛṣati, -te; sb. āṛṣāt; inj. āṛṣat; ipv. āṛṣa, āṛṣatu; āṛṣata, āṛṣantu; pt. āṛṣant. VI. P.: pr. ṛṣāti; pt. ṛṣānt. pp. ṛṣā.

ej stir, I. P.: pr. ājjati; sb. ājjati and ājjat; ipv. ājjatu; pt. ājant. ipv. ājat. cs. ājāyati (B.).

edh thrive, I. Ā.: pr. ādhate (B.); ipv. ādhasva, ādhatām (B.). per. pp. ādhām cakrire (B.). ao. is: op. edhiṣiyā. kan, kā enjoy, IV.: pr. pt. kāyamāna. pp. cakē; sb. cākānas, cākānat; cākānāma; inj. cākānanta; op. cākanyāt; ipv. cākandhi, cākāntu; pt. cākānā; pffe. cākān (2. s.). ao. ākāniṣam; sb. kāniṣas.

APPENDIX I

sb. karişyās. CO. ākariṣyat (B.). PS. kriyāte; PT. kriyāmāna; AO. ākāri; PP. kṛtā. GDV. kārtva. GD. kṛtvā, kṛtvī, kṛtvāya. INF. kārtave, kārtavai; kārtos; kārtum. CS. kārāyati, kārāyate (B.). DS. cikīrṣati. INT. PT. kārikrat and cārikrat.

2. kṛ commemorate: AO. s.: ākārṣam; is.: ākārīsam, ākārīt. INT. cārkarmi; SB. cārkiran; AO. cākṛṣe (3. s.); GDV. carkītya.

kṛt cut, VI. P.: PR. kṛntāti; INJ. kṛntāt; IPV. kṛntā; PT. kṛntánt. IPP. ākṛntat. PF. cakārtitha, cakārta. AO. a: ākṛtas; PT. kṛntánt; red.: ācīkṛtras (B.). FT. kartsyāmi. PS. kṛtyāte; PP. kṛttā. GD. -kṛtya.

kṛp lament, I. Ā.: PR. kṛpate; PT. kṛpamāna. IPP. ākṛpanta. PF. cakṛpe (K.). PPF. cakṛpānta. AO. root: ākṛpan; is.: ākrapyāta. CS. PT. kṛpāvant; IPP. ākṛpayat.


kṛṣ plough, I.: PR. kārṣati; -te (B.); INJ. kārṣat; IPV. kārṣa. VI.: PR. kṛṣāti; IPV. kṛṣātu; kṛṣāntu; Ā. kṛṣ-āsva; PT. kṛṣánt. PF. cakārśa (B.). AO. red.: ācīkṛṣam; sa: ākṛṣat (B.). FT. krakṣyō (B.). PS. kṛṣyāte; PP. kṛṣṭā. GD. kṛṣṭvā (B.). INT. 3. pl. cākṛṣati; SB. cākṛṣat; PT. cākṛṣat; IPP. ācākṛṣur.

kṛ scatter, VI. P.: PR. kirāti, -te; SB. kirāsi; IPV. kirā, kirātu. IPP. ākirat. AO. is: SB. kārīṣat. PS. kīryāte (B.); PP. kīrṇā (B.).

kḷp be adapted, I.: PR. kālpate; IPV. kālpasva; PT. kālpamāna. IPP. ākalpata, ākalpanta. PF. cāklpūr; cāklprē. AO. red.: ācīklpat; SB. cīklpāti. FT. kalpasyāte (B.). PP. kḷptā. CS. kalpāyati; SB. kalpāyāti; kalpāyāvahai; IPV. kalpāya, kalpāyatu; kalpāyasva; PT. kalpāyant; IPP. ākalpayat. DS. cīkalpayisati (B.); GD. kalpayitvā.

krand cry out, I. P.: PR. krāndati; INJ. krāndat; IPV. krānda, krāndatu; PT. krāndant. IPP. ākrandas, krāndat. PF. cakradé. PPF. cakradas, cakradat.
kram straddle, I. P.: PR. krámāti; OP. krámemā; IPV. kráma; PT. krámantu; IPF. ákrāmat; Ā.: krámate; SB. krámāma; IPV. krámāsva. PF. cakrāma, cakramūr; cakramē; cakramāthe; PT. cakramāṇā. PPF. cákramanta; AO. root: ákran; ákramur; INJ. kramur; a: ákramat, ákraman; s: Ā. ákramsta; ákramśata; SB. krámīṣate; is: ákramīṣam and ákramīn, ákramīs, ákramīt; kramīṣta (3. s.); INJ. krāmis; IPV. krāmisīṭam. PT. kramaśyāte; kramiśyāti, -te (B.); PP. krāntā. GD. krāntvā (B.), -krāmya. INF. -krāme; krāmitum (B.); krāmitos (B.). CS. krāmāyati (B.). INT. IPV. cānkram-a-ta (2. pl.); cānkramyāte (B.).

kri buy, IX.: PR. krīṇāti; krīṇītē; SB. krīṇāvahai. IPF. ákrīṇan. PT. kresyāti, -te (B.). PS. kriyāte (B.); PP. kritā. GD. krittvā (B.), -krīya (B.).

krudh be angry, IV. P.: PR. krūdhyati. PF. cukrōdha (B.). AO. red.: ácukrudhat; SB. cukrūdhāma; INJ. cukrūdhaham; a: INJ. kruđhas. PP. kruddhā. CS. krodhāyati.

kruś cry out, I.: PR. krōṣati; IPV. krōṣatu; PT. krōṣant; krōṣamāna. AO. sa: ákruksat. PP. kruṣṭā (B.).

kṣad divide, I. Ā.: PR. kṣādāmahe. PF. cakṣadē; PT. cakṣadānā. INF. kṣadase.

kṣam endure, I. Ā.: OP. kṣāmeta; IPV. kṣaṃadhvam. PT. kṣāmamāṇa. PF. cakṣamē (B.); OP. cakṣam-ithās.

kṣar flow, I. P.: PR. kṣārāti; INJ. kṣārāt; IPV. kṣāra; kṣārantu; PT. kṣārant. IPF. ákṣarāt; ákṣarañ. AO. s: ákṣār. PP. kṣaritā (B.). INF. kṣāradhyai. CS. kṣārāyati (B.).

I. kṣi possess, II. P.: PR. kṣōsi, kṣéti; kṣitās; kṣiyānti; SB. kṣāyas, kṣāyat; kṣāyāma; PT. kṣiyānt. I. P.: PR. kṣāyati; OP. kṣāyema (AV.); PT. kṣāyant. IV. P.:
APPENDIX I

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. ákṣináṣ. V.: PR. kṣinómi. IV. Ā.: PR. kṣiyate;
kṣiyante. AO. s.: INJ. kṣeṣta (AV.). PS. kṣiyáte;
PT. kṣiyámana; PP. kṣitá; kṣíná (AV.). GD. -kṣíyá (B.).
INF. -kṣetos (B.). DS. cikṣišati (B.).

kṣip throw, VI. P.: PR. kṣipáti; INJ. kṣipát; IPV. kṣipá;
PT. kṣipánt. AO. red.: INJ. cikṣipas; cikṣipan. PP.
kṣiptá. INF. -kṣeptos (B.).
kṣṇu whet, II.: PR. kṣṇáumi; PT. kṣṇuváná. PP. kṣnutá
(B.). GD. -kṣnutya (B.).
khan, khā dig, I.: PR. khánati; SB. khánáma; OP. khán-
ema; PT. khánant. IPF. ákhanat; ákhananta. PF.
cakhána; cakhnūr. FP. PT. khanisyánt. PS. khāyáte
(B.); PP. khátá. GD. khátvá (B.); khātví (TS.), -khāya
(B.). INF. khánitum.

khād chew, I. P.: PR. khádáti; IPV. kháda; PT. khádánt.
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. cakhyáthur. AO. a.: ákhyat; INJ. khyát;
IPV. khyátam; khyáta. PT. khyátyáti (B.). PS.
khyáyáte (B.); PP. khyátá. GDV. -khyeya. GD. -khyáya.
INF. khyátum (B.); -khyái. CS. khyápayáti, -te (B.).
gam go, I.: PR. gáchati, -te; SB. gáchási and gáchás,
gácháti and gáchát; gáchátha, gáchán; Á. gáchai;
OP. gáchet; gáchema; IPV. gácha and gáchatát, gáchatu
and gáchatát; gáchatam, gáchatám; gáchata, gá-
chantu; Á. gáchasva (AV.), gáchatám; gáchadhvam;
PT. gáchant; gáchamána. IPF. ágachat; ágachanta.
PF. jagáma, jagánta, jagáma; jagmáthur, jagmátur;
jaganmá, jagnúr; jagmé, OP. jagamyám, jagamyáat;
jagamyátam, jagamyúr; PT. jaganváms, jagmiváms;
jagmáná. Per. PF. gamayáṃ cakára (AV.). PPF. ájagan
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(2. s.); ájaganta; Á. ájagmiran. AO. root: ágamam, ágan (2. 3. s.); áganma, ágman; ágathás, ágata; gánvahi; áganmahi, ágmata; SB. gámáni, gámas, gámat; gámathas, gámatas; gámáma, gámanti; INJ. gán; OP. gamyás; gmiya (B.); PRC. 3. s. gamyás; IPV. gadhi and gahi, gántu; gatám and gantám, gantám; gatá, gánta and gántana, gámantu; PT. gmánt; a: ágamat, ágaman; SB. gamáta, gamátha; INJ. gám-an; gaméyan, gamés, gamét; gamémahi; red.: ájigamam, ájigamat; s: ágasmahi; iš: gamištam; gmišiya (VS.). FT. gamišyáti (AV.); gantá (B.). PS. gamyáte; AO. ágámi; PP. gatá. GD. gatvá, gátváya, gatví, -gátya. INF. gántave, gántavái, gámadhyai, gamádhye (TS.); gántos, -gámas. CS. gamáyati and gámáyati. DS. jígámsati; jígamišati, -te (B.). INT. gániganti; PT. gánigmat.

1. gá go, III. P.: PR. jígási, jígáti; INJ. jígát; IPV. jígátam; jígáta; PT. jígat. IPF. ájígáta. AO. root: ágam, ágás, ágát; ágamam, ágámam; ágathás, ágata, águr; SB. gáni, gás, gát; gáma; INJ. gám; gama, gur; IPV. gátá and gátána; s: INJ. gošam (VS.); gošma (AV.). DS. jígása (SV.). INF. gátyáte.

2. gá sing, IV. PR. gáyasi, gáyati; gáyanti; Á. gáye; INJ. gáyat; IPV. gáya, gáyata, gáyantu; PT. gáyant. IPF. ágáyat. PF. jagán (B.). AO. s: INJ. gási (1. s.); siš: ágásišur; SB. gásišat. FT. gásyáti (B.). PS. PT. gíyámána; PP. gítá. GD. gítvá (B.); -gáya (B.) and -giša (B.). INF. gátum (B.). CS. gápáyati, -te (B.). DS. jígášati (B.).

gáh plunge, I. Á.: PR. gáhase, gáhate; OP. gáhemahi; IPV. gáhethám; PT. gáhamána. IPF. ágáhathás. INT. jángáhe.
guh hide, I.: PR. guháti, -te; INJ. guhas; guhathás;
IPV. gúhata; PT. gúhant; gúhamána. IPF. ágúhat.
AO. a: guhás; INJ. guhás; PT. guhánt; guhámána;
sa: ághukušat. PS. guhyáte; PT. guhyámána; PP. guďhá;
GDV. guhyá, -gohya. GD. guḍhvi. DS. júguksati.
1. gr sing, IX.: PR. grñámi, grñáti; grñítás; grñímási,
grñánti; Ā. grñe, grñıše, grñite (and grñe), grñímáhe;
INJ. grñítá (3. s. Ā.); IPV. grñíhi, grñátu; grñítám,
grñítám; grñítá, grñántu; PT. grñánt; grñána. GD.
gírya (B.). INF. grníšáni.
2. gr wake: AO. red.: 2. 3. ájīgar; IPV. jígrtám; jígrtá.
INT. jágarīti; jágrai; SB. jágarési (AV.), jágarat; OP.
jágriyáma (VS.), jágryáma (TS.); IPV. jágrhi and jágrtát;
jágrtám, jágrtám; PT. jágrat. IPF. ájāgar. PF. 1. s. já
gára. 3. jágāra. PT. jágryáṃs; FT. jágarišyáti, -te
(B.); PP. jágarítá (B.). CS. jágarayāti (B.).
grdh be greedy, IV. P.: PR. PT. grďhyant. PF. jágrdhúr.
AO. a: ágrđhat; INJ. grdḥás; grdḥáit.
gī swallow, VI. P.: PR. gíráti. PF. jágára. AO. root:
SB. gárat, gáran; red.: ájīgar (2. s.); IS: INJ. gārīt.
FT. garišyáti (B.). PP. gírṇá. GD. -gírya (AV.). INT.
SB. jálgulas; PT. jargurāṇá.
grabh seize, IX.: PR. grbhñámi, grbhñáti; grbhñánti;
grbhñe; grbhñáte; SB. grbhñás; INJ. grbhñítá (3. s.);
IPV. grbhñíhi. IPF. ágrbhñás, ágrbhñát; ágrbhñá,
ágrbhñata (3. pl. Ā.). PF. jağrâba (1.s.); jağrâháthur;
jağrâhámá, jağrâhúr; Ā. jağrâhré and jağrhriré; OP.
jağrâhyáṭ; PT. jağrâhýâṃs; PPF. ájağrâbham, ája
grabhit. AO. root: ágrabham; ágrbhan; PT. grbháná;
a: ágrbham; red.: ájigrâbhat; IS: ágrâbhím (TS.),
ágrâbhít; ágrâbhíśma, ágrâbhíśur; ágrâbhíśata (3.pl. Ā.).
INJ. grabhíśta (2. pl.). PP. grbhitá. GD. grbhítvā,
-grbhyá. INF. -grabhé, -grbhe. CS. PT. grbháyant.
gras devour, I. Ā.: PR. grásate; OP. grásam. PF. OP.
jagrašitá; PT. jagrašiná. PP. grasíta.
grah seize, IX.: grñámi, grñáti; grñánti; grñe;
grñímáhe, grñáte; OP. grñišyáṭ; IPV. grñáhi (AV.),
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gṛṇḥitāt and gṛḥānā; gṛṇḥātu; gṛṇḥitām; gṛṇḥāntu;
pt. gṛṇḥánt; gṛḥānā. ipf. ágṛṇḥāt, ágṛḥān.
pt. jagrāha, jagrāha; jagṛhmā, jagṛhrū; jagṛhē. ao. a:
inj. gṛḥāmahi; iṣ: ágrahīt; ágrahīṣṭa. pt. grahīṣyātī
(B.); co. ágrahaīṣyat (B.), ágrahaisyat (B.). ps. gṛhyaṭe;
pp. gṛhitā. gd. gṛhītvā, -gṛhya. inf. grāhitavāī (B.)
grāhitos (B.). cs. grāhāyati (B.). ds. jīghṛkṣati,
te (B.).

ghas cat: pp. jaghāsa, jaghāsa; op. jaksīyāt; pt. jaksī-
vāms (AV.). ao. root: ághas (2. 3. s.), ághat (3. s., B.);
ághastām (3. du., B.); ághastā (2. pl., B.), ákṣan;
sb. ghāsas, ghāsat; ipv. ghāstām (3. du.); s: ághās (2. s.);

ghuṣ sound, I.: pr. ghōṣati, ghōṣate; sb. ghōṣāt; ghōsān;
-ghūṣya. cs. ghōṣāyati.

caks see, II.: pr. cakoše (= cakoš-še), cakoṣṭe; cakošāthe;
cakošate; P. cakoṣi (= cakoš-ṣi); ipf. cakoṣur. I. Ā.: pr.
cakošate (3. s.); ipf. cakošata (3. s.). pp. cakoṣa;
cakoṣe (B.). pff. ácakoṣam. gdv. cakoṣya. gd.
-cakoṣya. inf. -cakoše, cakošase; -cakoṣī. cs. cakoṣāyati.

car move, I. P.: pr. cārati; sb. cārāṇi; cārāva, cārātas;
cārān; cārātaí (AV.); inj. cārāt; op. cāret; ipv. cāra,
cāratu; cārāta, cārantu; pt. cārant. ipf. ácārat.
pp. cācarā; cerimā, cerūr. ao. red.: ácīcārat; s: ácār-
śam (B.); iṣ: ácārisam; inj. cārīt. ft. carīṣyāmi.
ds. caryāte (B.); pp. caritā; gdv. -carēnya. gd.
carītvā (B.); -cārya (B.). inf. carāse, cāritave, carādyai;
cāritavāī (B.); cārītum (B.); cāritos (B.). cs. cārāyati,
te (B.). ds. cīcarṣati (B.), cīcarṣati (B.). int. cācarīti;
pt. cārcūryāmāna.

cāyitvā; -cāyya.
1. ci gather, V.: pr. cinōti; cinvánti; cinutē; sb. cináv-
at; op. cinuyāma; ipv. cinihi, cinōtu; cinvántu;
cinusvā; pt. cinvánt; cinvānā. I.: pr. cāyase, cāyate; cāyadhve; inj. cāyat; op. cāyema. pp. cikāya; cikye; cikyirē. ao. root: ācet; ipv. citāna, ciyāntu; s: ńcāiśam (b.); is: cāyisṭam. ft. cēṣyāti, -te (b.). ps. ciyāte (b.); pp. citā. gd. citvā (b.). inf. cētum (b.); cētavāi (b.). ds. cikīṣate (b.).


cit perceive, I.: pr. cētati; cētathas; cētatha; ā. cētate; cētante; inj. cētat; ipv. cētatām; pt. cētant; pp. ācetat. II. ā.: pr. citē (3. s.). pp. cikēta; cikītur; ā. cikīte; cikitrē and cikitrirē; sb. cikitas, ciketati and ciketat; ciketathas; ipv. cikiddhī; pt. cikitvāms; cikitānā; ppf. ciketam; āciketat. ao. root: ācet; pt. cītāna; ps.: āceti; s.: ńcait. inf. citāye. cs. cētayati, -te and citāyati, -te; sb. cētāyāni, cētāyātaī (ts.); op. citāyema. ds. inj. cikītsat. int. cēkite (3. s.); sb. cēkitat; pt. cēkitat.

cud impel, I.: pr. cōdāmi; cōdate; inj. cōdat; ipv. cōda, cōdata; cōdasva, cōdethām. cs. sb. codāyāsi, codāyāt; codāyāse, codāyate; pp. cōditā.

cyu move, I.: pr. cyāvate; inj. cyāvam; cyāvanta; ipv. cyāvasva; cyāvethām; cyāvadhvat. pp. cicyuṣē, cucyuvē (3. s.); inj. cucyavat; op. cucyuvīmāhi, cucyavirāta. ppf. ācucyavat, ācucyavīt; ācucyavītana, ācucyavur. ao. s.: cyoṣṭhās. ft. cyoṣyate (b.). pp. cyūtā. cs. cyāvāyati, -te.

chad or chand seem, II.: pr. chāntsi. pp. cachānta; op. cachadyāt. ao. s.: bhān; bhānta (=āchānt-s-ta), bhānstsur; sb. bhānstsat. cs. chadāyati; chandāyase; inj. chadāyat; sb. chadāyātha; chandāyāte; ipv. áchadayan.

chid cut off, VII.: pr. chinādmi, chinātti; ipv. chindhī
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(= chinddhi), chinattu; chintám (= chinttám). PF. cichédá; cichidé (B.). AO. root: chedma; a: áchidat; áchidan; s: áchaitisit (B.); INJ. chithhás. PT. chetsyáti, -te (B.). PS. chidyáte; PT. chidyámána; AO. áchedi; PP. chinná. GD. -chídya; chittvá (B.). INF. chettavái (B.); chéttum (B.). DS. cíchitsati, -te (B.).

jan generate, I.: PR. jánati; SB. jánat; INJ. jánat; IPV. jánatu; PT. jánant; jánamána. IPF. ájanat; jánata (3. s.); ájánanta. PF. jajána; jajñátur; jajñúr and jajanúr; Ā. jajníše, jajní; jajníré; PT. jajñáná. AO. root: ájani (1. s.); red.: ájijanat, ájijanan; INJ. jijanam; jijananta; is: jáníštám (3. du.); Ā. ájaništáhás, ájaniста; OP. janişiyyá, janişištá. PT. janişyáti, -te; janițá (B.); CO. ájanişyata (B.). PS.: AO. ájani; jáni, jáni. GDV. jántva and jánitva. GD. janitvä. INF. jánitós. CS. jan-áyati, -te; SB. janáyás; OP. janáyes; IPV. janáya, janáyatu; janáyatam; janáyata. DS. jijanisişte (B.).

jambh chew: AO. red.: ájijabham; is: SB. jambhisat. PP. jambdhá. CS.: IPV. jambháya; jambháyatam; PT. jambháyant. INT. jañjabhyáte (B.); PT. jañjabhána.


já be born, IV. Ā.: PR. jáyate; INJ. jáyata; OP. jáyemahi; IPV. jáyasva, jáyatám; jáyadhvám; PT. jáyamána. IPF. ájáyathás, 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. jáyantám; PT. jáyant. IPF. ájáyat. II. P.: PR. jéśi. PF. jigétha, jígáya; jigyáthur; jigyúr; Ā. jigyó; PF. jigiváms; jigiváms (B.); AO. root: INJ. jés; IPV. jitám; S: ájaísam, 3. ájais (= ájais-t); ájaisma; SB. jésas, jésat; jésáma; INJ. jésam (VS.), jés; jésma, jásur (AV.). FT. jeşyáti; PT. jeşyánt. PP. jité; GDV. jétva. GD. jítvá (B.); -jítya. INF. jisé; jétave (B.); jétum (B.). CS. jápáyati (B.); ájijapata
(VS.) and ájūjipata (TS.). ds. jīgīṣati, -te; pt. jīgī-
samāna.

2. ji quicken, V.: pr. jinoṣi; jinvé. ipf. ājinot (B.).

jinv quicken (= V. ji-nu + a), I.: pr. jinvasi, jinvati; jinvatha; jinvatha, jinvanti; ā. jinvate; ipv. jinva, jinvatu; jinvatam; jinvata; pt. jinvant. ipf. ājinvat; ājinvatam. pp. jijinvaṭhur. ft. jinviṣyāti (B.). pp. jinvitā.

jīv live, I. P.: pr. jivati; sb. jivāni, jivās, jivāti and jivāt; jivātha, jivān; op. jivema; ipv. jiva, jivatu; jivatām; jivata, jivantu; pt. jivant. pp. jīvā (B.). ao. root: proc. jīvyāsam; is: inj. jivit. ft. jivisyāti (B.). ps. jivyāte (B.); pp. jivitā. gdv. jivanīya. gd. jivitvā (B.). inf. jivāse; jivitavai, jivātave (ts. vs.); jivitum (B.). cs. jivāyati. ds. jijivisati (B.); jūjuṭiṣati (B.); pp. jijyuṣitā (B.).

juś enjoy, VI.: pr. juśāte; op. juśēta; juśerata; pt. juśāmaṇa; ipf. ājuśat; ājuśata. pf. jujōṣa; jujūse; sb. jūjosati, jūjosat; jūjosatha, jūjoṣan; ā. jūjoṣate; ipv. jujuṣṭana; pt. jujuṣvāms; jujuṣānā. ppf. ājujoṣam. ao. root: ājuṣran; sb. jōṣati, jōṣat; ā. jōṣase; pt. juṣāṇā; is: sb. jōṣiṣat. pp. juṣṭā gladdened and juṣṭa welcome. gd. juṣṭvi. cs. joṣayate; sb. joṣayāse.

jū speed, IX. P.: pr. junāti; junānti; sb. junās. I. Ā.: pr. jāvate. pf. jūjuvūr; sb. jūjuvat (= jūjavat); pt. jū-
juvāms; jūjuvānā. pp. jūṭā. inf. javāse.

jūrv consume, I. P.: pr. jūrvati; sb. jūrvās; ipv. jūrva; pt. jūrvant. ao. is: jūrvit.

jr sing, I. Ā.: pr. jārate; sb. jārate; op. jāreta; ipv. jārasva, jāratām; pt. jāramāṇa. inf. jarādhyai.


jñā know, IX.: pr. jānāti; jānimās, jānithā, jānānti; jānītē; jānāte; sb. jānāma; jānāmahai; op. jānithās;
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IPV. jānīhī, jānītāt, jānātu; jānītā, jānāntu; jānīdhvām, jānātām; PT. jānānt; jānānā. IPF. ājānām, ājānāt; ājānan; Ā. 3. pl. ājānata. PF. jajnāu; jajñe; PT. jajnivāṁs and ājānivāṁs. AO. root: OP. ājeyās (Gk. yvoῖς); s: ājnāsām (B.); ājnāsthās; INJ. jñēṣam; sīṣ: ājnāsīsam. FT. jñāsyāti, -te (B.); jñātā (B.). PS. jñāyāte; AO. ājnāyi; PP. jñātā; Gdv. jñeya (B.). GD. jñātvā (B.), -jñāya (B.). INF. jñātum (B.), jñātos (B.). CS. jñāpāyāti; AO. ājījēpat (TS.); PS. jñāpyāte (B.); PP. jñāpātā (B.); jñāpāyāti (B.). DS. jijnāsate.


tams shake: PF. tatasaṛ. PPF. ātatamsatam. AO. a: ātasat. CS. tamsāyāti, -te; INF. tamsayādhyai. INT. SB. tantasaṁa; Gdv. -tantasaṁya.

taks fashion, I. P.: PR. tākṣati; SB. tākṣāma; INJ. tākṣat; IPV. tākṣatam; tākṣata, tākṣantu; PT. tākṣant. IPF. ātakṣat. II. P.: PR. tāṣṭi (B.), tākṣati (3. pl.); IPV. tālhi. IPF. ātakṣma, ātaṣṭa. V. P.: PR. takṣṇuvanti (B.). PF. tatākṣa (takṣāthur, takṣūr); tatakṣē. AO. īṣ: ātakṣisur. PP. taṭāta.

tan stretch, VIII.: PR. tanōti; tanmāsi, tanvānti; tanutē; SB. tanāvāvahai; INJ. tanuthās; IPV. tanū, tanuhi, tanōtu; Ā. tanuṣvā; tanudhvām; PT. tanvānt; tanvānā. IPF. ātānuta; ātanvata. PF. tatānthā, tatāna and tātāna; Ā. 1. tatanē, 3. tatné and taté (√tā); tatnirē and tenirē; SB. tatānāt; tatānāma, tatānan; INJ. tatānanta; OP. tatanyūr; PT. tatānvas. AO. root: ātān; Ā. 2. ātathās, 3. ātata; ātnata (3. pl.); a: ātanas; INJ. tanat; S: ātān and ātāmsit; ātasi (B.); ātamsmahī (B.); īṣ: ātānit. FT. tamasyāte (B.). PS. tāyāte;
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tap heat, I.: pr. tápati, -te; sb. tápāti; inj. tápat; ipv. tápatu; pt. tápant. iff. átapat. IV. P.: pr. tápyati (B.).


āyati (B.).

tij be sharp, I. Ā.: pr. téjate; pt. téjamāna. ff. ipv. titig-
dhī (B.). pp. tiktā. ds. títkṣate. int. tētikte.

tu be strong, II. P.: pr. távīti. pf. tūtāva. pff. tūtōs, tūtōt. int. pt. távītvat (= távītvat).

tuj urge, VII.: pr. tuñjānti; tuñjāte (3. pl.); pt. tuñjānā.

VI.: pr. tujēte; pt. tujānt. ff. op. tutujyāt; pt. tū-


tur (= tū) pass, VI.: pr. turāti, -te; IV. P.: ipv. tūrya;

II. P.: op. turyāma. pf. op. tuturyāt; tuturyāma. pp.
ds. tūtūrṣati.

trd split, VII.: pr. tṛṇādmi, tṛṇātti; tṛnte (B.); ipf. átṛṇat; átṛndan. pf. tatārditha, tatārda; pt. tatārdanā. ao.

root: sb. tārdas. pf. tṛṇā (VS.). gd. -tṛḍya. inf. -tṛḍas. tṛpp be pleased, V. P.: pr. tṛṇōti; sb. tṛṇāvas; ipv. tṛṇuhi;

tṛṇutām; tṛṇutā; VI. P.: pr. tṛmpāti; ipv. tṛmpā; IV.: pr. tṛpyati. pf. tātṛpūr; pt. tātṛpānā. ao. root:

proc. tṛpyāsma; a: átṛpat; pt. tṛpānt; red.: átītrpas; átītrpāma. co. átarpysat (B.). pp. tṛptā. cs. tarpāyati,

-te; ds. titarpayisati. ds. titṛpsati; sb. titṛpsāt.

tṛḥ crush, VII. P.: pr. tṛṇēdhi; tṛmhānti; ipv. tṛṇēdhu; sb. tṛṇāhān (AV.); pt. tṛmhānt. pp. tatārha. ao. a: ātṛham. ps. tṛhyāte; pp. tṛlhā, tṛḍhā. gd. tṛḍhvā.

tṛ cross, I.: pr. táratī, -te; sb. tārāthas; inj. tárat; op. táret; ipv. tára; pt. tárant. ipv. átārat. VI.: pr. tīratī, -te; sb. tīrāti; inj. tīránata; op. tīrēta, -tana (2. pl.); ipv. tīrā; tīrāta, tīránatu; tirādhvam; pt. tīrant. ipv. átārat. III.: pr. títāt. VIII. Ā.: tarute. pp. tatāra; titirūr; pt. tatarus- (weak stem) and titivrāṃs. ao. red.: áti- taras; is: átārit; átārisma and átārima, átārisur; sb. tāriṣas, tāriṣat; inj. táris, tárit; op. táriṣīmahi. ps. ao. átāri; pp. tīrnā. gd. tīrtvā. inf. -tíram, -tīre; tarādhyai; tarīṣāni. cs. tārāyati. ds. títīrṣati (B.). int. tárārīti; tarturyānte; pt. táritrat.


gd. -tyājya (B.).


damś, das bite, I. P.: pr. dasati; ipv. dāsa; pt. dāsant. pp. c c 2

dabh, dambh harm, I. P.: PR. dābhati; SB. dābhāti; INJ. dābhāt. V. P.: PR. dabhnuvānti; IPV. dabhnuhi. PF. dadābha, dādāmbha; debhur; INJ. dadabhanta. AO. root: dabhur; INJ. dabhur. PS. dabhyaṭe; PP. dabdha. GDV. dabhya. INF. -dābe; dābdhum (B.). CS. dambhayati. DS. dīpsati; SB. dīpsāt; PT. dīpsant; PR. dīpsati (B.).
das, dās lay waste, IV. P.: PR. dāsyati; OP. dāsyet. I. P.: PR. dāsati; SB. dāsāt; INJ. dāsat; PT. dāsant. PF. PT. dasasvāms. AO. a; INJ. dasat; PT. dāsamāṇa; īṣ: dāsīt. PF. dastā (B.). CS. dasāyate; dāsāyati.
dah burn, I. P.: PR. dāhate; SB. dāhāti. II. P.: PR. dhāksi. PF. dādāha (B.). AO. s.: ādhāksit; ādhāk (3. s.); INJ. dhāk (3. s.); PT. dhāksant and dáksant. FT. dhakṣyāti; PT. dhakṣyānte. PS. dahyaṭe; PP. dagdāh. GD. dagdhyā (B.); -dāhya (B.). INF. -dāhas (B.), dāgdhous (B.), dāgdhum (B.). DS. dhikṣate (B.).

I. dā give, III.: PR. dādāti; dātte; SB. dādas, dādat; dādan; dādātai (AV.), dādāmahe; INJ. dādās, dādat; OP. dadyāt; dadimāhi, dadirān; IPV. daddhi, dehi, dattāt, dādātu; dattām, dattām; dattā and dādāta, dādātana, dādatu; Ā. datsvā; PT. dādat; dādāna; IPF. ādādām, ādādās, ādādat; ādattam; ādādāta, ādattana, ādadir; Ā. ādatta. I.: dadati; dadate; INJ. dadat; IPV. dadatām (3. s.); IPF. ádadat; ádadanta. PF. dadātha, dadāu; dadāthur, dadātur; dādā, dādur; Ā. dāde, dadāthe, dadrirē; PT. dadvāms, daṇivāms (AV.), dadā-
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vam̐s (AV.); dadanā. ao. root: ádās, ádāt, dāt; ádāma, ádur, dūr. Ā. ádi, ádithās (B.), ádita (B.); ádimahi (TS.) and ádimahi (VS.); sb. dās, dāti, dāt; inj. dūr; op. deyām; ipv. dātu; dātām, dātām; dātā; dīsvā (VS.); a: ádat. s.: ádiṣi; sb. dāsatt, dāsathas; inj. deṣma (VS.); is: ádadiṣṭā (SV.). pt. dāsyāti; -te (B.); dādiṣyē (K.); dātā (B.). ps. diyāte; pt. dadyāmāna; ao. dāyi; pp. -dāta, dattā, -tta. gdv. dēya. gd. dattvā, dattvāya; -dāya, -dadya (AV.). inf. -dāi, dātave, dātavāi, dāmane, dāvāne; -dām (B.), dātum; dātos. cs. dāpāyati. ds. pt. dītsant, dīdāsant.

2. dā divide, II. P.: pr. dāti; dānti; ipv. dāntu. VI. P.: pr. dyāmi, dyāti; dyāmāsi; ipv. dyātu; dyātām; iv. pr. dyāyāmāsi; ipv. dyāvasva, dyāyatām; pt. dāyamāna. ipv. dāyānta. ff. dadirē (B.). ao. root: ádimahi (B.), adimahi (VS., K.); s: op. diṣiyā. ps. diyāte; pp. dinā; -tta (B.). gd. -dāya.


diṣ point, VI.: pr. diṣāmi. ipv. diṣātu; pt. diṣānt; diṣāmāna. ff. didēṣa; sb. didēṣati; ipv. didiṇḍhi, didēṣṭu; didiṣṭāna. pff. didiṣṭa (3. s. Ā.). ao. root: ādiṣṭa; s.: ādiṣi; sa: ādiṣṣat (B.). pp. diṣṭā. gd. -diṣya. inf. -diṣe. int. dédiṣṭi; ipv. dediṣam; àdediṣṭa; dediṣyāte.


1. dī fly, IV.: pr. diyāti; -te; inj. diyat; ipv. diya. ipv. ádiyam. int. inf. dédiyitavāi.

2. dī, dīdi shine: pr. didyāti (3. pl.); sb. didyayat; ipv. didiḥī and didiḥi; pt. didyat; didyāna. ipv.
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ádídes, ádijet. PF. didéthe, didáya; didiyúr; sb. didáyasi and didáyas, didáyati and didáyat. PT. didíváms.

dip shine, IV. Ā.: PR. dípyate. AO. red.: ádídipat; ádídipat (B.); INJ. didipas. CS. dipáyati.
dív play, IV.: PR. dívýati; dívýate (B.). PF. didéva. PP. dyútá. GD. -dívyá.
du, dú burn, V. P.: PR. dunóti; dunvánti; PT. dunvánt. AO. is: SB. dávišáni (or from du go?). PP. dúná.
duș spoil, IV. P.: PR. dúšyati (B.). AO. red.: ádúdušat; a: dušát (B.); is: dosištam (B.). CS. dúšáyati; PT. dúšayisyámi.
duh milk, II. P.: PR. dógdhi; duhánti; Ā. dugdhe; duháte and duhaté and duhré; sb. dóhat; dóhate; OP. duhiyát, duhiyán; IPV. 3. du. dugdhám; Ā. 3. s. duhám; 3. du. duháthám; 3. pl. duhrám (AV.) and duhrátám (AV.); PT. duhánt; dúghána, dúhána, and duháná; IPF. ádhok; duhúr; áduhan (B.) and áduhran (AV.). I. Ā.: PR. dóhate. VI.: IPF. áduhat (TS.). PF. du-duhá, du-duhátha; duhuhúr; Ā. du-duhú; du-duhré and du-duhriré; PT. du-duháná. AO. s: ádhuksata (3. pl.); INJ. dhúksata (3. pl.); OP. dhúksamáhi; SA: ádhuksas, ádusat and ádhusat; ádhusan, duksan and duhksán; Ā. ádhuksata, dukšata and dhúksata; INJ. dukšas; Ā. 3. dukšata and dhúksata; pl. dhúksánta; IPV. dhúksásva. PS. duhyáte; PT. duhyámána; PP. dugdha. GD. dugdhvá (B.). INF. duhádyai; doháse; dógdhos (B.). CS. doháyati (B.). DS. dúduksati.
1. dr pierce, II. P.: PR. dárši. IX. P.: OP. dṛniyát (B.). PF. dadára; PT. dadíváms. AO. root: ádar; s: SB. dáršasi, dáršat; Ā. dáršate; OP. darśišta. PS. díryáte (B.); PS. dírná (B.). GD. -dírya (B.). CS. daráyati; dárayati
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(B.)  INT. dárdarími, dárdaríti; SB. dádirat; IPV. dárdhí and dádıhi, dárdartu; PT. dádrat; dáridrat (TS.); IPF. ádardar, dardar (2. 3. s.); ádardrtam; ádardirur.


dṛś see: PF. dadárśa; Ā. dadṛkṣé, dáḍṛse; dáḍṛse, dadṛśrire (TS.); IPV. (3. pl. Ā.) dadṛśrám (AV.); PT. dadṛśvāṃś; dāḍṛśana. AO. root: ádārśam (B.); ádārśa (TS.), ádṛśma (B.), ádārśur (B.); Ā. 3. pl. ádṛśan, ádṛśram; SB. dāṛśati, dāṛśathas, dāṛśan; INJ. dāṛśam; PT. dṛśānā and dṛśāna; a: ádṛśan; INJ. dṛśan; OP. dṛśē-ynam; s: ádṛk (B.) and ádṛakṣit (B.); Ā. ádṛkṣata (3. pl.); SB. dṛkṣase; sa: dṛkṣam (K.); red. ádīdṛśat (B.). FT. drakṣyáti (B.). PS. dṛyāte; AO. ádārśi and dāṛśi; PP. dṛśtā; GDV. dṛśénya. GD. dṛṣṭvā, dṛṣṭvāya, -dṛśyā. INF. dṛśe, dṛśaye; drāṣṭum. CS. dārśyāti. DS. dīdṛkṣase.

dṛh make firm, I. P.: IPV. dṛṁha; dṛṁhata; IPF. ádṛṁhat. 
VI. Ā.: PR. dṛṁhéthe; IPV. dṛṁhántām; PT. dṛṁhánt. IPF. dṛṁhátā (3. s.). IV.: IPV. dṛṣṭa; dṛṣṭasya. PF. PT. dāḍṛhānā. PPF. ádāḍṛhanta. AO. iś: ádṛṁhis, ádṛṁhit. PP. dṛh. CS. dṛṁhāyati.
dyut shine, I. Ā.: PR. dyótate. PF. didyóta; didyutür; Ā. didyuté; PT. didyutānā. AO. root: PT. dyutánt; dyutāna and dyutānā; a: ádyutat (B.); red.: ádīdyutat; INJ. didyutas; s.: ádyaut. FT. dyotiṣyáti (B.). PP. dyuttā. GD. -dyutya (B.). CS. dyutāyati (shine), dyotāyati (illumine). INT. dávidyutati (3. pl.); SB. dávidyutat; PT. dāvidyutat; IPF. dāvidyot.
1. drā run, II. P.: IPV. drāntu. PF. dadrūr; PT. dadrānā. AO. s: SB. drāsat. CS. drāpāyati (B.); DS. dīdṛpāyisāti (B.). INT. PT. dāridrat.
ft. drāṣyāti (B.). pp. drānā.
dru run, I. P.: drāvati. pp. dudrāva (B.); sb. dudrāvat.
cs. dravāyati (flows); drāvāyati. int. pp. dodrāva.
dvis hate, II. : pr. dveṣti; dviṃsās; sb. dveṣat; dveṣāma; ā. dveṣate; ipv. dveṣtu; pt. dviṃsant. pp. didveṣa (B.).
dhan run: pp. sb. dadhānat; op. dadhanyūr; pt. dadhanvāṃs. cs. dhanāyan; ā. dhanāyante; dhanāyanta.
dhanv run, I. P.: pr. dhānvati; sb. dhānvāti; ipv. dhānva. pp. dadhanvē; dadhanvīrē. ao. iś: adhanvīṣūr.
dham, dhmā, blow, I. P.: pr. dhāmati; pt. dhāmant. ipv. ādhamat. ps. dhāmyāte; dhmāyāte (B.); pp. dhāmīta and dhmātā. gd. dhmāya (B.).
1. dhā put, III. : pr. dādhāmi, dādhāsi, dādhāti; dhatthās; dadhmāsi and dadhmās, dhattā, dādhāti; ā. dadhē, dhatsē, dhattē; dadhāthe, dadhāte; dādhatē;
sb. dādhāni, dādhas, dādhat; dādhathas; dādhāma, dādhan; ā. dādhase, dādhat; dādhāvahai; op. dādhīta and dadhīta; dadhīmahī; ipv. dhehi and dhattāt, dādhatū, dhattām, dhattām; dhattā and dhattāna, dādhatu; ā. dhatśvā; dādhatām. pt. dādhat; dādhanā. ipv. ādadhām, ādadhās, ādadhāt; ādhattam; ādhatta, ādadhum; ā. ādhatthās, ādhatta. pp. dādhātha, dadhāu; dadhātur; dadhimā, dadhūr; ā. dadhisē, dadhē; dadhāthe, dadhāte; dadhīdhvē, dādhirē and dadhrē; ipv. dadhiṃvā; dadhidhvām. ao. root: ādham, dhās, ādhāt and dhāt; dhātam, ādhātām;
ádhur; Ā. ádhithās, ádhita; ádhitām; ádhīmahī; sb. dhās, dhāti and dhāt; dhāma; dhēthe, dhāithe; dhāmahe; inj. dhām; dhūr; Ā. dhīmahī; op. dhyām; dheyūr; ipv. dhātu; dhātam; dhāta, dhātana, and dhetana, dhántu; Ā. dhīsvā; a: ádhat (SV.), dhāt; s: ádhiṣi (B.); ádhiṣata (B.); sb. dhāsathas; dhāsatha; inj. dhāsur; op. dhīṣiyā (B.), dhēṣiyā (MS.). ft. dhāsyati, -te (B.); dhātā (B.). ps. dhīyāte; ao. ádhāyi; pp. hitā, -dhīta. gd. dhītvā (B.), -dhāya. inf. -dhe, dhātave, dhātavāi, dhiyāḍhyai; -dhām; dhātum (B.); dhātos. cs. dhāpāyati; sb. dhāpāyāthas. ds. dīdhiṣati, -te; inj. dīdhiṣanta; op. dīdhiṣema; dīdhiṣeyā; ipv. dīdhiṣantu; pt. dīdhiṣaṇa; dhiṣati, -te; gdv. dīdhiṣāyya.


dhi think, III.: pr. dīdhye; dīdhyāthām and dīdhiṭhām (AV.); sb. dīdhyāyas; dīdhyāyan; pt. dīdhyat; dīdhyāna. pff. ádīdhet, dīdhet; ádīdhyur; A. ádīdhitā. pf. dīdhyāya; dīdhiṃa, dīdhiyūr and dīdhyūr; dīdhirē. pf. dhītā. int. dīdhyat (TS.).


dhr hold: pf. dādhartha, dādhere; dadhre, dadhrire.
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AO. root: INJ. dhṛthās; red.: ādīdharat; didhār (2. 3. s.); INJ. dīdharat; IPV. didhṛtām; didhṛtā. FT. dharisyaṭe. PS. dhriyaté; PP. dhṛtā. GD. dhṛtvā (B.), -dhṛtya (B.). INF. dhārmaṇe; dhartari; dhārtavāi (B.). CS. dhārāyati, -te; FT. dhārayisyaṭi; PS. dhāryate (B.). INT. dārdharsi; IPF. ādardhar; dādharti (B.); 3. pl. dādhrati (B.); IPV. dādhatu (B.).

dhṛṣ dare, V.: pr. dhṛṣṇoti; IPV. dhṛṣṇuhī. PF. dadhārṣa; dādhrṣūr. SB. dadhārṣat and dadhārṣat; Ā. dadhṛṣate; INJ. dadhārṣit; PT. dadhṛṣvāms; PPF. dādhrṣanta. AO. a: INJ. dhrṣāt; PT. dhṛṣánt; dhṛṣāmāṇa; dhṛṣāṇā (AV.); īś: ādhrāsiṣur (B.). PP. dhrṣṭá and dhrṣitā. GDV. -dhṛṣya. GD. -dhrṣya (B.). INF. -dhyṣe; -dhyṣas. CS. dharṣāyati (B.).

dhraj, dhraj sweep, I.: PT. dhrajant; dhrajāmāṇa. IPF. ádhrājjan. AO. īś: OP. dhrājiṣiyā.
dhvan sound: AO. īś: ádhwaniṭ. PP. dhvāntā. CS. ádhvānayat; AO. INJ. dhvanāyīt.
nakṣ attain, I.: pr. nākṣati, -te; INJ. nākṣat; IPV. nākṣasva; PT. nākṣant; nākṣamāṇa. IPF. ánaksan. PF. nanaksūr; nanakṣe.
nad sound, I. P.: pr. nādāti. CS. nādāyati. INT. nānadvati (3. pl.); nānadyāte (B.); PT. nānadat.
1. naś be lost, IV. P.: pr. nāśyati; I.: pr. nāśati, -te. 
   PF. nanāśa; nēṣūr (B.). ao. red.: āninaśat; nēsat; inj. 
   nīnaśas; nēsat. ft. naśisyāti. pp. naṣṭā. cs. nāśā- 
   yati; inf. nāṣayādhyai.

2. naś attain, I.: pr. nāśati, -te. ao. root: ānāt (2. 3. s.), 
   nāṭ (3. s.); ānāṣṭām; inj. nāk and nāṭ (3. s.); ā. nāṃsi; 
   op. naśimāhi; s: sb. nākṣat. inf. -nāše. ds. inakṣasi; 
   inj. inakṣat.

nas unite, I. Ā.: pr. nāsate; nāsāmahe; inj. nāsanta. 
   ao. root: op. naśimāhi.

nah bind, IV.: pr. nāhyati; ipv. nāhyatana (2. pl.); pt. 
   naddhā. gd. -nāhya (B.).

nāth, nādh seek aid, I. Ā.: pr. nāthate (B.); pt. nādha- 
   māna. pp. nāthitā; nādhitā.

nj wash, II. Ā.: pt. nījanā. III.: ipv. nīniktā (2. pl.). 
   ao. a: ānijam; s: ānaiśīt; inj. nīkṣi. pp. nīktā. 
   int. nīniktē; ipv. nenigdhi.

nind, revile, I. P.: pr. nīndati; sb. nīndāt; ipv. nīndata. 
   pf. nīndimā; nīnidūr. ao. root: pt. nīdānā; iš: 
   ānindīṣur; sb. nīndiṣat. ps. nīndyāte; pp. nīnditā. 
   ds. sb. nīnitsāt.

ni lead, I.: pr. nāyati, -te; sb. nāyāti, nāyāt; ā. nāyāsai 
   (AV.); inj. nāyat; nāyanta; ipv. nāyatu; ā. nāyasva; 
   pt. nāyant; nāyamāna; pp. ānayat. II.: pr. nēsi (= 
   ipv.). nethā; ipv. ānītām (3. du.). pp. nīnētha, nīnāya; 
   nīnyāthur; nīnaye (B.); sb. nīnithās; op. nīnīyāt; ipv. 
   nīnētu. ao. s: ānaiṣṭā (2. pl.); āneṣata (3. pl.); sb. 
   nēṣati, nēṣat; nēṣatha; inj. naiṣṭā (2. pl.); ā. neṣṭa 
   (3. s.); iš: ānayiṭ (AV.). ft. neṣyāti; -te (B.); nāyi- 
   inf. neṣāṇi; nētavāi (B.); nētum (B.), nāyitum (B.); 
nu praise, I.: pr. návati; návámahe, návante; inj. návanta; pt. návant; návamána. ipf. ánávanta. II. P.: pt. nuvánt; ipf. ánávan. ppf. ánūnot, nūnot; ao. s: Ā. ánūsi; ánūsātām; ánūsāta; inj. nūṣata (3. pl.); is: Ā. ánnaviṣṭa. gdv. návya. int. nónnavīti; nonumás and nonumási; sb. nónuvanta; ipf. návīnot; ánonavur; pf. nónāva; nónuvur.
pat fly, I. P.: pr. pātati; sb. pātāti, pātāt inj. pātat; op. pātēt; ipv. pātatū; pt. pātānt. ipf. āpātat. pf. pāpāta; pētāthur, petātur; pāptimā, pāptūr; op. pāpatyāt; pt. pāptivāṃs. ao. red.: āpātat and āpi-pātat; āpātūma, āpātan; inj. pāpātas, pāpatt; pāptan; ipv. pāpattā. ft. pāpiṣyāti; co. āpāpiṣyat (B.). ps. ao. āpāti (B.); pp. patitā. gd. patitvā, -pātya (B.). inf. pāttave; pātītum (B.). cs. pātāyati, -te; pātāyati. ds. pāpiṭiṣati. int. pāpatīti; sb. pāpatan.
pad go, IV.: pr. pādyate; padyati (B.); ipv. pādyasva; pt. pādyamāna; ipf. āpadyanta. pf. pāpāda; pedē (B.). ao. root: āpadmahi, āpadran; sb. padāti, padāt; prc. padīṣṭā; red.: āpipadāma; s: inj. patsi (1. s.), patthās. ft. patsyati (B.). ps. ao. āpādi, pādi; pp. pannā. gd. -pādyā. inf. -pādas; pāttum (B.), pāttos (B.). cs. pādāyati, -te; ps. pādyāte (B.); ds. pīpāda-yiṣati (B.).
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pan admire, I. Ā.: PR. INJ. pānanta. PF. papāna (1. s.); papné. AO. ā.: paniṣṭa (3. s.). PS. panyāte; PP. paniṭā. CS. panāyati, -te; GDV. panayāyya. INT. PT. pānīpna.

paś see, IV.: PR. pāsyati, -te; SB. pāsyāni, pāsyāsī and pāsyaś, pāsyāt; pāsyāma, pāsyān; INJ. pāsyat; OP. pāsyet; pāsyeta; IPV. pāsya; pāsyasva; PT. pāsyant; pāsyamāna; IPF. āpāsyat; āpāsyanta. Cp. spās.

1. pā drink, I.: PR. pibati, -te; SB. pibāsi, pibāti and pibāt; pibāva, pibāths, pibāitas; INJ. pibat; IPV. pibatu; pibasva; pibadhvam; PT. pibant; IPF. āpibat. III.: PR. pipīte (B.), pipate (B.); OP. pipīya (B.); IPV. āpipīta (B.); IPV. pipatu (K.); PT. pipāna and pīpāna (AV.). PF. papātha, papāu; papāthur, papūr; Ā. papē; papisre; OP. papiyāt; PT. papivāms; papānā. AO. root: āpām, āpās, āpāt; āpāma, āpur; SB. pās; pāthās; pānti; PRC. pēyās (3. s.); IPV. pāhi, pātu; pātām, pātām; pāta and pātāna, pāntu; PT. pānt; S: INJ. pāsta (3. s.). FT. pāsyāti, -te (B.). PS. pīyāte; AO. āpāyi; PP. pītā. GD. pītvā, pītvī; -pāya. INF. pītāye, pātave, pātavāi; pātos (B.); pibadhyai. CS. pāyāyati; DS. pīpāyayiṣet (K.). DS. pīpāsati; pīpiṣati; PT. pīpiṣant.

2. pā protect, II.: PR. pāmi, pāsi, pāti; pāthās, pātās; pāthā, pāthāna, pānti; SB. pāt; pātas; IPV. pāhi, pātu; pātām, pātām; pāta, pāntu; PT. pānt; pānā; IPF. āpām, āpās, āpāt; āpāma, āpur. AO. S: SB. pāsati.

pi, pī swell, I. Ā.: PR. pāyate. II. Ā.: PT. pīyāna. V.: PR. pīnvire; PT. pīnvant, f. pīnvaṭi; pīnvānā. PF. pīpētha, pīpāya; pipyāthur; pipyūr; pipyē (3. s.); SB. pīpāyas, pīpāyat; pīpāyatas; pīpāyan; pīpāyata; pīpāyanta; INJ. pīpes; IPV. pīpīhi, pīpaya; pīpyatam, pīpyatām; pīpyata; PT. pīpīvāms; pīpyāna and pīpīyānā. PPF. āpipe; āpipema, āpīpyan; āpīpyat; āpīpyantaya. PP. pīnā (AV.).

pīnv fatten, I.: PR. pīnvati, -te; INJ. pīnvaṭ; pīnvanta;
IPV. pínva; pínvatam; pínvata; Ā. pínvasva, pínvatām; pínvadhvam; PT. pínvant; pínvamāna; IFP. ápìnvarm, ápìnvas, ápìnvat; ápìnvatam; ápìnvata, ápìnvan; Ā. 3. s. ápìnvata. PF. pipinívāthu. PP. pínvita (B.). CS. pínvāyati (B.). Cp. pi swell.

piś adorn, VI. : PR. piṃsāti, -te. PF. pipēśa; pipiśūr; Ā. pipiśē; pipiśre. AO. root: PT. piśānā. PS. piśyāte; PP. piśṭā; piśitā. INT. PT. pépiśat; pépiśāna.

piś crush, VII. P. : PR. piṇāṣṭi; piṃṣānti; INJ. piṇāk (2. 3. s.); IPV. piṇāṣtana; PT. piṃṣānt; IFP. piṇāk. VI. P. : IFP. ápśān (AV.). PF. pipēśa; pipiśē. AO. SA: ápśāṇ (B.). PS. piśyāte (B.); PF. piśṭā. GD. piśṭvā (B.). INF. péṣṭavāi (B.); péṣṭum (B.).

piḍ press: PF. pipiḍē. CS. piḍāyati.

pūs thrive, IV. P. : PR. pūṣyati. PF. pupōṣa; OP. pūpuṣyās; PT. pūpuṣyāmś. AO. root: PRC. pūṣyāsam (B.); pūṣyāsma (B.); A: OP. pūṣēyam; pūṣēma. PP. pūṣṭā. INF. pūṣyāse. CS. pōṣāyati.

pū cleanse, IX. : PR. pūnāmi, pūnāti; pūnātī; pūnītē; pūnātē (AV.) and pūnātē; IPV. pūnīhi and pūnītāt, pūnātu; pūnītām, pūnītā, pūnītāna and pūnātā, pūnāntu; PT. pūnānt; pūnānā; IFP. āpūnan. I. A.: PR. pāvate; SB. pāvāte; IPV. pāvasva, pāvata; pāvadhva, pāvantām; PT. pāvamāna; IFP. āpavathās. PF. pūpuvūr (B.); pūpuvē (B.). PPF. āpupot. AO. is: āpāviṣur; INJ. paviṣṭa (3. s.). PS. pūyāte; PP. pūtā. GD. pūtvī; pūtvā; -pūya (B.). INF. pavitum (B.). CS. pavāyat, -te (B.), pāvāyati (B.).

pr pass, III. P. : PR. pipārsi, piparti; pipṛthās, pipṛthā, piprati; IPV. pipṛthi and pipṛtāt, pipartu; pipṛtām; pipṛtā and pipartana. AO. red.: āpi-parma, āpi-paras; āpi-paran; INJ. piparas, piparat and piparati; S: SB. pārsati, pārsat; IPV. parśa; IS: SB. parisat. INF. parsāṇi. CS. pārāyati; SB. pārāyati; PT. pārāyant.

prc mix, VII. : PR. prṇāksi; prṇcānti; Ā. prṇcē, prṇktē; prṇcāte (3. pl.) ; INJ. prṇāk (3. s.); OP. prṇcētā; IPV.
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prñdhi (= prñgdhi), prñaktu; prñktám; PT. prñcánt; prñcáná; IPF. ápñnak (3. s.). III. P.: IPV. pipñgdhi; pipñktá. PF. papñcúr (B.); SB. papñcásí; OP. papñcúyám, papñcyát; PT. papñcáná. AO. root: SB. párcaś; OP. pñomáhi; PT. pñcáná; s: ápñk; Ā. ápñksi, ápñkta. PS. pñcúyáte; PP. pñktá; -prñna. INF. -pícé; pícas.

prñ fill, VI.: PR. prñáti; SB. prñáithe (du. 2.); IPV. prñá; prñáta; prñásva; prñádhvam; IPF. ápñnat. INF. prñádhyaí. Cпр. pñ fill.

pñ fill, IX.: PR. prñámi, prñási, prñáti; prñítas; prñánti; SB. prñáti, prñát; OP. prñiyát; IPV. prñíhi, prñátu; prñítám; prñítá, prñítána; Ā. prñśvá; PT. prñánt; IPF. ápñsás, ápñnat. III.: PR. pipñrmi, pípirtí; pipñri; pipñrí; pipñrtám; pipñrtána; IPF. ápipñrata (3. s. = ápipñrta). PF. OP. púpyráš; PT. púpy-vámś. AO. root: IPV. púrdhi; PRC. píyásam (AV.); red.: ápúpuram (B.); INJ. píparat; IPV. púpúranta; is: púriśtháś (B.). PS. púpyáte (B.); PP. púrná; púrtá. INF. -puras (K.). CS. púrayáti; SB. púrayáti.

pyá fill up, IV. Ā.: PR. pyáyase; IPV. pyáyasva, pyáyatām; pyáyantām; PT. pyáyamāna. AO. síś: OP. pyáśíśimahi (AV.). PP. pyátá. CS. pyáyáyáti; PS. pyáyyáte (B.).

prach ask, VI.: PR. prcháti, -te; SB. prchát; prchán; Ā. prchái. PF. papñrácha; papñráchúr (B.). AO. s: ápruk-šam, ápñt; ápñksit. FT. prakñyátí (B.). PS. prchýáte; PP. prñtá; GDV. papñkṣéñya. INF. -pñcham, -pñche; pñstum.

prath spread, I. Ā.: PR. práthate. PF. 2. papñtáha (= papñt-tha?); Ā. papñrthé and papñrathe (3. s.); SB. papñráthas, papñráth; papñráthan; INJ. papñrthanta; PT. papñrtháná. AO. root: PT. prátháná; is: 3. s. Ā. ápðthiśta; práðhiśta. CS. prátháyáti, -te.

prá fill, II. P.: PR. práśi. PF. papñrátha, papñrá and papñráu; papñráthúr, papñrátur; papñrá; Ā. papñrśe, papñré; PT. papñránáms. AO. root: ápñt; SB. prás; s: 3. s. ápñs. PS. AO. ápñyi; PP. prátá.
prī please, IX.: prīṇāti; prīṇité; pt. prīṇánt; prīṇānā.  
ipf. āprīṇāt.  PF. pipriye; sb. piprayas, piprayat; IPV. piprihi; piprayasva; PT. pipriyānā.  PPF. āpiprayam, āpipres (B.); āpiprayan.  AO. s: āpraiṣīt (B.); sb. prēṣat.  PP. prītā.  GD. prītvā (B.); DS. pipriṣati.  
pruth short, I.: PR. próthati; PT. prothánt; próthamāna.  
GD. -prūthyā.  INT. PT. pópruthat.  
pruṣ sprinkle, V.: PR. pruṣṇuvánti; pruṣṇuté; SB. pruṣṇávat.  VI. P.: IPV. pruṣā; PT. pruṣánt.  IV. P.: IPV. āpruṣyat (B.); IX. P.: PT. pruṣṇánt (B.); FT. PT. proṣiṣyánt.  PP. pruṣítā.  
INT. poplūyāte (B.).  
psā devour, II. P.: PR. psāti.  PS. āpsiyata (B.); PP. psātā.  
GD. -psāya (B.).  
phān spring: CS. phāṇyāyati.  INT. PT. pānīphaṇat.  
badh bind, IX.: PR. badhnāmi; badhnimās, badhnánti; Ā. badhnáte (3. pl.); IPV. badhnā, badhnātu; badhnántu; Ā. badhnitām (3. s.).  IPV. ābadhnāt; ābadhnān; Ā. ābadhnīta (3. s.).  PF. babándha; bedhur.  FT. bhantsyāti.  PS. badhyāte; PP. baddhā.  GD. baddhvā; baddhavāya (B.); -bādhyā (B.).  INF. -bādhe.  CS. bandhāyati (B.).  
budh wake, I. P.: PR. bōdhati; SB. bōdhāti; INJ. bōdhat; IPV. bōdhatu.  IV.: PR. būdhyate; OP. būdhyema; IPV. būdhyasva; būdhyadhvam; PT. būdhyamāna.  PF. bubudhē; SB. bubodhas, būbodhati; bubodhatha; PT. bubudhāna.  AO. root: Ā. 3. pl. ābudhran, ābudhram; IPV. bōdhi (2. s.); PT. budhānā; a: INJ.
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brú say, II.: pr. brávimi, bráviṣi, brávīti; brūmás, bruvánti; Ā. bruvé, brūṣé, brūtē and bruvé; bruvāte; sb. brávāni and brávā, brávæsi and brávas, brávat; brávāma, brávātha (AV.), brávan; Ā. brávāvahai, brávaite; brávāmahai; op. brūyát; brūyátam; Ā. bruvitá; bruvimáhi; ipv. brūhi and brūtát, brāvītu; brūtám; brūtā and brāvītana, bruvāntu; pt. bruvánt; bruvāná. ipv. ábravam, ábravis, ábravit; ábrūtām; ábrāvita, ábruvan.

bhaks eat: ao. red.: ábabhaksat (B.); cs. bhaksáyati; bhaksáyate (B.); ps. bhaksyáte (B.).
bhaj divide, I.: pr. bhájati, -te. II. P.: pr. bháksi (= ipv.). pf. 2. s. babháktha (B.), 3. s. babhája; Ā. bhejé; bhejáte; bhejiré; pt. bhejáná. ao. red.: ábíbhajur (B.); s: ábhák and ábhaksit; Ā. ábhaksi, ábhakta; sb. bháksat; inj. bhák (2. 3. s.); op. bhaksíyá, bhaksitá; bhaksimáhi; prc. bhaksistá. ft. bhaksyáti, -te (B.). ps. bhajyáte; pf. bhaktá. gd. bhaktvá; bhaktváya; -bhajya (B.). cs. bhájáyati; ps. bhájyáte.

bhan speak, I.: pr. bhánati; bhánanti; inj. bhánanta. ipv. bhánanta.


bhá shine, II. P.: bhási, bháti; bhánti; ipv. bháhi; pt. f. bháti. ft. bháisyáti (B.).
bhiks beg, I. Ā.: pr. bhiksate; inj. bhiksanta; op. bhikṣeta; pt. bhikṣamāṇa. pp. bibhiksē (B.).
bhid split, VII.: pr. bhinādmi, bhinātsi, bhinātti; bhindānti; sb. bhinādas, bhinādat; inj. bhināt (2. 3. s.); op. bhindyāt; ipv. bhindhi, bhinātta; bhinttā; pt. bhindānt; bhindānā. ppf. bhināt (2. 3. s.); ábhinat (3. s.); ábhindan. pf. bibhéda; bibhidū. ao. root: ábhedam, bhét (2. 3. s.), ábhet (3. s.); sb. bhēdati; inj. bhét (2. s.); pt. bhidánt; a: op. bhidéyam; s: inj. bhithās. ft. bhetsyāte (B.). ps. bhidyāte (B.); ao. ábhedi (B.); pp. bhinnā. gd. bhittvā; -bhidyā. inf. bhēttavāi (B.); bhēttum (B.). ds. bhībitsati.
bhī fear, III. P.: pr. bibhēti; bibhyati; inj. bibhēs; op. bibhiyāt; ipv. bibhītā, bibhītāna; pt. bibhyat; ipv. bibhēs, ábibhēt. I. Ā.: pr. bhāyate; sb. bhāyāte; ipv. bhāyatām (3. s.); ipv. ábhayanta; pt. bhāyamāṇa. ppf. bibhāya (1. s.), bibhāya (B. also bibhāya); bibhyatūr; bibhyūr; pt. bibhīvāms; per. pp. bibhāyām cakāra. ao. root: inj. bhēs (TS.); bhēma; pt. bhīyānā; red.: bibhāyat; ábibhayur (Kh.); ábibhayanta; s: bhaiśīs (AV.); ábhaiśma, ábhaiśur; pt. bhaiyāsāna (AV.). co. ábheṣyat (B.). pp. bhītā. inf. bhiyāse. cs. bhīṣayate (B.); ao. bibhīsas; bibhīsathās.
bhur quiver, VI.: inj. bhuránta; ipv. bhurántu; pt. bhurāmāṇa. int. járbhurīti; pt. járbhurat; járbhurāṇā.
bhū be, I.: pr. bhāvati; bhāvate (B.). pp. babhūva, babhūtha and babhūvitha, babhūva; babhūvāthur, babhūvātur; babhūvimā, babhūvā, babhūvur; op.
babhūyas, babhūyat; IPV. babhūtu; PT. babhūvāms.
AO. root: ábhuvam, ábhūs, ábhūt; ábhūtam, ábhūtām; ábhūma, ábhūta and ábhūtana, ábhūvan; SB. bhūvāni, bhūvas, bhūvat; bhūthās, bhūtas; bhūvan; INJ. bhūvam, bhūs, bhūt; bhūma; OP. bhūyas, bhūyat; bhūyāma; PROC. bhūyasam, 3. bhūyās; bhūyāsma, bhūyāsta; IPV. bodhī (for bhūdhī), bhūtu; bhūtām; bhūtā and bhūtāna; a: bhūvas, bhūvat; red.: ábū- bhūvas. FT. bhaviṣyāti; bhavitā (B.). PP. bhūtā. GDV. bhāvyā and bhāvyā; bhāvitva. GD. bhūtvī, bhūtvā; -bhūya. INF. bhuvē, -bhuve, -bhve; bhūsāṇi; bhāvitum (B.); bhāvitos (B.). CS. bhāvāyati. DS. bū- bhūṣati. INT. bōbhaviṭī.

bhṛ bear, I.: PR. bhārati, -te. III.: PR. bībharmi, bībharsi, bībharti; bībhṛthās, bībhṛtās; bībhṛmāsi and bībhṛmās, bībhṛthā, bībhṛati; SB. bībhāraṇī, bībhārat; OP. bībhṛyāt; IPV. bībhṛhī, bībhārītu; bībhṛtām; bībhṛtā (TS.); PT. bībhārat; IPF. ābībhār. PF. jabhārtha, jabhāra; jabhṛr; Ā. jabhṛṣe, jabhré; jabhrirē; bābhrā (B.); Ā. babhrē; PT. babhrāṇā; SB. jabhārat.

PPF. ājabhartana. AO. root: PROC. bhriyāsam; IPV. bhrṛtām; s: ábhārṣam, 3. ábhār; ábhāṛṣtam; SB. bhārṣat; INJ. 3. s. bhār; iŚ: ábhārisam. FT. bhariṣyāti; bhartā (B.). CO. ábhārisyat. PS. bhriyāte; SB. bhriyāte; AO. bhāri; PP. bhrṛtā. GD. -bhṛtya. INF. bhārtum; bhārtave, bhārtavāi; bhāradyai; bhārmane. DS. būbhūṛsati (B.). INT. jarbhṛtās; bhāri- bhṛati (3. pl.); SB. bhāribhart; PT. bhāribhrat.

bhramē fall, I.: PR. INJ. bhrāmsat. AO. a: INJ. bhrāsat. PP. -bhrāṣṭa; bhrāṣṭā. CS. PT. bhrāsāyant.

bhrāj shine, I. Ā.: PR. bhrājate; PT. bhrājāmāṇa. AO. root: ábhṛat; PROC. bhrājyaśam. PS. AO. ábhṛājī.

mamh, mah be great, I.: PR. māṁhate; māhe (3. s.); OP. māhema, māheta; IPV. māṁhatam; PT. māṁhamāṇa. IPF. ámāṁhata. PF. māmāhē (1. 3.); SB. māmāhas; INJ. māmāhanta; IPV. māmāhasva, māmāhantām; PT. —

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māmahānā. PP. mahitā (B.). INF. mahé, mahāye. CS. mahāyatī, -te; INJ. maṃhāyam; PT. mahāyant; mahāyamāna.

math, manth stir, IX.: PR. mathnāmi; mathnīte (B.); IPV. mathnītā, mathnāntu; PT. mathnānt; IFF. āmathnāt; I. mānthati, -te; mātha (AV.). PP. maṃmāthā; methūr (B.); A. methirē (B.). AO. root: sb. māthat; is: āmanthiṣṭām (3. du.); āmathiṣata (B.); INJ. māthis, māthisīt. FT. manthiṣyāti (B.); mathiṣyāti, -te (B.). PS. māthyāte; PP. māthitā. GD. māthitvā (B.); -māthyā (B.). INF. mānthitavā; māthitos (B.).

mad be exhilarated, I.: PR. mādati; -te. III. P.: PR. māmatsi. II. P.: PR. mātsi (= IPV.). IV. P.: PR. mādyati (B.). PF. mamāda; SB. mamādas, mamādat; mamādan; IPV. mamaddhi, mamāttu; mamattāna. PPF. aṃmadur. AO. root: IPV. mātsva; red.: āmimadas; Ā. āmimadanta; s: āmatsur; Ā. āmatta (3. s.); āmatsata (3. pl.); SB. mātsati and mātsat; mātsatha; INJ. matsata (3. pl.); is: āmādiṣur. PS. PT. mādyāmāna; PP. māttā. GDV. -mādya. INF. mādītīs (B.). CS. mādāyati; mādāyati, -te; SB. mādāyāse, mādāyāte; mādāyāte; mādāyādvē and mādāyādvai; INF. mādāyādhyai; PP. māditā.

man think, IV. Ā.: PR. mānyate. VIII. Ā.: PR. manvē; manmāhe, manvatē; SB. manāvai, manāvate; INJ. manvata (3. pl.); OP. manvitā; IPV. Ā.: manutām (3. s.); PT. manvāṇā; IPV. āmanuṭa (3. s.); āmanvata (3. pl.); PF. menē (B.); manmāṭhe, māṃnāte; OP. māmanyāt; IPV. māmaddhi. PPF. āmamān (3. s.). AO. root: āmata; āmanmahi; SB. mānāmahe, mānanta; PT. mānānā; s: Ā. āmāṃṣta; āmamsātam; āmamsata; SB. māṃṣai, māṃsase, māṃsate and māṃsatai (TS.); māṃsante; INJ. māṃsthas, māṃṣta and māṃṣta (AV.); OP. māsiyā, māṃsiṭhās, māṃsiṣṭā; māṃsīmāhi;
mamsirata; IPV. mandhvam (B.). FT. manisyé; man-
syáte (B.). PP. matá. GD. -matya (B.). INF. mántave,
mántavai; mántos (B.). CS. mánáyati; OP. mánáyet.
DS. mímámsate (AV.), -ti (B.); AO. iš: ámímámsísthás
(B.). PP. mímámsitá (AV.).

mand exhilarate, I.: PR. mándati, -te. PF. mamánda; SB.
mamandat; PT. f. mamandúsi. PPF. ámamandur. AO.
root: mandúr; PT. mandána; iš: ámandít; ámandíšur;
mándišta (3. s. Ā.); ámándišétám (3. du. Ā.); OP. mandi-
šímaíhi (VS.). INF. mandádhyai. CS. mandáyati; INF.
mandayádhyai.

1. mā measure, III.: PR. mime, mímite; mímáte; mimí-
mahe, mimate; OP. mimíyás, mimíyát; IPV. mimíhi,
mímátu; mimítám, mimítám; Ā. mimíšva; mimíthám;
PT. mímána. IPP. ámimíthás, ámimíta. PF. mamátur;
mamúr; mamé (1. 3.); mamáte; mamíré; AO. root:
IPV. máhi; másvá; PT. mána (TS.); s: ámási; SB.
másátaí (AV.). PS. AO. ámáyi; PF. 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. mátaváí. INT. PT.
méyat.

mi fix, V. P.: PR. minómi, minóti; SB. mináváma; INJ.
minván; IPV. mínótu. IPP. minván. PF. mimáya;
mimyúr. PS. miyáte; PT. miyámána; PF. mitá. GD.
-mitya (B.).

mikṣ mix: PF. mimikṣáthur, mimikṣátur; mimikṣé;
mimikṣiré. IPV. mimikṣává. CS. meksáyati (B.).
mith alternate, I.: PR. méthámasi; Ā. méthete. VI. P.:
PT. mithánt. PF. mimétha. PF. mithitá.

miṣ mix: DS. mimikṣati; IPV. mimikṣa; mimikṣatam,
mimikṣatám.

miṣ wink, VI. P.: PR. miṣáti; miṣánti; PT. miṣánt. INF.
-miṣas.

mih shed water, I.: PR. méhati; PT. méhant; méghamána.

mí damage, IX.: PR. minámi, mináti; minimási, minánti; SB. minat; mináma; INJ. minít (AV.); minan; PT. minánt; minaná. IPP. áminás, ámináat; áminanta. IV. Ā.: PR. miyase, miyate; OP. miyeta (B.). PF. mimáya; mimaya (AV.). AO. S: INJ. mēšthás, mēšta. PS. miyáte; AO. āmāyi (B.); PP. mítá. INF. métos (B.);

-míyam, -míye. INT. PT. mēmyāna.

muc release, VI.: PR. muṇcáti, -te; SB. muṇcási, muṇcát; IPV. muṇcātu; Ā. muṇcátām; PT. muṇcánt; muṇcāmāna. IPP. ámuṇcat; Ā. ámuṇcata. IV. Ā.: PR. múc-yase; SB. múcyaṭai (AV.). PF. mumucmáhe, mumucré; SB. mumucas; múmocati, múmocat, mumucat; IPV. mumugdhí, mumóktu; 2. du. mumuktám, mumócatam; mumócata; PT. mumucaná. PF. ámumuktam. AO. root: ámok; ámuktam; Ā. ámugdhvam; PRC. mucíṣṭa; a: mucás, ámucat; SB. mucáti; mucáte; INJ. mucás, mucát; IPV. mucá; Ā. mucádhvam; s: ámauk (B.); A. ámuksi, ámukthás; INJ. mauk (VS.); Ā. múksata (3. pl.); OP. múksiya. PT. mokṣyáti, -te (B.). PS. mucyáte; AO. ámoci; INJ. móci; PP. muktá. GD. muktvá (B.); -múcya. INF. moktum (B.). DS. mú-mukṣati, -te; mókṣate (B.); PT. múmukṣamāna.
mud be merry, I. Ā.: PR. módate. PF. mumóda. AO. root: OP. mudimáhi; īṣ: PRC. Ā. modiṣṭhás. PS. AO. ámodi. INF. mudé. CS. modáyati, -te (B.); DS. múmodayisati (B.).

LIST OF VERBS

cs. mürcháyati (B.).

1. mṛ die, I.: PR. mårati, mårate; mårámahe; SB. måráti;
måráma; Ā. mårai. PF. mårāra; mamrúr; PT. mamṛváms. AO. root: ámrta; INJ. mṛthás; OP. mur-
iyá; red.: ámímárat (B.). FT. marisýáti (AV.). PS.
mriyáte; PP. mṛtá. GD. mṛtvá (B.). CS. måráyati.

2. mṛ crush, IX. P.: IPV. mṛṇihí; PT. mṛṇánt. PS. mür-
yáte (B.); PP. mūrṇá (AV.). INT. IPV. marmartu.

mṛc injure: AO. s.: PROC. mṛksīštá. PP. mṛktá. CS. marc-
áyati; SB. marcáyát.

mṛj wipe, II.: PR. mårṣti; mṛjánti; mṛjé; mṛjmáhe; IPV.
mårṣtu; Ā. mṛksvá; mṛḍḍhvám; PT. mṛjáná; IFP.
mṛṣtá (3. s. Ā.); ámrjata. VII.: OP. mṛṇjyát (B.); IPV.
mṛṇájáni (B.); IPF. mṛṇjáta (3. pl.). PF. mår̥māra;
māmrjúr; māmrjé and māmrjé; OP. māmrjítá. AO. s.: ámṛksát; ámṛksāma; Ā. mārksánta; IPV. mārksatam;
red.: ámírmrjanta (B.); s.: ámārksít (B.); īṣ.: ámārjít (B.). FT. mṛksyáte (B.), mārksyáte (B.); mṛṣtá (B.).
PS. mṛṣyáte; PP. mṛṣtá; GDV. mārjya. GD. mṛṣtvá;
mārjítvá (B.); -mṛjya. INF. -mṛjas (B.). CS. marjáyati,
te; mārjáyati, -te (B.). INT. mārṣyáte; marimr-
yáte (B.); SB. mármṛjat; mármṛjanta; PT. mármṛjat;
mārmṛjána and marmṛjāná; mārmṛjyámāna; IPF.
marmṛjmá, marmṛjáta.

mṛd be gracious, VI.: PR. mṛḍáti; mṛḍáte (B.); SB. mṛḷáti
and mṛḷát; IPV. mṛḷá and mṛḍátát (AV.), mṛḷátu. PF.
OP. māmṛdyúr. CS. mṛḍáyati.

mṛṇ crush, VI. P.: PR. mṛṇáti; INJ. mṛṇát; IPV. mṛṇá.
IPF. ámṛṇat. AO. root: mṛṇyúr (K.); red.: ámımṛṇan.
mṛd crush: AO. PROC. mṛṇyásam (B.); FT. mardisýáte (B.).
PS. mṛṇyáte (B.); PP. mṛditá. GD. -mṛdya (B.). INF.
márdictos (B.).

AO. root: OP. mṛḍhyás; īṣ.: SB. mārdhisat; INJ. márdh-
is; mardhištam. PP. mṛḍdhá.
mrs touch, VI.: pr. mṛśāti, -te. pf. māṃśūr; mamṛśe (B.). ao. sa: āṃṛkṣat; inj. mṛkṣas; mṛkṣata (2. pl.).
int. sb. māṃṛṣat; ind. māṃṛṣāyatē (B.).
mṛṣ not heed, IV.: pr. mīṣyate. pf. mamārśa. ao. root:
inj. mṛṣṭhās; a: inj. mṛṣánta; red.: inj. mīṃṛṣas; iś:
inj. māṃṛṣāthās. inf. -mṛṣe.
myaks be situated, I. P.: ipv. myākṣa. pf. mīmyākṣa;
mimikṣūr; Ā. mimikṣirē. ao. root: ámyak; ps. ámyakṣi.
mrad crush, I.: pr. mrádate; ipv. mrāda. ft. mradi-
mruc, mluc set, I. P.: pr. mrócati; mlócati (B.); pt. mrócatant. 
pp. mruktā (B.); mluktā. inf. mlūca.
yaj sacrifice, I.: pr. yājati, -te; sb. yājāti, -te; op. yājeta;
ipv. yājatu; yājantām; pt. yājant; yājāmāna. ipv.
āyajat; āyajanta. pf. ījē (1. 3. s.), yejē (3. s.); ījāthe
ījirē; pt. ījānā. ao. root: ipv. yākṣa; red.: āyāyajat (B.);
s: āyās, āyāt; s: āyāksit; Ā. āyaṣta (3. s.); sb.
yākṣat; du. 2. yākṣatas, 3. yākṣatām; Ā. yākṣate; inj.
yāt (2. s.); Ā. yāksī (1. s.); op. yāksiyā; sa: ipv.
yākṣatām (3. du.). ft. yāksyātē; yaksyātī (B.); yāstā (B.)
pp. īṣṭā. gd. īṣṭvā. inf. yājadhyaī; yajādhyai (TS.);
yāṣtave; yāṣtum. cs. yājāyati (B.). ds. iyāksati, -te;
sb. īyāksān; pt. iyāksant; iyāksamaṇa.
yat stretch, I.: pr. yātati, -te; sb. Ā. yātaite (3. du.); op.
yātema; yātemahi; ipv. yātatam; Ā. yātasa; yātan-
tām; pt. yātānt; yātamāna. pf. yetirē. ao. root:
pt. yatānā and yātānā; iś: āyatiṣṭa (B.). ft. yatiṣyātē (B.)
pp. yattā. gd. -yātya (B.). cs. yātāyati, -te;
ps. yātyātē (B.).
LIST OF VERBS

yam *stretch out*, I.: pr. yáchati, -te; sb. yáchat; op. yáchet; ipv. yácha and yáchatät, yáchatu. ipf. áyachat; Ā. áyachathās. ff. yayántha, yayáma; yemáthur, yemátur; yemimá, yemá, yemúr; Ā. yemé (3. s.); yemáte; yemiré; pr. yemānā. ao. root: yamam; áyamur; sb. yámas, yámati and yámhat; yánan; Ā. yámase, yámate; op. yamínáhi; prc. yamyás (3. s.); ipv. yandhii; yantam; yanta and yantana; a: op. yamet; s: áyāmsam, áyān (3. s.); Ā. áyāmsi (B.), áyānstā; áyāmsata; sb. yámsat; yámsatas; yámsan; Ā. yámsate; inj. Ā. yamī; pt. yamásanā; is: yamiśta (3. s. Ā.). ft. yamasyāti (B.). ps. yamya; ao. áyāmi (B.); pp. yatā; gdv. yamsénā. gd. -yātya. inf. yamitavāi, yantave; yāmam; yántum (B.). cs. yamāyati; yamāyati (B.). ds. yiyamsān (B.). int. yāmyamiti.


yā *go*, II. P.: pr. yāti; yānti; op. yāyām; ipv. yāhī, yātu; yātām; yātā and yātānā, yāntu; pt. yānt. ipf. yās, ayāt; ayātam; yāma, ayātana, yāur (B.). ff. yaya; yayāthā, yayāu; yayāthūr; yayā, yayūr; pt. yayivāms. ao. s: yāsām; yāsur; sb. yāsat; inj. yesam; is: yāsīsam, yāsīt; yāsiṣāt; Ā. yāsiṣṭā, yāsiṣiur; sb. yāsiṣat; prc. Ā. yāsiṣṭhās; ipv. yāsiṣṭam; yāsiṣta. ft. yāsyāti. pp. yatā. gd. yatvā (B.); -yāya (B.). inf. yatave, yatavāi (B.); -yāi. cs. yāpāyati (B.).


1. yu *unite*, VI.: pr. yuvāti, -te. II. yauti; Ā. yutē; sb. yāvan; ipv. yutām (3. s. Ā.); pt. yuvānā. ff. yuyuvē. per. ft. yuvitā (B.). pp. yutā. gd. -yūya. ds. yūyūṣati. int. yoyuvē; pt. yoyuvat (AV.); yoyuvāna.

2. yu *separate*, III.: pr. yuyōti; sb. yuyāvat; inj. yuyo-
thás, yuyota; OP. yuyuyátam; IPV. yuyodhi, yuyótu; yuyutám and yuyótam; yuyóta and yuyótana. I. P.: PR. yúchati; IPV. yúchantu; PT. yúchant. AO. root: SB. yávanta; OP. yuyát (B.); 3. du. yúyátam (B.); PRC. yúyáś (3. s.); red.: INJ. yúyot; s: yósati and yósat; yósatas; INJ. yúsham (AV.); yáus (2. s.); yauṣtam; yauṣma, yauṣta, yauṣur; Ā. yoṣṭhás (B.); s: INJ. yávis. PS. AO. áyávi; PP. yutá. INF. yótave, yótaváí; yótos. CS. yáváyati; yaváyati. INT. PT. yóyuvat; IFP. áyoyavit; PF. yoyáva.

yuj join, VII.: yunákti; yuñjánti; yuñkté; yuñjáte; SB. yunájat; yunájan; Ā. yunájate (3. s.); INJ. yuñjáta (3. pl.); IPV. yúdhi, yunáktu; yunákta, yuñjántu; Ā. yuñksvá, yuñtám; 2. du. yuñjáthám; yuñgdhvám; PT. yuñjánt; yuñjáná; IPV. áyunak and áyunak; áyuñjan; Ā. áyuñjata (3. pl.). PF. yuyója; yuyujmá; Ā. yuyujé; yuyujré; SB. Ā. yuyójate (3. s.); PT. yuyuyjáná. AO. root: Ā. áuyji, áyukthás, áyukta; áyujmahi, áyugdhvam, yújata and áyujran; SB. yójate; INJ. yójam; Ā. yuñta (3. s.); OP. yuñyáva, yuñyátam; IPV. yuñsvá; PT. yuñjáná; S. : áyuksi; áyuksátam (3. du.); áyuksata (3. pl.). FT. yokṣyáti (B.); yokṣyáte; yoktá (B.). PS. yujjáte; AO. áyoji; INJ. yóji; PP. yuktá. GD. yuktvá, yuktváya. INF. yujé; yóktum (B.).


yes be heated, I. P.: PR. yēsati; PT. yēsant.
ramh hasten, I.: PR. rāmhate; PT. rāmhamāna. IPF. āramhas; Ā. āramhata (3. s.). PF. PT. rārahāṇā. CS. rāmḥāyati, -te.
rakṣ protect, I.: PR. rākṣati, -te. PF. raraṅga; PT. rāraṅgaṇā. AO. iṣ: āraṅṣit; āraṅṣit (B.); SB. rāṅṣīṣas, rāṅṣīṣat. PP. rāṅṣitā. CS. rāṅṣāyate (B.).
rad dig, I.: PR. rādati, -te; INJ. rādat; IPV. rāda; rādantu; Ā. rādantām (3. pl.); PT. rādat. IPF. āradat, rādat. II. P.: rātā (= IPV.). PF. rārāda. PP. raditā.
radh, randh make subject, IV. P.: IPV. rādhyā, rādhyatū. PF. rārādhu. AO. root: IPV. rāndhi (= randaḥ); a: SB. rādham; INJ. rādham; red.: SB. rīrādham; INJ. rīrādhas, rīrādhat; rīrādhatam; rīrādha; iṣ: INJ. rāṅḍhis. PP. raddha. CS. rāndhāyāti; SB. rāndhāyāysi.
raṇ rejoice, I.: PR. rāṇati; INJ. rāṇanta; IPV. raṇa. IV. P.: PR. rāṇyasi, rāṇyati; rāṇyathas; rāṇyanti. PF. rāraṇa (1. s.); SB. rāraṇas, rāraṇat; rāraṇatā (2. pl.). INJ. rārāṇ (3. s.); IPV. rārandhi; rāranta (2. pl.), rārāntu. PF. ārāraṇur. AO. iṣ: ārāṇiṣur; INJ. rāniṣṭana. CS. raṇayāti.
rap chatter, I. P.: PR. rápati; INJ. rāpat; OP. rāpema. IPF. ārāpata. INT. rárapiti.
rapā be full, I. Ā.: rāpāsate; rāpāsante. PF. rarapāsē.
rabh, rambh grasp, I.: PR. rābhate. PF. rārabhma; Ā. rārabhē; rebhirē; PT. reabhāṇā. AO. s: 3. s. Ā. ārabda; PT. rābhasānā. PP. rabdhā. GD. -rābhyā. INF. -rābham; -rābhe. CS. rāmbhāyati, -te (B.). DS. rīpsate (B.).
1. rā give, III.: IPV. riríhi; Ā. rarāśva (AV.); rarāthām (3. du.); rārhīd hym; SB. rārate; PT. rārāna. II.: PR. rāsi (=IPV.); rātē (B.); PF. ramarī; rārē (1. s.); rariśe; rārāthe; PT. rariśāms; raraṇā. AO. root: ārād hym; IPV. rāsva; s.: ārāśma; ārāsata (3. pl.); SB. rās at; rāsan; Ā. rāsate (3. s.); OP. rāsiyā; IPV. Ā. rāsatiām (3. s.); rāsāthām (2. du.); rāsantām (3. pl.); PP. rātā.

2. rā bark, IV. P.: PR. ráyasi; IPV. rāya; PT. ráyant.


rādh succeed, IV. Ā.: IPV. rādhyatām; PT. rādhyamāna. V. P.: PR. rādhnōtī (B.). PF. rāradha. AO. root: ārādham (B.); SB. rādhat and rādhati; rādhāma; PRC. rādhyāsam; rādhyāsma; red.: ārīradhat (B.); s.: ārātsis; īṣ: INJ. rādhiśi (1. s.). FT. rātsyāti. PS. AO. ārādhi; PP. rāddhā; GDV. rādhyā. GD. rāddhvā (B.). -rādhyā (B.). INF. irādhyāi. CS. rādhyāyati.

ri flow, IX.: PR. rīnātī; rīnīthās; rīnānti; Ā. rīnītē; rīnāte; INJ. rīnās; rīnānt; rīnānā. IPF. rīnās, ārīnāt; ārīnītam; ārīnīta. IV.: PR. rīyate; rīyante; PT. rīyamāna.

ric leave, VII. P.: PR. rīnākti; SB. rīnācāva; INJ. rīnāk (3. s.). IPF. ārīnak (2. s.); rīnak (3. s.). PF. rīréca; riricāthür; Ā. ririkśe, riricē; riricāthe; riricerē; OP. riricyām, riricyāt; PT. ririkvāms; riricānā. PPF. ārīrecīt. AO. root: INJ. Ā. rikthā; IPV. riktām; s.: āraik (3. s.); Ā. ārikśi; red.: ārīricat (B.). FT. rekṣyāte (B.). PS. ricyāte; IPF. āricyāta; AO. āreci; PP. riktā. CS. recāyati (B.).

rip smear: PF. riripūr. PP. riptā. CP. lip.

ribh sing, I. P.: PR. rēbhāti; rēbhanti; PT. rēbhant. IPF. rēbhat. PF. rēbhā. PS. rīhyāte.

riś tear, VI.: PR. riśāmahe; IPV. riśāntām; PT. riśānt. PF. riśtā.

riś be hurt, IV.: PR. riśyati; SB. riśyās, riśyāti and riśyāt; OP. riśyet; riśyema. I. P.: SB. rēsāt; INJ. rēsāt. AO.
LIST OF VERBS

a: árišan; sb. rišāma, rišātha and rišāthanā; pt. rišant and rišant; red.: INJ. ririšas, ririšat; ririšata (2. pl.); op. ririšes; prc. Ā. ririšiṣṭa and ririšiṣṭa (3. s.). pp. riṣṭā. inf. riṣé; riṣās. cs. reśāyati; inf. riṣayādhya. ds. ririkṣati.

rih lick, II.: pr. rēḍhi; rihānti; 3. pl. rihāte and rihatē; pt. rihánt; rihāna (VS.) and rihānā. pp. pt. ririhvāṃs. pp. rīḍhā. int. rerihyāte; pt. rērihat; rērihāna. cp. lih.

1. ru cry, VI. P.: pr. ruvāti; inj. ruvāt; ipv. ruvā; pt. ruvānt. II. (B.) rāuti; ruvānti. pf. ruruvirē (B.). ao. is: ārāvīt; ārāvīṣur. pp. rutā. int. rūravīti; pt. rōruvat; rōrūvāṇa (B.); ipv. ārūravīt.


rud weep, II. P.: pr. rōditi; rudánti; sb. rōdāt (Kh.); pt. rudánt. ipv. árodit (B.). ao. a: árudat. cs. rodāyati.

1. rudh obstruct, VII.: pr. runādhami, runāddhi; Ā. rundhē (= runddhē); rundhate (3. pl.); sb. Ā. runnādhāmahai; ipv. rundhī (= runddhī); Ā. rundhām (= runddhām, 3. s.); pt. rundhānā; ipv. Ā. ārundhata (3. pl.). pf. runroditha; Ā. runrudhrē. ao. root: árodham; árudhma; a: árudhat; árudhan; inj. rudhāt; pt. rudhánt; s: áraut; árautsait (B.); Ā. árutsi (B.), áruddha (B.). pt. rotsyāti; -te (B.). ps. rudhyāte; pp. ruuddhā. gd. -rūdhyā. inf. -rūdham, rūndham (B.), -rōdham (B.); rōddhos (B.). ds. rūrutsate (B.).
2. rudh grow, I. P.: PR. rōdhati; INJ. rōdhat.
p. rupitā. CS. ropayati (B.).
ruh ascend, I.: PR. rōhati, -te. PF. rūrhitha, rūrōha;
ruruhúr. AO. root: PT. rūhāna; a: āruham, āruhas, āruhat;
āruhāma, āruhan; SB. ruhāva; INJ. ruham, rūhat; OP. ruhēma;
IPV. ruhā; ruhatam; SA: rukṣas, ārukṣat; ārukṣāma. FT. rōksyāti (B.). PP. rūdhá.
gd. rūdhva, -rūhya. INF. -rūham; rōhiṣyai (TS.);
rōdhum (B.). CS. rōhayati; -te (B.); ropayati (B.).
ds. rūrūksati.
rej tremble, I.: PR. réjati, -te; INJ. réjat; réjanta (3. pl.);
PT. réjamanā; IPF. árejetām (3. du.); árejanta. CS.
rejajyati.
lap prate, I. P.: PR. lápatai; PT. lápant. FT. lāpsyāti (B.).
p. lapitā. CS. lāpāyati; -te (B.). INT. lālapitī.
labh take, I. Ā.: PR. lábhate. PF. lebhīrē; PT. lebhānā.
AO. s (B.): Ā. álabdhā; álapsata. FT. lāpsyāti, -te (B.).
ps. labhyāte (B.); PP. labdhā. GD. labdhvā; -lābhya (B.).
CS. lambhayati, -te (B.). DS. lípsate; lípsate (B.);
ps. lipsyāte (B.).
AO. red.: álilīkhat (B.); is: INJ. lékhīs. PF. likhītā.
gd. -līkhya (B.).
lip smear, VI. P.: PR. līmpāti. PF. lilēpa, lilipūr (B.).
AO. s: álipsata (3. pl.). PS. līpyāte (B.); PP. līptā. GD.
-līpya (B.).
lih lick, II.: PR. lēdhī (B.). CS. lehāyati. INT. PP. lelihitā (B.).
lī cling, I. Ā.: PR. láyate; IPV. láyantām. PF. līlyē (B.);
līlyūr; -layām cakre. AO. s: áleṣṭa (B.). PP. līnā.
CS. lāpāyati (B.). INT. lelāyati; PF. lelāya.
lup break, VI. P.: PR. lumpāti; OP. lumpēt. PS. lupyāte;
p. luptā. GD. -lūpya. CS. lopayati, -te (B.).
lū cut (B.), IX. P.: pr. lūnāti. V. P.: pr. lūnōti. pp. lūnā.


vāc speak, III. P.: pr. vīvakmi, vīvakti; ipv. vīvaktana. pp. uvāktha, uvāca and vāvāca; ucimā, ucūr; ā. ucisē; pt. ucānā. ao. root: prc. ucyaśam (B.); red.: ávocat; sb. vocā, vocāsī, vocāti and vocati; vocāma; ā. vocāvahai; inj. vocam, vocas, vocat; vocan; ā. vōce; vōcanta; op. vocēyam, vocēs, vocēt; vocētam; vocēma, vocēyur; ā. vocēya; vocēmahī; ipv. vocatāt, vocatu; vocatam; vocata. ft. vāksyāti; co. ávāksyat (B.); vaktā (B.). ps. ucyaṭe; ao. ávāci; pp. uktā; gdv. vācyā. gd. uktvā (B.); -ucya (B.). inf. vāktave; -vāce; vāktum (B.); vāktos (B.). cs. vācāyati (B.). ds. vāvakṣati, -te (B.). int. ipv. ávāvacit.

vaj be strong; cs. strengthen: pr. vājāyāmas, -masi; ā. vājāyate; ipv. vājāya; pt. vājāyant.


vat apprehend, I.: pr. op. vātēma; pt. vātant. ao. red.: ávivatan. cs. vātāyati.

vad speak, I.: pr. vādati, -te; sb. vādāni, vādāsi and vādās, vādāti; vādāthas; vādāma, vādān; inj. vādat; op. vādet; ā. vādeta; ipv. vāda, vādatu; ā. vādasva; vādadhvam; pt. vādant. ipv. ávadan; ā. ávādanta. pp. ūdimā; ūde (B.). ao. root: prc. udyaśam (B.); is: ávādiśam; ávādiśur; ā. ávādiran (AV.); sb. vādiśas; inj. vādiśur. ft. vadiśyāti; -te (B.). ps. udyaṭe; pp. uditā. gd. -udya (B.). inf. vāditum (B.): vāditos (B.). cs. vādāyati, -te (B.); ps. vādyāte (B.). ds. vāvadiśati (B.). int. vāvadīti; ipv. vāvadītu; pt. vāvadat; ā. vāvadyāte (B.).

vadhītāt (B.); is: á-
vadhiṣam and vādhīm, āvadhis, āvadhīt and vādhīt; āvadhīsma; sb. vādhiṣas; inj. vādhīs, vādhīt; vadhīṣta and vadhīṣṭana (2. pl.), vadhīṣur; Ā. vadhīṣṭhās; ipv. vadhīṣṭam (2. du.).

van win, VIII. : pr. vanōsi, vanōti; vanuthās; Ā. vanvē, vanutē; sb. vanāvat; Ā. vanāvase; inj. vanvan; op. vanuyāma; ipv. vanvāntu; Ā. vanuṣvā, vanutām; vanudhvām, vanvātām; pt. vanvānt; vanvānā; ipv. āvanos; āvanvan; Ā. āvanvata. VI. and I.: pr. vanāti and vānati; Ā. vanase, vānate; sb. vanāti; vānās; vānāva; Ā. vānāmahai; inj. vanas; Ā. vanta (= vananta); op. vanēs; vanēma; vanēmahi; ipv. vānatum; vanata; Ā. vanatām (3. s.). pp. vāvānthā, vāvāna; vavanmā; Ā. vavnē; sb. vāvānat; ipv. vāvandhī; pt. vavanvāms. ao. root: vāṃsva; sb. vāṃsat; vāṃsāma; Ā. vāṃsate; inj. vāṃsi; op. vāṃsimāhi and vāṃsimāhi; is: sb. vānīsat; Ā. vānīṣanta.

vand greet, I. Ā.: pr. vāndate. pp. vāvānda; vavandimā; Ā. vavandē; vavandirē. ao. is: op. vandiṣimāhi.


vaś desire, II.: pr. vāśmi, vākṣi, vāṣṭi; uśmāsi and śmāsi, uśānti; ipv. vāṣṭu; pt. usānt; uśānā. I. P.: pr. vāśanti; sb. vāśāma; inj. vāṣat; ipv. ávaṣat. III. P.: pr. vavākṣi; vivaṭi; ipv. vivaṣṭu. pp. vāvaṣūr; Ā. vāvaṣē; pt. vāvaṣānā.
1. vas shine, VI. P.: pr. ucháti; sb. uchát; uchán; inj. uchát; op. uchét; ipv. uchá, uchátu; ucháta, uchántu; pt. uchánt; ipv. áuchas áuchat. pf. uvása; ősá (2. pl.), ősür; pt. f. őssü (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. vásīšva, vástām (3. s.); vásāthām (TS.); pt. vásāna; ipv. ávasthās; ávasta. pf. vávasé; pt. vāvasānā. ao. ış; ávasişṭa (3. s.). cs. vásáyati, -te; ft. vās-ayisyāte.


carrier, I.: pr. váhati, -te. pf. uvāha; ūhāthur, ūhātur; ūhur; Ā. ūhiše; ūhire. ao. root: op. uhítā; ipv. volhām (2. du.), volhām; Ā. voḍhvām; pt. uhāna; s: ávāṭ, váṭ; ávākṣur; sb. vákṣas, vákṣati and vákṣat; vákṣathas, vákṣatas; vákṣan; inj. vákṣit. ft. vaksyāti; voḍhā (B.). ps. uhyāte; pp. ūḍhā. gd. ūḍhvā (B.); -ūhya. inf. vōḍhum; vōḍhave, vōḍhavāi (B.); -vāhe; váhadhyai. cs. vāhāyati (B.); int. vanī-vāhyāte (B.).


2. vā weave, IV.: pr. váyati; váyate (B.); ipv. váya; váyata; pt. váyant; ipv. ávayat; ávayan. pf. ūvūr. ft. vaisyāti. ps. ūyāte (B.); pp. utā. inf. őtum; őtave, őtavai; vátave (AV.).

vājaya desire booty, den.: pr. pt. vājayánt.

vāñch desire, I. P.: ipv. vāñchantu.
APPENDIX I

vāś bellow, I. P.: pr. vāsati. IV. Ā.: pr. vāyate. PF.
vāvāśire and vāvāśre; pt. vāvāśānā. PPF. āvāvāśītām
(3. du.); āvāvāśanta. AO. red.: āvīvaśat; āvīvaśan;
Ā. āvīvaśanta; iṣ: Ā. āvāśiṣṭhās (B.). INT. PT. vā-
vaśat. CS. vāsāyati.

vie sift, VII. P.: pr. viṇcánti; IPV. viṅaktu; PT. viṅcánt;
IPF. āvinak. III. P.: pr. víveksi. PF. PT. vívikvāṁs.
PS. vicyāte; PP. viktā (B.).
vij tremble, VI.: pr. vijānte; IPV. vijāntām; PT. vijāmāna;
IPF. āvīje. PF. vivijrē. AO. root: INJ. Ā. vikthās,
viktā; red.: INJ. vīvijas. PS. viktā. CS. vejāyati (B.).
INT. vevijyate; PT. vēvijāna.

1. vid know, II. P.: pr. vidmās; SB. vēdas, vēdati and
vēdat; vēdathas; OP. vidyām, vidyāt; vidyātam;
vidyāma, vidyūr; IPV. viddhī and vittāt, vēttu; vittām.
IPF. āvedam, āvet and vēt; āvidur (B.). PF. vēda (1. 3.,
vēttha; vidāthur; vidmā, vidā, vidūr; Ā. vidmāhe
(B.), vidrē; PER. vidām cakāra (B.); PT. vidvāṁs. AO.
is: āvedīt (B.); PER. vidām akran (B.). FT. vedisyaṭi,
te (B.); veditā (B.). PP. viditā. GD. viditvā. INF.
vidmāne; vēditum (B.); vēditos (B.). CS. vedāyati,
te. DS. vīvidiṣati (B.).

2. vid find, VI.: pr. vindāti, -te. II. vitsē, vidē (3. s.);
vindrē; IPV. viddhī; Ā. 3. s. vidām (AV.); PT. vidāna
and vidānā. PF. vivēditha, vivēda; vividāthur; vi-
vidūr; Ā. vividē, vivīts; vividē and vividrīrē; SB.
vividat; PT. vivdvāṁs. AO. a: āvidam, āvidas,
āvidat; āvidāma, āvidan; Ā. āvidanta; SB. vidās,
vidāt; vidāthas; vidātha; INJ. vidām, vidās, vidāt;
vidān; Ā. vidāta (3. s.); vidānta; OP. vidēyam, vidēt;
vidēma; Ā. vidēya; PRG. videṣṭa (AV.); IPV. vidātam;
PT. vidānt; s: Ā. āvitis. FT. vetsyāti, -te (B.). PS.
vidyāte; AO. āvedi, vēdi; PP. vittā; vinnā. GDV.
vidāyya. GD. vittvā, -vidya (B.). INF. vidē, vēttave;
vēttos (B.). DS. vīvitsati (B.). INT. SB. vēvidāma. PT.
vēvidat; vēvidāna.
LIST OF VERBS

vidh worship, VI.: sb. vidháti; inj. vidhát; vidhán; Ā. vidhánta; op. vidhéma; vidhémahi; pt. vidhánt; iff. ávidhat.

vip tremble, I.: pr. védáte; pt. védámána; iff. ávédpánta. 

viš enter, VI.: pr. viśáti, -te. pr. viśésá (1.3.), viśésítha; viśisúr and (once) višeúr; Ā. viśiśré; op. viśisyás; pt. viśisíváms (TS.), -viśíváms (AV.). ppr. áviśésíś. 

viś be active, III.: pr. vikšéš, vikščí; vikštáč; vikšmás; sb. vícésás; ipv. vičiddhí; iff. ávícés and vícés (2. s.), vícés (3. s.). i. p.: pt. věšánt; iff. ávěšán. 
pr. vícésá; vícísúr. ppr. ávícésíś. ao. iš: věšíhas. 
pt. veškýáti, -te (B.). ps. višyáte (B.); pp. vištá. gd. vištvi; -viša. inf. -više. int. vešešmi; vešyáte (B.); op. vešyáti; pt. vešišat; vešišána.

cs. veštáyati, -te (B.).

vi enjoy, II.: vémi, véši, véti; vitháš; vyánti; sb. váyati; inj. vés; ipv. vihi, vihi and vitât, vétu; vitám; 
výántu; pt. vyánt; vyáná. iff. ávyan. pr. viváya; 
vítáye. int. vešeti; vešyáte.

vištá.

1. vę cover, V.: pr. vęnoti; Ā. vęvé; vęňáte and vęňa- 
vaté; pt. vęňánt; iff. ávęnos, ávęnot; Ā. ávęñvata 
(3. pl.); pr. uringómi, urńóti; uringúthás, uringutás; Ā. uringúše, uringúté; inj. ńrong; ipv. ńrunghi and ńrńú, ń- 
ńótu; ńringutá, ńrńuvántu; Ā. ńrńuvá; pt. ńrńuvánt; ńrńvána; iff. ńrńos, ńrńot. i.: pr. várathas; Ā. 
várate; ńrńate; várante; sb. váráte; inj. váranta.
IX. IPF. आवर्तित्वम् (AV.). PF. वावर्था, वावारा; वाव्रुर; अ. वव्रें; PF. वावर्वाः. PPF. आवावरित. AO.
root: vám (= vārma), ávar and vár (2. 3. s.); ávrān; Á. आव्रत; INJ. vár (2. 3. s.); vrán; IPV. व्रधि; vartam; varta; vrāṇā; red.: आविरान; अ. आविराराता (3. s.); s: SB. vārṣāthas; is: आवारित (B.). PS. AO. आवारी; PP. व्रता.
GD. व्रत्वा, व्रत्वी; व्रत्वाया; -vṛtya. INF. vārtave. CS. vārāyati, -te; DS. vívārayiṣate (B.). INT. आवारिवर.
2. vṛ choose, IX. Ā.: PR. वण, वणिते, वणिता, वणिमाहे, वणाते; INJ. vṛṇītā (3. s.); OP. vṛṇītā; IPV. वणिष्वाय; वणिध्वाय, वणातम; PT. vṛṇānā; IPF. आव्रण, आवरṇाय. PF. vavṛṣे; vavṛmahe. AO. root: आव्र, आव्रत; SB. vāras, vārat; vāranta; INJ. vṛt (3. s.); OP. vurītā (3. s.); PT. urāṇā; s: आव्र; आवृध्वाम (B.), आवृ-षाता. FT. varisyaṭe (B.). PP. vṛtā. GDV. várya; vārenya.
vṛj twist, VII.: PR. वणाक्षी, वणाक्ति; वणजांति; Ā. वणजे, वणक्ते; वणजाते; SB. vṛṇājan; IPV. वणिधि, vṛṇāktu, vṛṇjāntu; Ā. वणक्षवा. IPF. आव्रन (2. 3. s.); आव्रण. PF. vavṛjūr; A. आव्रजे; OP. vavṛj-यूर; IPV. vavṛjktām (2. du.); PT. f. vavarjuś-ī; (ā-)varjuśi (AV.). AO. root: vārk (2. 3. s.), आव्र (AV.); आव्र; Ā. आव्रक्ता; SB. vārjati; vārjate; INJ. vārk; OP. vṛjyām; vṛjyāma; PRC. vṛjyās (3. s.); IPV. varktām (2. du.); s: आव्रक्षिस (B.); Ā. आव्रक्षमाही; INJ. आव्रक्ष; sa: आव्रक्षां. FT. varkṣyāṭi, -te (B.). PS. vṛjyāte; PP. vṛkta. GD. vṛktvi; -vṛjya. INF. -vṛje; vṛjāhyai; vṛjāče. CS. varjāyati. DS. vívṛkṣate (B.). INT. PT. vārvṛjaṭ; CS. PT. varivrjayant (AV.).
vṛt turn, I. Ā.: vārtate. PF. vavārta and vāvārta; vāvṛtūr; Ā. vāvṛtē; SB. vavārtati, vavārtat and vavṛtat; OP. vavṛtyām, vavṛtyās, vavṛtyāt; IPV. vavṛttyāna (2. pl.); PT. vavṛtvāms. PPF. àvavṛtran; À. āvavṛtranta. AO. root: àvart; À. आव्रत; SB. vārtat; IPV. varta (= vartta, 2. pl.); a: आव्रत; red.: आविर्वत; s: À. आव्रसाता. FT. vartasyāti; vartītā (B.). CO. àvartsyat (B.). PP. vṛtā. GD. -vṛtya. INF. -vṛte; -vṛtas (B.). CS.
LIST OF VERBS

vartāyati, -te; ps. vartyāte (B.); inf. vartayādhyai. ds. vītvatsi; -te (B.). int. vārvartī (= vārvartti) and varīvartī (= varīvartti); vārvṛtati (3. pl.); Ā. varīvrtyāte (B.); iff. āvarīvar (3. s.); āvarīvur (3. pl.).

vṛdh grow, I.: pr. vārdhati, -te. pf. vavārdha; vāvṛdhātur; vāvṛdhūr; Ā. vāvṛdhē; vāvṛdhāte; sē. vāvṛdhāti; ā. vāvṛdhate; op. vāvṛdhithās; ipv. vāvṛdhāsva; pt. vāvṛdhvāṁs; Ā. vāvṛdhānā. pff. vāvṛdhanta. ao. a: āvṛdham, āvṛdhat; vṛdhāma, āvṛdhavan; pt. vṛdhānt; vṛdhānā; red.: āvīvṛdhat; āvīvṛdhā; Ā. āvīvṛdhadhavam, āvīvṛdhanta; s: pt. vṛdhasānā; is: op. vardhiśimāhi. pp. vṛddhā. inf. vṛdhē; vṛdhāse; vāvṛdhādhyai (pf.). cs. vārdhāyati, -te. int. gdv. vāvṛdhēnya.


vṛh tear, VI. P.: pr. vṛhāti; inj. vṛhāt; op. vṛhēva; ipv. vṛhā and vṛhātā; vṛhātam; vṛhāta; ipv. āvṛhas. pf. vavārha. ao. sa: āvṛkṣat (B.). ps. vṛhyāte (B.); ao. vārhi; pp. vṛdhā (B.). gd. -vṛhya. inf. -vṛhas.

ven long, I. P.: pr. vēnati; inj. vēnas; ipv. vēnatam (2. du.); pt. vēnant. ipv. āvenat.

vyac extend, III. P.: pr. viviktās (3. du.); inj. vivyak (3. s.). ipv. āvivyak; āviviktām (3. du.); āvivyacur. pf. vivyāktha, vivyācā. pff. vivyācat; Ā. vivyacanta.

vyath waver, I.: pr. vyāthate. ao. red.: vivyathas (B.); is: sb. vyāthisat; inj. vyāthisṭhās; vyāthismāhi. pp. vyathitā. inf. vyāthisyāi (B.). cs. vyāthāyati; ao. vyathayīs (AV.).


vyā envelope, IV.: pr. vyāyati, -te; op. vyāyeyam; ipv.
vyāyasva; pt. vyāyant. ipf. āvyayam, āvyayat. pf. vivyathúr; ā. vivyé; pt. vivyáná; per. pf. -vyayām cakāra (B.). ao. a: āvyat; āvyata (2. pl.); ā. ávyáta (3. s.) and vyáta. ps. víyáte (B.); pp. vítá. gd. -víya (B.).


vraśc cut up, VI. P.: pr. vṛścáti; sb. vṛścát; inj. vṛścás; IV.: vṛscá, vṛscátu; pt. vṛścánt. ipf. ávṛscat and vṛscát. ps. vṛscyáte; pp. vṛkñá. gd. vṛstvá; vṛktví.


śak be able, V. P.: pr. śaknómi, śaknóti; śaknúvánti; sb. śaknáváma. ipf. áśaknúvan. pf. śásáka; śekimá, śeká, śekúr. ao. root: sb. śákas, sákat; op. śakyám; ipv. śagdhi, sáktám; a: ásakam, ásakat; ásakan; inj. śakan; op. śakéyam; śakémá. ft. śaksyáti, -te (B.). inf. śaktave. ds. śikšati, -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. śápáti; śáparate (AV.); sb. sápátas (3. du.); pt. sápant. ipf. ásápata (2. pl.). pf. sáśápa; šepé (1. 3. s.), šepisé. ao. s: inj. šápta (2. pl.). pp. šáptá (B.). cs. šápyáti.

1. śam, śim labour, IV. P.: śámymati (B.); śímyati; ipv. śímyantu; pt. śímyant. pf. śášamé; sb. śáśámate (3. s.); pt. śášamáná. ao. iš: Ā. áśamishthás, áśaṃśta. pf. śámitá (B.).

2. śam, be quiet, IV. (B.): pr. śámyati, -te. pf. śášáma (B.); śemúr (B.). ao. a: ásamat (B.); red.: ásiśamat. pp. śántá. cs. śamáyati.
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śā sharpen, III. : pr. śiśāmi, śiśāti; śiśimāsi; Ā. śiśīte; IPV. śiśīhi, śiśītū; śiśītām, śiśītām; śiśītā (2. pl.); PT. śiśāna. IPF. śiśās, āśiśāt; Ā. śiśīta (3. s.). PP. PT. -saśāna. PP. śiśā. 

śās order, III. : śāsmi, śāssi; Ā. śāstē; śāsmāhe, śāsāte; SB. śāsan; IPV. śādhi; śāstāne, śāsātu; PT. śāsāt; śāsāna. IPF. āsāsam; Ā. āsāsata (3. pl.). PP. āsāsā; śāsāsūr; INJ. śāsās; IPV. śāsādhi. AO. root: SB. śāsās; a: Ā. śiśamahi; INJ. śiśat; PT. śiśānt. PP. śiśā; GG. -śiśya (B.). 

śikṣ (= ds. of śak) be helpful: PR. śikṣati, -te; SB. śikṣās, śikṣāt; śikṣān; INJ. śikṣat; OP. śikṣeyam; śikṣema; IPV. śikṣa, śikṣatu; śikṣatam; PT. śikṣant; Ā. śikṣamāṇa. IPF. āśikṣas; āśikṣatam. 


śi lie, II. Ā. : pr. śēṣe, śāye (3. s.); śāyāte (3. du.); śēmahe, śēre and śērate; OP. śāyīya, śāyīta (3. s.); IPV. 3. s. ētēam and śāyām (AV.); PT. śāyāna; IPP. āseran. I. : pr. śāyate; śāyadhve, śāyante; IPV. āśayat; āśayatam; Ā. āśayata (3. s.). PF. śāyē (B.); śāyire (B.); PT. śāsayānā. AO. S: SB. śēṣan; iś: Ā. āśayiṣṭhās. FT. śaṣyāti, -te (B.); śaṣyitāse (B.). INF. śaṣyādyai. 

śuc gleam, I. : pr. śōcati, -te. PF. śuṣōca; OP. Ā. śuṣucitā (3. s.); IPV. śuṣugdhi; PT. śuṣukvāms; śuṣucānā. AO. a: āṣucat; PT. śucānt; Ā. śucāmāṇa; red.: śuṣucas; INJ. śuṣucas; śuṣucan; iś: INJ. śōcīs; PS. āṣoci. INF. śucādyai. CS. śocāyati; PT. śucāyant. INT. SB. śoṣucan; Ā. śoṣucanta; PT. śoṣucat; śoṣucānā. 


śubh, śumbh beautify, I. Ā. : pr. śōbha; PT. śōbhamāṇa; śōmbhate; PT. śōmbhamāṇa; VI. P. : pr. śumbrhāti; SB. śumbrhāti; IPV. śumbrhā; śumbrhāta, śumbrhāntu;
PT. śumbhāmāna. AO. root: PT. śubhānā; śumbhānā; red.: āśūśubhan; āśūśubhanta (B.). PP. śumbhītā; śubhitā (B.). INF. śubhē; śobhāse; śūbham. CS. śubhāyati, -te; śobhāyati.

śuṣ dry, IV. P.: PR. śuṣyati; IPV. śuṣya, śuṣyatvā; śuṣyantu. GD. -śuṣya (B.). CS. soṣāyati.

śū, śvā swell, IV. P.: PR. śvāyant. PP. śūsvūr; Ā. śūsvē; SB. śūsvat; śūsvāma; OP. śūsuvaṃ; PT. śūsvaṃs; Ā. śūsvānā. AO. a: āśvat (B.); s: PT. śavaśānā. INF. śūśāṇi; śvāyitum (B.).

śṛdh be defiant, I.: PR. śārdhati; śārdhate (B.); INJ. śārdhat; IPV. śārdha; PT. śārdhant. CS. śārdhāyati.

śṛī crush, IX.: PR. śṛṇāmi, śṛṇāsi, śṛṇāti; śṛṇimāsi; IPV. śṛṇīhi, śṛṇātu; śṛṇītām; śṛṇāntu; PT. śṛṇānā. IPF. aśṛṇāt. PP. aśṛre. AO. iś: āśarīti. PT. śaśīyate (B.). PS. śīryate; AO. śāri; PP. śīrṇā; -śīrta. GD. -śīrva (B.). INF. śīrītos.

śnath pierce, II. P.: SB. śnāthat; IPV. śnathihi. AO. red.: śiśnatham, aśiśnat and śiśnāthat; INJ. śiśnathas; iś: IPV. śnathīstam; śnathīstana. PP. śnathitā. INF. -śnāthas. CS. śnathāyati, -te.

śyā coagulate, IV.: PR. śyāyati (B.). PS. śiyāte (B.); PP. śītā; śīnā. CS. śyāyāyati (B.).

śrath slacken, IX.: PR. śrathnītē; PT. śrathnānā. IPF. śrathnās; aśrathnan. PP. aśrathē. AO. red.: śiśrāthas, śiśrāthat; IPV. śiśrathantu. PP. śṛthitā. CS. śrāthāyati, -te.

śram be weary, IV. P.: PR. śrāmyati. PP. śaśramūr; PT. saśramānā. AO. a: āśramat; INJ. śramat; iś: Ā. aśramiśṭḥās; INJ. śramiśṭama. PP. śrāntā. GD. -śrāmya (B.).

śrā (śrī, śr) boil, IX.: PR. śrīnānti; śṛṇīse; IPV. śrīnīhi; śrīnītā and śrīnītāna; PT. śrīnānt; Ā. śrīnānā. IPF. A. aśrīnīta (3. S.). PP. śrātā; śṛtā. CS. śrāpāyati; PS. śrāpyāte (B.); AO. aśiśrapat (B.).

śrī resort, I.: PR. śrāyati; -te. PF. 1. śiśrāya, 3. śiśrāya;
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Ā. śīśriyē; OP. śīśritā (3. s.); PT. śīśriyāṇā. PPF. āśiśret; āśiśrayur. AO. root: āśres, āśret; āśriyān; red.: āśiśriyat; s: āśrait (AV.). FT. śrayiṣyati, -te (B.). PS. śriyāte (B.); PP. śrītā; AO. āśrāyi. INF. śrāyitavāi (B.). CS. śrāpāyati (VS.).

śrī ṭhīṣ clasps, I.: SB. śṛēṣāma. AO. a: INJ. śṛiṣāt. INF. -śṛiṣas.

śrī mix, IX.: PR. śrīṇāti; śrīṇīte. PP. śrītā. INF. śrīyāse.

śru hear, V.: PR. śrūnōmi, śṛṇōti; śṛṇvānti; Ā. śṛṇviṣē, śṛṇutē and śṛṇvē; śṛṇvirē; SB. śṛṇāvas, śṛṇāvat; śṛṇāvāma, śṛṇāvan; OP. śṛṇuyāt; śṛṇuyāma; IPV. śṛṇudhi, śṛṇuhī and śṛṇū, śṛṇōtu; śṛṇutām; śṛṇutā and śṛṇōta, śṛṇótana, śṛṇvāntu; śṛṇūsvā; PT. śṛṇvānt; IPP. āśṛṇavam, āśṛṇos; āśṛṇvan. PP. 1. śūśrāva, 3. śuśrāva; Ā. śuśruvē (3. s.); SB. śuśravat; OP. śuśrūyās; śuśṛyātām; PT. śuśruvāms. PPF. āśuśravur; Ā. āśuśravi (1. s.). AO. root: āśravam, āśrot; āśravan (AV.); SB. śrāvat; śrāvathas, śrāvatas; PRC. śṛūyāsam, śṛūyās (3. s.); IPV. śrudhi, śrótu; śrutām; śrutā and śrōta, śṛuvāntu; a: INJ. śṛuvat; red.: āśuśravat; āśuśruvat (B.); s: āśrauṣīt (B.). FT. śrōṣyāti (B.). PS. śṛūyāte; AO. āśrāvi, śrāvi; PP. śrūtā; GDV. śṛūtya; śravāyya. GD. śrūtvā; -śṛtya. CS. śravāyatī, śrāvāyatī. DS. śuśṛṣuṣate.

śruṣ hear, I.: INJ. śṛōṣan; IPV. śrōṣantu; PT. śrōṣamāṇa. śvaṃc spread, I. Ā.: IPV. śvaṃcasva; PT. śvaṃcamaṇa. PF. Ā. SB. śaśvacāi. CS. śaṃcāyas.


śvit be bright: AO. root: āśvītān; PT. śvītānā; red.: āśiśvīt; s: āśvait.

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. sašcata (3. pl.); IPV. síšaktu; síšakta; PT. sáscat and saścát. I.: PR. sáscasi; Á. sášce (1. s.); INJ. sáscat; IPV. sašcata (2. pl.); IPF. ásaścata (2. du.). PF. sašcimá, sašcúr; Á. sašcire; seciré (AV.); PT. sašciváms. AO. root: IPV. sákśya; PT. sacáná; s: Á. ásakšata (3. pl.); SB. sákṣat; INJ. sakṣata (3. pl.); OP. sakṣimáhi. INF. sacádhyaí; sakṣáñi.

saj, sañj, hang, I. P.: PR. sájati. IPF. ásajat. PF. sasáñja (B.); sejúr (B.). AO. s: Á. ásakta. PS. sajyáte (B.); AO. ásañji (B.); PT. saktá. GD. -sajya (B.). INF. sánktos (B.). DS. sisañkṣati (B.).

sad sit, I. P.: PR. sídati; SB. sídāti; INJ. sídan; OP. sídema; IPV. sídatu; PT. sídant. IPF. ásídat. PF. sasáttha, sásáda; sedáthur, sedátur; sedimá, sedá, sedúr; Á. sediré; OP. sásadyát; PT. sedúṣ-. AO. a: ásadat; ásadan; INJ. sádas, sádat; OP. sádema; IPV sáda, sádatu; sádatam, sádatám; sádata, sádantu; Á. sádantám; PT. sádant; red.: ásíadan; s: SB. sátsat. FT. satsyáti (B.). PS. sadyáte (B.); AO. ásádi, sádi; PP. sattá; sanná (AV.); GDV. sádya. GD. -sádyya. INF. -sáde; -sádam; sáttum (B.). CS. sádáyati, -te; PS. sádyáte (B.).

san gain, VIII. P.: PR. sanóti; SB. sanáváni, sanávat; sanávatha; OP. sanuyá̆m; sanuyá̆ma; IPV. sanuhí, sanótu; sanvántu. IPF. ásanos, ásanot; ásanvan. PF. sasáña; PT. sasaváms. AO. a: ásanam, ásanat; ásan-á̆ma, ásanan; INJ. sánam, sánat; OP. sanéyam, sanét; IPV. sána; PT. sánant; is: ásánišam; SB. sánišat; Á. sánišámahe, sánišanta; IPV. sánišantu. FT. sánišyáti. PP. sátá. GDV. sánitva. INF. sanáye; sátyáye. DS. siśásati. INT. Á. saniśnata (3. pl.).
sas sleep, II. P. : pr. sásti; sástás; ipv. sástu; sastám; sásántu; pt. sasánt; ipv. āsastana. III. P. : pr. sásti and sasásti.
sah prevail, I. : pr. sáhate; pt. sáhant and sáhant; Ā. sáh- amána. Pf. sásáha; Ā. sasahiśe, sasahé; sb. sásáhas, sásáhat; op. sásahyát; sásahyáma; prc. Ā. sásahíśthás; pt. sásahvíms and sáhvíms; Ā. sásaháná and seháná. Ao. root: op. sahyás; sáhyáma; prc. sahyás (3. s.); pt. saháná; s: ásáksi and sáksi; saksmahi (B.); sb. sák- sati and sákṣat; sákṣáma; Ā. sákṣate; op. sákṣiyá; ipv. sákṣva; pt. sákṣant; Ā. sahasáná; iš: ásahisti; op. sahiśíváhi; sahiśimáhi and sahiśimáhi. Pt. sak- ṣyáte (B.). Pf. sádhá. Gd. -sáhya. Inf. sáhadhyai; -sáham (B.). Ds. siksati, -te.
sádh succeed, I. : pr. sádhati, -te. Ao. red.: sb. siśadháti; siśadháma; inj. siśadháras. Cs. sádháyati.
sic pour, VI. : pr. siścáti, -te. Pf. siśéca; siściturat; siśicúr; siśicé. Ao. a: ásicat; ásican; sb. siśamahe. Pt. sekšyáti (B.). Ps. sicyáte; Ao. áseci (B.); Pp. siktá. Gd. siktvá (B.); -sicya. Inf. sēktavái (B.).
su press, V.: pr. sunóti; sunutás; sunuthá, sunvánti; Ā. sunvé; sunviré; sb. sunávat; sunáváma; Ā. sunnávai; ipv. sunú, sunótu; sunutá and sunóta, sunótaná; Ā. sunudhvám; pt. sunvánt; sunváná. pf. suśáva; suśumá; pt. suśuváms; suśváňá. ppf. ásuśavur and ásuśuvur (B.). ao. root: ipv. sótu; sutáṃ; sóta, sótana; pt. suváná, sváná. ft. saviyáti (B.); sótā (B.). ps. súyáte; ao. ásávi; pp. sutá; gdv. sótva. gd. -sútya (B.). inf. sótave; sótōs.
sū generate, impel, VI. P.: pr. suváti; sb. suváti; ipv. suvá, suvátāt, suvátu; suvátām; suvántu; pt. suvánt; ipv. ásuva. II. Ā.: pr. suvé, súte; súváte (3. du.); súvate (3. pl.); inj. súta (3. s.); pt. suváná; ipv. ásūta. pf. sasúva; suśuvé. ppf. ásuśot (MS.); ásuśavur (B.). ao. īś: ásāvít; ásāviṣur; sb. sāviṣ; inj. sāvis. ft. sogyáti, -te (B.); pt. sūṣyant. ps. sūyáte; pp. sūtā. gd. sūtvá (B.); -sútya (B.). inf. sūtave, sūtavái; sāvi-
tave. int. sósaváti.
sūd put in order: pf. suśūdimá; sb. suśūdas, suśūdat and suśūdāti; suśūdatha; ipv. suśūdáta (2. pl.). ao. red.: ásūśudanta. cs. sūdáyati, -te; sb. sūdáyáti.
sr flow, III.: pr. sisarshi, sísarti; Ā. sísrate (3. pl.); ipv. sisrtám; Ā. sīsratám (3. pl.). pt. sisrat. pf. sasára; sasrvá (B.); sasrúr; Ā. sasré; sasráthe; pt. sasrváms; sasrāñá. ao. a.: ásaram, ásaras, ásarát; ásaran; ipv. sára; s.: sb. sárśat. ft. sarsiyáti. ps. ao. ásāri (B.); pp. sṛtā (B.). gd. sṛtvá (B.); sṛtya (B.). inf. sártave, sártávái. cs. sārāyati, -te. ds. sisirśati (B.). int. sarsré (3. s.); pt. sásrāna.
sṛj emit, VI.: pr. sṛjáti, -te. pf. sasárja; Ā. sasṛjé; sasṛjmáhe, sasṛjiré; op. sasṛjyät; pt. sasṛjána. pff. ásasṛgram (3. pl.). ao. root: ásṛgran, ásṛgrām; pt. sṛjáná; s.: srás (2. s., AV.), ásrāk (3. s.), ásrāt (B.); ásṛ Ashton (2. du.); Ā. ásṛkṣi, ásṛśta; ásṛkṣmahi, ásṛk-
ṣata; sb. sṛákṣat; inj. sṛástam; Ā. sṛkṣáthām (2. du.). ft. sraśyáti (B.). ps. sṛjyáte; ao. ásarji; pp. sṛsā.
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ṛṣp creep, I. P.: pr. sārpati. PF. sasārpa (B.). AO. a: āsṛpat; INJ. sṛpat; s: Ā. āsṛpta (B.). FT. srapsyāti (B.) and sarpsyāti (B.). PP. sṛpta (B.). GD. sṛptvā (B.);


sev attend upon, I. Ā.: pr. séve, sèvate; IPV. sévasva.

skand leap, I. P.: pr. skāndati; SB. skāndāt; IPV. skānda;

pt. skāndant; IFP. āskandat. PF. caskānda. AO. root: skān (3. s.); s: āskān (B.) and āskāntsīt (B.). FT. skantsyāti (B.). PP. skanná. GD. -skāndya (B.) and -skādyā (B.). INF. -skāde, -skādā. cs. skandāyati. INT. SB. caniśkadal; IFP. kāniśkan (3. s.).

skabh or skambh prop, IX.: pr. skabhātii; PT. skabh-
nánt; Ā. skabhāna (B.). PF. cāskabhā; skambhātur;

skambhūr; PT. caskabhānā. PP. skabhitā. GD. skabh-
ītvī. INF. -skābhe.

sku tear, II. P.: pr. skāuti (B.). V. P.: pr. skunōti. PS. skūyāte; PP. skutā. INT. cōskūyāte.

stan thunder, II. P.: IPV. stanihi; INJ. stān (3. s.). I. P.: IPV. stāna. AO. iṣ: āstāniit. CS. stanāyati. INT. IPV

tamstanihi.

stabh or stambh prop, IX.: stabhāmi; IPV. stabhānā; IFP. āstabhānās, āstabhānät. PF. āstabhāmbha; āstabhūr;

PT. āstabhāvāms; āstabhānā. PPF. āstabhāmbhat. AO. S: āstampsīt (B.); iṣ: āstambhit, stambhit. PF. stabhātā; stabhā (B.). GD. stabhāvā, -stabhya (B.).

stu praise, II.: PR. stāumi (AV.); stōṣi, stāuti (AV.); stumāsi, stuvānti; Ā. stuṣē; SB. stāvat; stavāma, stāvatha; Ā. stāvai; INJ. stāut; OP. Ā. stuvītā; stuv-
imāhi; IPV. stūhi, stātu; PT. stuvánt; stuvāna, stāvāna and stavānā; IFP. āstaut. I. Ā.: stāvate and stāve (3. s.); INJ. stāvanta; OP. stāveta; PT. stāvamāna. PF. tuṣṭāva; tuṣṭuvūr; Ā. tuṣṭuvé; SB. tuṣṭāvat; PT. tuṣṭuvāms; tuṣṭuvānā. PPV. ātuṣṭavam. AO. S: āstau-
şiś (B.); Ā. āstōśi, āstōṣṭa; āstoḍhvam, āstoṣata; sb. stōṣaṇi, stōṣat; stōṣāma; inj. stōṣam; is: āstāvīt (B.). ft. stōṣyāti, -te (B.); staviṣyāti, -te. co. āstōṣyat. ps. stūyāte; ao. āstāvi; pp. stutā; gdv. stuṣēyya. gd. stutvā; -stūtya (B.). inf. stavādhyaī, stōtave; stōtum (B.). cs. stāvāyati (B.).


str strew, IX.: pr. strṇāmi; strṇīthāna, strṇānti; Ā. strṇītē; inj. strṇimāhi; ipv. strṇīhi; strṇītām (2. du.); strṇītā; Ā. strṇitām (3. s.); pt. strṇānt; strṇānā; ipv. āstrṇāt; āstrṇān. V.: pr. strṇōsi; strṇutē. pf. tastiāra (B.); tastarūr (B.); Ā. tistirē (3. s.); tastrirē; pt. tistirānā. ao. root: āstār; Ā. āstṛṭa (B.); sb. stārante; stārāmahe; inj. stār (2. s.); s: āstrṣi (B.); op. strṣiyā; is: āstāris. ft. stariṣyāti, -te (B.). ps. striyāte (B.); ao. āstāri; pp. strtā; stīrna. gd. stirtvā (B.); -stīrya (B.). inf. -stīre, strṇiśāṇi; strātave (AV.); stārtave (B.), stārtavāi (B.); stāritavāi (B.), -stāritavāi (B.). ds. tistīrṣate (B.); tüstūrṣate (B.).

sthā stand, I.: pr. tīṣṭhati, -te. pf. tasthāu; tasthāthur, tathātur; tathimā, tathūr; Ā. tathē, tathṣiṣe, tathē; tathirē; pt. tathṣiṣvāms; tathānā. ao. root: āsthām, āsthās, āsthāt; āsthāma, sthāta, āsthur; Ā. āsthithās, āsthita; āsthiran; sb. sthās, sthāti and sthāt; sthātas; inj. sthām, sthāt; sthūr; op. stheṣyāma; ipv. sthātam (2. du.); sthāta; pt. sthānt; a: āsthath (AV.); s: āsthisi (B.); āsthīṣata (3. pl.); inj. stheṣam (VS.). ft. sthāṣyāti. 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. paspaśē; PT. paspaśānā. AO. root: āspaśta (3. s.). PP. spaśṭā. CS. spaśāyate.

spr win, V.: PR. sprḫvate; SB. sprḫvāvāma; IPV. sprṃuhi. PF. paspāra (B.). AO. root: āspar (2. s.); SB. spārat; INJ. spār (2. s.); IPV. sprṃhī; S: āspārṣam. PP. sprṭā. GD. sprṭvā. INF. spārase.

spṛdh contend, I. Ā.: PR. spārdhate; PT. spārdhamāna. PF. Ā. paspṛdhāte (3. du.); paspṛdhrē; PT. paspṛdhānā. PPF. āpaspṛdhethām (2. du.). AO. root: Ā. āspṛdh- ran; PT. spṛdhānā. GD. -spṛdhyā. INF. spārdhitum.

sprē touch, VI.: PR. sprṛsāti, -te. PF. SB. paspārsat. AO. red.: SB. pisprṛsāti; INJ. pisprṛsas; S: āsprākṣam (B.); sa: āsprṛkṣat. PP. sprṛṭā. GD. sprṛṭvā (B.); -sprṛśya (B.). INF. -spṛśe; spṛśas (B.). CS. sparsāyati (B.), -te.

spṛḥ be eager: CS. spṛḥāyanti; OP. spṛḥāyet. IPP. āspṛḥ- ayam. GDV. spṛḥāyāyya.

sphur jerk, VI.: PR. sphurāti; Ā. sphurāte (B.); SB. sphurān; INJ. sphurāt; IPV. sphurā; sphurātām (2. du.); PT. sphurānt. IPP. āsphurat. AO. is: spharīs (√sphṛ).

sphūrj rumble, I. P.: PR. sphūrjati. CS. sphūrjāyati.

smi smile, I.: PR. smāyate; INJ. smāyanta; PT. smāya- māna. PF. sīsmiyē; PT. sīsmiyānā.

smṛ remember, I.: PR. smārati, -te. PS. smaryāte (B.); PP. smṛtā.

syand move on, I. Ā.: PR. syāndate. PF. sīṣyadūr; Ā. sīṣyadē. AO. red.: āsīṣyadat; āsīṣyadanta; S: āsyān (3. s.). PT. syantsyāti (B.). PS. AO. syāndi (B.); PP. syannā. GD. syanttvā (B.); syattvā (B.), -syadya (B.). INF. -syāde; syānttum (B.); CS. syandāyati (B.); INF. syandayādhyai. INT. PT. sāniṣyadat.


srīdh blunder, I. P.: PR. srēdhati; IPV. srēdhata; PT.
srédhant. IPF. ásredhan. AO. A.: INJ. sridhat; PT. sridhānā.

sru flow, I.: PR. srávati. PF. susráva; susruvúr; INJ. susrot. PPF. ásusrot. AO. iš: ásrāvis (B.). PP. srutā. INF. srávitavo; srávitavā. CS. srávāyati; -te (B.).

svaj embrace, I.: PR. svápate; SB. svábate, svájatai (AV.); INJ. svájat; IPV. svájasva; svájadhwm. PF. sasvajé; sasvajáte (3. du.); PT. sasvajānā. PPF. ásasvajat. PP. svaktā (B.). INF. -sváje.

svad, svād sweeten, I.: PR. svádati; -te; Ā. svádate; SB. svádáti; IPV. sváda; svádantu; Ā. svádasva. AO. red.: INJ. sīṣvadat. PP. svāttā. INF. -súde. CS. svadáyati, -te; PP. svaditā.

svan sound: AO. iš: ásvanit; INJ. svanit. CS. svanáyati; PP. svanítā. INT. SB. saniṣvānāt.

svap sleep, II. P.: PR. IPV. sváptu; PT. svapánt. I. P.: PR. svápati. PF. suṣupúr; INJ. suṣupthās (B.); PT. suṣupvāms; suṣupāṇā. AO. red.: siṣvapats and siṣvap (2. s.). PT. svapsyati (B.); svapisyāmi. PP. suptā. GD. suptvā. INF. sváptum (B.). CS. svápréati.


svid sweat, I. Ā.: PR. svédate. PF. PT. siṣvidānā. PP. svinnā. CS. svedáyati (B.).

han strike, II.: PR. hānmi, hāmsi, hánti; hathás, hatás; hanmás, hathá, ghnánti; SB. hānas, hánati and hánat; hánāva; hánāma; hánātha (AV.), hánan; INJ. hán (3. s.); OP. hanyāt, hanyāma; IPV. jahí, hántu; hatám, hatám; ānta and hantana, ghánntu; PT. ghnánt. I.: PR. jighnate; -ti (B.). PF. jaghántha, jaghána; jaghnáthur; jaghnimá, jaghnúr; Ā. jaghnē (B.); SB. jaghnat; PT. jaghanvāms; jaghnivāms (B.). AO. iš: áhānīt (B.). FT. haniṣyāti; -te (B.). PS. hanyāte; PP. hatá; GDV. hánntva. GD. hatvā, hatvī; hatvāya; -hátva. INF. hántave, hántavāi; hántum. CS. ghátāyati (B.).
LIST OF VERBS

har be gratified, IV.: pr. hāryati; sb. hāryāśi and hāryāś; ipv. hārya; pt. hārayant. ipf. āharyat; ā. āharyathās.

1. hā leave, III. P.: pr. jāhāmi, jāhāsi, jāhāti; jāhati; sb. jāhāni; jāhāma; op. jahyāt; jahyūr; ipv. jahītāt, jāhātu; jahītam; jahīta; pt. jāhat. ipf. ājahāt; ājahātana, ājahur. ff. jahā; jahātur; jahūr. ao. root: āhāt (B.); s: āhās (3. s.); ā. āhāsi, āhāsthās; inj. āhāsīs; siṣ: inj. āhāsistām, āhāsītām; āhāśta, āhāsiṣur. ft. āhāyāti; āhāyāte (B.). ps. āhīyāte; ao. āhāyi; pp. āhīnā; āhāna (B.); jahitā. gd. āhitvā, āhitvī, āhitvāya; -hāya (B.). inf. āhattum (B.). cs. ao. jihīpas.


hi impel, V.: pr. hīnōmi, hīnōsi, hīnōti; hīnmās and hīnmāsi, hīnvānti; ā. hīnvē (1. 3.); hīnvāte and hīnvirē; sb. hīnāvā; inj. hīnvān; ipv. hīnuhi, hīnutāt, hīnū; hīnōtam; hīnutā, hīnōta and hīnōtana, hīnva-āntu; pt. hīnvānt; hīnvānā; ipf. āhīnvān. pf. jīghāya (B.); jīghyūr (B.). ao. root: āhem, āhetanā, āhyan; ipv. hēta; pt. hīyānā; a: āhyam; s: āhait (3. s., AV.); āhaiṣīt (B.); ā. āheṣāta (3. pl.). pp. hītā. gdv. hētvā. inf. -hyē.


hid be hostile, I : pt. hélant; Ā. hélamāna; hídamāna (B.).  pf. jihīla (1. s.), jihīda (AV.); Ā. jihīlé; jīhilirē; pt. jīhilānā.  ao. red.: ájihidat; is: Ā. hīdiśatām (TA.).  pp. hīditā.  cs. pt. helāyant.

hu sacrifice, III : pr. jūhōmi, jūhōti; jühumās, jūhvati; Ā. jūhvē, jūhutē; jūhvate; sb. jūhāvāma; op. jūhuyāt; jūhuyāma; jūhūdhi (B.), jūhōtū; jūhutā and jūhōta, jūhōtana; Ā. jūhūdhiā; pt. jūhvāt; jūhvāna; ipf. ājūhavur; A. ājūhvata.  pp. jūhvē; jūhurē; jūhvirē (B.); per. jūhavām cakāra (B.).  ao. s: áhauśit (B.).  pt. hośyāti.  ps. hūyāte; ao. áhāvi; pp. hutā.  gd. hutvā (B.).  inf. hōtavāi; hōtum (B.), hōtōs (B.).

hū call, I. Ā.: pr. hávate; inj. hāvanta; pt. hāvamāna.  VI.: pr. hūvē (1. 3.); huvāmahe; inj. huvāt; op. huvēma; Ā. huvēya; pt. huvānt; ipf. āhuve; áhuvanta.  III.: pr. jūhūmāsi and jūhūmās.  II.: pr. hūtē; hūmāhe.  pp. jūhāva; Ā. jūhvē; jūhrē; jūhuvirē (B.).  ao. root: Ā. áhvi; áhūmahi; inj. hōma; a: áhvaṃ, áhvāt; áhvāma; Ā. áhve; áhvanta; s: Ā. áhūṣata (3. pl.).  ps. hūyāte; pp. hūtā; gdv. hávya.  gd. -hūya (B.).  inf. hávštave; huvādhyai.  ds. jūhūṣati (B.).  int. jōhavīmi, 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. hára; hārata, hārantu; pt. hārant.  ipf. āharat.  pp. jahāra, jahārtha (B.); jahrūr; Ā. jahrē (B.).  ao. root: āhrthās (B.); s: āhrāsam, āhār (3. s.); Ā. áhūṣata (3. pl.).  pt. hārisyāti, -te (B.); hāta (B.); co. āhārisyat (B.).  ps. hriyāte; pp. hṛtā.  gd. hṛtvā (B.); -hṛtya.  inf. harāse; hārtavāi (B.); hārtos (B.); hārtum (B.).  cs. hārāyati, -te (B.).  ds. jihīrsati.

2. hr be angry, IX. Ā.: pr. hṛnīsē, hṛnītē; inj. hṛnīthās; ipv. hṛnītām (3. s.); pt. hṛnānā.
LIST OF VERBS


hnu hide, II.: pr. hnutás; Ā. hnuvē. pp. hnutā. gdv. hnavāyya.


hvā call, IV.: pr. hvāyati; hvāye; sb. hvāyāmahai; op. hvāyetām (3. du.); ipv. hvāya, hvāyatu; hvāyantu; Ā. hvāyasva; hvāyethām (2. du.); hvāyantām; pt. hvāyamāṇa. ipf. āhvayat; āhvayanta. ao. āhvāsit (B.). pt. hvāyisyāti, -te (B.). inf. hvāyitavāi (B.); hvāyitum (B.).


ff2
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 *chāndas* in the RV. itself.
2 Except the two metres *Āryā* and *Vaitāliya* which are measured by *morae*.
3 This seems to have been the only metrical principle in the Indo-Iranian period, because in the *Avesta* the character of a verse depends solely on the number of syllables it contains, there being no quantitative restriction in any part of it.
4 A figurative sense (derived from *foot = quarter* of a quadruped) applicable because the typical stanza has four lines.
Verses combine to form a stanza or 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 x 5) to forty-eight (4 x 12) syllables in length. 1 A stanza may consist of a combination of metrically identical or of metrically different verses; and either two or three stanzas may further be combined to form a strophe.

a. The following general rules of prosody are to be noted. 1. The end of a verse regularly coincides with the end of a word 2 because each verse in a stanza is independent of the rest in structure. 2. The quantity of the first and last syllables of a verse is indifferent. 3. A vowel becomes long by position if followed by two consonants. One or both of these consonants may belong to the following word. The palatal aspirate ch and the cerebral aspirate ṭh (ṭh) count as double consonants. 4. One vowel is shortened before another; 3 e and o are also pronounced ē and ō before ā. 5. The semivowels y and v, both within a word and in Sandhi, have often to be pronounced as i and u; e.g. siāma for syāma; sūar for svār; vī uṣāḥ for vy uṣāḥ; vidātheṣu anjān for vidātheṣv anjān. 6. Contracted vowels (especially i and ū) must often be restored; e.g. caagnāye for cāgnāye; vī indraḥ for vindraḥ; āvatu utāye for āvatūtāye; ā indra for ēndra. 7. Initial a when dropped after e and o must nearly always be restored. 8. The long vowel of the gen. pl. ending ām, and of such words as dāsa, śūra, and e (as jyā-istha for jyēṣṭha) or ai (as ā-ichas for áichas) 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, mrālaya as mṛālaya, and svānā nearly always as svānā.

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1 There are also several longer stanzas formed by adding more verses and consisting of 52, 56, 60, 64, 68, and 72 syllables; but all these are rare: only two stanzas of 68 and one of 72 are found in the RV.

2 No infringement of this rule occurs in any metre of the RV. but the comparatively rare Dvipadā Virāj (4 x 5), in which three exceptions are met with.

3 The vowels i, ū, e when Pragṛhya (25, 26), however, remain long before vowels. When a final long vowel is the result of Sandhi, it also remains long; tāsmā adāt for tāsmai adāt.
I. Simple Stanzas.

2. The Vedic hymns consist chiefly of simple stanzas, that is, of such as are formed of verses which are all metrically identical. Different stanzas are formed by combining three, four, five, or six identical verses. The following is an account of the various types of verse and of the different simple stanzas formed by them.

A. Verse of eight syllables. This is a dimeter verse consisting of two equal members of four syllables each, the opening and the cadence. In the opening the first and third syllable are indifferent, while the second and fourth are preferably long. When the second is short, the third is almost invariably long. In the cadence the rhythm is typically iambic, the first and third syllables being almost always short, while the second is usually long (though it is not infrequently short also). Thus the prevailing scheme of the whole verse is \( \underline{\circ} - \underline{\circ} - | \underline{\circ} - \underline{\circ} \underline{\circ} \).

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 vayām pito. There are also here a very few instances of one or even two syllables too many; e.g. agnīṃ īlē | bhujāṃ yāvi | śṭham and vayām tād as | ya sāṃbhṛtāṃ | vāsu.

3. a. The Gāyatri\(^1\) stanza consists of three\(^2\) octosyllabic verses;\(^3\) e.g.

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\(^1\) Next to the Triśṭubh this is the commonest metre in the RV., nearly one-fourth of that Samhitā being composed in it; yet it has entirely disappeared in Classical Sanskrit. The Avesta has a parallel stanza of 3 x 8 syllables.

\(^2\) The first two Pādas of the Gāyatri 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 (\( \underline{\circ} \underline{\circ} - \underline{\circ} \underline{\circ} \)). This occurs about as often in the first verse of Gāyatrīs as in the second and third combined.
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.

\[
\text{tuām no ag | ne máhobhiḥ} \quad \| \quad \big| \big| \\
\text{pāhí víśva | syā árāteḥ} \quad \| \quad \big| \\
\text{utā dviśō | mártiasya} \quad \| \quad \big| \\
\]

b. The Anuṣṭubh 3 stanza consists of four octosyllabic verses, divided into two hemistichs; e. g.

\[
\text{á yás te sar | pirāsute} \quad \| \quad \big| \\
\text{ágne sáṃ áś | ti dhāyase} \quad \| \quad \big| \\
\text{áisū dyumnám | utā śrávah} \quad \| \quad \big| \\
\text{á cittán mār | tieṣu dhāḥ} \quad \| \quad \big| \\
\]

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: \( \| \big| \big| \big| \big| \big| \big| \big| \) e. g. keśī víṣā | sya pātreṇa | yād rudrēṇā | pibat sahā |
c. The Pañkti 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 Pañktis the fifth verse of every stanza is (except in i. 81) regularly a refrain (e. g. in i. 80). The following is an example of a Pañkti stanza:—

\[
\text{itthā hi sōma īn máde | brahmā cakāra vārdhanam || \\
śāviśṭha vajrinn ōjasā | prthivyā niḥ śaśā āhim | ārcann ānu svarājiam ||}
\]

d. In about fifty stanzas of the RV. the number of octosyllabic verses is increased to six and in about twenty others to seven, generally by adding a refrain of two verses to an Anuṣṭubh (e. g. viii. 47) or to a Pañkti (e. g. x. 133, 1–3). The former is called Mahāpañkti (48), the latter 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 \(\overset{\circ}{\circ} - \overset{\circ}{\circ} \) 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 \(\overset{\circ}{\circ} - \overset{\circ}{\circ} \) or \(\overset{\circ}{\circ} - \overset{\circ}{\circ} - \overset{\circ}{\circ} \). The rhythm of the break between the caesura and the cadence is regularly \(\overset{\circ}{\circ} - \overset{\circ}{\circ} - \overset{\circ}{\circ} - \overset{\circ}{\circ} - \overset{\circ}{\circ} \). Thus the scheme of

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1 The Avesta has a parallel stanza of \(5 \times 8\) 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:

\[
(a) \; \text{\rightharpoonup} \leftarrow \text{\rightharpoonup}, \; \text{\rightharpoonup} \leftarrow \text{\rightharpoonup} \; | \; \text{\rightharpoonup} \leftarrow \text{\rightharpoonup} \\
(b) \; \text{\rightharpoonup} \leftarrow \text{\rightharpoonup}, \; \text{\rightharpoonup} \leftarrow \text{\rightharpoonup} \; | \; \text{\rightharpoonup} \leftarrow \text{\rightharpoonup}
\]

a. Apart from corruptions or only seeming irregularities (removable by restoration of vowels) several verses of this type have one syllable too many or too few;\(^1\) e.g. tā no vidvāṃśā, mānma vo | cetam adyā\(^2\) (12); tām īm gīro, jāna | yo nā pātnīḥ\(^3\) (10). Occasionally two syllables are wanting after the caesura or the verse is too long by a trochee added at the end; e.g. tā ù śū Ṉo, [... ] ma | hō yajatrāḥ (9); ayāṃ sa hōta, [\(\text{\rightharpoonup}\text{\rightharpoonup}\)] yo dvijānmā (9); rāthebhīr yāta, ṛṣī | mādbhīr āśva | parṇaiḥ (13).

5. The Triṣṭubh 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:

\[
(a) \; \text{anāgāstvē, aditi} \; | \; \text{tvē turāsah} \; | \; \text{imāṃ yajñām, dādhatu} \; | \; \text{śrōṣamānāḥ} \\
(b) \; \text{asmākaṃ santu, bhūva} \; | \; \text{nasya gōpāḥ} \; | \; \text{pībantu sōmam, āva} \; | \; \text{se nō adyā}
\]

a. A few Triṣṭubh stanzas of only two verses (dvipadā) occur (e.g. vii. 17). Much commoner are those of three verses (virāj), the first two of which (as in the Gāyatri stanza) are treated in the Sāmhitā text as a hemistich; the whole of some hymns is composed in this three-line metre (e.g. iii. 25). Fairly frequent are also Triṣṭubh stanzas of five verses\(^6\) divided into two hemistichs of two and three verses respectively. They are always of isolated occurrence, appearing generally at the end of (Triṣṭubh) hymns, but never forming an entire hymn.

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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 Triṣṭubh 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 Śakvarī stanzas by the ancient metricians when the fifth verse is a repetition of the fourth. If it is not a repetition it is treated in the Sāmhitā text as a separate verse (as v. 41, 20; vi. 63, 11) and is called an ekapadā by the metricians.
6. C. The verse of twelve syllables is probably an extension\(^1\) of the Trisṭubh 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 \(- \circ \circ \circ \circ \). The added syllable being the only point of difference, the scheme of the whole verse is:

\[(a) \circ - \circ - \circ, \circ \circ - | \circ - \circ \circ | \text{ or}\]
\[(b) \circ - \circ - \circ, \circ \circ | \circ - \circ \circ | \]

\(a\). Several examples occur of this type of verse (like the Trisṭubh) having one, and occasionally two, syllables too many or too few; e.g. mā no mártāya, ripāve vājinivasū (13); rōdasi ā, vada | tā gaṇaśri-yaḥ (11); sā dṛihē cit, abhi tr | natti vājam ār | vatā (14); pībā sōmam, [\(\circ \circ\)] e | nā satakrato (10).

7. The Jagatī stanza, the third in order of frequency in the RV., consists of four verses of twelve syllables divided into two hemistichs. The following hemistich gives an example of each of the two types of verse:

\[\text{anānudō, vrśabhō | dōdhatō vadhāḥ |}
\[\text{gambhirā ṛṣvō, āsam | aśṭakāvīaḥ |}\]

\(a\). There is an eleven syllable variety of the Jagatī verse which is sufficiently definite in type to form entire stanzas in two hymns of the RV. (x. 77, 78). It has a caesura after both the fifth and the seventh syllable, its scheme being \(\circ - \circ - \circ, -, \circ - \circ \circ \). The following hemistich is an example:

\[\text{abhraprūso nā, vācā, pruṣā vāsu |}
\[\text{haviṣmanto nā, yajñā, vijarāṇa | |}\]

8. D. The verse of five syllables resembles the last five syllables of the Trisṭubh verse in rhythm, its commonest form being \(\circ - \circ - \circ\), and the one next to it in frequency \(- - \circ - \circ \).\(^3\)

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\(^1\) It is probably not Indo-Iranian, because though a verse of 12 syllables occurs in the Avesta, it is there differently divided (7+5).

\(^2\) As the Gayatrī verse is never normally found in combination with the Trisṭubh, but often with the Jagatī verse, it seems likely that the iambic influence of the Gayatrī led to the creation of the Jagatī, with which it could form a homogeneous combination.

\(^3\) That is, its first syllable is less often long than short.
The Dvipāda Virāj stanza consists of four such verses divided into two hemistichs; e. g.

pári prá dhanva | índrāya soma |
svādūr mitrāya | pūṣṇé bhágāya |

a. Owing to the identity of the cadence a Dvipāda hemistich not infrequently interchanges in the same stanza with a Tristubh verse; e. g.

priyā vo nāma | huve turāṇām |
á yát tṛpán, maruto | vāvasānāḥ |

b. The mixture of Dvipāda hemistichs with Tristubh verses led to an entire hymn (iv. 10) being composed in a peculiar metre consisting of three pentasyllabic verses followed by a Tristubh; e. g.

ágne tām adyā | ásvam ná stómaiḥ | krátuṁ ná bhadrám | hṛdispṛśam, ṛḍhiā | mā  ta óhaiḥ |

II. Mixed Stanzas.

9. The only different verses normally used in combination to form a stanza are the Gāyatrī and the Jagatī. The principal metres thus formed are the following:

a. Stanzas of 28 syllables consisting of three verses, the first two of which are treated as a hemistich:

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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 Tristubh verse of ten syllables (4 a).
4 This interchange occurs especially in RV. vii. 34 and 56.
5 Here the verb, though the first word of the verse (App. III, 19 b), is unaccented. This is because the end of the first and the third verse in this metre has a tendency to be treated like a caesura rather than a division of the stanza. Cp. note 2.
6 These three verses are treated as a hemistich in the Samhitā text.
7 The verb is accented because in the Samhitā text it is treated as the first word of a separate verse.
1. Uṣṇih: 8 8 12; e.g.
   ágne vája | sya gómataḥ |
   īśānah sa | haso yaho |
   asmé dhehi, jātave | do máhi śrávah |

2. Purauṣṇih: 12 8 8; e.g.
   apsú antár, amítam | apsú bheṣajām |
   apám utá | prásastaye |
   dévā bhava | ta vājínaḥ |

3. Kakubh: 8 12 8; e.g.
   ádhā hi in | dra girvaṇaḥ |
   úpa tvā kāmān, mahāḥ | sasṛjmāhe |
   udéva yán | ta udábhiḥ |

b. Stanzas of 36 syllables consisting of four verses divided into two hemistichs: Brhati 8 8 12 8; e.g.
   śácitbhir naḥ | śacivasū |
   dévā náktam | daśasyatam |
   má vāṃ rātir, úpa da | sat kādā canā |
   asmád rātíḥ | kādā canā |

c. Stanzas of 40 syllables consisting of four verses divided into two hemistichs: Satobṛhati 12 8 12 8; e.g.
   jánāso agnim, dadhi | re sahovīḍham |
   havīsmanto | vidhema te |
   sā tvāṃ no adyā, sumā | nā ihāvita |
   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 Śaṁhitā text.

   a. Stanzas of 60 syllables consisting of six Gayāтри verses and one Jagatī: Atiśakvari 8 8 8, 8 8, 12 8;² e.g.

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¹ These are the composition of a very few individual poets.
² Only about ten examples of this metre occur in the RV.
MIXED STANZAS

suṣumā yā | tam ādribhiḥ |
góśrītā mat | sarā imē |
sómāso mat | sarā imē ||
ā rājānā | divisprśā |
asmatrā gan | tam īpa naḥ ||
imē vāṃ mitrā, -varu | nā 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 nēdiṣṭham, dādrś | āna ā bhara |
āgne devōbhiḥ, sāca | nāḥ suceṭūnā |
mahō rāyāḥ | suceṭūnā ||
mahi śavi | ṣṭha nas kṛdhī |
samcākṣe bhu | jē asiāi ||
mahi stotṛbhya, magha | van suvīrīam |
māṭhīr 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.

1 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 Triṣṭubh and Jagatī stanzas in the same hymn bringing about a similar mixture within a single stanza. 2 An occasional licence is the combination of a Triṣṭubh with a Gāyatrī verse in the same stanza. This combination appears as a regular mixed stanza (11 8, 8 8) in one entire hymn (RV. x. 22). 8 The combination of a Triṣṭubh 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 AV. and later.
8 Except stanzas 7 and 15, which are pure Anuṣṭubh and Triṣṭubh respectively.
III. Strophic Stanzas.

11. Two or three stanzas are often found strophically combined in the RV., forming couplets or triplets.

A. Three simple stanzas (called tṛca) in the same metre are often thus connected. Gāyatṛ triplets are the commonest; less usual are Usñih, Brḥatī, or Paṅktī triplets; while Triṣṭubh triplets are rare. A hymn consisting of several triplets often concludes with an additional stanza in a different metre.

a. It is a typical practice to conclude a hymn composed in one metre with a stanza in another. A Triṣṭubh stanza at the end of a Jagatī hymn is the commonest; a final Anuṣṭubh stanza in Gāyatṛ hymns is much less usual; but all the commoner metres are to some extent thus employed except the Gāyatṛ, which is never used in this way.

B. Two mixed stanzas in different metres are often combined, the RV. containing about 250 such strophes. This doubly mixed strophic metre, called Pragātha, is of two main types:

1. The Kākubha Pragātha is much the less common kind of strophe, occurring only slightly more than fifty times in the RV. It is formed by the combination of a Kakubh with a Satobṛhatī stanza: 8 12, 8 + 12 8, 12 8; e. g.

   ā no āśvā | vad aśvinā |
   vartīr yāśīṣṭaṁ, madhu | pātamā narā ||
   gōmad dasrā | hiraṇyavat ||
   suprāvargam, suvīryaṁ | suṣṭhū vāriam |
   āṇādhrṣṭaṁ | rakṣasvīnā ||
   asmīnā ā vām, āyāne | vājiniṇasū |
   vīśvā vāmā | ni dhimahi ||

2. The Bārhata Pragātha is a common strophe, occurring nearly two hundred times in the RV. It is formed by the combination of a Brḥatī with a Satobṛhatī stanza: 8 8, 12 8 + 12 8, 12 8; e. g.
dyumni vam | stomo asvin |  
krivir na se | ka a gata |  
madhvaḥ sutasya, sa di | vi priyo nara |  
pataṁ gaurav | iveriṇe |  
pibataṁ gharmam, mādhu | mantam aśvin |  
ā barhiḥ si | datam nara |  
tā mandasānā, mānu | śo duroṇā ā |  
nī pataṁ vē | dasā vāyaḥ |  

a. Of these two types there are many variations occurring in individual hymns, chiefly by the addition of one (8), two (12 8), three (12 8 8), or once (vii. 96, 1–3) even four verses (12 12 8 8).
APPENDIX III

THE VEDIC ACCENT.

1. The accent is marked in all the texts of the four Vedas as well as in two Brāhmaṇas, the Taittirīya (including its 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 Saṃhitā, the Taittirīya Saṃhitā and Brāhmaṇa, is peculiar in not marking the principal accent at all. This seems to be due to the fact that in the RV. the pitch of the Udātta is intermediate between the other two tones. Hence the preceding Anudātta, as having a low pitch, is indicated below the syllable bearing it by a horizontal stroke, while the following 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. agnīṇā = agnīṇā; vīryām = vīryām (for vīrīām). 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 (ousting the enclitic Svarīta) follows the last of them as a preparation for another Udātta (or for an independent Svarīta); e.g. tāv ā yātām = tāv ā yātām; tāvet tāt satyām = tāvēt tāt satyām. On the other hand, all successive unaccented syllables at the beginning of a hemistich are marked with the Anudātta; e.g. vaiśvānāram = vaiśvānāram. But all the unaccented syllables following a Svarīta remain unmarked till that which immediately precedes an Udātta (or independent Svarīta); e.g. imām mē gānaye yamunē sarasvatī śūtūdri = imām me gānge yamunē sarasvatī śūtūdri.

a. Since a hemistich of two or more Pādas is treated as a unit that consists of an unbroken chain of accented and unaccented syllables, and ignores the division into Pādas, the marking of the preceding 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. agnīṇā rayīm āśnavat pośām eva dive-dive = agnīṇā rayīm 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 ṣgné sūpāyano bháva = sá nāḥ piteva sūnávé ṣgne sūpāyanó bhava.\(^1\)

b. When an independent Svarita\(^2\) 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. ṣpsvīantaḥ = ṣpsū antāḥ; rāyo \(\frac{3}{2}\) vāniḥ = rāyō ṭvāniḥ (cp. 17, 3).

3. Both the Maitrāyaṇī and the Kāṭhaka 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. āgninā. But they differ in their method of marking the Svarita. The Maitrāyaṇī indicates the independent Svarita by a curve below; e.g. vīryam = vīryām; but the dependent Svarita by a horizontal stroke crossing the middle of the syllable or by three vertical strokes above it; while the Kāṭhaka marks the independent Svarita by a curve below only if an unaccented syllable follows, but by a hook below if the following syllable is accented; e.g. vīryam = vīryām badhnāti; vīryam = vīryām vyācaṣṭe; the dependent Svarita has a dot below the accented syllable.\(^3\) The Anudātta is marked in both these Samhitās with a horizontal stroke below (as in the RV.).\(^4\)

4. In the Śāmaṇeda the figures 1, 2, 3 are written above the accented syllable to mark the Udātta, the Svarita, and

\(^1\) In the Pada text on the other hand, each word has its own accent only, unaffected by contiguous words. The two above hemistichs there read as follows: āgninā rayim ṣnāvat posām eva diye\(\frac{1}{2}\) dive; saḥ nāḥ pitā ṣiva sūnāvē agné su ṣupāyanah bhava.

\(^2\) As in kvā = kūā, vīryām = vīrīm.

\(^3\) 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 Samhitās 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 āgninā becomes āgninā.
the Anudatta respectively as representing three degrees of pitch; e.g. \( \text{barhi} = \text{barhi} (\text{barhi}) \). The figure 2 is, however, also used to indicate the Udatta when there is no following Svarita; e.g. \( \text{gir} = \text{gir} (\text{gir}) \). When there are two successive Udattas, the second is not marked, but the following Svarita has \( 2r \) written above; e.g. \( \text{dv}o \text{ martyasya} (\text{dv}o \text{ mártyasya}) \). The independent Svarita is also marked with \( 2r \), the preceding Anudatta being indicated by \( 3k \); e.g. \( \text{t}n\text{v} = \text{t}n\text{v} \).

5. The Śatapatha Brāhmaṇa marks the Udatta only. It does so by means of a horizontal stroke below (like the Anudatta of the RV.); e.g. \( \text{pur} = \text{púr} \). Of two or more successive Udattas only the last is marked; e.g. \( \text{agnir hi vai dhú}r \text{ atha} = \text{agnir hi vái dhú}r \text{ átha} \). An independent Svarita is thrown back on the preceding syllable in the form of an Udatta; e.g. \( \text{manu} \text{śyesu} = \text{manušyesu} \) for \( \text{manu} \text{śy} \text{esu} \). The Svarita produced by change to a semivowel, by contraction, or the elision of initial \( a \) is similarly treated; e.g. \( \text{évait} \text{d} = \text{évaitád} \) for \( \text{évait} \text{d} (\text{= évá etád}) \).

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 Udatta which, as Comparative Philology shows, generally rests on the same syllable as it did in the Indo-European period; e.g. \( \text{ta-tá-s} \) stretched, Gk. \( \text{ta-tó-s} \); \( \text{jánu} \) n. knee, Gk. \( \text{ýnu} \); \( \text{á-dré-at} \), Gk. \( \text{ús pák-} \); \( \text{bhára-ta} \), Gk. \( \text{fépé-te} \).\(^1\) But in the written text of the RV. the Svarita appears to be the main accent in some words. It then always follows a \( y \) or \( v \) which represents original \( i \) or \( u \) with Udatta; e.g. rathyām

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\(^1\) But \( \text{fépóúvo-s} \) (bháramānas) 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.
APPENDIX III

=rathìâm¹; svâr²=súâr n. light; tanvâm=tanúâm.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 Samhitās and the Brāhmaṇas, accents both the first and the last syllable; e.g. é-tavái to go; ápa-bhartavái to take away. Compounds both members of which are duals in form (186 A 1), or in which the first member has a genitive ending (187 A 6 a), accent both members; e.g. mitrá-várunā Mitra and Varuṇa; bṛhas-páti 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, tvā 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, u also, vā or, iva like, gha, ha just, cid at all, bhala indeed, samaha somehow, sma just, indeed, svid probably.

B. Liable to loss of accent according to syntactical position are:

a. vocatives, unless beginning the sentence or Pāda.

b. finite verbs in principal clauses, unless beginning the sentence or Pāda.

c. oblique cases of the pronoun a, if unemphatic (replacing a preceding substantive) and not beginning the sentence or Pāda; e.g. asya jānimāni his (Agni's) births (but asyā uṣásah of that dawn).

¹ Acc. of rathī charioteer.
² In the TS. always written suvar.
³ Acc. of tanū body.
d. yáthā as almost invariably when, in the sense of iva like, it occurs at the end of a Pāda; e.g. tāyávo yáthā like thieves; kám indeed always when following nū, sū, hí.

1. Accentuation of Nominal Stems.

9. The most important points to be noted here are the following:—

A. Primary Suffixes:

a. Stems in-as accent the root if neut. action nouns, but the suffix if masc. agent nouns; e.g. áp-as n. work, but ap-ás active. The same substantive here, without change of meaning, sometimes varies the accent with the gender; e.g. rákś-as n., rakś-ás m. demon.

b. Stems formed with the superlative suffix istha accent the root; e.g. yájiṣṭha sacrificing best. The only exceptions are jyeṣṭhā eldest (but jyeṣṭhā greatest) and kaniṣṭhā youngest (but kāniṣṭhā smallest).¹ When the stem is compounded with a preposition, the latter is accented; e.g. ā-gamiṣṭha coming best.

c. Stems formed with the comparative suffix iyāṁs invariably accent the root; e.g. jāv-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. brāhmaṇ n. prayer, brahmaṇ m. one who prays; sād-mán, n. seat, sad-mán, m. sitter. When these stems are compounded with prepositions,

¹ These two exceptions arise simply from the desire to distinguish the two meanings of each of them. See below (16, footnote 2).
the latter are nearly always accented; e.g. prá-bharman, n. presentation.

B. Secondary Suffixes:

a. Stems in -in always accent the suffix; e.g. aśv-in possessing horses.

b. Stems in tama, if superlatives, hardly ever accent the suffix (except puru-táma very many, ut-tamá highest, śaśvat-tamá most frequent), but if ordinals, the final syllable of the suffix; e.g. 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-ma next (but twice anta-má).

2. Accentuation of Compounds.

10. Stated generally, the rule is that iteratives, possessives, and governing compounds accent the first member, while determinatives (Karmadhārayas and Tatpuruṣas), and regularly formed co-ordinatives accent the last member (usually on its final syllable). Simple words on becoming members of compounds generally retain their original accent. Some, however, always change it: thus viśva regularly becomes viśvá; others do so in certain combinations only: thus púrva prior becomes púrvá in púrvá-citti f. first thought, púrvá-píti f. first draught, púrvá-húti first invocation; médha sacrifice shifts its accent in medhá-pati lord of sacrifice and medhá-sáti f. reception of the sacrifice, and vīrā hero in puru-víra possessed of many men and su-víra 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-ráya niggardly, but a-ráya 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; yáthá-yathá as in each case; adyá-adya, śváḥ-śvah on each to-day, on each to-morrow; prá-pra forth and again; píba-píba drink again and again.
b. In governing compounds the first member, when it is a verbal noun (except śikṣā-narā helping men) is invariably accented; e. g. trasā-dasyu terrifying foes, name of a man; present or aorist participles place the accent, wherever it may have been originally, on their final syllable; e. g. tarád-dveṣas overcoming (tārat) foes. When the first member is a preposition, either that word is accented, or the final syllable of the compound if it ends in a; e. g. abhí-dyu directed to heaven, but adhas-pad-á under the feet; anu-kāmā according to wish (kāma).

c. Bahuvrīhis normally accent their first member; e. g. rāja-putra having kings as sons (but rāja-putrā son of a king); viśvāto-mukha facing in all directions; sahá-vatsa accompanied by her calf.

a. But about one-eighth of all Bahuvrīhis accent the second member (chiefly on the final syllable). This is commonly the case when the first member is a dissyllabic adjective ending in i or u, invariably in the RV. when it is purú or bahú much; e. g. tuvi-dyumā having great glory; vibhu-krātu having great strength; puru-putrā having many sons; bahv-annā having much food. 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; e. g. dvi-pād two-footed, tri-nābhi having three naves, dur-mānman ill-disposed, su-bhāga well-endowed, a-dánt toothless, a-phalā lacking fruit (phāla).

d. Determinatives accent the final member (chiefly on the final syllable).

1. Ordinary Karmadhārayas accent the final syllable; e. g. prathama-já first-born, prātar-yúj early yoked, mahā-dhanā great spoil. But when the second member ends in i, man, van, or is a gerundive (used as a n. substantive), the penultimate syllable is accented; e. g. dur-gri̊bhi hard to hold; su-tārman crossing well; raghu-pātvan swift-flying; pūrva-péya, n. precedence in drinking.

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1 The later Samhitās tend to follow the general rule; e. g. purū-nāman (SV.) many-named.
2 Bahuvrīhis formed with a or an are almost invariably accented on the final syllable as a distinction from Karmadhārayas (which normally accent the first syllable, as á-manuṣa inhuman); e. g. a-mātrā measureless.
APPENDIX III

a. The first member is, however, accented under the following conditions. It is generally accented when it is an adverbal 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 an1 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 Tatpurusas accent the final syllable; e.g. gotra-bhid opening the cow-pens, agnim-indha 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. deva-mādāna exhilarating the gods; ahi-hātya n. slaughter of the dragon; pathi-rāksi 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. grhā-pati lord of the house. Some of these compounds with pāti accent the second member with its original accent; some others in the later Samhitās, conforming to the general rule, accent it on the final syllable; thus apsarā-pāti (AV.) lord of the Apsarases, ahar-pāti (MS.) lord of day, nadi-pāti (VS.) lord of rivers.

b. A certain number of Tatpurusas of syntactical origin, having a genitive case-ending in the first member nearly always followed by pāti, are doubly accented; e.g. bhās-pāti lord of prayer. Other are apām-nāpāt son of waters, nārā-sāmsa (for nārām-sāmsa) praise of men, śunah-sepa Dog’s tail, name of a man. The analogy of these is followed by some Tatpurusas without case-ending in the first member: śāci-pāti lord of might; tānū-nāpāt son of himself (tanū); nī-sāmsa praise of men.

1 Sometimes, however, the first syllable of the second member is accented; e.g. a-jāra unaging; a-mītra m. enemy (non-friend: mitrā); a-mṝta 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-rātrāṇi days and nights; īstā-pūrtām n. what is sacrificed and presented.

a. The very rare adverbial Dvandvas accent the first member: āhar-divi shape 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. turvāśā-yādū Turvāśa and Yādu; mātarā-pītarā mother and father.

3. Accent in Declension.

11. a. The vocative, when accented at all (18), invariably has the acute on the first syllable; e.g. 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. Zēu), 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-syā, té-sām, tá-bhis; from dvā: dvā-bhyām, dvāyos; from jā m. f. offspring: jā-bhyām, jā-bhis, jā-bhyas, jā-su.

a. The cardinal stems in a, 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 saptā to the gen. ending; e.g. pāṇca-bhis, pāṇca-nām; saptā-bhis, saptā-nām; āstā-bhīs, āstā-bhyās, āstā-nām.

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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 Agnī, īndra-vāyū Indra and Vāyu.
The pronoun *this*, though sometimes conforming to this rule (e.g. á-smai, á-sya, á-bhis), is usually treated like monosyllables not ending in a; e.g. a-syá, e-sám, á-sám.

c. When the final syllable of the stem is accented, the acute is liable to shift (except in the a declension) to the endings in the weak cases.

1. In monosyllabic stems (except those ending in a) this is the rule; e.g. dhí f. thought: dhíy-á, dhí-bhis, dhí-nám; bhú f. earth: bhúv-ás, bhúv-ós; nú f. ship: núv-á, nau-bhis, nau-sú (Gk. *vav-sí*); dánt, m. tooth: dat-á, dad-bhis.

There are about a dozen exceptions to this rule: gó cow, dyó sky; níf man, stº star; ksám earth; tán succession, rán joy, váh wood; ví m. birá; víp rod; svár light; e.g. gáv-á, gáv-ám, gó-bhis; dyáv-i, dyá-á, nár-e, níf-bhis, ní-su (but nar-ám and ná-nám); stº-bhis; ksám-i; tán-á (also tan-á); rán-e, rám-su; váh-su (but van-ám); viz-bhis, viz-bhyas (but vé-nám); G. víp-as; súr-as (but su-ś); also the dative infinitives bádh-e to press and váh-e to convey. The irregular accentuation of a few other monosyllabic stems is due to their being reduced forms of dissyllables; these are drú wood (dáru), snú summit (sánu), sván dog (Gk. *kýon*), yún (weak stem of yúvan young); e.g. drú-ṇa; snú-su; súṇā, svá-bhis; yú-ṇa.

2. When the final accented syllable loses its vowel either by syncope or change to a semivowel, the acute is thrown forward on a vowel ending; e.g. from mahimán greatness: mahimá; agní fire: agny-ós; dhenú cow: dhenv-á; vadhú bride: vadhv-ái (AV.); pitº father: pitr-á.

a. Polysyllabic stems in i, ú, 佟 and, in the RV., usually those in 佟, throw the acute on the ending of the gen. pl. also, even though the final vowel of the stem here retains its syllabic character; e.g. agní-nám, dhenú-nám, dáñ-thám, bahvi-nám (cp. 11 b a).

3. Present participles in át and ánt throw the acute forward on vowel endings in the weak cases; e.g. tud-ánt striking: tudat-á (but tudá-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-dhí wise, suKh-nám.
followed by the old participles mahánt great and bhánt lofty; e.g. mahat-á (but mahád-bhís).

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-áṅc turned towards: prātic-ā (but pratyák-śu); anv-áṅc following: anūc-ās; but prāṅc forward: prác-i. 1

4. Verbal Accent.

12. a. The augment invariably bears the acute, if the verb is accented at all (19); e.g. impf. á-bhavat; aor. á-bhūt; plur. á-jagan; cond. á-bharisyat. The accentuation of the forms in which the augment is dropped (used also as injunctives) is as follows. The imperfect accents the same syllable as the present; e.g. bhārat: bhārati; bhinát: bhinātī. The pluperfect accents the root; e.g. cākān (3. s.); namāmas, tastāmbhat; tatānanta; but in the 3. pl. also occur cakrānta, dádhṛṣṭa.

The aorist is variously treated. The s and the iṣ forms accent the root; e.g. vāṃ-s-i (vān win); sāṃs-iṣ-am. The root aorist (including the passive form) accent the radical vowel in the sing. active, but the endings elsewhere; e.g. 3. s. vārk (vṛتجنب); pass. vēd-i; 2. s. mid. nut-thās. The aorists formed with -a 2 or -sa accent those syllables; e.g. ruhām, vidāt; budhānta; dhuk-sānta. The reduplicated aorist accents either the reduplicated syllable; e.g. nīnasas, pīpāraṭ, jījānan; or the root, as pīpārat, 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 prātic-i (RV. prātic-i).
2 In the a aorist several forms are found accenting the root; e.g. āranta, sādatam, sānat.
The graded conjugation accents the stem in the strong forms (126), but the endings in the weak forms. In the strong forms the radical syllable is accented in the second and the reduplicative syllable in the third class; and the stem affix in the fifth, eighth, seventh, and ninth classes; e.g. ás-ti, ás-a-t, ás-tu; bíbhár-ti; kṛñó-ti, kṛñáv-a-t; man-áv-a-te; yu-ná-j-mi, yu-ná-j-a-t; gṛh-ñá-ti, gṛbh-ná-s (2. s. sub.); but ad-dhí, ad-yúr; bi-bhṛ-mási; kṛñv-é, kṛ-nu-hí; van-u-yáma, van-v-ántu; yuṅk-té, yuṅk-śvá; gṛ-ṇi-mási, gṛ-ṇi-hí.

c. Perfect. The strong forms (the sing. 1. 2. 3. ind. and 3. impv. act. and the whole subjunctive) accept the radical syllable, the weak forms (cp. 140) the endings; e.g. cakára; jabhár-a-t, vavárt-a-ti; mumók-tu; but cakr-úr, cakr-máhe; vavṛt-yáma; 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, gáṃ-a-nti, 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-yám, aś-ī-máhi; kṛ-dhí, ga-tám, bhū-tá (but 3. s. sró-tu), kṛ-śvá; bhid-ánt, budh-āṇá.

1 Eleven verbs of this class accent the root throughout: aś sit, id praise, ir set in motion, īś rule, cakṣ see, takṣ fashion, trā protect, niṃs kiss, vas wear, śi lie, sū bring forth; e.g. śāye, &c. Occasionally the 2. s. impv. mid. accents the root in other verbs also; e.g. yāk-śva (v 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. bi-bhr-ati.

4 In the second, fifth, seventh, eighth, and ninth classes the final syllable of the 3. pl. mid. is irregularly accented in riháte (beside riháte); kṛnv-até, vṛnv-até, sṛpnv-até, tanv-até, manv-até; bhuṉj-até (beside bhuṉj-āte); pun-até, rin-até.

5 The radical syllable (in its strong form) is also in several instances accented in the 2. pl. act.; e.g. 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-āṇa.
ACCENT IN CONJUGATION

β. The s and is aor. accent the root in the subjunctive but the endings in the opt. and impv.; e.g. yák-s-a-t (√yaj), bódh-is-a-t; but bhak-ś-iyá (√bhaj), dhuk-ś-i-máhi (√duh), edh-is-i-yá (AV.); avid-dhi, aśiṣ-táṃ.¹ The s aor. accents the root in the act. part., but nearly always the suffix in the irregularly formed middle;² e.g. dák-ś-ant (√dah), aśca-s-ānā.

γ. The a aorist accents the thematic vowel throughout the moods (as in the unaugmented indicative) and the part.; e.g. vidáti; vidéyam; ruhá-tam; trpánt, guhá-mána.³

δ. The sa aor. accents the suffix in the impv.: dhák-śá-svá (√dah). The same accentuation would no doubt appear in the subjunctive and optative, but no examples of those moods (nor of the part.) occur.

ε. In the reduplicated aor. the treatment of the subj. and opt. is uncertain because no normally formed accented example occurs; but in the impv. the ending is accented; e.g. jigr-tám, didhr-tá.⁴

ε. Future. The accent in all forms of this tense remains on the suffix sáyá or i-sáyá; e.g. e-sáyámi; kar-i-sáyáti; káriṣyánt.

f. Secondary conjugations. As all these (except the primary intensive) belong to the a conjugation, they accent the same syllable throughout. The causative (168) accents the penultimate syllable of the stem, as krodh-áya-tí enranges; the passive, the secondary intensive (172), and the denominative (175), accent the suffix yá; e.g. pan-yá-te is admired; rerih-yá-te licks repeatedly; gupá-yá-ntí they protect.⁵ The desiderative (169) accents the reduplicative syllable; e.g. pí-prí-śa-tí desires to please. The primary intensive agrees with the third conjugational class in accenting the reduplicative syllable in the strong forms, but the endings with initial consonant in the weak forms of the indic. act.; e.g. jó-haví-tí, jar-bhr-tás, but 3. pl. várvr-ati; in the mid. ind. the reduplicative syllable is more frequently accented

¹ No accented impv. forms occur in the s. aor. In the siṣ aor. the only accented modal form occurring is the impv.: ya-siṣ-táṃ.
² Neither the is nor the siṣ aor. forms participles.
³ But the root is accented, in several imperatives and participles, e.g. sána, sádatam, khyáta; sádant, dásamána.
⁴ No participial form occurs in this aor.
⁵ A certain number of unmistakable denominatives, however, have the causative accent; e.g. mantrá-yáti takes counsel (mántra).
than not; e.g. té-tik-te, less often ne-nik-té. In the subj. and part. the reduplicative syllable is regularly accented; e.g. jáñ-ghan-a-t, jáñ-ghan-a-nta; cékit-at, cékit-āna. The accentuation of the imperative\(^1\) was probably the same as that of the present reduplicating class (12\(b\)); but the only accented forms occurring are in the 2. s. act., as jāgr-hí, carkṝ-tát.

5. Accent of Nominal Verb Forms.

13. a. Tense Participles when compounded with one or more prepositions retain their original accent (while the prepositions lose theirs); e.g. apa-gáchant going away, vi-pra-yántah advancing, pary-ā-vivrtsan wishing to turn round; apa-gáchha-mañā; apa-jaganvāṃs, 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. ápa dṛjhaṇi dārdat bursting strongholds asunder; á ca pārā ca pathibhis cārāntam wandering hither and thither on his paths; mádhu bibhrata úpa bringing sweetness near; prā vayām uj-jihānaḥ flying up to a branch; avasrjāmn úpa bestowing. Occasionally an immediately preceding preposition is not compounded with the participle and is then also accented; e.g. abhī dāḵṣat burning around; ví vidvān\(^2\) discriminating; abhī a-cārantaḥ 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 ṣhitaḥ when dispatched forth to the ocean.

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\(^1\) 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. niś-kṛtā prepared. This is the case with prepositions that are not used independently.
c. Gerundives in ya (or tya) and tva accent the root:
e. g. cákṣ-ya to be seen, śrū-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-tavya (AV.) to be born. When compounded with prepositions (here always inseparable) gerundives nearly always retain the accent of the simple form; e. g. pari-cákṣ-ya to be despised; abhy-ā-yaṃsēnyā 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, pitāy-e to drink, carās-e¹ to move, dā-vān-e² to give, tur-vaṇ-e³ to overcome; iy-ā-dhyai⁴ 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-cákṣ-e⁵ to see.

b. The dative infinitive from stems in man, the accusative and the abl. gen. from roots, and all from stems in tu accent the root; e. g. dā-man-e to give;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-āi⁷ to go.

a. When compounded, infinitives from tu stems accent the preposition;⁸ e. g. sām-kar-tum to collect; nī-dhā-tos to put down; āpi-dhā-

¹ In these the root is sometimes accented, as cákṣ-as-e to see.
² This infinitive also appears with independently accented prepositions; prá dāvāne and abhi prá dāvāne.
³ The root is once accented in dhūr-vāne 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. prá dāśūse dātave to present to the worshipper.
tav-e to cover up; ápa-bhar-tavái 1 to be taken away. When there are two prepositions the first may be separate and independently accented; e.g. ánu prá-volhum to advance along, ví prá-sartave to spread.

15. Gerunds formed with 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-tví and ga-tváya having gone; sam-ghábh-yá having gathered, upa-srú-tya (AV.) having overcome.

16. Case forms used as adverbs frequently shift their accent to indicate clearly a change of meaning. 2 The accusative neuter form is here the commonest; e.g. draváti 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-á by day, but div-á through heaven; aparáya for the future, but aparáya to the later; sanáti from of old, but sánáti 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 Udáatta, if either or both the original vowels had it; e.g. ágát = á agáti; nudásvátha = nudasva átha; kvét = kvá it; s nántaráha = ná ántarah.

a. But the contraction of i i is accented as i, 4 the enclitic Svarita (ī) having here ousted the preceding Udáatta; e.g. divíva 5 = 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. jyéṣṭha greatest, but jyéṣṭha eldest; or a change of category also, e.g. gómati rich in cows, but gómáti name of a river; rágaputrā son of a king, but rágaputra 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. kvéyathá = kvá iyathá.
4 In the RV. and AV., but not in the Taittiríiya texts, which follow the general rule.
5 RV. and AV., but divíva in the Taittiríiya texts.
6 This is the praśliṣṭa or contracted Svarita of the Prátiṣákhyas.
2. When ĵ and ū with Udātta are changed to y and v, a following unaccented vowel receives the Svarita;\(^1\) e.g. 
vy ānaṭ = vi ānaṭ. Here the Svarita assumes the appearance of an independent accent; but the uncontracted form with the Udātta must almost invariably be pronounced in the RV.

3. When accented ā is elided it throws back its Udātta on unaccented e or o; e.g. sūnāvé āgne = sūnāve āgne; 
vō āvasāh = vo āvasāh. But when unaccented a is elided, it changes a preceding Udātta to Svarita;\(^2\) e.g. sō ṣdhamāh = sō adhamāḥ.\(^3\)

7. Sentence Accent.

18. The vocative, whether it be a single word or a compound expression, can be accented on its first syllable only.

a. It retains its accent only at the beginning of a sentence or Pāda,\(^4\) that is, when having the full force of the case it occupies the most emphatic position; e.g. āgne, sūpāyanō bhava O Agni, be easy of access; īrjo napāt sahasāvan\(^5\) O mighty son of strength. This rule also applies to doubly accented dual compounds; e.g. mītrā-varuṇā\(^6\) O Mitra and Varuṇa. Two or more vocatives at the beginning of a sentence are all accented; e.g. ādite, mītra, vārūṇa O Aditi, O Mitra, O Varuṇa. Two accented vocatives are sometimes applicable to the same person; e.g. īrjo napād,

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\(^1\) This is the ksāipra or quickly pronounced Svarita of the Prātiṣākhyas.
\(^2\) This is the abhinihita Svarita of the Prātiṣākhyas.
\(^3\) 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 īrjō nāpāt sahasāvā.
\(^6\) The nom. is mītrā-vaṟuṇē.
bhádraśocise O son of strength, O propitiously bright one (both addressed to Agni).\(^1\)

b. When it does not begin the sentence or Páda, the vocative, being unemphatic, loses its accent; e. g. úpa tvá agne divé-dive | dósāvastar\(^2\) dhiyá vayám | námo bháranta émasi to thee, O Agni, day by day, O illuminer of darkness, bringing homage with prayer we come; á rājānā maha ōtasya gopā\(^3\) hither (come), O ye two sovereign guardians of great order; ōténa mitrā-varuṇāv | ōtāvṛdhāv ōtasprśā | through Law, O law-loving, law-cherishing Mitra and Varuna;\(^4\) yád indra brahmanaśpate\(^5\) | abhidrohāṁ cārāmasi | if, O Indra, O Brahmanaśpati, we commit an offence.

19. The verb is differently accented according to the nature of the sentence.

A. The finite verb in a principal sentence is unaccented; e. g. agním īle puróhitam I praise Agni the domestic priest.

This general rule is subject to the following restrictions:

a. A sentence being regarded as capable of having only one verb, all other verbs syntactically connected with the subject of the first are accented as beginning new sentences;\(^6\) e. g. téśām pāhi, śrudhí hávam drink of them, hear our call; tarānir īj jayati, kṣéti, púsyyati the energetic man conquers, rules, thrives; jahi prajām 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 yavistha sukṛato 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: rājānā, máha ōtasya 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 ōtāvṛdhāv.

\(^5\) 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 yuvatīṁ 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 ántamānāṁ | vidyāma sumatīnāṁ then may we experience thy highest favours.

c. Vocatives being treated as extraneous to a sentence, a verb immediately following an initial one, becomes the first word of the sentence and is accordingly accented; e.g. ágne, juśāsva no haviḥ O Agni, enjoy our sacrifice. Thus the sentence indra, jīva; sūrya, jīva; dévā, jivata O Indra, live; O Sūrya, live; O gods, live contains three accented verbs as beginning three sentences, while the three preceding vocatives are accented as being at the head of those sentences, though syntactically outside them.

d. Sometimes the verb when emphatic, though not beginning the sentence, is accented if followed by the particles īd or canā; e.g. ádha små no maghavañ carkṛ- tād ēt then be mindful of us, bountiful one; nā devā bhasāṭhaś 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, ħī for, kuvīd whether) is always accented; e.g. yāṁ yajñāṁ paribhūr āsi what offering thou protectest; grhān gacha grhapātīṁ yāthā āsah go to the house that thou mayest be the lady of the house; īndraś ca mṛláyāti no, nā nah paścād aghām naṁsat if Indra be gracious to us, no evil will hereafter reach us; tvāṁ īh baladā āsi for thou art a giver of strength. The relative may govern two verbs; e.g. yēnā sūrya jyōtiśā bādhase támo, jāgac ca viśvam udiyάrśī 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:
APPENDIX III

a. The first of two clauses, if equivalent to one introduced by ‘if’ or ‘when’ is occasionally accented; e.g. sám ásvaparṇāś caránti no náro, asmákaṃ 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, vá-vá; e.g. prá-prá anyé yánti, páry anyá ásate while some go on, others sit down; sám ca ádháṣva agne, prá ca bodhayaṇam 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 sárvam no rákṣa, cátaúspad yác ca nap svám protect both every biped of ours and whatever quadruped is our own.

c. 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 yā go; e.g. étā, dhīyaṃ kṛpa-vāma come, we will offer prayer; tūyaṃ a gahi, kānoṣu sū sāca pibā come quickly, beside the Kanvas drink thy fill. In B. the verb of the first clause is an impv. of either á-i or prá-i; e.g. éhi, idām pātāva (SB.) come, we will now fly thither; práta tád esyāmo yátra-imām ásurā 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; gāvām ápa vrajām vṛdhi unclose the stable of the kine; jāyema sām yudhi spṝdhaḥ we would conquer our adversaries in fight; gāmad vájebhir á sā naḥ may he come to us with booty.

a. When there are two prepositions, both are independent and accented; e.g. úpa prá yāhi come forth; pári spāśo nī śedire the spies have sat down around; ágne ví paśya brhata abhi rāyā O Agni, look forth towards (us) with ample wealth.

1 This accentuation is more strictly applied in B. than in V., and among the Samhitas least strictly in the RV.

2 In B. the accented verb is either a subjunctive or a future.
a. When á is immediately preceded by another preposition (not ending in i) it alone is accented, both prepositions being compounded with the verb; e. g. sam-á-kṛṇoṣi jīvāse thou fittest (them) to live; but práty á tanaṣva draw (thy bow) against (them).

B. In subordinate clauses the exact reverse takes place, the preposition being generally compounded and unaccented; e. g. yád .. niśīdathah when ye two sit down. It is, however, often separated by other words from the verb, when it commonly commences the Pāda, or much less frequently follows the verb; e. g. vī yó mamé rájasī who measured out the two expanses; yās tastāmbha sāhasā vī jmō āntān who with might propped earth's ends asunder. Occasionally the preposition is detached and accented even immediately before the verb; e. g. yá āhutīm pārī vēda nāmobhīḥ 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 hi devīḥ pari-pra-yāthā for ye, O goddesses, proceed around; yātra abhi sam-nāvāmahe where we to (him) together shout; sāṁ yām ā-yānti dhenāvah to whom the cows come together.

a. Very rarely both prepositions are detached and accented; e. g. prá yāt stotā .. ūpa gīrbhīr fīte 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, 1a; 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 b.
a-, augment, 128.
a- or an-, privative pcl., in Bv. eds., p. 455, 10 c a; in Karmadhārayas, p. 455, f.n. 2; p. 456, 10 d 1 a.
-a, sf. of 1st conj., 125; pri. nom. sf., 182, 1 b; sec. nom. sf., 182, 2; radical nom. stems in, 97, 3; der. nom. stems in, 97.

amś, attain, pf., 139; 6; 140; 3; 5; rt. ao. inj., 148, 2; 3, op., 148, 4, prc., 148, 4 a.

aktúbhís, inst. adv. by night, 178, 3.

aktós, gen. adv. by night, 178, 6; 202 D 3 a.

āks, eye, 80.

āksi, n. eye, 99, 4.

akkhali-kr, croak, 184 d.

agratás, adv. before, w. gen., 202 D.

ágam, adv. before, 178, 2.

agrú, f. maid, 100, 2 a.

ágre, loc. adv. in front, 178, 2.

ágrena, adv. in front, 178, 3; w. acc., 197 c b.

áṅgá, pcl. just, 180.

áṅgiras, m. a proper name, 83, 2 a.

ácha, prp. towards, w. acc., 176, 1; 197 B c.

áj, m. driver, 79, 3 a.

-aj, stems in, 79, 3 b.

ajáváyah, m. pl. goats and sheep, 186 A 2; accentuation of p. 457, 4.

ájosas, a. insatiable, 83, 2 a a.

-aioc, -ward, adjectives in, 93; accentuation, p. 459, 4.

aṅj, anoint, pr., 134 D 1; pf., 139, 6; 140, 1. 3. 5.

ániyáms, cpv. of ánu, small, 108, 2 a.

átsathá, a. not saying 'yes', 97, 2 a.

átas, adv. hence, 179, 2.

áti, prp. beyond., w. acc., 176, 1; 197 B c.

atijagati, f. a metre, p. 441, f.n. 6.

atíśakvari, f. a metre, p. 444, 10 a.

atyaṣṭi, f. a metre, p. 445, 10 b.

átra, adv. here, 179, 3; = then, 180.

átha, adv. then, 179, 1; synt. use of, 180.

Atharvaveda, how accented, p. 449.

átho, adv. moreover, synt. use of, 180.

-ad, stems in, 77, 3 b.

ádant, pr. pt. eating, 85 (par.).

ádás, dem. prn. that, 112; adv. there, 178, 2 a.

addhá, adv. truly, 179, 1.

ádrák, has seen, s ao. of drá, p. 161, f. n. 1.

adribhíd, Tp. ed. mountain-cleaving, 77, 3 a.

ádhá, adv. then, 179, 1; synt. use of, 180.

adhrás, adv. below, 179, 1; prp., w. acc., abl., gen., 177, 1. 3.

adhrástā, adv. below, 179, 2.

ádhi, prp. upon, w. loc., abl., 176, 2.

ádhvan, m. road, 90.

án, breathe, pr., 134 A 3 a (p. 143).

-an, pri. nom. sf., 182, 1 b; stems in, 90, 1; irr. stems in, 91; influence of stems in, p. 78, f. n. 15.

-ana, pri. nom. sf., 182, 1 b.

ánaks, a. eyeless, 80.

ánadváh, m. or, 81; 96; 96, 2.

anarván, a. irresistible, 90, 3.

áná, adv. thus, 178, 3 c.

-áná, pri. nom. suffix, 182, 1 b.

ánágas, a. sinless, 83, 2 a a.

-ani, pri. nom. sf., 182, 1 b.

ánifya, gadv. sf., 162; 162, 6; 209, 6.

anu, prp. after, w. acc., 176, 1; 197 B c.

anudáttà, m. low pitch accent, p. 448, 1; how marked, p. 449, 2; p. 450, 3. 4.

anuuñásika, 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.

anusvára, m. pure nasal, 3 f; 10 f; 15, 2 f; 29 b; 39; 40 a; 40, 2; 42; p. 33, f. n. 1, 2; 6; 49 b; 66 A; 67; for n, p. 163, f. n. 2; 144, 1.

-ant, stems in, 85; sf. of pr. pt. act., 156.

antár, prp. between, w. acc., abl., loc., 176, 2.

antarā, adv. prp. between, w. acc., 177, 1; 197 B c.
antarena, adv. prp. between, w. acc., 197 B c β.

antasthā, f. intermediate = semi-vowel, 11.

antikā, a. near, cpv. and spv. of, 103, 2 b.

antikám, adv. near, w. gen., 202 D.

anyā, prn. a. other (par.), 120 a.

anyātra, adv. elsewhere, 179, 3.

anyāthā, adv. otherwise, 179, 1.

anyedūs, adv. next day, 179, 1.

anyō 'nyā, a. one another, concord of, p. 290, 2 β.

anyāc, a. following, 98 a.

āp, f. water, 78, 1; 78, 1 a; 96, 1.

āpāra, 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.).

āpāic, a. backward, 93 b.

āpi, prp. upon, w. loc., 176, 1 b; adv. also, even, 180.

apsaras, 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.

abhīnimita svarita, a Sandhi accent, p. 465, f. n. 2.

abhīsāthā, a. piercing, 77, 2.

abhīra, 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.

āmā, adv. at home, p. 110, f. n. 1; 178, 3 c.

amād, adv. from near, p. 110, f. n. 1.

amād, 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.

amūyā, 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.

āyaḥ, has sacrificed, s ao. of yaj, p. 161, f. n. 1.

āyās, has sacrificed, 2. s. s ao. of yaj, 144, 2.

āyūta, 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.

arī, a. devout, p. 81, f. n. 1; 99, 3.

ārūs, n. sound, 83, 2 c.

arc, praise, pf. 139, 6; pr. pt. 85.

ārthāya, adv. dat. for the sake of, 200 B 5.

arch, thrive, pf. 139, 6.

arpāya, cs. of r, go, red. ao., 149 a 3.

arpitā and ārpita, pp. cs. of r, go, 160, 3.

ārūdha, nm. ten millions, 104.

aryaman, m., a god, 90.

ārvāc, a. hitherward, 93 b.

are, deserve, pf., 139, 6.

ālām = āram, adv., synt. use of, 180.

alalābhavant, 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.
avāṇc, a. downward, 93 b.
āvāt, has shone, 3. s. s ao. of vas, 144, 2.
āvi, m. sheep, p. 81, f. n. 1.
1. aś, reach, see āmā.
2. aś, eat, pr. stem, 134 E 4.
āsītvant, pf. pt. having eaten, 161.
āsīti, nm. eighty, 104.
āśman, m. stone, 90, 1. (par).
āśrāit, 3. s. s ao. of śrī, resort, 144, 2.
āśvin, a. possessing horses, p. 64, f. n. 4.
āṣṭakītvas, nm. adv. eight times, 108 a.
āṣṭādā, nm. adv. in eight ways, 108 b.
āṣṭāmā, ord. eighth, 107.
āṣṭā, nm. eight, 104; 106 b (par.).
āṣṭācatvārīṃśā, ord. forty-eighth, 107.
āṣṭādaśa, nm., 104; 106 c (par.).
as, be, pr., 134 A 2 b; pr. pt. act., 156 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.
asasćat, Bv. cd. unequalled, 85 b.
āśikni, a. f. black, p. 86, f. n. 3.
asiknī, f. name of a river, p. 86, f. n. 3.
āśrī, 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.
avastimīkē, loc. adv. at home, 178, 7.
āstodhvam, 2. pl. s ao. of stu, praise, 144, 2 a.
asthi, n. bone, 99, 4.
asma, prs. prn. stem, 109 b.
asmatrā, adv. among us, 179, 3.
avasātsakhī, Bv. cd. having us as companions, 109 b.
avamad, prs. prn. stem in cds., 109 b.
avamadrūḥ,Tp. cd. hating us, 109 b.
avasāka, poss. prn. our, 116 a.
avasāksam, gen. pl. prs. prn. of us, 116 a.
avasapnej, sleepless, 79, 3 b.
ah, say, defective verb, pf., 189, 4.
aha, emphasizing pcl. just, 180.
avahṣasana, a. rapacious, synt. cd., 189 B c.
avan, n. day, 90; 91, 2; as final member of Bv. cds., 189, 3 c.
avaham, personal prn., I, 109.
avahmattarā, n. dispute for prece- dence, synt. cd., 189 B c.
avahmpūrvā, a. eager to be first, synt. cd., 189 B c.
avahar, n. day, 91, 2; 101, 1.
avaharahar, every day, itv. cd., 189 C a.
avahardivi, day after day, mixed itv. cd., 189 C a, f. n. 1; accentuation, p. 457, e a.
avaharpāti, m. lord of day, 49 d.
avah, m. serpent, 100, I a.
avahit, 3. s. s ao. of hi, 144, 2.
avahorātra, n. day and night, 186 A 2; accentuation, p. 457, e.
avahna = āhan, day, in cds., p. 275, f. n. 3.

Ā, vowel, dropped, p. 206, f. n. 3; low grade of 5 c; reduced to i or i, 148, 1 f; 160, 2; 169, 2; to i, p. 190, 2; shortened, 19 a, f. n. 5; 147 a 1; p. 273, f. n. 4; nasalized, 19 b, f. n. 1.
ā, prp. on, w. loc., acc. abl., 176, 2; reverses meaning of gam, go, and dā, give, p. 255, f. n. 6.
ā, emphasizing pcl., 180.
-ā, pri. nom. sf., 182, 1 b; stems in, 97, 2; sec. nom. sf., 182, 2; stems in, 97; for a in sb., 134 A 4 c β; du. ending, p. 78; f. n. 13; p. 81, f. n. 1, 2; pl. n. ending, p. 78, f. n. 14.
akē, loc. adv. near, 178, 7.
avatn, m. self, 115 b a.
ād, adv. then, 178, 5; synt. use, 180.
avadhī, f. care, 100 C a, f. n. 4.
av-, pf. red., 139, 6; shortened, 140, 1.
-āna, sf. of mid. pt., pr. 158 a, pf. 159.

-āna, sf. of 2. s. ipv. act., 125, f. n. 9; 184 E 4.

ānajāna, pt. pt. mid., of aṅj, anoint, 159.

ānāsānā, pt. pt. mid., of āmā, reach, 159.

āni, secondary nom. sf., 182, 2.

āpīk, adv. in a mixed way, 79, 1.

ābhū, a. present, 100, II b.

-āyya, secondary nom. sf., 182, 2.

āyō, n. life, 98 a (p. 88).

-āyya, adv. sf., 162; 162, 2; 209, 3.

ārāt, abl. adv. from afar, 178, 5.

ārāttāt, adv. from afar, 179, 2.

ārē, loc. adv. afar, 178, 7; prp. w. abl. or gen., 178, 3; 202 D a.

āryā, f. a metre, p. 436, f. n. 2.

āvām, prs. prn. N. du., we two, 109.

āvayāj, m. priest who offers the oblation, 79, 3 a a.

āvis, adv. openly, w. verbs, 184 b; w. dat., 200 A 4 b.

āśīṣṭha, spv. swiftest, 103, 2 β.

āśīś, f. prayer, 83, 2 b a.

āśu, a. swift, spv. of., 103, 2 β.

āśuṣyā, inst. adv. swiftly, 178, 3 b.

ās, n. face, 83, 1.

āsāt, abl. adv. from near, 178, 5.

āsānā, pr. pt. mid., of ās, sit, 168 a.

āśina, irr. pr. pt. mid., of ās, sit, 168 a.

āśmākā, poss. prn. our, p. 113, f. n. 2.

I, vowel, low grade of e and ya, 4 a; 5 a, b.

i, go, 134, 1 c a; pr. system of (par.), 132 (pp. 130–1); red. pf. pt., 157 a.

-i, pri. nom. sf., 182, 1 b; sec. nom. sf., 182, 2; stems in, 98.

-i, connecting vowel, 89 a; 145.

-i, stems in, 79, 3 b.

id, f. refreshment, 80.

-it, stems in, 77, 1.

-ita, pp. sf., 160, 3; always taken by sec. verbs, ibid.

-ītara, prn. a. other, 117 b; 120, a.

-ītās, adv. from here, 179, 2.

-itti, pcl. thus, synt. use of, 180; 196 a β; use in Pada text, p. 25, f. n. 2; p. 26, f. n. 1, 5.

-īthām, adv. thus, 179, 1 a.

-īthā, adv. so, 179, 1; synt. use, 180.

-id, emphasizing pcl., 180; accents verb, p. 467, 19 A a.

-idām, dem. prn. this, 111; as adv., 178, 2 a.

-idā, adv. now, 179, 3; w. gen., D 2.

-idānim, adv. now, 179, 3 β; w. gen., 202 D ι.


-idhe, inf. to kindle, 167 a (p. 191).

-in, sec. nom. sf., 182, 2; stems in, 87; accentuation of, p. 454, B a.

-indra-vāyū, du. ed., Indra and Vāyu, 186 A 1; accentuation, p. 457, f. n. 2.

-inv, send, pr. stem, 133 A 2 b; 134 C 4 β.

-imā, dem. prn. stem, this, 111.

-imāthā, adv. in this manner, 179, 1.

-iya, secondary nom. sf., 182, 2.

-iyant, quantitative a. so much, 118 b par.,

iyām, f. dem. prn. this, 111.

-iyan, 3. pl. mid. ending of pprf., 140, 6.

-iva, encl. pcl. as iy, like, 179, 1; 180; p. 452, 8 A b.

-is, wish, pr. stem, 133 C 2; pr. pt., 85.

-is, f. refreshment, 80.

-is, ao. suffix, 142; 145.

-īsu, f. arrow, 98 a (p. 82).

-istāpurtām, n. Dv. cd. what has been offered and given, 186 A 3; accentuation, 457, e.

-īṭha, pri. spv. suffix, 103, 2; p. 453, 9 A b.

-is, pri. nom. sf., 182, 1 b; stems in, 89, 2 b.

ihā, adv. here, 179, 1.

I, vowel, often changed to iy in
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Sandhi, 57; low grade of yā, 5 b a; ending of du. and of amī, uncontracted in Sandhi, 25 a, b, c; inserted in int. red., 172 a; 173, 3; sec. nom. sf., 182, 2; stems in, 96; 100 b; connecting vowel, 144, 2 (s ao); 145 b (ış ao); 160, 3 a (pp.); 162, 4 (gdv.).

[id], f. praise, 80.

[iđ], praise, pr. stem, 134 A 3 b.

[idkṣa], prn. cd. such, 117.

[idṛśa], prn. cd. such, 117.

[idṛśa], prn. cd., 117, f. n. 4.

[ina], secondary nom. suffix, 182, 2.

[im], encl. pronominal particle, 180; p. 452, 8 A a.

[im], ending of 1. s. ış aorist, 145 c.

[iya], secondary nom. suffix, 182, 2.

[iyāms], pri. cpv. suffix, 103, 2;

[p. 453], 9 A c.

[iyivāms], pf. pt. act. of i, go, 89 a.

[ivant], prn. derivative, so great, 118 c.

[īs], rule, pr. stem, 134 A 3 b;

[134 A 4 c a].

[īs], m. lord, 79, 4.

[iśvarā], a. able, concord of, 194 B 2 a;

[w. inf.], 216 (p. 365 b); w. gen. inf., 211, 3 a a; 211, 3 b a; w. īyād and op., 216 (p. 364 b).

[U], vowel, low grade of o and va,

[5 a, b].

[u], encl. pel. nov., pray, 180; form of, in Pada text, p. 25, f. n. 2;

[p. 452, 8 A b].

[u], stems in, 98.

[uksān], m. ox, 90, 1 (p. 68).

[ue], be pleased, red. pf. pt., 157 a.

[uccā], adv. on high, 178, 3 b.

[uccaśis], adv. on high, 178, 3 b.

[u-t], stems in, 77, 1.

[utā], cj. and, 180.

[utō], cj. and also, synt. use, 180.

[uttamā], spv. highest, 103, 1 c.

[ūttara], cpv. higher, 103, 1 c; 120 c 1 (par.).

[uttaraś], abl. adv. from the north, 178, 5.

[uttareṇa], adv. prp. north of, w.

acc., 177, 1, f. n. 3; 197 B c b;

[p. 209, f. n. 3].

[ud], f. wave, 77, 3 a.

[uddante, a. upward, 93 a; northward of, w. gen., 202 D β].

[udāta], m. rising accent, p. 448, 1;

[p. 451, 6; how marked, p. 449, 2; p. 450, 3. 4. 5].

[-una], pri. nom. suffix, 182, 1 b.

[ūpa], prp. fo, w. acc., 176 b; upon, w. loc., ibid.

[upadḥmāṇiya], labial breathing, 3 g;

[14; 15; 48, 2].

[upamā], spv. highest, 120 c 1.

[ūpara], cpv. lower, 120 c 1.

[upāri], prp. above, w. acc., 177, 1;

[197 B c].

[upāristād], adv. behind, w. gen.,

[202 D].

[upānāh], f. shoe, 81, f. n. 1.

[ūbhaya], a. of both kinds, 120 c 3 (par.).

[ubhayatās], adv. on both sides of, w. acc., 197 B c β.

[ubhayadyūs], adv. on both days, 179, 1.

[ubhayā], inst. adv. in both ways, 178, 3 c.

[-ur], ending of gen. s., 99, 1. 2;

[101; of 3. pl. act.: impf. 134 A 4 c;

[p. 125, f. n. 7; pf., 136; ppf.,

140, 6; s ao., 148, 1; root ao.,

148, 1].

[uṟū], a. wide, 98 c; cpv. of, 108, 2a.

[uṟuvaṟu], a. far-extending, p. 54, f. n. 1.

[uṟviyā], inst. adv. far, 178, 3 b.

[uṟvī], f. earth, du. of, p. 81, f. n. 14.

[uṣānā], m. a name, 97, 2 a.

[uṣij], a. desiring, 79, 3 b (par.).

[uṣ], f. dawn, 80.

[uṣaś], f. dawn, 83, 2 a.

[uṣaśa], f. elliptical du., dawn and night, 193, 2 a.

[uṣṭraṇaṁ], gen. pl. without cerebral ň, p. 43, f. n. 1.

[uṣṇiḥ], f. a metre, 81; p. 444, 1;

[p. 476, 11 A].

[-us], pri. nom. sf., 182, 1 b; stems in, 83, 2 c.

[uṣṭ], f. dawn, 101, 1.
U, vowel often changed to uv in
Sandhi, 57; shortened to u,
p. 274, f.n. 1; pri. nom. sf.,
182, 1 b; stems in, 100 (pp. 88-90).

ūdá, pp. of vah, carry, 160, 2.
útí, inst. of úti, f. áit, p. 81, f. n. 4.
úddan, n. wáder, 91, 6.
údhar, n. wáder, 91, 6; 101, 1.
úRj, f. vigour, 79, 3 a.

úramáradas, ed., soft as vool, 88, 2 a.
úrdhváthá, adv. upwards, 179, 1.
úh, consider, pr. stem, 183 A 1.
úh, remove, 183 A 1, f. n. 2.

R, vowel, low grade of ar and ra,
5 a, b; before y becomes ri, 58;
stems in, 101.

r, go, pr., 183 C 2; 184 B 3 a; a
ao., 147 c; 148, 1 g; root ao.
inj., 148, 3; root ao. op., 148, 4;

rgmín, a. praising, 87.
èc, f. stanza, 79; 1, p. 437.

rí pávan, m. a name, 90 a.
rúv, send, pr., 184 C 4 B.

rtáyá, inst. adv. in the right way,
178, 3 a.

rtaspati, m. lord of pious works,
p. 273, f. n. 3.

rtáván, a. regular, 90, 3; v. in
-vas, ibid.

rtuthá, adv. regularly, 179, 1.

rtusás, adv. season by season, 179, 1.

ré, adv. prp. without, 178, 7; w.
abl., 177, 3; w. acc., 197 B c a
(p. 309).

rtvij, m. priest, 79, 3, f. n. 4.

rduh, thrive, root ao. op., 148, 4;
pt., 148, 6.

rbhúksán, m. chief of the Rbhus,
90, 1 (p. 68).

R before y becomes ir or úr.

L, vowel, low grade of al, 4 a
(p. 4).

E, diphthong, originally āi, p. 22,
f. n. 8; high grade of i, 5 a;
Sandhi of final, 21; internal
Sandhi of, 59; unchangeable
as du. ending, 26; for az, 4 b;
134 A 2 b; p. 149, f. n. 2; for á
in s ao., 113, 3; shortened before
a, p. 437, a 4.

éka, nm. one, 104; 105, 1 (par.);
120 b.

ekadhá, adv. singly, 179, 1 a.

ekapadá verse, p. 441, f. n. 6.

ekavimśá, ord. twenty-first, 107.

ekasaśthá, ord. sixty-first, 107.

ékádaśa, nm. eleven, 104; 106 c
(par.).

ekádaśa, ord. eleventh, 107.

ékán ná vimśatí, nm. nineteen,
104 a B.

ékaika, nm. cd. one by one, p. 282,
f. n. 4.

éta, dem. prn. this, 101 a 1 (par.);
correlative use, 195 B 4 a; = well
known, ibid.; anaphoric use,
195 B 4 b; w. following yád =
that is to say, 195 B 4 a.

etádkáша, prn. ed. such, 117.

etádrś, prn. ed. such, 117.

etávánt, prn. derivative, so great,
118 c.

ed, íj. lo! with acc., 197 B c γ.

ena, encl. prn., he, she, it, 112 a
(par.); p. 452, 8 A a.

ená, inst. adv. in this way, 178, 3.

-enya, gdv. suffix, 162, 3; 209, 4.

-eya, secondary nom. sf., 182, 2.

évá, adv. thus, just, 179, 1; synt.
use, 180.

éváthá, adv. just as, 179, 1.

évám, adv. thus, 179, 1; synt. use,
180.

eva-yávas, voc. going quickly, 90, 3.

esa, dem. prn. this, Sandhi of, 48;
110 a 1; 195, 4 a.

O, diphthong, originally áu, p. 22,
f. n. 3; high grade of u, 4 b; low
grade of, 4 a; internal Sandhi
of, 59; for az, 15, 2 k a; p. 47,
f. n. 3; for azh, p. 47, f. n. 3;
4 b; stem in, 102, 2; shortened
before a, p. 437 a 4.

okiváms, pf. pt. act. of uc, 89 a.

ótave, dat. inf. to weave, 167 b 4.
The document contains a list of Sanskrit words with their meanings and parts of speech. Here is a structured representation of the text:

**Words and Meanings**

- **óṣam, adv. quickly, 103, 2 a.**
- **óṣīṣṭha, spv. very quick, 103, 2 a.**
- **ohānā, pr. pt. of uh, consider, 158 a.**
- **AI, diphthong, low grade of, 5 d; Sandhi of final, 22; internal Sandhi of, 59; stem in, 102.**
- **-ais, inst. pl. ending, p. 78, f. n. 9.**
- **AU, diphthong, low grade of, 5 d; Sandhi of final, 22; internal Sandhi of, 59; stem in, 102.**
- **-au, ending of 1. 3. s. pf. act., 136, 4; of N. A. du., p. 59, f. n. 2; p. 78, f. n. 13.**

**K, insertion of transitional, 35.**

- **ka, inter. prn. who? 113.**
- **-ka, pri. nom. sf., 182, 1 b; sec. nom. sf., 182, 2.**
- **kakūd, f. summit, 77, 3 b.**
- **kakúbh, f. peak, 78, 2; a metre, p. 444, 3.**
- **katamā, inter. prn. a. who? (of many), 117 b; 120 a.**
- **kātarā, prn. a. which (of two)?, 117 b; 120 a.**
- **kāti, nm. du. how many? 113 a; 118 a.**
- **katidā, inter. adv. how many times? 179, 1.**
- **katpayā, a. greatly swelling, 113 a.**
- **kathām, inter. adv. how? 179, 1 a.**
- **káthā, inter. adv. how? p. 354, 2 a; 216, 2 a.**
- **kād, inter. prn. what? 113.**
- **kādartha, a. having what purpose? 113 a.**
- **kadā, inter. adv. when? 179, 3; p. 354, 2 a; 216, 2 a.**
- **kadrū, f. Soma vessel, p. 89, f. n. 3.**
- **kāniṣṭha, spv. smallest, 103, 2 b.**
- **kaniṣṭhā, spv. youngest, p. 95, f. n. 3.**
- **kāniyāms, cpv. lesscr, 103, 2 a; younger, 88.**
- **kanyā, f. girl, p. 96, f. n. 3.**
- **kāprth, n. penis, 77, 2.**
- **kām, adv. well, synt. use, 180.**
- **kam, pel. used after nū, sū, hi, 180; p. 453, 8 B d.**

**Words and Meanings (continued)**

- **kāya, inter. prn. who? 113 b.**
- **kayā, inst. adv. how? 178, 3 c.**
- **kārṇa, ear, compounded w. 184 c.**
- **karmadhāraya, poss. cds., 188; 189 d; accentuation of, p. 455, 10 d 1.**
- **kārman, n. work, 90, 2 (p. 69).**
- **kāspū, m. n. mat, 98 a.**
- **kāś ca, indefinite prn. any one, 119 b.**
- **kāś canā, indef. prn. any, 119 b.**
- **kāś cid, indef. prn. any, 119 b.**
- **kākūd, f. palate, 77, 3 b.**
- **kākubha pragātha, m. a kind of mixed strophe, p. 446, 11 B 1.**

**Kāthaka Samhitā, accentuation of, p. 450, 3.**

- **kāmam, adv. at will, 197 A 5 a.**
- **kāmaya, adv. dat. for the sake of, 200 B 5.**
- **kās, f. cough, 83, 1.**
- **ki, inter. prn. stem in cds., 113 a.**
- **kikkitā, īj., 181.**
- **kikkirā, īj., 181; w. ky, tear to tatters, 184 d.**
- **kimkarā, m. servant, 113 a.**
- **kimtvā, synt. ed. asking garrulously, 189 B c.**
- **kīm, inter. prn. what? 113; inter. pel. why? 178, 2 a; 180.**
- **kīvant, prn. der. how great? 113 a; 118 b.**
- **kīla, adv. indeed, synt. use, 180.**
- **kīcīṣā, prn. cd. what like? 117.**
- **kīvant, prn. cd. how far? 118 c.**
- **ku, inter. stem in derivatives, 113 a.**
- **kumārī, f. girl, 100, I b a (p. 88).**
- **kuvītsa, some one, synt. cd., 189 B c.**
- **kuvid, inter. pel., 180; p. 354, 2 a; 216, 2 a; accents verb, p. 467, 19 B.**
- **kūha, inter. adv. where? 113 a; 179, 1.**
- **kr, make, 127, 4 a; pr. system, 132 (par.); anomalous pr. stem, 134 C 4; pr. pt., 85; pf., 38, 2; pf. pt., 157; 89, 1 (par.); a ao, transfers, 147 a 2; root ao, 148, 1 b (par.); op., 148, 4; inj.,
148, 3; pt., 148, 6; sb., 148, 2 (par.); impv., 148, 5; ps. ao., 155; ft., 151 b (par.); ft. pt., 85; 151 b 2; prec., 148, 4 a.

kr-t, a. making, 77, 1.

kṛt, cut, pr., 133 C 1; ft., 151 a.

kṛtvas, nm. adv. times, 108 a.

kṛp, f. beauty, 78, 1.

kṛp, lament, pr. stem, 133 A 1.

kṛṣ, drag, red. ao., 149, 1.

kṛṣ, scatter, pr., 133 C 3.

kṛp, be adapted, red. ao., 149, 1.

kēvala, a. exclusive, 120 c 3.

kṛand, cry out, pt., 137, 2 d; a ao., 147 b; red. ao., 149, 1; s ao., 144, 5.

kram, stride, pr. stem, 133 A 1; root ao., 148, 1 d; inj., 148, 3; is ao., 145, 1 (par.).

krūnc, m. curlew, 79, 1.

krudh, be angry, red. ao. inj., 149, 3.

krūs, cry out, sa., 141 a.

kṣāp, f. night, 78, 1; gen. adv. of a night, 202 D 3 a.

kṣām, f. earth, 78, 3; accentuation of, p. 458, c 1.

kṣar, flower, s ao., 144, 5.

kṣā, f. abode, 97, 2.

kṣip, throw, red. ao. inj., 149, 3.

kṣip, f. finger, 78, 1.

kṣūdh, f. hunger, 77, 4.

kṣūbh, f. push, 78, 2.

kṣaipra, s. quickly pronounced Svarita accent in Sandhi, p. 465, f. n. 1.

kṣnu, whet, pr. stem, 134, 1 a.

Khā, n. aperture, 97, 8.

khan, dig, pf., 137, 2 b; prs. stem, 154 d.

khālu, emphasizing pcl., indeed, 180.

kbā, f. well, 97, 2.

khīdvāna, oppressing, 157 b.

khyā, see, a ao., 147 a 1.

Gam, go, pr. stem, 133 A 2; pf., 137, 2 b; 138, 7; 140, 3; pf. pt., 157; per. pf., 139, 9 a; a ao., 147 a 2 (transfers); s ao., 144, 3; rt. ao., 148, 1 a: op., 148, 4, prec. 148, 4 a, impv. 148, 5, pt. 148, 6; ao. ps., 155; gd., 165 a.

gām, f. earth, 78, 3.

gamādhive, dat. inf. to go, 167 b 7 a.

gā, sing, is śə aorist, 146.

gāthān, m. singer, 87.

gāyatri stanza, p. 438, 3 a; trochaic, p. 439, 3 a a.

gīr, f. praise, 82, f. n. 5; a. praising, 82, f. n. 6.

gūggulu, n. bdellium, 98 b.

guna, high grade (of vowels), 5 a; 5 a a; 17; 17 a; 19 a; 21; in dec., 98; in conj., 125. 1. 2; 127, 1. 2; pr. stem, 133 A 1; 134, 1 c; 134, 1 c a; pr. pt. mid., 158 a; a ao., p. 167, f. n. 3; a ao., 147 c; 148, 1 g; red. ao., 149; s ao., 143, 1. 2. 3; is ao., 145, 1; ps. ao., 155; ft., 151 a; gdv., 162, 1 b, c; es., 168, 1; 168, 1 c.

guh, hide, pr. stem, 133 A 1; sa ao., 141 a.

gūḥ, f. hiding-place, 81.

gūḍhā, pp. of guh, hide, 160, 2.

gr, waken, red. ao., 149, 1; 149 a 1; impv., 149, 5.

gfoḥ, f. seizure, 78, 2.

gī, swallow, pr. stem, 133 C 3; red. ao., 149, 1.

go, m. bull, f. cow, 102; 102, 2 (par.); accentuation of, p. 458 e 1.

gō-mant, a. possessing cows, 86.

go-sān, a. winning cows, 77, 5.

gdha, rt. ao. of ghas, 145, 1 g.

-gdha, pp. of ghas, eat, 160, 2 a.

grā, f. divine woman, 97, 2.

grabh, seize, is ao., 145 b; pr. system, 132 (par.); pr. stem, 134 E 2; pf., 137, 2 c; es., 168, irr 5.

grabhé, dat. inf. to seize, 167 a (p. 191).

grah, seize, pr. stem, 134 E 2, 4; pf., 137, 2 c; ps., 154, 6.

grāvan, m. pressing stone, 90, 1. 3.

glāu, m. f. lump, 102; 102, 5.

Gha, emphasizing encl. pcl., 180; p. 452, 8 A b.
ghánighnat, pr. pt. int. of han, kill, 85 b.
ghas, eat, pf., 137, 2 b; pf. pt., 157 a; rt. ao., 148, 1 d; des., 171, 5.
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ghnánt, pr. pt. of han, kill, 85.
ghrá, smell, pr. stem, 134 B 3 β.
Ca, cj. and, syntactical use, 150; 
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cáksus, n. eye, 83, 2; 83, 2 c; a. seeing, 83, 2 c.
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caturthá, ord. fourth, 107.
cáturthásá, nm. fourteen, 104; 106 c (par.).
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cáturvaya, nm. der. fourfold, 108 c.
catús, nm. adv. four times, 108 a.
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catvárimsá, ord. fortyth, 107.
catvárimsát, nm. forty, 104.
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2. ci, note, pf., 139, 4.
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s a o., 144, 5.
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Ch, doubling of, 51; produces length by position, p. 437, a 3.
-chá, pr. stem sf., 133 A 2; 133 C 2.
chand, seem, s a o., 144, 5.
chándas, n. metre, p. 436, f. n. 1.
chid, split, pf. pt., 157 a; rt. ao. inj., 148, 3.
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jánitří, f. mother, 101, 2 c.
janús, n. birth, 88, 2 c.
jám, f. earth, 78, 3.
jamat, palatalized ao. pt. of gam, go, 159 A 2 a (p. 280, f. n. 4).
jarás, m. old age, 88, 2 a a.
jávistha, spv. quickest, 105, 2.
jávityáms, cpv. quicker, 103, 2.
jahí, 2. s. pr. ipv. of han, strike, 
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já, m. f. child, 97, 2.
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jápáya, es. of ji, conquer: red. ao., 
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ji, conquer, pf., 139, 4; pf. pt., 
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jít, a. conquering, 77, 1.
jinv, quicken, pr. stem, 133 A 3 b; 
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jihvámúliya, guttural spirant, 3 g; 
14; 15 ʃ; 43, 2.
ji, overpower, pr. stem, 134 E 1.
jivátave, dat. inf. to live, 167 b 4.
juhá, f. tongue, 100, II a; sacrificial 
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jú, hasten, pr. stem, 134 E 1.
jú, a. speeding, 100, II a.
jé, waste away, pr. stem, 138 B 2.
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jūs, m. relative, 83, 1.

jyā, f. bowstring, 97, 2.

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jyēṣṭha, spv. greatest, 103, 2; as final member of Bv. cd., 189, 1 b.

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jyōtis, n. light, 83, 2.

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-ta, pri. nom. sf., 182, 1 b; sf. of pp., 160.

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takā, dem. prn. that little, 110 a 3; 117 a.

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tatāḥa, adv. thus, 110 a; 179, 1; synt. use, 180.

tād, adv. then, thither, synt. use, 180.

tādapas, Bv. cd. accustomed to that work, 110 a.

tādā, adv. then, 179, 3.

tadānim, adv. then, 179, 3 β.

tan, stretch, pr. stem, 134 C 4 a; pf., 137, 2 a, b; 140, 1. 2; s ao., 144, 2; 144, 5; rt. ao., 148, 1 d; ps. stem, 154 d.

tān, f. succession, 77, 5; accent, p. 458, c 1.

-tana, secondary nom. sf., 182, 2.

-tana, ending of 2. pl. impf. and ivp., 133 A 5.

tānu, a. thin, 98 c.

tanū, f. body, p. 89 (par.); self, 115 b.

tandrf, f. weariness, p. 88 a.

tap, heat, pf., 137, 2 a; 138 b; 140, 1; s ao., 144, 2; red. ao. sb., 149, 2.

tápus, 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.

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-tar, loc. inf. of stems in, 167, 4 b.

-tara, sec. cpv. sf., 103, 1; 117 b; 120 a; 182, 2; adverbs formed w., p. 301 β.

tārhi, adv. then, synt. use, 180.

tavāstara, cpv. stronger, 103, 1.

tavāt, dat. inf. in, senses of, 211, 1 b β; accentuation of, p. 452, 7.

tavyā, gdv. suffix, 162; 162, 5; 209, 5.

tāvyāms, cpv. stronger, 103, 2 a.

-tas, adv. sf., w. abl. sense, 179, 2.

tasthivāms, pf. pt. of stā, 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. ivp. act., p. 125; 133 A 4; 133 C 3 a; 134 C 4 5; 165 e, f. n. 2 (cs.).

-tāti, secondary nom. sf., 182, 2.

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tādṛṣa, prn. ed., such, p. 113, f. n. 4.

tāvakā, poss. prn. thy, 116 b.

tāvant, prn. der. so great, 118 c.

-ti, nm. a. sf., 118 a; pri. nom. sf., 182, 1 b.

-tirasci, 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.

tīryāṇa, a. transverse, 93 a.

tīkṣṇa, a. sharp, 103, 2 β.

tīkṣṇiyāms, cpv. sharper, 103, 2 β.

tū, pel. then, but, synt. use, 180.
-tu, pri. nom. sf., 182, 1 b.
tud, thrust, pr., 125, 2; 183 C 1; pf., 188, 1.
-tum, acc. inf. in, p. 194; 211, 2 b.
turya, ord. fourth, 107.
tuviṣvān, a. roaring aloud, 77, 5.
-tr, pri. nom. sf., 182, 1 b; stems in, 101, 2; p. 458, 9 A d.
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-tya, sec. nom. suffix, 182, 2.
-tvā, gd. suffix, 164; 165; 210.
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-tr, pri. nom. suffix, 182, 1 b.
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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.
trī, nm. three, 104; 105, 3 (par.); in Bv. compounds, p.455, 10 c, d.
trimśāt, nm. thirty, 104; 106 d (par.).
tridhā, nm. adv. in three ways, 108 b.
trīvīt, a. threefold, 77.

tristubha, f. triple praise, 78, 2 (par.); a metre, p. 488, f n.1, 2; p. 441, 5; triplets, p. 446, 11 A.
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tvādyoni, a. derived from thee, 109 b.
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tvāvant, prn. der. like thee, 118 c.
tviṣ, be stirred, pr. stem, 184 A 4 c.
tviṣ, f. excitement, 80.
tvī, suffix of gd., 163, 1; 210.
tvāj, pel. but indeed, 180.
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-tham, adv. suffix, 179, 1 a.
-tha, pri. vom. suffix, 182, 1 b.
-tha, adv. suffix of manner (= inst.), 179, 1.

Dāma, bite, pr. stem, 133 A 4.
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dāksinātā, adv. on the right, 179, 3.
dāksinena, adv. south of, w. acc., 197 B c β; p. 209, f. n. 3.
dagh, reach, rt. ao. inj., 148, 3; ipv., 148, 5; prc., 148, 4 a.
dattā, pp. of dā, give, 160, 2 b;
134 B 3 β.
dādat, pr. pt. of dā, give, 85 b.
dadhī, n. curds, 99, 4.
dadhīk, adv. boldly, 80.
dadhīs, a. bold, 80.
dānt, m. tooth, 85 a.
dabh, harm, pf., 137, 2 a.
dām, n. (?), house, 78, 3.
-dam, adv. suffix of time, 179, 3.
dāmpati, m. lord of the house, 78, 3 a; p. 273, f. n. 3.
dāviyāms, further, 103, 2 a.
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dāśataya, nm. der. tenfold, 108 c.
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dah, burn, s ao., 114, 5; s ao. pt., 149 b; 150 a; ft., 151 a; pt.,
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-dā, adv. suffix of time, 179, 3.
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dāvān, n. giving, 90, 3.
dāś, f. worship, 79, 4.
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dīvā, inst. adv. by day, 178, 3.
dīvedive, itv. cd. day by day,
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dīs, f. direction, 63 b (f. n. 1);
79, 4.
dip, shine, irr. red. ao., 149 a 1.
dirghā, a. long, 103, 2 a.
duṣaghāna, pr. pt. mid. of duh,
milk, 158 a.
duṣ, spoil, cs. futuro of, 151 a a.
duṣṭāra, a. hard to cross, 50 b.
duṣṭās, a. hard to resist, 50 b.
dus-, adv. in eds., Sandhi of, 49 c;
accent of, p. 455, 10 c a.
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duhitār, f. daugther, 101, 2.
dā, f. gift, 100 II a.
duḍābha, a. hard to deceive, 49 c.
duḍās, a. not worshipping, 49 c.
duḍhi, a. malevolent, 49 c.
duṇāsa, a. hard to attain, 49 c.
duṇāsā, a. hard to destroy, 49 c.
dūṭī, f. messenger, p. 88 a.
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dr, tear, s ao. op., 143, 4; rt. ao.
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-drkṣa, sf. in prn. eds. = like, 117.
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-dṛś, sf. in prn. eds. = like, 117.
dṛṣe, to see, dat. inf., 167 a (p. 191).
dṛṣād, f. nether millstone, 77, 3 b.
dṛḥ, make firm, pr. stem, 133 C 1.
dṛya, gdv. to be given, 162, 1 a.
Devata-dvandva eds., accent of,
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devatā, f. divine service, 77, 1.
devattā, Tp. cd. given by the gods,
160, 2 b.
devadṛyaṇa, a. godward, 93 (p. 73,
f. n. 1).
devaśās, adv. to each of the gods,
179, 1.
devāṇa, a. godward, 93 b.
devī, f. goddess, 100 I b (par.).
devī, m. husband's brother, 101, 1.
dehī, 2. s. pr. ipv. act. of dā, give,
134 B 1 b.
dōs, n. arm, 83, 1.
dyāv, m. f. sky, 99, 5 (p. 85, f. n. 1).

dyāvah, N. pl. the (three) heavens, 193, 3 a.

dyāvā, elliptical du. heaven and earth, 198, 2 a; 186 B 3 a.

dyū, m. day, 98 a; m. f. sky, 99, 5 (par.).

dyut, shine, pf., 139, 8; s a0., 144, 5; red. ao., 149, 1; irr. red. ao., 149 a 1.

dyut, f. brilliance, 77, 1.

dyō, m. f. sky, 102; 102, 3 (par.); accentuation of, p. 458, c 1.

dyāus, m. N. of dyō, sky, 99, 5; voc., accentuation of, p. 457, 11 a.

drāghmān, m. length, 90, 2.

drāghistha, spv. longest, 103, 2 a.

drāghiyāms, cpv. longer, 103, 2 a.

dru, n. wood, accent, p. 458 c 1.

drubh, m. fiend, 81.

dvā, mm. two, 104; 105, 2 (par.).

dvandvā, n. pair, 189 (p. 282, f. n. 4); compounds, 186; accentuation of, p. 457, 10, 2 e.

dvayā, mm. der. twofold, 108 c.

dvādaśa, mm. twelve, 104; 106 c (par.).


dvār, f. door, 82 (f. n. 5); 82 a.

dvi, mm. two, in eds. and der., 105, 2 (f. n. 2); in Bv. compounds, p. 455, 10 c a.

dvitiā, adv. doubly, synt. use, 180.

dvitiyā, ord. second, 107.

dvīdhā, mm. adv. in two ways, 108 b; 179, 1.

dvīpadā, f. stanza of two verses, p. 441, 5 a.

dvīpadā virāj, f. a metre, p. 437, f. n. 2; p. 443.

dvis, hāte, sa aorist, 141 a.

dvis, f. hatred, 80.

dvis, mm. adv. twice, 108 a; 179, 1; w. gen., 202 D 3.

Dh, stems in, 77, 4.

-dhak = -dah+s, N. sing., 81 a.

dhāksat, s ao. pt. of dah, burn, 85 b; 143, 6.

dhānvan, n. bow, 90, 3.

dharter, n. prop, 101, 2 b.

1. dhā, put, pr. stem, 134 B 1 b; 134 B 3 a; 134 B 3 β; pf., 187, 2 e; 188, 3; s a0., 147 a 1; rt. ao. inj., 143, 3; op., 148, 4; ipvs., 148, 5; ps. ao., 155.

2. dhā, sick, pr. stem, 133 B 1.

-dhā, adv. sf. of manner, 179, 1.

-dhi, compounds in, 98 d.

-dhi, 2. s. ipv. act. ending, 134 C 4 b.

dhik, ij. fte! w. acc., 197 B 3 γ.

dhi, f. thought, 100, 1 a; 100, 1 b (par.).

-dhuk = -dah+s, N. s. milking, 81 a.

dhūr, f. burden, 82, f. n. 5.

dhūrsād, a. being on the yoke, 49 d.

dhūrsāh, a. bearing the yoke, 49 d.

dhr, holt, irr. red. ao., 149 a 1; inj., 149, 3; ipiv., 149, 5; ps. stem, 154 d; cs. ft., 151 a 1.

dhṛṣaj, a. bold, 79, 3 b.

dhṛṣād, f. nether millstone, 77, 3 b.

dhehi, 2. s. pr. ipv. act. of dhā, put, 134 B 1 b.

-dhmāṭī, n. smithy, 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, cerebrallized, 144, 2 a.

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naktyá, inst. adv. by night, 178, 3 a.
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nádh, f. bond, 77, 4.
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nánu, adv. by no means, 180.
ná&pát, m. grandson, 101, 2, f. n. 5; 101, 2 a.
ná&pt, m. grandson, 101, 2; 101, 2 a.
ná&bh, f. destroyer, 78, 2.
na&m, bend, pf., 137, 2 a.
námas, n. obeisance, w. kr, 184 c.
namasyá, den., 175 B (par.).
námi, m. a name, 100, I b.
náva, a. new, epv. and spv. of, 103, 2 b.
náva, nm. nine, 104; 106 c (par.).
navati, nm. ninety, 104; 106 d (par.).
návadá&a, nm. nineteen, 104; 106 c (par.).
navadd&a, nm. adv. in nine ways, 108 b.
navamá, ord. ninth, 107.
návi&ștha, spv. newest, 103, 2 b.
navé&das, a. cognisant, 83, 2 a a.
návi&yáms, epv. never, 103, 2 b.
návyasá, inst. adv. anew, 178, 3.
návyáms, epv. newer, 103, 2 a.
2. na&Ś, be lost, red. ao., 149, 1; irr., 149 a 2.
na&Ś, f. night, 79, 4.
ná&Ś, prn. us, acc., dat., gen., pl., 109 a; p. 452, 8 A a.
ráhi, adv. for not, by no means, 180.
rá&hú, m. neighbour, 83, 2 c.
-rá, conj. class formed w., 127, 5.
-rá, pri. nom. suffix, 182, 1 b.
nán&ádhi, a. having diverse intentions, 100, I a.
náma, adv. by name, 178, 2; 180; 197 A 5 a.
ná&má&thá, adv. by name, 179, 1.
na&Ś, f. nose, 83, 1.
-ní, pri. nom. suffix, 182, 1 b.
ní&jj, wash, s ao., 144, 2; int., 174 (par.).
nítyá&m, adv. constantly, 178, 2.
níd, f. contempt, 77, 3 a.
ní&ðhi, m. treasury, 98 d.
nímruc, f. sunset, 79, 1.
níyú&a, n. a hundred thousand, 104.
nírní&j, f. bright garment, 79, 3 a.
níh, f. destroyer, 81.
ñí, lead, pf., 138, 4; s ao. ipv., 143, 5; ft., 151 a.
-ní, secondry nom. sf., 182, 2.
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-nu, conj. class formed with, 127, 3.
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né&ma, prn. other, 120 c 2 (par.).
nau, encl. du. prn. us two, 109 a; p. 452, 8 A a.
náu, f. ship, 102; 102, 4 (par.).
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nya&rbuda, n. a hundred millions, 104.
-n&ś, original ending of acc. pl. of a stems, 97, f. n. 8 (p. 78).
Pa&ńkti, stanza, p. 440, c; triplets, p. 446, 11 A.
pac, co-k, pf., 137, 2 a.
pá&ńca, nm. fire, 104; 106 c (par.).
páncadaśa, nm. fifteen, 104; 106 c (par.).
páncadā, nm. adv. in five ways, 108 b.
páncamā, ord. fifth, 107.
páncastā, nm. fifty, 104.
pat, fly, full, pf., 187, 2 a; 187, 2 b a; pf. pt., 157 a; red. ao., 149 a 2; ivp., 149, 5.
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