from pánthan — pánthäs, pánthanam; pánthanāu; pánthānas;
from pathí — pathībhyaṃ; pathībhīs, pathībhīyas, pathīsu;
from path — pathā, pathē, pathās, pathī; pathōs; pathās
or pāthas (accus.), pāthām.

a. In the oldest language (RV.), however, the strong stem is only
páthā: thus, páthās, nom. sing.; páthām, acc. sing.; páthās,
nom. pl.; and even in AV., páthānam and páthānas are rare com-
pared with the others. From pathī occur also the nom. pl. pathāyas
and gen. pl. pathinām. RV. has once pāthās, acc. pl., with long ā.

434. The stems mánthan m. stirring-stick, and ybhukṣān m., an
cpithet of Īndra, are given by the grammarians the same inflection with
páthan; but only a few cases have been found in use. In V. occur from
the former the acc. sing. mánthām, and gen. pl. māthinām (like the
corresponding cases from páthan); from the latter, the nom. sing. ybhuk-
ṣās and voc. pl. ybhukṣās, like the corresponding Vedic forms of páthan;
but also the acc. sing. ybhukṣānam and nom. pl. ybhukṣānas, which
are after quite another model.

Adjectives.

435. Original adjective stems in an are almost exclusively those
made with the suffix van, as yāvan sacrificial, sūtvan pressing the
soma, jītvan conquering. The stem is masc. and neut. only (but
sporadic cases of its use as fem. occur in RV.); the corresponding
fem. stem is made in vari: thus, yāvāri, jītāri.

436. Adjective compounds having a noun in an as final mem-
ber are inflected after the model of noun-stems; and the masculine
forms are sometimes used also as feminine; but usually a special
feminine is made by adding ī to the weakest form of the masculine
stem: thus, sómarājīṇi, kilālodhīṇi, ēkamūrdhīṇi, durṇāmnī.

437. But (as was pointed out above: 429 a) nouns in an occurring
as final members of compounds often substitute a stem in a for that in
an: thus, -rāja, -janma, -adhva, -aha; their feminine is in ā. Occa-
sional exchanges of stems in van and in vant also occur: thus, vivāsvan
and vivāsvant.

a. The remaining divisions of the consonantal declension are
made up of adjective stems only.

D. Derivative stems (adjective) in in.

438. The stems of this division are those formed with
the suffixes सू in, मिन min, and विन vin. They are mas-
culine and neuter only; the corresponding feminine is made by adding रि.

a. The stems in इन are very numerous, since almost any noun in इन in the language may form a possessive derivative adjective with this suffix: thus, बाला strength, बालि m. n. बालिनी f. possessing strength, strong. Stems in विन (१२३२), however, are very few, and those in मिन (१२३१) still fewer.

439. Their inflection is quite regular, except that they lose their final न in the middle cases (before an initial consonant of the ending), and also in the nom. sing., where the masculine lengthens the रि by way of compensation. The voc. sing. is in the masculine the bare stem; in the neuter, either this or like the nominative.

a. In all these respects, it will be noticed, the in-declension agrees with the an-declension; but it differs from the latter in never losing the vowel of the ending.

440. Example of inflection. As such may be taken बलिन balīn strong. Thus:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.</td>
<td>n.</td>
<td>m.</td>
</tr>
<tr>
<td>N.</td>
<td>बलि balī</td>
<td>बलिन balīn</td>
<td>बलिनाः balīnā</td>
</tr>
<tr>
<td>A.</td>
<td>बलिनम्भ balīnām</td>
<td>बलिनाः balīnā</td>
<td>बलिनस balīnas</td>
</tr>
<tr>
<td></td>
<td>बलिना balīnā</td>
<td>बलिनभ्याः balīnabhyā</td>
<td>बलिनभ्याः balīnabhyā</td>
</tr>
<tr>
<td></td>
<td>बलिनाः balīnā</td>
<td>बलिनभ्याः balīnabhyā</td>
<td>बलिनभ्याः balīnabhyās</td>
</tr>
<tr>
<td>D.</td>
<td>बलिनी balīnī</td>
<td>बलिनभ्याः balīnabhyā</td>
<td>बलिनभ्याः balīnabhyās</td>
</tr>
<tr>
<td></td>
<td>बलिनभ्याः balīnabhyā</td>
<td>बलिनभ्याः balīnabhyās</td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>बलिनस balīnas</td>
<td>बलिनभ्याः balīnabhyā</td>
<td>बलिनभ्याः balīnabhyās</td>
</tr>
<tr>
<td>G.</td>
<td>बलिनाः balīnā</td>
<td>बलिनभ्याः balīnabhyā</td>
<td>बलिनभ्याः balīnabhyās</td>
</tr>
<tr>
<td>L.</td>
<td>बलिन balīn</td>
<td>बलिनाः balīnā</td>
<td>बलिनाः balīnā</td>
</tr>
<tr>
<td>V.</td>
<td>बलिन balīn, बलि balī, बलिनाः balīnā, बलिनी balīnī, बलिनाः balīnā, बलिनी balīnī</td>
<td>बलिन balīn, बलि balī, बलिनाः balīnā, बलिनी balīnī</td>
<td>बलिन balīn, बलि balī, बलिनाः balīnā, बलिनी balīnī</td>
</tr>
</tbody>
</table>
a. The derived feminine stem in īnī is inflected, of course, like any other feminine in derivative ī (364).

441. a. There are no irregularities in the inflection of īn-stems, in either the earlier language or the later — except the usual Vedic dual ending in ē instead of āu.

b. Stems in ēn exchange with stems in ī throughout the whole history of the language, those of the one class being developed out of those of the other often through transitional forms. In a much smaller number of cases, stems in ēn are expanded to stems in īna; e. g. çākīnā (RV.), çuṣmīnā (B.), barhiṇa, bhajina.

E. Derivative stems (adjective) in ant (or at).

442. These stems fall into two sub-divisions: 1. those made by the suffix अन्त ant (or ठन at), being, with a very few exceptions, active participles, present, and future; 2. those made by the possessive suffixes मन्त mant and वंत vant (or मत mat and वत vat). They are masculine and neuter only; the corresponding feminine is made by adding ī to īn.

1. Participles in ant or at.

443. The stem has in general a double form, a stronger and a weaker, ending respectively in अन्त ant and ठन at. The former is taken in the strong cases of the masculine, with, as usual, the nom.-acc.-voc. pl. neuter; the latter is taken by all the remaining cases.

a. But, in accordance with the rule for the formation of the feminine stem (below, 449), the future participles, and the present participles of verbs of the ād-class or accented ā-class (762), and of verbs of the ād-class or root-class ending in ē, are by the grammarians allowed to make the nom.-acc.-voc. du. neut. from either the stronger or the weaker stem; and the present participles from all other present-stems ending in ē are required to make the same from the strong stem.

444. Those verbs, however, which in the 3d pl. pres. active lose न of the usual ending मत nti (550 b), lose it also in the present participle, and have no distinction of strong and weak stem.
V. Nouns and Adjectives.

a. Such are the verbs forming their present-stem by reduplication without added a: namely, those of the reduplicating or hu-class (655) and the intensives (1012): thus, from yhu, present-stem juhu, participle-stem jûhvat; intensive-stem johu, intensive participle-stem jóhvat. Further, the participles of roots apparently containing a contracted reduplication: namely, cáksat, dáçat, dásat, qásat, sáçat; the aorist participle dháksat, and vághát(?). Vávyrdhánt (RV., once), which has the n notwithstanding its reduplication, comes, like the de-iderative participles (1032), from a stem in a: compare vávyrdhánta, vávyrdhásva.

b. Even these verbs are allowed by the grammarians to make the nom.-acc.-voc. pl. neut. in anti.

445. The inflection of these stems is quite regular. The nom. sing. masc. comes to end in śn an by the regular (150) loss of the two final consonants from the etymological form śntsants. The vocative of each gender is like the nominative.

446. Stems accented on the final syllable throw the accent forward upon the case-ending in the weakest cases (not in the middle also).

a. In the dual neut. (as in the feminine stem) from such participles, the accent is ánî if the n is retained, atî if it is lost.

447. Examples of declension. As such may serve bhàvant being, adánt eating, jûhvat sacrificing. Thus:

Singular:

| N. | bhàvan | bhàvat | adán | adát | jûhvat | jûhvat |
| A. | bhàvantam | bhàvat | adántam | adát | jûhvatam | jûhvat |

| B. | bhàvatà | adátà | jûhvatà |
| C. | bhàvate | adáté | jûhvate |

| Ab. G. | bhàvatas | adatás | jûhvatas |
| L. | bhàvati | adátí | jûhvati |
V.  भवन्  भवत्  भदन्  भदत्  भुजत्
bhávan bhávat ádan ádat júhvat

Dual:
भवति  भवति  भदति  भदति  भुजति  भुजति
bhávantāu bhávantī adántāu adáti júhvatāu júhvatī

I. D. Ab.  भवदयाम्  भदयाम्  भुदयाम्
bhávadbhyām adádbhyām júhvadbhyām

G. L.  भवतोत्  भदतोत्  भुजतोत्
bhávatos adatōs júhvatos

Plural:
N. V.  भवस्  भवति  भदस्  भदति  भुजस्  भुजति
bhávatas bhávanti adántas adánti júhvatas júhvati

A.  भवस्  भवति  भदस्  भदति  भुजस्  भुजति
bhávatas bhávanti adatās adánti júhvatas júhvati

I.  भवदिस्  भदिस्  भुदिस्
bhávadbhis adádbhis júhvadbhis

D. Ab.  भवदयास्  भदयास्  भुदयास्
bhávadbhyas adádbhyas júhvadbhyas

G.  भवताम्  भदताम्  भुजताम्
bhávatām adatām júhvatām

L.  भवस्  भदस्  भुजस्
bhávatsu adatū su júhvatsu

a. The future participle bhavisyānt may form in nom. etc. dual neuter either bhavisyānti or bhavisyatī; tudánt, either tudánti or tudatī; yánt (yánt), either yánti or yātī. And júhvat, in nom. etc. plural neuter, may make also júhvanti (beside júhvati, as given in the paradigm above).

b. But these strong forms (as well as bhávantī, du., and its like from present-stems in unaccented a) are quite contrary to general analogy, and of somewhat doubtful character. No example of them is quotable, either from the older or from the later language. The cases concerned, indeed, would be everywhere of rare occurrence.

448. The Vedic deviations from the model as above given are few. The dual ending āṇu is only one sixth as common as āṇu. Anomalous accent is seen in a case or two: moccātā, rathirāyātām, and vṛghādbhis (if this is a participle). The only instance in V. of nom. etc. pl. neut. is sánti, with lengthened ā (compare the forms in sánī, below, 451 a, 454 e); one or two examples in anti are quotable from B.
V. Nouns and Adjectives. 166

449. The feminine participle-stem, as already stated, is made by adding र to either the strong or the weak stem-form of the masc.-neut. The rules as to which of the two forms shall be taken are the same as those given above respecting the nom. etc. dual neuter; namely:

a. Participles from tense-stems ending in unaccented a add र to the strong stem-form, or make their feminine in रति.

b. Such are the bhū or unaccented a-class and the dīv or ya-class of present-stems (chap. IX.), and the desideratives and causatives (chap. XIV.): thus, from यभु (stem bhāva), bhāvantī; from यदिव (stem dīva), dīvyantī; from बुध्वषा and भधव्या (desid. and caus. of यभु), बुध्वषांति and भधव्यांति.

c. Exceptions to this rule are now and then met with, even from the earliest period. Thus, RV. has यारति, and AV. the desiderative निषाति; in B. occur वधति, चोकति, त्रप्यति, and in S. further तिष्ठति and the causative नमायति; while in the epics and later such cases (including desideratives and causatives) are more numerous (about fifty are quotable), though still only sporadic.

d. Participles from tense-stems in accented न may add the feminine-sign either to the strong or to the weak stem-form, or may make their feminines in रति or in अति (with accent as here noted).

e. Such are the present-stems of the तृद or accented न-class (751 ff.), the न-futures (932 ff.), and the denominatives (1053 ff.): thus, from यतृ (stem tūdā), tūdantī or tūdati; from bhaviṣyā (fut. of यभु), bhaviṣyantī or bhaviṣyatī; from devayā (denom. of devā), devayāntī or devayatī.

f. The forms in रति from this class are the prevailing ones. No future fem. participle in अति is quotable from the older language. From pres.-stems in न are found there याति and सिन्हति (RV.), tuddatī and pinvatī (AV.). From denominatives, devayatī (RV.), dursayatī and ṣatruyatī (AV.). In BhP. occurs dhaṅgṛatī.

g. Verbs of the ad or root-class (811 ff.) ending in न are given by the grammarians the same option as regards the feminine of the present participle: thus, from यया, याति or यति. The older language affords no example of the former, so far as noted.

h. From other tense-stems than those already specified — that is to say, from the remaining classes of present-stems and from the intensives — the feminine is formed in अति (or, if the stem be otherwise accented than on the final, in अति) only.

i. Thus, adatī from याद; जुहवति from यहु; युवाति from ययु; सुवाति from सु; कुवाति from क्र; क्रिति from क्रित; देवाति from देव. (intens. of दिय).
j. Feminine stems of this class are occasionally (but the case is much less frequent than its opposite: above, o) found with the nasal: thus, yánti (Av., once), undánti (CəB.; but probably from the secondary á-stem), grhánti (S.), and, in the epics and later, such forms as bruvánti, rudánti, cinvanti, kurvánti, jánánti, muşánti.

450. A few words are participial in form and inflection, though not in meaning. Thus:

a. bhránt (often written vṛhánt) great; it is inflected like a participle (with bhṛhati and bṛhánti in du. and pl. neut.).

b. mahánt great; inflected like a participle, but with the irregularity that the a of the ending is lengthened in the strong forms: thus, mahán, mahántam; mahántau (neut. maháti); mahántas, mahánti: instr. mahátā etc.

c. pṛṣant speckled, and (in Veda only) rūçant shining.

d. jágat movable, lively (in the later language, as neuter noun, world), a reduplicated formation from ygam go; its nom. etc. neut. pl. is allowed by the grammarians to be only jáganti.

e. rḥánt small (only once, in RV., ṛhatē).

f. All these form their feminine in atī only: thus, bhṛhati, mahāti, pṛṣatī and rūcatī (contrary to the rule for participles), jágati.

g. For dánt tooth, which is perhaps of participial origin, see above, 396.

451. The pronominal adjectives fyant and kīyant are inflected like adjectives in mant and vant, having (452) fyān and kīyān as nom. masc. sing., fyāti and kīyāti as nom. etc. du. neut. and as feminine stems, and fyānti and kīyānti as nom. etc. plur. neut.

a. But the neut. pl. fyānti and the loc. sing. (?) kīyāti are found in RV.

2. Possessives in mant and vant.

452. The adjectives formed by these two suffixes are inflected precisely alike, and very nearly like the participles in अंत ant. From the latter they differ only by lengthening the घ a in the nom. sing. masc.

a. The voc. sing. is in an, like that of the participle (in the later language, namely: for that of the oldest, see/below, 454b). The neut. nom. etc. are in the dual only atī (or áti), and in the plural antī (or antī).

b. The feminine is always made from the weak stem: thus, mati, vati (or máti, vāti). One or two cases of ni instead of i are met with: thus, antárvatni (B. and later), pativatní (C.).
c. The accent, however, is never thrown forward (as in the participle) upon the case-ending or the feminine ending.

453. To illustrate the inflection of such stems, it will be sufficient to give a part of the forms of पञ्चमत् paçumánt possessing cattle, and भगवत् bhágavant fortunate, blessed. Thus:

Singular:

<table>
<thead>
<tr>
<th>N.</th>
<th>पञ्चमत्</th>
<th>पञ्चमत्</th>
<th>भगवान्</th>
<th>भगवत्</th>
</tr>
</thead>
<tbody>
<tr>
<td>paçumān</td>
<td>paçumat</td>
<td>bhágavān</td>
<td>bhágavat</td>
<td></td>
</tr>
</tbody>
</table>

A. paçumántam paçumat bhágavantam bhágavat

I. पञ्चमता | भगवता
| paçumátā | bhágavatā
dual:

V. पञ्चम | पञ्चम | भगवन् | भगवत्
| paçuman | paçumat | bhágavan | bhágavat

Dual:

N. A. V. पञ्चमती | पञ्चमती | भगवती | भगवती
| paçumántāu | paçumātī | bhágavantāu | bhágavati
dual:

Plural:

N. V. पञ्चमस् | पञ्चमति | भगवस् | भगवति
| paçumántas | paçumánti | bhágavantas | bhágavanti
| paçumātas | paçumánti | bhágavatas | bhágavanti

454. Vedic Irregularities. a. In dual masc. nom. etc., ā (for āu) is the greatly prevailing ending.

b. In voc. sing. masc., the ending in the oldest language (RV.) is almost always in as instead of an (as in the perfect participle: below, 469 a): thus, adīvās, hariṇas, bhānumas, hāvīgas. Such vocatives in RV. occur more than a hundred times, while not a single unquestionable instance of one in an is to be found. In the other Vedic texts, vocatives in as are extremely rare (but bhāgavas and its contraction bhagos are met with, even in the later language); and in their reproduction of RV
passages the as is usually changed to an. It was pointed out above (425g) that the RV. makes the voc. in as also apparently from a few an-stems.

c. In RV., the nom. etc. pl. neut., in the only two instances that occur, ends in анти instead of анти: thus, гхṛतāvānti, paṣumānti. No such forms have been noted elsewhere in the older language: the SV. reads анти in its version of the corresponding passages, and a few examples of the same ending are quotable from the Brāhmaṇas: thus, tāvant, etāvant, yāvant, ghrṛavānti, pravānti, ytumānti, yugmānti. Compare 446, 451.

d. In a few (eight or ten) more or less doubtful cases, a confusion of strong and weak forms of stem is made; they are too purely sporadic to require reporting. The same is true of a case or two where a masculine form appears to be used with a feminine noun.

455. The stem ārvant running, steed, has the nom. sing. ārvā, from ārvan; and in the older language also the voc. ārvan and accus. ārvāṇam.

456. Besides the participle bhāvant, there is another stem bhāvant, frequently used in respectful address as substitute for the pronoun of the second person (but construed, of course, with a verb in the third person), which is formed with the suffix vant, and so declined, having in the nom. sing. bhāvān; and the contracted form bhos of its old-style vocative bhāvas is a common exclamation of address: yes, sir! Its origin has been variously explained; but it is doubtless a contraction of bhāgavant.

457. The pronominal adjectives tāvant, etāvant, yāvant, and the Vedic īvant, māvant, tvāvant, etc., are inflected like ordinary derivatives from nouns.

F. Perfect Participles in vāns.

458. The active participles of the perfect tense-system are quite peculiar as regards the modifications of their stem. In the strong cases, including the nom.-acc.-voc. pl. neut., the form of their suffix is वास vāns, which becomes, by regular process (150), vān in the nom. sing., and which is shortened to van in the voc. sing. In the weakest cases, the suffix is contracted into us. In the middle cases, including the nom.-acc.-voc. neut. sing., it is changed to vat.

a. A union-vowel i, if present in the strong and middle cases, disappears in the weakest, before us.
459. The forms as thus described are masculine and neuter only; the corresponding feminine is made by adding \( \ddot{e} \) to the weakest form of stem, ending thus in \( \ddot{u} \bar{u} \bar{e} \).

460. The accent is always upon the suffix, whatever be its form.

461. Examples of inflection. To show the inflection of these participles, we may take the stems विद्वान् \( \text{vidvān} \) knowing (which has irregular loss of the usual reduplication and of the perfect meaning) from विद् \( \text{vid} \), and तस्थित्वान् \( \text{tasthivān} \) having stood from \( \text{स्थि} \) \( \text{stha} \).

Singular.

<table>
<thead>
<tr>
<th>विद्वान्</th>
<th>विद्वत्</th>
<th>तस्थित्वान्</th>
<th>तस्थित्वत्</th>
</tr>
</thead>
<tbody>
<tr>
<td>vidvān</td>
<td>vidvāt</td>
<td>tasthivān</td>
<td>tasthivāt</td>
</tr>
<tr>
<td>A.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>विद्वान्सम</td>
<td>विद्वत्</td>
<td>तस्थित्वान्सम</td>
<td>तस्थित्वत्</td>
</tr>
<tr>
<td>vidvānsam</td>
<td>vidvāt</td>
<td>tasthivānsam</td>
<td>tasthivāt</td>
</tr>
<tr>
<td></td>
<td>viduṣa</td>
<td>tasthūṣa</td>
<td></td>
</tr>
<tr>
<td>Ab. G.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>viduṣas</td>
<td></td>
<td>tasthūṣas</td>
</tr>
<tr>
<td>L.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>विद्वसि</td>
<td></td>
<td></td>
<td>tasthūṣi</td>
</tr>
<tr>
<td>V.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>विद्वानन्</td>
<td>विद्वत्</td>
<td>तस्थित्वानन्</td>
<td>तस्थित्वत्</td>
</tr>
<tr>
<td>vidvānan</td>
<td>vidvāt</td>
<td>tasthivan</td>
<td>tasthivat</td>
</tr>
</tbody>
</table>

Dual:

N. A. V. | विद्वान्साहु | विदुषि | तस्थित्वान्साहु | तस्थुषी |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>vidvānsāu</td>
<td>viduṣi</td>
<td>tasthivānsāu</td>
<td>tasthūṣī</td>
<td></td>
</tr>
</tbody>
</table>

I. D. Ab. | विद्वाध्यम् | तस्थित्वाध्यम् |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>vidvādbhyaṃ</td>
<td></td>
<td>tasthivādbhyaṃ</td>
</tr>
</tbody>
</table>

G. L. | विदुषाम् | तस्थुषोऽम् |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>viduṣos</td>
<td></td>
<td>tasthūṣos</td>
</tr>
</tbody>
</table>
Plural:

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
<th>N. V.</th>
<th>A.</th>
<th>I.</th>
<th>D. Ab.</th>
<th>G.</th>
<th>L.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>विद्रास</td>
<td>विद्रासि</td>
<td>तत्स्रवास</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
</tr>
<tr>
<td>N. V.</td>
<td>vidvánsas</td>
<td>vidvánsi</td>
<td>tathivánsas</td>
<td>tathivánsi</td>
<td>vidvánsas</td>
<td>tathivánsas</td>
<td>tathivánsi</td>
</tr>
<tr>
<td>A.</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
</tr>
<tr>
<td>I.</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
</tr>
<tr>
<td>G.</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
</tr>
<tr>
<td>L.</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
<td>तत्स्रवासि</td>
<td>तत्स्रवासि</td>
<td>विद्रासि</td>
</tr>
</tbody>
</table>

462. a. In the oldest language (RV.), the vocative sing. masc. (like that of vant and mant-stems: above, 454b) has the ending *vas* instead of *van*: thus, cikítvas (changed to -van in a parallel passage of AV.), titirvas, dídivas, mihívas.

b. Forms from the middle stem, in vat, are extremely rare earlier: only three (tatanvát and vavrtvát, neut. sing., and jāgrvádbhis, instr. pl.), are found in RV., and not one in AV. And in the Veda the weakest stem (not, as later, the middle one) is made the basis of comparison and derivation: thus, viduṣṭara, ádāqṣṭara, mihúṣṭama, mihúṣmant.

c. An example or two of the use of the weak stem-form for cases regularly made from the strong are found in RV.: they are cakrúsam, acc. sing., and ábhibhyúsas, nom. pl.; emuṣám, by its accent (unless an error), is rather from a derivative stem emuṣá; and CB. has pruṣám. Similar instances, especially from vidvánsa, are now and then met with later (see BR., under vidvána).

d. The AV. has once bhaktivánas, as if a participial form from a noun; but K. and TB. give in the corresponding passage bhaktivánas; cakkhvánas (RV., once) is of doubtful character; okivánas (RV., once) shows a reversion to guttural form of the final of yuro, elsewhere unknown.
G. Comparatives in yā́s or yas.

463. The comparative adjectives of primary formation (below, 467) have a double form of stem for masculine and neuter: a stronger, ending in याद् यान (usually याद् यान), in the strong cases, and a weaker, in याद् यास (or याद् यास), in the weak cases (there being no distinction of middle and weakest). The voc. sing. masc. ends in यान yan (but for the older language see below, 465a).

a. The feminine is made by adding इ to the weak masc.-neut. stem.

464. As models of inflection, it will be sufficient to give a part of the forms of चर्यास चर्यास better, and of गरियास गरियास heavier. Thus:

<table>
<thead>
<tr>
<th>Case</th>
<th>चर्यास</th>
<th>गरियास</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. चर्यान</td>
<td>गरियान</td>
<td>चर्यास</td>
</tr>
<tr>
<td>A. चर्यानं</td>
<td>गरियासम्</td>
<td>चर्यास</td>
</tr>
<tr>
<td>I. चर्यासा</td>
<td>गरियासा</td>
<td></td>
</tr>
<tr>
<td>V. चर्यान</td>
<td>गरियास</td>
<td></td>
</tr>
<tr>
<td>Dual: चर्यानसाँ</td>
<td>गरियासाँ</td>
<td></td>
</tr>
<tr>
<td>N. A. V. चर्यानसी</td>
<td>गरियासी</td>
<td></td>
</tr>
<tr>
<td>Plural: चर्यानसस</td>
<td>गरियासस</td>
<td></td>
</tr>
<tr>
<td>A. चर्याससं</td>
<td>गरियासस</td>
<td></td>
</tr>
<tr>
<td>I. चर्यासस</td>
<td>गरियासस</td>
<td></td>
</tr>
<tr>
<td>चर्यानी</td>
<td>गरियानी</td>
<td>चर्यासी</td>
</tr>
</tbody>
</table>

etc. etc. etc. etc.
a. The feminine stems of these adjectives are शैयसि qreyasi and गरीयसि gariyasi.

465. a. The Vedic voc. masc. (as in the two preceding divisions: 464 b, 462 a) is in yaś instead of yan: thus, ojīyas, jyāyas (RV.: no examples elsewhere have been noted).

b. No example of a middle case occurs in RV. or AV.

c. In the later language are found a very few apparent examples of strong cases made from the weaker stem-form: thus, kaniyasaṃ and yaviya-sam acc. masc., kaniyasaū du., yaviyasas nom. pl.: Comparison.

466. Derivative adjective stems having a comparative and superlative meaning — or often also (and more originally) a merely intensive value — are made either directly from roots (by primary derivation), or from other derivative or compound stems (by secondary derivation).

a. The subject of comparison belongs more properly to the chapter of derivation; but it stands in such near relation to inflection that it is, in accordance with the usual custom in grammars, conveniently and suitably enough treated briefly here.

467. The suffixes of primary derivation are इयस iyas (or इयाउ bhīnas) for the comparative and इष्ठा istha for the superlative. The root before them is accented, and usually strengthened by gunating, if capable of it — or, in some cases, by nasalization or prolongation. They are much more frequently and freely used in the oldest language than later; in the classical Sanskrit, only a limited number of such comparatives and superlatives are accepted in use; and these attach themselves in meaning for the most part to other adjectives from the same root, which seem to be their corresponding positives; but in part also they are artificially connected with other words, unrelated with them in derivation.

a. Thus, from यक्षप κुर्ल come केपियस and केपिथा, which belong in meaning to केप्राव quick; from वर्ष encompass come variyas and varistiṭha, which belong to urū broad; while, for example.
kāniyas and kāniṣṭha are attached by the grammarians to yuvan young, or alpa small; and vārṣiya and vārṣiṣṭha to vṛddhā old.

468. From Veda and Brāhmaṇa together, considerably more than a hundred instances of this primary formation in iyas and iṣṭha (in many cases only one of the pair actually occurring) are to be quoted.

a. About half of these (in RV., the decided majority) belong, in meaning as in form, to the bare root in its adjective value, as used especially at the end of compounds, but sometimes also independently: thus, from yātap burn comes tāpiṣṭha excessively burning; from yāyaj offer come yājīyas and yājiṣṭha better and best (or very well) sacrificing; from yuddh fight comes yōdhiyas fighting better; — in a few instances, the simple root is also found used as corresponding positive: thus, jū hasty, rapid with jāviyas and jāvīṣṭha.

b. In a little class of instances (eight), the root has a preposition prefixed, which then takes the accent: thus, ēgamiṣṭha especially coming hither; vīcaiyāṣṭha best clearing away; — in a couple of cases (āgamiṣṭha, āpāraṇāpiṣṭha, āstheṣyās), the negative particle is prefixed; — in a single word (pāmbhaviṣṭha), an element of another kind.

c. The words of this formation sometimes take an accusative object (see 271 e).

d. But even in the oldest language appears not infrequently the same attachment in meaning to a derivative adjective which (as pointed out above) is usual in the later speech.

e. Besides the examples that occur also later, others are met with like vārṣiṣṭha choicest (vāra choice), bārhiṣṭha greatest (byhant great), oṣiṣṭha quickest (ōgam quickly), and so on. Probably by analogy with these, like formations are in a few cases made from the apparently radical syllables of words which have no otherwise traceable root in the language: thus, kradhiyas and kradhiṣṭha (K.) from kṛdhū, sthāviyas and sthāviṣṭha from sthūrā, cāqiyas (RV.) from cāqvant, ānīyas (AV.) and āpiṣṭha (TS.) from āṇū; and so on. And yet again, in a few exceptional cases, the suffixes iyas and iṣṭha are applied to stems which are themselves palpably derivative: thus, āciṣṭha from ācu (RV.: only case), tikṣṇiyas (AV.) from tikṣṇā, brāhmiyas and brāhmiṣṭha (TS. etc.) from brāhman, dhārmiṣṭha (TA.) from dhārman, drādiṣṭha (TA.: instead of drādiṣṭha) from ḍṛḍhā, rághiyaś (TS.) from raghu. These are beginnings, not followed up later, of the extension of the formation to unlimited use.

f. In nāviyas or nāvyas and nāviṣṭha, from nāva new, and in sānyas from sāna old (all RV.), we have also formations unconnected with verbal roots.

469. The stems in iṣṭha are inflected like ordinary adjectives in a, and make their feminines in ā; those in iyas have a peculiar declension, which has been described above (463 ff.).
470. Of peculiarities and irregularities of formation, the following may be noticed:

a. The suffix ɨyas has in a few instances the briefer form ɨyas, generally as alternative with the other: thus, táviyas and távyas, náviyas and návyas, vásiyas and vàsyas, pániyas and pányas; and so from rabh and sah; sányas occurs alone. From bhū come bhûyas and bhûyistha, beside which RV. has also bháviyas.

b. Of roots in a, the final blends with the initial of the suffix to e: thus, sthēyas, dhēṣṭha, yēṣṭha; but such forms are in the Veda generally to be resolved, as dhēṣṭha, yēṣṭha. The root jyā forms jyēṣṭha, but jyāya (like bhūyas).

c. The two roots in i, pri and čri, form prēyas and pṛēṣṭha and črēyas and črēṣṭha.

d. From the root of ṣju come, without strengthening, ūjīyas and ṣjīṣṭha; but in the older language also, more regularly, rājīyas and rājīṣṭha.

471. The suffixes of secondary derivation are ता tāra and तात tātā. They are of almost unrestricted application, being added to adjectives of every form, simple and compound, ending in vowels or in consonants — and this from the earliest period of the language until the latest. The accent of the primitive remains (with rare exceptions) unchanged; and that form of stem is generally taken which appears before an initial consonant of a case-ending (weak or middle form).

a. Examples (of older as well as later occurrence) are: from vowel-stems, priyātara, váhnitama, rāhitara and rāhitama (RV.), cárutara, poṭtama, samraktatara; — from consonant-stems, cánitama, čāçvattama, mṛdayattama, tavaśtara and tavástama, tuviśtama, vápuṣṭara, tapasvītara, yaçasvītama, bhāgavattara, hiraṇyavācimattama; — from compounds, ratnadhatara, abhibhūtara, sukṛtara, pūrbhitama, bhūyisthabhāktama, bhūribāvattara, čuçivratatama, strikāmatama.

b. But in the Veda the final n of a stem is regularly retained: thus, madāntara and madāntama, vṛṣāntama; anāl a few stems even add a nasal: thus, surabhīntara, rāyīntama, madūntama. In a case or two, the strong stem of a present participle is taken: thus, vrādhanntama, sāhanttama; and, of a perfect participle, the weakest stem: thus, vudūṣṭara, mîḍhūṣtama. A feminine final ī is shortened: thus, devițāma (RV.), tejasvīnitamā (K.).
c. In the older language, the words of this formation are not much more frequent than those of the other: thus, in RV. the stems in tara and tama are to those in iyas and iṣṭha as three to two; in AV., only as six to five: but later the former win a great preponderance.

472. These comparatives and superlatives are inflected like ordinary adjectives in a, forming their feminine in ā.

473. a. That (especially in the Veda) some stems which are nouns rather than adjectives form derivatives of comparison is natural enough, considering the uncertain nature of the division-line between substantive and adjective value. Thus, we have vīrātara, vīrātama, váhnitama, māṭṭama, nāṭama, maruttama, and so on.

b. The suffixes tara and tama also make forms of comparison from some of the pronominal roots, as ka, ya, i (see below, 520); and from certain of the prepositions, as ud; and the adverbially used accusative (older, neuter, -taram; later, feminine, -taram) of a comparative in tara from a preposition is employed to make a corresponding comparative to the preposition itself (below, 1119); while -taram and -tamam make degrees of comparison from a few adverbs: thus, natarām, natamām, kathastarāṃ, kutastarām, addhātamām, nicāistarām, etc.

c. By a wholly barbarous combination, finding no warrant in the earlier and more genuine usages of the language, the suffixes of comparison in their adverbial feminine form, -taram and -tamam, are later allowed to be added to personal forms of verbs: thus, sidatetarām (R.: the only case noted in the epics) is more despondent, vyathayatitarām disturbs more, alabhatatarām obtained in a higher degree, hasīyatitarām will laugh more. No examples of this use of -tamam are quotable.

d. The suffixes of secondary comparison are not infrequently added to those of primary, forming double comparatives and superlatives: thus, garīyastara, ċreṣṭhatara and ċreṣṭhatama, pāpiyastara, pāpiṣṭhatara and -tama, bhūyastaram, etc.

e. The use of tama as ordinal suffix is noted below (487); with this value, it is accented on the final, and makes its feminine in ā: thus, qatatamā m. n., qatatāmī f., hundredth.

474. From a few words, mostly prepositions, degrees of comparison are made by the briefer suffixes ra and ma: thus, ādhara and adhamā, āpara and apamā, āvara and avamā, āpara and upamā, āntara, āntama, paramā, madhyamā, caramā, antima, ādima, paqcīma. And ma is also used to make ordinals (below, 487).
## CHAPTER VI.

**NUMERALS.**

475. The simple cardinal numerals for the first ten numbers (which are the foundation of the whole class), with their derivatives, the tens, and with some of the higher members of the decimal series, are as follows:

<table>
<thead>
<tr>
<th>Digit</th>
<th>10</th>
<th>100</th>
<th>1000</th>
<th>10,000</th>
<th>100,000</th>
<th>1,000,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 एक</td>
<td>दश</td>
<td>शत</td>
<td>छत्र</td>
<td>सहस्र</td>
<td>लक्ष्य</td>
<td>प्रयुक्त</td>
</tr>
<tr>
<td>2 द्वा</td>
<td>20</td>
<td>100</td>
<td>1,000</td>
<td>सहस्र</td>
<td>लक्ष्य</td>
<td>प्रयुक्त</td>
</tr>
<tr>
<td>3 त्रि</td>
<td>30</td>
<td>100</td>
<td>1,000</td>
<td>सहस्र</td>
<td>लक्ष्य</td>
<td>प्रयुक्त</td>
</tr>
<tr>
<td>4 चतुर्</td>
<td>40</td>
<td>1,000</td>
<td>10,000</td>
<td>लक्ष्य</td>
<td>प्रयुक्त</td>
<td></td>
</tr>
<tr>
<td>5 पञ्चा</td>
<td>50</td>
<td>1,000</td>
<td>10,000</td>
<td>लक्ष्य</td>
<td>प्रयुक्त</td>
<td></td>
</tr>
<tr>
<td>6 षड्या</td>
<td>60</td>
<td>10,000</td>
<td>1,000,000</td>
<td>कोटि</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 सप्त</td>
<td>70</td>
<td>10,000</td>
<td>1,000,000</td>
<td>कोटि</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 अष्ट</td>
<td>80</td>
<td>10,000</td>
<td>1,000,000</td>
<td>कोटि</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 नव</td>
<td>90</td>
<td>10,000</td>
<td>1,000,000</td>
<td>कोटि</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 दश</td>
<td>100</td>
<td>10,000</td>
<td>1,000,000</td>
<td>कोटि</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**a.** The accent *saptā* and *aṣṭā* is that belonging to these words in all accentuated texts; according to the grammarians, they are *sāpta* and *aṣṭa* in the later language. See below, 483.

**b.** The series of decimal numbers may be carried still further; but there are great differences among the different authorities with

*Whitney, Grammar. 2. ed.*
regard to their names; and there is more or less of discordance even from ayúta on.

o. Thus, in the TS. and MS. we find ayúta, niyúta, prayúta, árbuda, nyárbuda, samudrá, mádhyas, ánta, parárdhá; K. reverses the order of niyúta and prayúta, and inserts badva after nyárbuda (reading nyárbuddha): these are probably the oldest recorded series.

d. In modern time, the only numbers in practical use above thousand are lakṣa (lak or lak) and koṭi (crore); and an Indian sum is wont to be pointed thus: 123,45,67,890, to signify 123 crores, 45 lakhs, 67 thousand, eight hundred and ninety.

e. As to the alleged stem-forms pañcan etc., see below, 484. As to the form ṣakṣ instead of ṣaṣ, see above, 146.b. The stem ṭva appears in composition and derivation also as ṭvā and ṭvi; catúr in composition is accented; cáṭur. The older form of aṣṭa is aṣṭā: see below, 483. Forms in -qat and -qati for the tens are occasionally interchanged: e. g. viṇgayat (MBh. R.), triṇqati (AB.), pañcāṛati (RT.).

f. The other numbers are expressed by the various composition and syntactical combination of those given above. Thus:

476. The odd numbers between the even tens are made by prefixing the (accented) unit to the ten to which its value is to be added: but with various irregularities. Thus:

a. eká in 11 becomes eká, but is elsewhere unchanged;

b. dvá becomes everywhere dvā; but in 42−72 and in 92 it is interchangeable with dví, and in 82 dví alone is used;

c. for trí is substituted its nom. pl. masc. tráyas; but trí itself is also allowed in 43−73 and in 93, and in 83 trí alone is used;

d. ṣaṣ becomes go in 16, and makes the initial ṭ of ṭaṣa lingual (199.d); elsewhere its final undergoes the regular conversion (226.b, 198.b) to ṭ or ṭ or ṭ; and in 98 the n of navati is assimilated to it (199.c);

e. aṣṭa becomes aṣṭa (483) in 18−38, and has either form in the succeeding combinations.

f. Thus:

| 11 ékādaṣa | 31 ékatriṅcat | 61 ékaṇaṣṭi | 81 ékāciṭi |
| 12 dvādaṣa | 32 dvātriṅcat | 62 dvāgaṇaṣṭi | 82 dvāciṭi |
| 13 trāyodaṣa | 33 trāyastrīṅcat | 63 trāyaḥgaṇaṣṭi | 83 trāyačiṭi |
| 14 cāturdaṣa | 34 cāturtriṅcat | 64 cāṭuḥgaṇaṣṭi | 84 cāṭuračiṭi |
| 15 pāṇcadaṣa | 35 pāṇcatriṅcat | 65 pāṇcaṇaṣṭi | 85 pāṇcāciṭi |
| 16 ṣaṭaṣa | 36 ṣaṭtriṅcat | 66 ṣaṭgaṇaṣṭi | 86 ṣaṭačiṭi |
| 17 saptādaṣa | 37 saptātriṅcat | 67 saptgaṇaṣṭi | 87 saptāciṭi |
| 18 aṣṭādaṣa | 38 aṣṭātriṅcat | 68 aṣṭaṇaṣṭi | 88 aṣṭačiṭi |
| 19 navaḍaṣa | 39 navaṭriṅcat | 69 navagaṇaṣṭi | 89 navačiṭi |
g. The numbers 21—29 are made like those for 31—39; the numbers
41—49, 51—59, 71—79, and 91—99 are made like those for 61—69.

h. The forms made with dvā and trayas are more usual than those
with dvī and tri, which are hardly to be quoted from the older literature
(V. and Br.). The forms made with aśṭā (instead of aṣṭa) are alone found
in the older literature (483), and are usual in the later.

477. The above are the normal expressions for the odd numbers.
But equivalent substitutes for them are also variously made.
Thus:

a. By use of the adjectives tīna deficient and adhika redundant, in
composition with lesser numbers which are to be subtracted or added, and
either independently qualifying or (more usually) in composition with larger
numbers which are to be increased or diminished by the others: thus,
tryūnaṇaṇāṭhi sixty deficient by three (i.e. 57): aṣṭābhikavanavatī
ninety increased by eight (i.e. 98); ekādhikāṁ qatam a hundred increased
by one (i.e. 101); paṇcōṇaṁ qatam 100 less 5 (i.e. 95). For the
nines, especially, such substitutes as ekonaviṇācāṭhi 20 less 1, or 19, are
not uncommon; and later the ēka 1 is left off, and tūnaviṇācāṭi etc.
have the same value.

b. A case-form of a smaller number, generally ēka one is connected
by nā not with a larger number from which it is to be deducted: thus,
ēkāya nā trīṇcāṭ (CB. PB. KB.) not thirty by one (29); dvābhyaṁ
nā 'citām (CB.) not eighty by two (78); paṇcābhir nā catvāri qatānī
(CB.) not four hundred by five (395); ēkāsmān nā paṇcācāṭ (in ordinal)
49 (TS.); ēkāśyaśi (abl. fem.: 307h) nā paṇcācāṭ 49 (TS.); most often,
ēkān (i.e. ēkāt, irregular abl. for ēkasmāt) nā viṇçatīh 19; ēkān nā
qatām 99. This last form is added also in the later language; the
others are found in the Brāhmaṇas.

c. Instances of multiplication by a prefixed number are occasionally
met with: thus, triṣaptā thrice seven; triṇavā thrice nine; tridaçā
thrice ten.

d. Of course, the numbers to be added together may be expressed by
independent words, with connecting and: thus, nāvā ca navatīc ca, or
nāva navatīc ca ninety and nine; dvāu ca viṇçatīc ca two and
twenty. But the connective is also (at least, in the older language) not
seldom omitted: thus, navatīr nāvā 99; trinçatam trīn 33; aṣītīr
aṣṭāu 88.

478. The same methods are also variously used for forming
the odd numbers above 100. Thus:

a. The added number is prefixed to the other, and takes the accent:
for example, ēkaqatam 101; aṣṭāqatam 108; triñcāhochatam 130;
aṣṭāviṇācāṭatam 128; cātuṣhasaram (RV.: unless the accent is wrong)
1004; aṣītīsahasaram 1080.
b. Or, the number to be added is compounded with adhika redundant, and the compound is either made to qualify the other number or is further compounded with it: thus, pañcaadhikam qaṭam or pañcādhikaqaṭam 105. Of course, unā deficient (as also other words equivalent to unā or adhika) may be used in the same way: thus, pañcoonam qaṭam 95, qaṭih pañcavarjita 55; qaṭam abhyadhikam qaṭitaḥ 160.

c. Syntactical combinations are made at convenience: for example, dāça qaṭiṃ ca 110; qaṭam ēkaṃ ca 101.

479. Another usual method (beginning in the Brāhmaṇas) of forming the odd numbers above 100 is to qualify the larger number by an adjective derived from the smaller, and identical with the briefer ordinal (below, 487): thus, dvādaśāṃ qaṭāṃ, 112 (lit’lly a hundred of a 12-so. t., or characterised by 12); catuṣcatvāriṇcāṃ qaṭāṃ 144; qaṭṭāṣṭāṃ qaṭāṃ 166.

480. To multiply one number by another, among the higher or the lower denominations, the simplest and least ambiguous method is to make of the multiplied number a dual or plural, qualified by the other as any ordinary noun would be; and this method is a common one in all ages of the language. For example: pañca pañca-qaṭas fice fifties (250); navā navatayás nine nineties (810); acītibhis tiaṭhaṃ with three eighties (240); pañca qaṭānī five hundreds; triṇi sahasrāni three thousands; qaṭṭāṃ sahasrānī 60,000; dāça ca sahas- rāṇy aṣṭāu ca qaṭānī 10,800: and, combined with addition, triṇi qaṭānī tāyastriaṇcātāṃ ca 333; sahasre dve pañcoonam qaṭām eva ca 2095.

a. In an exceptional case or two, the ordinal form appears to take the place of the cardinal as multiplicant in a like combination: thus, qaṭṭāṣṭāçātārompto ca tāurāṭī (RV.) 36×4 (lit. four of the thirty-six kind); triṇi ekādaśāṃ (RV.) or traya ekādaśāspin (CCS. viii. 21. 1) 11×3.

b. By a peculiar and wholly illogical construction, such a combination as triṇi qaṭṭāṣṭātāni, which ought to signify 480 (3×100 + 60), is repeatedly used in the Brāhmaṇas to mean 360 (3×100 + 60); so also dvēcaṭuṣṭriaṇcātāṃ 234 (not 268); dvāpaṭṭāni triṇi qaṭānī 362; and other like cases. And even R. has trayaḥ qaṭṭaśatārdhāḥ 350.

481. But the two factors, multiplier and multiplied, are also, and in later usage more generally, combined into a compound (accented on the final); and this is then treated as an adjective, qualifying the numbered noun; or else its neuter or feminine (in it) singular is used substantively: thus, daṇḍacatāṃ 1000; qaṭṭāṣṭāṭā padāśāṭībhīḥ (MBh.) with 600 foot-soldiers; tāyastaṇcātāṃ triṇatāṭā qaṭṭ-

sahasrāṇī (AV.) 6333; dviṇaṭāṃ or dviṇatī 200; aṣṭādaṇcātāṭi 1800.

a. In the usual absence of accentuation, there arises sometimes a question as to how a compound number shall be understood: whether aṣṭa-

qaṭatām, for example, is aṣṭaqaṭatām 118 or aṣṭaqaṭatām 800, and the like.
482. Inflection. The inflection of the cardinal numerals is in many respects irregular. Gender is distinguished only by the first four.

a. Eka one is declined after the manner of a pronominal adjective (like sārva, below, 524); its plural is used in the sense of some, certain ones. Its dual does not occur.

b. Occasional forms of the ordinary declension are met with: thus, éke (loc. sing.), ékāt (477 b).

c. In the late literature, eka is used in the sense of a certain, or even sometimes almost of a, as an indefinite article. Thus, ekā vīrāgraḥ (H.) a certain tiger; ekāsmin dīna on a certain day; hastē dāṇḍam ekam āsāya (H.) taking a stick in his hand.

d. Dva two is dual only, and is entirely regular: thus, N. A. V. dvāū (dvā, Veda) m., dvē f. n.; I. D. Ab. dvābhyaṃ; G. L. dvāyos.

e. Trī three is in masc. and neut. nearly regular, like an ordinary stem in i; but the genitive is as if from trayā (only in the later language: the regular triṇām occurs once in RV.). For the feminine it has the peculiar stem tiṣṭ, which is inflected in general like an r-stem; but the nom. and accus. are alike, and show no strengthening of the r; and the r is not prolonged in the gen. (excepting in the Veda). Thus:

<table>
<thead>
<tr>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>trāyas</td>
<td>trīṇi</td>
</tr>
<tr>
<td>A.</td>
<td>trīṇi</td>
<td>tisrás</td>
</tr>
<tr>
<td>I.</td>
<td>tribhīṣ</td>
<td>tiṣṭbhīṣ</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>tribhīṣyas</td>
<td>tiṣṭbhīṣyas</td>
</tr>
<tr>
<td>G.</td>
<td>trayāṇām</td>
<td>tiṣṭṇāṃ</td>
</tr>
<tr>
<td>L.</td>
<td>triṣū</td>
<td>tiṣṭṣu</td>
</tr>
</tbody>
</table>

f. The Veda has the abbreviated neut. nom. and accus. trī. The accentuation tiṣṭbhīṣ, tiṣṭbhīṣyas, tiṣṭṇāṃ, and tiṣṭṣu is said to be also allowed in the later language. The stem tiṣṭ occurs in composition in tiṣṭdhanvā (B.) a bow with three arrows.

g. Catūr four has catvār (the more original form) in the strong cases; in the fem. it substitutes the stem cātasṛ, apparently akin with tiṣṭ, and inflected like it (but with anomalous change of accent, like that in the higher numbers: see below, 483). Thus:

<table>
<thead>
<tr>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>catvāras</td>
<td>catvāri</td>
</tr>
<tr>
<td>A.</td>
<td>catvāras</td>
<td>cātasṛas</td>
</tr>
<tr>
<td>I.</td>
<td>catvārbhīṣ</td>
<td>cātasṛbhīṣ</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>catvārbhyaṃ</td>
<td>cātasṛbhyaṃ</td>
</tr>
<tr>
<td>G.</td>
<td>caturṇām</td>
<td>cātasṛṇām</td>
</tr>
<tr>
<td>L.</td>
<td>catuṛṣu</td>
<td>cātasṛṣu</td>
</tr>
</tbody>
</table>
VI. Numerals.

483. The use of n before ām of the gen. masc. and neut. after a final consonant of the stem is (as in śag: below, 483) a striking irregularity. The more regular gen. fem. cātāśpām also sometimes occurs. In the later language, the accentuation of the final syllable instead of the penult is said to be allowed in instr., dat.-abl., and loc.

483. The numbers from 5 to 19 have no distinction of gender, nor any generic character. They are inflected, somewhat irregularly, as plurals, save in the nom.-acc., where they have no proper plural form, but show the bare stem instead. Of śag (as of cātur), nām is the gen. ending, with mutual assimilation (198b) of stem-final and initial of the termination. Āśṭā (as accented in the older language) has an alternative fuller form, āśṭā, which is almost exclusively used in the older literature (V. and B.), both in inflection and in composition (but some compounds with āśta are found as early as the AV.); its nom.-acc. is āśṭā (usual later: found in RV. once, and in AV.), or āśṭā (RV.), or āśṭāu (most usual in RV.; also in AV., B., and later).

a. The accent is in many respects peculiar. In all the accented texts, the stress of voice lies on the penult before the endings bhīs, bhīs, and su, from the stems in a, whatever be the accent of the stem: thus, pāñcābhīs from pāñca, navābhīs from nāva, daśās from daśa, navadācābhīs from nāvadaśa, ekādaśbhīs from ekādaśa, dvādaśās from dvādaśa (according to the grammarians, either the penult or the final is accented in these forms in the later language). In the gen. pl., the accent is on the ending (as in that of i-, u-, and ṛ-stems): thus, pāñcādaśānām, āptādaśānām. The cases of śag, and those made from the stem-form āśṭā, have the accent throughout upon the ending.

b. Examples of the inflection of these words are as follows:

N. A. pāñca śag āśṭāu āśṭā
I. pāñcābhīs śagābhīs āśṭābhīs āśṭābhīs
D. Ab. pāñcābhīyas śagābhīyas āśṭābhīyas āśṭābhīyas
G. pāñcānām śagānām āśṭānām āśṭānām
L. pāñcāsu śagāsu āśṭāsu āśṭāsū

c. Sāptā (in the later language sāpta, as āśṭā for āśṭā) and nāva and daśa, with the compounds of daśa (II—19), are declined like pāñca, and with the same shift of accent (or with alternative shift to the endings, as pointed out above).

484. The Hindu grammarians give to the stems for 5 and 7—19 a final n: thus, pañcan, saptan, aṣṭan, navan, daśan, and ekādaśan etc. This, however, has nothing to do with the demonstrably original final nasal of 5, 9, and 10 (compare septem, novem, decem; septem, nine, ten); it is only owing to the fact that, starting from such a stem-form, their inflection is made to assume a more regular aspect, the nom.-acc. having the form of a neut. sing. in an, and the instr., dat.-abl., and loc. that of a neut. or masc. pl. in an: compare nāma, nāmabhīs, nāma-
bhyas, námasu — the gen. alone being, rather, like that of an a-stem: compare daśānám with índrānám and námnám or ātmánám. No trace whatever of a final n is found anywhere in the language, in inflection or derivation or composition, from any of these words (though Qb. has twice daśandaśin, for the usual daśadaśin).

485. a. The tens, viṇḍatí and triṇḍatí etc., with their compounds, are declined regularly, as feminine stems of the same endings, and in all numbers.

b. Çañā and sahásra are declined regularly, as neuter (or, rarely, in the later language, as masculine) stems of the same final, in all numbers.

c. The like is true of the higher numbers — which have, indeed, no proper numeral character, but are ordinary nouns.

486. Construction. As regards their construction with the nouns enumerated by them —

a. The words for 1 to 19 are in the main used adjectively, agreeing in case, and, if they distinguish gender, in gender also, with the nouns: thus, daśābhīr vīraḥ with ten heroes; ye devā divy ēkādaśa athā (AV.) what eleven gods of you are in heaven; pañcaśu jāneṣu among the five tribes; cetaśbhīr gīrbhīḥ with four songs. Rarely occur such combinations as dāca kalācānām (RV.) ten pitchers, ṛṭūnām ṣaṭ (R.) six seasons.

b. The numerals above 19 are construed usually as nouns, either taking the numbered noun as a dependent genitive, or standing in the singular in apposition with it: thus, cetaṃ dāsīḥ or cetaṃ dáśinām a hundred slaves or a hundred of slaves; viṇḍatyāh hāribhīḥ with twenty books; saṣṭyāṃ gṛcāṃśu in 60 autumns; cetaṃ pācaśīḥ with a hundred setters; cetaṃ sahásram ayūtāṃ nyārbudam ja-ghāna cakrā dāśyūnām (AV.) the mighty [Indra] slew a hundred, a thousand, a myriad, a hundred million, of demons. Occasionally they are put in the plural, as if used more adjectively: thus, pañcaśaṭ-bhīr bāṇāḥ with fifty arrows.

c. In the older language, the numerals for 5 and upward are sometimes used in the nom.-acc. form (or as if indeclinably) with other cases also: thus, pāca kṛṣṭśu among the five races; saṃtā raṅgām of seven bards; sahāsram ṣaṭbhīḥ with a thousand bards; cetaṃ pūrdbhīḥ with a hundred strongholds. Sporadic instances of a like kind are also met with later.

487. Ordinals. Of the classes of derivative words coming from the original or cardinal numerals, the ordinals are by far the most important; and the mode of their formation may best be explained here.
Some of the first ordinals are irregularly made: thus,

a. éka 1 forms no ordinal; instead is used pratháma (i.e. pratama foremost); adya (from adi beginning) appears first in the Sūtras, and adīma much later;

b. from dvā 2, and trī 3, come dvitīya and tṛṭīya (secondarily, through dvīta and abbreviated trīta);

c. catūr 4, saṣṭha 6, and saptā 7, take the ending tha: thus, caturthā, saṣṭhā, saptāthā; but for fourth are used also turīya and tūrya, and saptāthā belongs to the older language only; pāṅcatatha, for fifth, is excessively rare;

d. the numerals for 5 and 7 usually, and for 8, 9, 10, add ma, forming pāṅcamā, saptamā, aṣṭamā, navamā, daśamā;

e. for 11th to 19th, the forms are ekādaśā, dvādaśā, and so on (the same with the cardinals, except change of accent): but ekādaśāma etc. occasionally occur also;

f. for the tens and intervening odd numbers from 20 onward, the ordinal has a double form — one made by adding the full (superlative) ending tamā to the cardinal: thus, viṁcātittamā, triṁcattamā, aṣṭātittamā, etc.; the other, shorter, in a, with abbreviation of the cardinal: thus, viṁcā 20th; triṁcā 30th; catuvārinnā 40th; pāṅcācā 50th; saṣṭā 60th; saptatā 70th; aṣṭā 80th; navatā 90th; and so likewise ekaviṁcā 21st, catustriṁcā 31st; aṣṭācatuvārinnā 41st; dvāpaṅcācā 52d; ekacatuvārinnā 61st; and ekālmavārinnā and ānantīya 19th; — and so on. Of these two forms, the latter and briefer is by far the more common, the other being not quotable from the Veda, and extremely rarely from the Brāhmaṇas. From 50th on, the briefer form is allowed by the grammarians only to the odd numbers, made up of tens and units; but it is sometimes met with, even in the later language, from the simple ten.

g. Of the higher numbers, qatā and sahasra form qatattamā and sahasratamā; but their compounds have also the simpler form: thus, ekāqaṭā or ekāqatatamā 101st.

h. Of the ordinals, prathamā (and adya), dvitīya, tṛṭīya, and turīya (with tūrya) form their feminine in ā; all the rest make it in ī.

486. The ordinals, as in other languages, have other than ordinal offices to fill; and in Sanskrit especially they are general adjectives to the cardinals, with a considerable variety of meanings, as fractionals, as signifying composed of so many parts or so-many-fold, or containing so many, or (as was seen above, 479) having so many added.

a. In a fractional sense, the grammarians direct that their accent be shifted to the first syllable: thus, dvitīya half; tṛṭīya third part; cāturthā quarter; and so on. But in accented texts only tṛṭīya third, and cāturthā (CB) and turīya quarter, are found so treated, "half occurs
only ardha; and caturthah (MS. etc.), pañcamah, and so on, are accented as in their ordinal use.

489. There are other numeral derivatives: thus —

a. multiplicative adverbs, as dvīs twice, trīs three, catūs four times;

b. adverbs with the suffixes dhā (1104) and qas (1106): for example, ekadhā in one way, qatadhā in a hundred ways; ekaqas one by one, qataqas by hundreds;

c. collectives, as dvītaya or dvaya a pair, dāqataya or daqat a decade;

d. adjectives like dvika composed of two, pañcaka consisting of five or fives;

and so on; but their treatment belongs rather to the dictionary, or to the chapter on derivation.

CHAPTER VII.

PRONOUNS.

490. The pronouns differ from the great mass of nouns and adjectives chiefly in that they come by derivation from another and a very limited set of roots, the so-called pronominal or demonstrative roots. But they have also many and marked peculiarities of inflection — some of which, however, find analogies in a few adjectives; and such adjectives will accordingly be described at the end of this chapter.

Personal Pronouns.

491. The pronouns of the first and second persons are the most irregular and peculiar of all, being made up of fragments coming from various roots and combinations of roots. They have no distinction of gender.
a. Their inflection in the later language is as follows:

**Singular:**

<table>
<thead>
<tr>
<th>Case</th>
<th>1st pers.</th>
<th>2nd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>भूतम्</td>
<td>लम्</td>
</tr>
<tr>
<td></td>
<td>ahām</td>
<td>tvām</td>
</tr>
<tr>
<td>A.</td>
<td>माम् मा</td>
<td>वाम् ता</td>
</tr>
<tr>
<td></td>
<td>mām, mā</td>
<td>tvām, tvā</td>
</tr>
<tr>
<td>I.</td>
<td>मया</td>
<td>लया</td>
</tr>
<tr>
<td></td>
<td>máyā</td>
<td>tvāyā</td>
</tr>
<tr>
<td>D.</td>
<td>मध्यम् मे</td>
<td>नुय्यम् ते</td>
</tr>
<tr>
<td></td>
<td>māhyam, me</td>
<td>tūḥhyam, te</td>
</tr>
<tr>
<td>Ab.</td>
<td>मत्</td>
<td>लत्</td>
</tr>
<tr>
<td></td>
<td>māt</td>
<td>tvāt</td>
</tr>
<tr>
<td>G.</td>
<td>मम् मे</td>
<td>तव, ते</td>
</tr>
<tr>
<td></td>
<td>māma, me</td>
<td>táva, te</td>
</tr>
<tr>
<td>L.</td>
<td>मणि</td>
<td>लणि</td>
</tr>
<tr>
<td></td>
<td>máyi</td>
<td>tvāyi</td>
</tr>
</tbody>
</table>

**Dual:**

<table>
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<th>I. D. Ab.</th>
<th>G. L.</th>
<th>and A.D.G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
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<td>धात्यायम्</td>
<td>धात्योस</td>
<td>नाई</td>
</tr>
<tr>
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<td>āvām</td>
<td>āvābhyaṁ</td>
<td>āvāyos</td>
<td>nāu</td>
</tr>
<tr>
<td></td>
<td>yuvām</td>
<td>yuvābhyaṁ</td>
<td>yuvāyos</td>
<td>vām</td>
</tr>
</tbody>
</table>

**Plural:**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
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<th>I.</th>
<th>D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>वध्यम्</td>
<td>धात्यायम्</td>
<td>धात्याम्</td>
<td>धात्यायम्</td>
</tr>
<tr>
<td></td>
<td>vayām</td>
<td>yuvām</td>
<td>yūyām</td>
<td>yuvām</td>
</tr>
<tr>
<td>A.</td>
<td>धात्याम् नस्</td>
<td>धात्यायम् वस्</td>
<td>धात्याम् नस्</td>
<td>धात्यायम् नस्</td>
</tr>
<tr>
<td></td>
<td>asmān, nas</td>
<td>yuṣmān, vas</td>
<td>asmābhis</td>
<td>yuṣmābhis</td>
</tr>
<tr>
<td>I.</td>
<td>धात्याम् नस्</td>
<td>धात्यायम् वस्</td>
<td>धात्याम् नस्</td>
<td>धात्यायम् नस्</td>
</tr>
<tr>
<td></td>
<td>asmābhyaṁ, nas</td>
<td>yuṣmābhyaṁ, vas</td>
<td>asmābhyaṁ, nas</td>
<td>yuṣmābhyaṁ, vas</td>
</tr>
</tbody>
</table>
b. The briefer second forms for accus., dat., and gen., in all numbers, are accentless; and hence they are not allowed to stand at the beginning of a sentence, or elsewhere where any emphasis is laid.

c. But they may be qualified by accented adjuncts, as adjectives: e.g. te jáyataḥ of thee when a conqueror, vo vṛtābhyaḥ for you that were confined, nas tribhyaḥ to us three (all RV.).

d. The ablative mat is accentless in one or two AV. passages.

492. Forms of the older language. All the forms given above are found also in the older language; which, however, has also others that afterward disappear from use.

a. Thus, we find a few times the instr. sing. tvā (only RV.: like maniṣā for maniṣāyā); further, the loc. or dat. sing. mé (only VS.) and tvé, and the dat. or loc. pl. asmé (which is by far the commonest of these e-forms) and yuṣmē: their final e is uncombined (or prāgya: 138 b). The VS. makes twice the acc. pl. fem. yuṣmās (as if yuṣmān were too distinctively a masculine form). The datives in bhyam are in a number of cases written, and in yet others to be read as if written, with bhya, with loss of the final nasal; and in a rare instance or two we have in like manner asmāka and yuṣmāka in the gen. plural. The usual resolutions of semivowel to vowel are made, and are especially frequent in the forms of the second person (tuáṃ for tvám etc.).

b. But the duals, above all, wear a very different aspect earlier. In Veda and Brāhmaṇa and Sūtra the nominatives are (with occasional exceptions) ávám and yuvám, and only the accusatives ávām and yuvām (but in RV. the dual forms of 1st pers. chance not to occur, unless in vám[?], once, for ávám); the instr. in RV. is either yuvābhyaṃ (occurs also once in Aṣī.) or yuvābhyaṃ; an abl. yuvat appears once in RV., and ávāt twice in TS.; the gen.-loc. is in RV. (only) yuvóḥ instead of yuváyos. Thus we have here a distinction (elsewhere unknown) of five different dual cases, by endings in part accordant with those of the other two numbers.

493. Peculiar endings. The ending am, appearing in the nom. sing. and pl. (and Vedic du.) of these pronouns, will be found often, though only in sing., among the other pronouns. The bhyam (or hyam) of dat. sing. and pl. is met with only here; its relationship with the bhyām, bhyas, bhis of the ordinary declension is palpable. The t (or
d) of the abl., though here preceded by a short vowel, is doubtless the same with that of the a-declension of nouns and adjectives. That the nom., dat., and abl. endings should be the same in sing. and pl. (and in part in the earlier du. also), only the stem to which they are added being different, is unparalleled elsewhere in the language. The element asa appearing in the plural forms will be found frequent in the inflection of the singular in other pronominal words: in fact, the compound stem asa which underlies the plural of ahám seems to be the same that furnishes part of the singular forms of ayam (501), and its value of we to be a specialisation of the meaning these persons. The genitives singular, máma and táva, have no analogies elsewhere; the derivation from them of the adjectives māmaka and tāvaka (below, 516 a) suggests the possibility of their being themselves stereotyped stems. The gen, pl., asmákam and yuṣmákam, are certainly of this character: namely, neuter sing. case-forms of the adjective stems asmáka and yuṣmáka, other cases of which are found in the Veda.

494. Stem-forms. To the Hindu grammarians, the stems of the personal pronouns are mad and asmad, and tvad and yuṣmad, because these are forms used to a certain extent, and allowed to be indefinitely used, in derivation and composition (like tad, kad, etc.: see below, under the other pronouns). Words are thus formed from them even in the older language — namely, mátkra and mátsakhi and asmátsakhi (RV.), tvádyoni and mattás (AV.), tvátpitr and tvádviváana (TS.), tvátpusita and tvaddevatyá and yuva-devatyá and yuṣmaddevatyá (CB.), asmaddevatya (PB.); but much more numerous are those that show the proper stem in a, or with the a lengthened to ā: thus, mávant; asmatrá, asmadríh, etc.; tváyata, tvávant, tvádatta, tváníd, tvávasu, tváhata, etc.; yuṣmádatta, yuṣmáśita, etc.; yuvávant, yuváku, yuvádhita, yuvádatta, yuváñita, etc. And the later language also has a few words made in the same way, as mádrç.

a. The Vedas have certain more irregular combinations, with complete forms: thus, tváihkāma, tvāmabhuti, māṃpaçyá, mamasatyá, asméhiti, ahampurvá, ahamuttará, ahamyú, ahamasana.

b. From the stems of the grammarians come also the derivative adjectives madiya, tvadiya, asmadíya, yuṣmadiya, having a possessive value: see below, 516.

c. For sva and svayám, see below, 513.

Demonstrative Pronouns.

495. The simplest demonstrative, n ta, which answers also the purpose of a personal pronoun of the third person, may be taken as model of a mode of declension usual in
so many pronouns and pronominal adjectives that it is fairly to be called the general pronominal declension.

a. But this root has also the special irregularity that in the nom. sing. masc. and fem. it has sás (for whose peculiar euphonic treatment see 170a, b) and sá, instead of tás and tá (compare Gr. ὅ, ὑ, ὅς, and Goth. sa, so, thatā). Thus:

<table>
<thead>
<tr>
<th>Gender</th>
<th>N.</th>
<th>m.</th>
<th>N.</th>
<th>n.</th>
<th>N.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>tám</td>
<td>tát</td>
<td>ná</td>
<td>tát</td>
<td>sá</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>tám</td>
<td>tát</td>
<td>táám</td>
<td>tát</td>
<td>táám</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>tén</td>
<td>tayá</td>
<td>tén</td>
<td>tásyá</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>tasmáí</td>
<td>tásyáí</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>tas má</td>
<td>tas má</td>
<td>tásyá</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>tásya</td>
<td>tásyá</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>tas min</td>
<td>tásyám</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Dual:

<table>
<thead>
<tr>
<th>Gender</th>
<th>N. A. V.</th>
<th>táú</th>
<th>tén</th>
<th>tén</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. D. Ab.</td>
<td>tábhyám</td>
<td>tábhyám</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. L.</td>
<td>táyos</td>
<td>táyos</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>Gender</th>
<th>N.</th>
<th>tán</th>
<th>tás</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>tán</td>
<td>tání</td>
<td>tás</td>
</tr>
<tr>
<td>I.</td>
<td>táis</td>
<td>táthis</td>
<td></td>
</tr>
</tbody>
</table>
b. The Vedas show no other irregularities of inflection than those which belong to all stems in a and ā: namely, tēnā sometimes; usually tā for tāu, du.; often tā for tāni, pl. neut.; usually tēbhīś for tāśi, instr. pl.; and the ordinary resolutions. The RV. has one more case-form from the root sa, namely sāśmin (occurring nearly half as often as tāśmin); and ChU. has once sasṃāt.

496. The peculiarities of the general pronominal declension, it will be noticed, are these:

a. In the singular, the use of t (properly d) as ending of nom.-acc. neut.; the combination of another element sma with the root in masc. and neut. dat., abl., and loc., and of sāy in fem. dat., abl.-gen., and loc.; and the masc. and neut. loc. ending in, which is restricted to this declension (except in the anomalous yādṛçmin, RV., once). The substitution in B. of āyī for ās as fem. ending (307 h) was illustrated at 365 d.

b. The dual is precisely that of noun-stems in a and ā.

c. In the plural, the irregularities are limited to tē for tās in nom. masc., and the insertion of s instead of n before ām of the gen., the stem-final being treated before it in the same manner as before su of the loc.

497. The stem of this pronoun is by the grammarians given as tād; and from that form come, in fact, the derivative adjective tadiya, with tatvā, tadvat, tanmaya; and numerous compounds, such as tacchila, tajjha, tatkara, tadanantara, tanmātri, etc. These compounds are not rare even in the Veda: so tādanna, tadvā, tadvaçā, etc. But derivatives from the true root ta are also many: especially adverbs, as tātas, tātra, tāthā, tādā; the adjectives tāvant and tāti; and the compound tāḍṛṇ etc.

498. Though the demonstrative root ta is prevalingly of the third person, it is also freely used, both in the earlier language and in the later, as qualifying the pronouns of the first and second person, giving emphasis to them: thus, sō ṭhām, this I, or I here; sā or sā tvām thou there; te vayam, we here; tasāya mama of me here, tasmini tvayi in thee there, and so on.

499. Two other demonstrative stems appear to contain ta as an element; and both, like the simple ta, substitute sa in the nom sing. masc. and fem.
a. The one, tyā, is tolerably common (although only a third of its possible forms occur) in RV., but rare in AV., and almost unknown later, its nom. sing., in the three genders, is syās, syā, tyāt, and it makes the accusatives tyām, tyām, tyāt, and goes on through the remaining cases in the same manner as ta. It has in RV. the instr. fem. tyā (for tyāyā). Instead of syā as nom. sing. fem. is also found tyā.

b. The other is the usual demonstrative of nearer position, this here, and is in frequent use through all periods of the language. It prefixes e to the simple root, forming the nominatives eqās, eqā, etāt — and so on through the whole inflexion.

c. The stem tyā has neither compounds nor derivatives. But from etā are formed both, in the same manner as from the simple ta, only much less numerous: thus, etaddā (CB.), etadarthā, etc., from the so-called stem etat; and etādīc and etāvant from etā. And eqā, like sa (498), is used to qualify pronouns of the 1st and 2d persons: e.g. eqā 'ham, ete vayam.

500. There is a defective pronominal stem, ena, which is accentless, and hence used only in situations where no emphasis falls upon it. It does not occur elsewhere than in the accusative of all numbers, the instr. sing., and the gen.-loc. dual: thus,

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. A.</td>
<td>enam</td>
<td>enat</td>
<td>enām</td>
</tr>
<tr>
<td>I.</td>
<td>enena</td>
<td>enayā</td>
<td></td>
</tr>
<tr>
<td>Du. A.</td>
<td>enāu</td>
<td>ene</td>
<td>enayos</td>
</tr>
<tr>
<td>G. L.</td>
<td>enayos</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. A.</td>
<td>enān</td>
<td>enāni</td>
<td>enās</td>
</tr>
</tbody>
</table>

a. The RV. has enos instead of enayos, and in one or two instances accents a form: thus, enām, enās (?). AB. uses enat also as nom. neut.

b. As ena is always used substantively, it has more nearly than ta the value of a third personal pronoun, unemphatic. Apparent examples of its adjectival use here and there met with are doubtless the result of confusion with eta (499 b).

c. This stem forms neither derivatives nor compounds.

501. The declension of two other demonstratives is so irregularly made up that they have to be given in full. The one, sṛṣṭasyām etc., is used as a more indefinite demonstrative, this or that; the other, sṛṣṭi asāū etc., signifies especially the remoter relation, yon or yonter.

a. They are as follows:
### VII. Pronouns.

#### Singular:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong></td>
<td>यथम्</td>
<td>द्वस्</td>
<td>यस्</td>
</tr>
<tr>
<td></td>
<td>ayām</td>
<td>idām</td>
<td>iyām</td>
</tr>
<tr>
<td><strong>A.</strong></td>
<td>यम्</td>
<td>द्वस्</td>
<td>यम्</td>
</tr>
<tr>
<td></td>
<td>imā́m</td>
<td>idām</td>
<td>imā́m</td>
</tr>
<tr>
<td></td>
<td>ननेन</td>
<td>ननायः</td>
<td>ननायः</td>
</tr>
<tr>
<td></td>
<td>anēna</td>
<td>anāyā</td>
<td></td>
</tr>
<tr>
<td><strong>D.</strong></td>
<td>यम्</td>
<td>द्वस्</td>
<td>यम्</td>
</tr>
<tr>
<td></td>
<td>asmā́</td>
<td>asyā́</td>
<td></td>
</tr>
<tr>
<td><strong>Ab.</strong></td>
<td>यम्मात्</td>
<td>यम्मात्</td>
<td>यम्मात्</td>
</tr>
<tr>
<td></td>
<td>asmā́t</td>
<td>asyā́s</td>
<td></td>
</tr>
<tr>
<td><strong>G.</strong></td>
<td>यम्</td>
<td>द्वस्</td>
<td>यम्</td>
</tr>
<tr>
<td></td>
<td>asyā́</td>
<td>asyā́s</td>
<td></td>
</tr>
<tr>
<td><strong>L.</strong></td>
<td>यम्मन्</td>
<td>यम्मात्</td>
<td>यम्मन्</td>
</tr>
<tr>
<td></td>
<td>asmī́n</td>
<td>asyā́m</td>
<td></td>
</tr>
</tbody>
</table>

#### Dual:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N. A.</strong></td>
<td>यम्</td>
<td>द्वस्</td>
<td>यम्</td>
</tr>
<tr>
<td></td>
<td>imā́u</td>
<td>imē</td>
<td>imē</td>
</tr>
<tr>
<td><strong>I. D. Ab.</strong></td>
<td>यम्मात्</td>
<td>यम्मात्</td>
<td>यम्मात्</td>
</tr>
<tr>
<td></td>
<td>abhyām</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>G. L.</strong></td>
<td>यम्मात्</td>
<td>यम्मात्</td>
<td>यम्मात्</td>
</tr>
<tr>
<td></td>
<td>anāyōs</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Plural:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong></td>
<td>यम्</td>
<td>द्वस्</td>
<td>यम्</td>
</tr>
<tr>
<td></td>
<td>imē</td>
<td>imā́n</td>
<td>imā́s</td>
</tr>
<tr>
<td><strong>A.</strong></td>
<td>यम्मन्</td>
<td>यम्मात्</td>
<td>यम्मन्</td>
</tr>
<tr>
<td></td>
<td>imā́n</td>
<td>imā́n</td>
<td>imā́s</td>
</tr>
<tr>
<td></td>
<td>ebbhis</td>
<td>ebbhis</td>
<td></td>
</tr>
<tr>
<td><strong>D. Ab.</strong></td>
<td>यम्मात्</td>
<td>यम्मात्</td>
<td>यम्मात्</td>
</tr>
<tr>
<td></td>
<td>ebbhyās</td>
<td>ebbhyās</td>
<td></td>
</tr>
<tr>
<td><strong>G.</strong></td>
<td>यम्मात्</td>
<td>यम्मात्</td>
<td>यम्मात्</td>
</tr>
<tr>
<td></td>
<td>eqā́m</td>
<td>eqā́m</td>
<td></td>
</tr>
<tr>
<td><strong>L.</strong></td>
<td>यम्</td>
<td>द्वस्</td>
<td>यम्</td>
</tr>
<tr>
<td></td>
<td>eqū</td>
<td>eqū</td>
<td></td>
</tr>
<tr>
<td></td>
<td>asū</td>
<td>asū</td>
<td></td>
</tr>
<tr>
<td></td>
<td>amīṣu</td>
<td>amīṣu</td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**

- The table provides a comprehensive list of Sanskrit pronouns in the nominative and accusative cases for the singular, dual, and plural numbers, followed by the genitive case for the dual and plural numbers. Each pronoun is listed in four cases: masculine (m.), feminine (f.), and neuter (n.).
b. The same forms are used in the older language, without variation, except that (as usual) imā occurs for imāṇi and imāṇi, and amū for amūni; amuyā when used adverbially is accented on the final, amuyā; asā (with accent, of course, on the first, asāu, or without accent, asāu: 314) is used also as vocative; amī, too, occurs as vocative.

502. a. The former of these two pronouns, ayām etc., plainly shows itself to be placed together from a number of defective stems. The majority of forms come from the root a, with which, as in the ordinary pronominal declension, ama (f. ay) is combined in the singular. All these forms from a have the peculiarity that in their substantive use they are either accented, as in the paradigm, or accentless (like ena and the second forms from abām and tvām). The remaining forms are always accented. From anā come, with entire regularity, anēna, anāyā, anāyos. The strong cases in dual and plural, and in part in singular, come not less regularly from a stem imā. And ayām, iyām, idām are evidently to be referred to a simple root i (idām being apparently a double form: id, like tad etc., with ending am).

b. The Veda has from the root a also the instrumentals enā and ayā (used in general adverbially), and the gen. loc. du. ayos; from ima, imāyā occurs once in RV., imasmai in AA., and imās and imeṣu later. The RV. has in a small number of instances the irregular accentuation āsmāi, āsyā, ābhīs.

c. In analogy with the other pronouns, idām is by the grammarians regarded as representative stem of this pronominal declension; and it is actually found so treated in a very small number of compounds (idamāyā and idāmrupa are of Brāhmaṇa age). As regards the actual stems, ana furnishes nothing further; from ima comes only the adverb imāthā (RV., once); but a and i furnish a number of derivatives, mostly adverbial: thus, for example, ātā, ātā, ātha, ad-dhā (?); itās, īd (Vedic particle), idā, ihā, ītāra, im (Vedic particle), īdēq, perhaps evā and evām, and others.

503. The other pronoun, asāu etc., has amū for its leading stem, which in the singular takes in combination, like the a-stems, the element ama (f. ay), and which shifts to amī in part of the masc. and neut. plural. In part, too, like an adjective u-stem, it lengthens its final in the feminine. The gen. sing. amāyā is the only example in the language of the ending sya added to any other than an a-stem. The nom. pl. amī is unique in form; its ē is (like that of a dual) praghyā, or exempt from combination with a following vowel (138b). Asāu and adās are also without analogies as regards their endings.

a. The grammarians, as usual, treat adās as representative stem of the declension, and it is found in this character in an extremely small number of words, as adomula; adomāya is of Brāhmaṇa age. The CB. has also asāunāman. But most of the derivatives, as of

Whitney, Grammar. 2. ed. 13
the cases, come from amu: thus, amútas, amútra, amúthā, amudā, amúrhi, amuvát, amuka.

b. In the older language occurs the root tvā (accentless), meaning one, many a one; it is oftenest found repeated, as one and another. It follows the ordinary pronominal declension. From it is made the (also accentless) adverb tvadānīṃ (MS.).

c. Fragments of another demonstrative root or two are met with: thus, āmes he occurs in a formula in AV. and in Brāhmaṇas etc.; avós as gen.-loc. dual is found in RV.; the particle u points to a root u.

Interrogative Pronoun.

504. The characteristic part of the interrogative pronominal root is क् k; it has the three forms क ka, कि ki, कु ku; but the whole declensional inflection is from क ka, excepting the nom.-acc. sing. neut., which is from कि ki, and has the anomalous form किं kīm (not elsewhere known in the language from a neuter i-stem). The nom. and accus. sing., then, are as follows:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>कम् kām</td>
<td>किं kīm</td>
<td>का ka</td>
</tr>
<tr>
<td>A.</td>
<td>कम् kām</td>
<td>किं kīm</td>
<td>काम kām</td>
</tr>
</tbody>
</table>

and the rest of the declension is precisely like that of न ta (above, 495).

a. The Veda has its usual variations, कā and केभ्स for कामी and कास. It also has, along with किं, the pronominally regular neuter काद; and काम (or काम) is a frequent particle. The masc. form किं, corresponding to किं, occurs as a stereotyped case in the combinations नकिस and माकिस.

505. The grammarians treat किं as representative stem of the interrogative pronoun; and it is in fact so used in a not large number of words, of which a few — किंकाय, किंकराय, किंकाम्याय, किंधेवत, किंचित, and the peculiar किंयु — go back even to the Veda and Brāhmaṇa. In closer analogy with the other pronouns, the form काद, a couple of times in the Veda (कात्याय, कादर्था), and not infrequently later, is found as first member of compounds. Then, from the real roots का, कि, कु are made many derivatives; and from कि and कु, especially the latter, many compounds: thus,
káti, kathá, kathám, kadá, katará, katamá, kárhí; kántant, kidýq; kútas, kútra, kúha, kvá, kucará, kukarman, kumantrin, etc.

506. Various forms of this pronoun, as kad, kim, and ku (and, rarely, ko), at the beginning of compounds, have passed from an interrogative meaning, through an exclamatory, to the value of prefixes signifying an unusual quality — either something admirable, or, oftener, something contemptible. This use begins in the Veda, but becomes much more common in later time.

507. The interrogative pronoun, as in other languages, turns readily in its independent use also to an exclamatory meaning. Moreover, it is by various added particles converted to an indefinite meaning: thus, by ca, caná, cid, ápi, vā, either alone or with the relative ya (below, 511) prefixed: thus, káç caná any one; ná kó ‘pi not any one; yáni káni cit whatsoever; yatámt kátamáç ca whatever one. Occasionally, the interrogative by itself acquires a similar value.

Relative Pronoun.

508. The root of the relative pronoun is य ya, which from the earliest period of the language has lost all trace of the demonstrative meaning originally (doubtless) belonging to it, and is used as relative only.

509. It is inflected with entire regularity according to the usual pronominal declension: thus,

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<td>yāsmāi</td>
<td>yāsyaś</td>
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a. The Veda shows its usual variations of these forms: yā for yāu and for yāni, and yābhis for yās; yos for yāsos also occurs once; yēna, with prolonged final, is in RV. twice as common as yēna. Reso-
lutions occur in yābhis, and yevaam and yasaam. The conjunction yāt is an ablative form according to the ordinary declension.

510. The use of yāt as representative stem begins very early: we have yātkāma in the Veda, and yatkarīn, yaddevatya in the Brāhmaṇa; later it grows more general. From the proper root come also a considerable series of derivatives: yātas, yāti, yātra, yāthā, yādā, yādi, yārhi, yāvant, yatarā, yatamā; and the compound yādītṛ.

511. The combination of ya with ka to make an indefinite pronoun has been noticed above (507). Its own repetition — as yād-yat — gives it sometimes a like meaning, won through the distributive.

512. One or two marked peculiarities in the Sanskrit use of the relative may be here briefly noticed:

a. A very decided preference for putting the relative clause before that to which it relates: thus, yāḥ sunvatāḥ sākhā tāmā śrīrāja gāyata (RV.) who is the friend of the soma-presser, to that Indra sing ye; yāṁ yajñāṁ paribhūr āśi sā ṣā ṣā devṣu gacchati (RV.) what offering thou protestest, that in truth goeth to the gods; yē tṛiṇaptāḥ pariyanti bālā tēṣāṁ dadhātu me (AV.) what thrice seven go about, their strength may he assign to me; asāū yō adhatād gṛhās tātra santv arāyāḥ (AV.) what house is yonder in the depth, there let the witches be; saha yān me āsti téna (TB.) along with that which is mine; haṁsānāṁ vacanāṁ yat tu tam māṁ dahati (MBh.) but what the words of the nouns were, that burns me; sarvasya locanaṁ cāstraṁ yasya nā 'ṣty andha eva saḥ (H.) who does not possess learning, the eye of everything, blind indeed is he. The other arrangement, though frequent enough, is notably less usual.

b. A frequent conversion of the subject or object of a verb by an added relative into a substantive clause: thus, mé ’mām prā ‘pat pāura-sya vadhó yāḥ (AV.) may there not reach him a human deadly weapon (litly, what is such a weapon); pāri no pāhi yād dhānam (AV.) protected of us what wealth [there is]; apāmargó ‘pa mārsṭu kṣetriyāṁ āpāthāq ca yāḥ (AV.) may the cleansing plant cleanse away the disease and the curse; puṣkareṇa Ṣptāṁ rājyaṁ yac ca ’nyad vasu kīṁcana (MBh.) by Pushkara was taken away the kingdom and whatever other property [there was].

Other Pronouns: Emphatic, Indefinite.

513. a. The isolated and uninflected pronominal word स्वयम् svayam (from the root sva) signifies self, own self. By its form it appears to be a nom. sing., and it is often-
est used as nominative, but along with words of all persons and numbers; and not seldom it represents other cases also.

b. Svayam is also used as a stem in composition: thus, svayamjī, svayambhū. But sva itself (usually adjective: below, 516e) has the same value in composition; and even its inflected forms are (in the older language very rarely) used as reflexive pronoun.

c. In RV. alone are found a few examples of two indefinite pronouns, sama (accentless) any, every, and simā every, all.

Nouns used pronominally.

514. a. The noun ātmān soul is widely employed, in the singular (extremely rarely in other numbers), as reflexive pronoun of all three persons.

b. The noun tantū body is employed in the same manner (but in all numbers) in the Veda.

c. The adjective bhavant, f. bhavatī, is used (as already pointed out: 456) in respectful address as substitute for the pronoun of the second person. Its construction with the verb is in accordance with its true character, as a word of the third person.

Pronominal Derivatives.

515. From pronominal roots and stems, as well as from the larger class of roots and from noun-stems, are formed by the ordinary suffixes of adjective derivation certain words and classes of words, which have thus the character of pronominal adjectives.

Some of the more important of these may be briefly noticed here.

516. Possessives. a. From the representative stems mad etc. are formed the adjectives madiya, asmadiya, tvadiya, yuṣmadiya, tadiya, and etadiya, which are used in a possessive sense: relating to me, mine, and so on.

b. Other possessives are māmakā (also māmaka, RV.) and tāvakā, from the genitives māma and tāva. And RV. has once mākina.

c. An analogous derivative from the genitive amūṣya is āmuṣyāyanā (AV. etc.) descendant of such and such a one.

d. It was pointed out above (493) that the "genitives" asmākam and yuṣmākam are really stereotyped cases of possessive adjectives.
e. Corresponding to svayám (513) is the possessive svá, meaning "own", as relating to all persons and numbers. The RV. has once the corresponding simple possessive of the second person, tvá thy.

f. For the use of svá as reflexive pronoun, see above, 513b.

g. All these words form their feminines in ā.

h. Other derivatives of a like value have no claim to be mentioned here. But (excepting svá) the possessives are so rarely used as to make but a small figure in the language, which prefers generally to indicate the possessive relation by the genitive case of the pronoun itself.

517. By the suffix vant are formed from the pronominal roots, with prolongation of their final vowels, the adjectives mávant, tvávant, yusmávant, yuvávant, távant, étávant, yávant, meaning of my sort, like me, etc. Of these, however, only the last three are in use in the later language, in the sense of tantus and quantus. They are inflected like other adjective stems in vant, making their feminines in vati (452 ff.).

a. Words of similar meaning from the roots i and ki are iyant and kiyant, inflected in the same manner: see above, 451.

518. The pronominal roots show a like prolongation of vowel in combination with the root dṛ ṣ see, look, and its derivatives -dṛṣa and (quite rarely) dṛṣa: thus, mādṛṣa, -dṛṣa; tvādṛṣa, -dṛṣa; yuṣmādṛṣa, -dṛṣa; tádṛṣa, -dṛṣa, -dṛṣa; étādṛṣa, -dṛṣa, -dṛṣa; yādṛṣa, -dṛṣa, -dṛṣa; tādṛṣa, -dṛṣa, -dṛṣa; kīdṛṣa, -dṛṣa, -dṛṣa. They mean of my sort, like or resembling me, and the like, and tádṛṣ and the following are not uncommon, with the sense of talis and quālis. The forms in dṛṣ are unvaried for gender; those in dṛṣa (and dṛṣa?) have feminines in ā.

519. From ta, ka, ya come táti so many, káti how many? yáti as many. They have a quasi-numeral character, and are inflected (like the numerals päŃca etc.: above, 463) only in the plural, and with the bare stem as nom. and accus.: thus, N.A. táti; I. etc. táṭibhīṣa, táṭibhyas, táṭinām, táṭisū.

520. From ya (in V. and R.) and ka come the comparatives and superlatives yatarā and yatamā, and katarā and katamā; and from i, the comparative ītāra. For their inflection, see below, 523.

521. Derivatives with the suffix ka, sometimes conveying a diminuitive or a contemptuous meaning, are made from certain of the pronominal roots and stems (and may, according to the grammarians, be made from them all): thus, from ta, takām, takāt, takās; from sa, sakā; from ya, yakās, yakā, yakē; from asā, asakās; from amu, amuka.

a. For the numerous and frequently used adverbs formed from pronominal roots, see Adverbs (below, 1097 ff.).
Adjectives declined pronominally.

522. A number of adjectives — some of them coming from pronominal roots, others more or less analogous with pronouns in use — are inflected, in part or wholly, according to the pronominal declension (like न ta, 495), with feminine stems in ऐ. Thus:

523. The comparatives and superlatives from pronominal roots — namely, कतराः and कतमाः, यतरा and यतमाः, and इताः; also अन्याः other, and its comparative अन्यातराः — are declined like ta throughout.

a. But even from these words forms made according to the adjective declension are sporadically met with (e. g. इतरायम K.).

b. अन्या takes occasionally the form अन्यत in composition: thus, अन्यत्कामा, अन्यत्षाना.

524. Other words are so inflected except in the nom.-acc.-voc. sing. neut., where they have the ordinary adjective form अम, instead of the pronominal at (ad). Such are सर्वा all, विच्या all, every, एका one.

a. These, also, are not without exception, at least in the earlier language (e.g. विच्याः, विच्यां, विच्यें RV.; एके loc. sing. AV.).

525. Yet other words follow the same model usually, or in some of their significations, or optionally; but in other senses, or without known rule, lapse into the adjective inflection.

a. Such are the comparatives and superlatives from prepositional stems: अधार ए and अधमाः, अंतरा and अंतमा, अपरा and अपामाः, आवाः and आवमाः, उत्तरा and उत्तमाः, उपरा and उपामाः. Of these, pronominal forms are decidedly more numerous from the comparatives than from the superlatives.

b. Further, the superlatives (without corresponding comparatives) भाम, caramā, madhyamā; and also अन्यतमा (whose positive and comparative belong to the class first mentioned: 523).

c. Further, the words पारा distant, other; पुर्व प्राची, east; दक्षिणa right, south; पाचित्रa behind, western; उभाय (t, उभायक or उभायः) of both kinds or parties; नेमा the one, half; and the possessive स्वाः.

526. Occasional forms of the pronominal declension are met with from numeral adjectives: e. g. प्रथमायस, प्रथियायम; and from other words having an indefinite numeral character: thus, अल्पa few; अर्धः half; केवलa all; द्वितया of the two kinds; बाह्यa outside — and others. RV. has once समानास्मस्त.
CHAPTER VIII.

CONJUGATION.

527. The subject of conjugation or verbal inflection involves, as in the other languages of the family, the distinctions of voice, tense, mode, number, and person.

a. Further, besides the simpler or ordinary conjugation of a verbal root, there are certain more or less fully developed secondary or derivative conjugations.

528. Voic. There are (as in Greek) two voices, active and middle, distinguished by a difference in the personal endings. This distinction is a pervading one: there is no active personal form which does not have its corresponding middle, and vice versa; and it is extended also in part to the participles (but not to the infinitive).

529. An active form is called by the Hindu grammarians parasmāi padam a word for another, and a middle form is called ātmane padam a word for one's self: the terms might be best paraphrased by transitive and reflexive. And the distinction thus expressed is doubtless the original foundation of the difference of active and middle forms; in the recorded condition of the language, however, the antithesis of transitive and reflexive meaning is in no small measure blurred, or even altogether effaced.

a. In the epics there is much effacement of the distinction between active and middle, the choice of voice being very often determined by metrical considerations alone.

530. Some verbs are conjugated in both voices, others in one only; sometimes a part of the tenses are inflected only in one voice, others only in the other or in both; of a verb usually inflected in one voice sporadic forms of the other occur; and sometimes the voice differs according as the verb is compounded with certain prepositions.
531. The middle forms outside the present-system (for which there is a special passive inflection: see below, 768 ff.), and sometimes also within that system, are liable to be used likewise in a passive sense.

532. Tense. The tenses are as follows: 1. a present, with 2. an imperfect, closely related with it in form, having a prefixed augment; 3. a perfect, made with reduplication (to which in the Veda is added, 4. a so-called pluperfect, made from it with prefixed augment); 5. an aorist, of three different formations: a. simple; b. reduplicated; c. sigmatic or sibilant; 6. a future, with 7. a conditional, an augment-tense, standing to it in the relation of an imperfect to a present; and 8. a second, a periphrastic, future (not found in the Veda).

a. The tenses here distinguished (in accordance with prevailing usage) as imperfect, perfect, pluperfect, and aorist receive those names from their correspondence in mode of formation with tenses so called in other languages of the family, especially in Greek, and not at all from differences of time designated by them. In no period of the Sanskrit language is there any expression of imperfect or pluperfect time — nor of perfect time, except in the older language, where the "aorist" has this value; later, imperfect, perfect, and aorist are so many indiscriminated past tenses or preterits: see below, under the different tenses.

533. Mode. In respect to mode, the difference between the classical Sanskrit and the older language of the Veda — and, in a less degree, of the Brāhmaṇas — is especially great.

a. In the Veda, the present tense has, besides its indicative inflection, a subjunctive, of considerable variety of formation, an optative, and an imperative (in 2d and 3d persons). The same three modes are found, though of much less frequent occurrence, as belonging to the perfect; and they are made also from the aorists, being of especial frequency from the simple aorist. The future has no modes (an occasional case or two are purely exceptional).

b. In the classical Sanskrit, the present adds to its indicative an optative and an imperative — of which last,
moreover, the first persons are a remnant of the old subjunctive. And the aorist has also an optative, of somewhat peculiar inflection, usually called the prepositive (or benefactive).

534. The present, perfect, and future tenses have each of them, alike in the earlier and later language, a pair of participles, active and middle, sharing in the various peculiarities of the tense- formations; and in the Veda are found such participles belonging also to the aorist.

535. Tense-systems. The tenses, then, with their accompanying modes and participles, fall into certain well-marked groups or systems:

I. The present-system, composed of the present tense with its modes, its participle, and its preterit which we have called the imperfect.

II. The perfect-system, composed of the perfect tense (with, in the Veda, its modes and its preterit, the so-called pluperfect) and its participle.

III. The aorist-system, or systems, simple, reduplicated, and sibilant, composed of the aorist tense along with, in the later language, its "prepositive" optative (but, in the Veda, with its various modes and its participle).

IV. The future-systems: 1. the old or sibilant future, with its accompanying preterit, the conditional, and its participle; and 2. the new periphrastic future.

536. Number and Person. The verb has, of course, the same three numbers with the noun: namely, singular, dual, and plural; and in each number it has the three persons, first, second, and third. All of these are made in every tense and mode — except that the first persons of the imperative numbers are supplied from the subjunctive.
537. Verbal adjectives and nouns: Participles. The participles belonging to the tense-systems have been already spoken of above (534). There is besides, coming directly from the root of the verb, a participle, prevailingly of past and passive (or sometimes neuter) meaning. Future passive participles, or gerundives, of several different formations, are also made.

538. Infinitives. In the older language, a very considerable variety of derivative abstract nouns — only in a few sporadic instances having anything to do with the tense-systems — are used in an infinitive or quasi-infinitive sense; most often in the dative case, but sometimes also in the accusative, in the genitive and ablative, and (very rarely) in the locative. In the classical Sanskrit, there remains a single infinitive, of accusative case-form, having nothing to do with the tense-systems.

539. Gerunds. A so-called gerund (or absolutive) — being, like the infinitive, a stereotyped case-form of a derivative noun — is a part of the general verb-system in both the earlier and later language, being especially frequent in the later language, where it has only two forms, one for simple verbs, and the other for compound. Its value is that of an indeclinable active participle, of indeterminate but prevailingly past tense-character.

a. Another gerund, an adverbially used accusative in form, is found, but only rarely, both earlier and later.

540. Secondary conjugations. The secondary or derivative conjugations are as follows: 1. the passive; 2. the intensive; 3. the desiderative; 4. the causative. In these, a conjugation-stem, instead of the simple root, underlies the whole system of inflection. Yet there is clearly to be seen in them the character of a present-system, expanded into a more or less complete conjugation; and the passive is
so purely a present-system that it will be described in the chapter devoted to that part of the inflection of the verb.

a. Under the same general head belongs the subject of denominative conjugation, or the conversion of noun and adjective-stems into conjugation-stems. Further, that of compound conjugation, whether by the prefixion of prepositions to roots or by the addition of auxiliary verbs to noun and adjective-stems. And finally, that of periphrastic conjugation, or the looser combination of auxiliaries with verbal nouns and adjectives.

541. The characteristic of a proper (finite or personal) verb-form is its personal ending. By this alone is determined its character as regards number and person — and in part also as regards mode and tense. But the distinctions of mode and tense are mainly made by the formation of tense and mode-stems, to which, rather than to the pure root, the personal endings are appended.

a. In this chapter will be given a general account of the personal endings, and also of the formation of mode-stems from tense-stems, and of those elements in the formation of tense-stems — the augment and the reduplication — which are found in more than one tense-system. Then, in the following chapters, each tense-system will be taken up by itself, and the methods of formation of its stems, both tense-stems and mode-stems, and their combination with the endings, will be described and illustrated in detail. And the complete conjugation of a few model verbs will be exhibited in systematic arrangement in Appendix C.

Personal Endings.

542. The endings of verbal inflection are, as was pointed out above, different throughout in the active and middle voices. They are also, as in Greek, usually of two somewhat varying forms for the same person in the same voice: one fuller, called primary; the other briefer, called secondary. There are also less pervading differences, depending upon other conditions.

a. In the epic, exchanges of primary and secondary active endings (especially the substitution of ma, va, ta, for maæ, vææ, thaæ) are not infrequent.
b. A condensed statement of all the varieties of ending for each person and number here follows.

543. Singular: First person. a. The primary ending in the active is mi. The subjunctive, however (later imperative), has ni instead; and in the oldest Veda this ni is sometimes wanting, and the person ends in a (as if the ni of anī were dropped). The secondary ending is properly m; but to this m an a has come to be so persistently prefixed, appearing regularly where the tense-stem does not itself end in a (vam for varm or varam in RV., once, and abhūm MS., avadhīm TS. etc., samem TB., are rare anomalies), that it is convenient to reckon am as ending, rather than m. But the perfect tense has neither mi nor m; its ending is simply a (sometimes ā: 246c); or, from a-roots, āu.

b. The primary middle ending, according to the analogy of the other persons, would be regularly me. But no tense or mode, at any period of the language, shows any relic whatever of a m in this person; the primary ending, present as well as perfect, from a-stems and others alike, is e; and to it corresponds i as secondary ending, which blends with the final of an a-stem to e. The optative has, however, a instead of i; and in the subjunctive (later imperative) appears āi for e.

544. Second person. a. In the active, the primary ending is si, which is shortened to s as secondary; as to the loss of this s after a final radical consonant, see below, 555. But the perfect and the imperative desert here entirely the analogy of the other forms. The perfect ending is invariably tha (or thā: 246c). The imperative is far less regular. The fullest form of its ending is dhi; which, however, is more often reduced to hi; and in the great majority of verbs (including all a-stems, at every period of the language) no ending is present, but the bare stem stands as personal form. In a very small class of verbs (722—3), āna is the ending. There is also an alternative ending tāt; and this is even used sporadically in other persons of the imperative (see below, 570—1).

b. In the middle voice, the primary ending, both present and perfect, is se. The secondary stands in no apparent relation to this, being thās; and in the imperative is found only sva (or svā: 246c), which in the Veda is not seldom to be read as sua. In the older language, se is sometimes strengthened to sāi in the subjunctive.

545. Third person. a. The active primary ending is ti; the secondary, t; as to the loss of the latter after a final radical consonant, see below, 555. But in the imperative appears instead the peculiar ending tu; and in the perfect no characteristic consonant is present, and the third person has the same ending as the first.

b. The primary middle ending is te, with ta as corresponding secondary. In the older language, te is often strengthened to tāi in
the subjunctive. In the perfect, the middle third person has, like
the active, the same ending with the first, namely e simply; and in
the older language, the third person present also often loses the dis-
tinctive part of its termination, and comes to coincide in form with
the first (and MS. has aduha for adugdha). To this e perhaps cor-
responds, as secondary, the i of the aorist 3d pers. passive (§42 ff.).
The imperative has tam (or, in the Veda, rarely aṁ) for its ending.

546. Dual: First person. Both in active and in middle,
the dual first person is in all its varieties precisely like the cor-
responding plural, only with substitution of v for the m of the latter:
thus, vas (no vasi has been found to occur), va, vāhe, vahi, vahāi.
The person is, of course, of comparatively rare use, and from the
Veda no form in vas, even, is quotable.

547. Second and Third persons. a. In the active, the
primary ending of the second person is thas, and that of the third
is tas; and this relation of th to t appears also in the perfect, and
runs through the whole series of middle endings. The perfect endings
are primary, but have u instead of a as vowel; and an a has become
so persistently prefixed that their forms have to be reckoned as atha
and atus. The secondary endings exhibit no definable relation to
the primary in these two persons; they are tam and tām; and they
are used in the imperative as well.

b. In the middle, a long ā — which, however, with the final
a of a-stems becomes e — has become prefixed to all dual endings
of the second and third persons, so as to form an inseparable part
of them (dīdhithām AV., and jihithām CB., are isolated anomalous).
The primary endings, present and perfect, are āthe and āte; the
secondary (and imperative) are ātha and ātām (or, with stem-final
a, ethe etc.).

c. The Rig-Veda has a very few forms in āthe and āte, apparently
from ethe and ete with subjunctive strengthening (they are all detailed
below: see 615, 701, 737, 752, 836, 1008, 1043).

548. Plural: First person. a. The earliest form of the
active ending is masi, which in the oldest language is more frequent
than the briefer mas in RV., as five to one; in AV., however, only
as three to four. In the classical Sanskrit, mas is the exclusive
primary ending; but the secondary abbreviated ma belongs also to
the perfect and the subjunctive (imperative). In the Veda, ma often
becomes mā (§48c), especially in the perfect.

b. The primary middle ending is mahe. This is lightened in
the secondary form to mahi; and, on the other hand, it is regu-
larly, in the Veda, not invariably) strengthened to mahāi in the sub-
junctive (imperative).

549. Second person. a. The active primary ending is tha.
The secondary, also imperative, ending is ta (in the Veda, tā only
once in impv.). But in the perfect any characteristic consonant is wanting, and the ending is simply \( a \). In the Veda, the syllable \( na \), of problematic origin, is not infrequently added to both forms of the ending, making \( thana \) (rarely \( than\)\( a \)) and \( tana \). The forms in which this occurs will be detailed below, under the different formations; the addition is very rarely made excepting to persons of the first general conjugation.

b. The middle primary ending is \( dhve \), which belongs to the perfect as well as the present. In the subjunctive of the older language it is sometimes strengthened to \( dhv\hat{a}i \). The secondary (and imperative) ending is \( dhvam \) (in RV., once \( dhva \)); and \( dhv\hat{a}t \) is once met with in the imperative (570). In the Veda, the \( v \) of all these endings is sometimes to be resolved into \( u \), and the ending becomes disyllabic. As to the change of \( dh \) of these endings to \( \tilde{g}h \), see above, 228 c.

550. Third person. a. The full primary ending is \( anti \) in the active, with \( ante \) as corresponding middle. The middle secondary ending is \( anta \), to which should correspond an active \( ant \); but of the \( t \) only altogether questionable traces are left, in the euphonic treatment of a final \( n \) (307); the ending is \( an \). In the imperative, \( antu \) and \( ant\hat{a}m \) take the place of \( anti \) and \( ante \). The initial \( a \) of all these endings is like that of \( am \) in the 1st sing., disappearing after the final \( a \) of a tense-stem.

b. Moreover, \( anti \), \( antu \), \( ante \), \( ant\hat{a}m \), \( anta \) are all liable to be weakened by the loss of their nasal, becoming \( ati \) etc. In the active, this weakening takes place only after reduplicated non-\( a \)-stems (and after a few roots which are treated as if reduplicated: 639 ff.); in the middle, it occurs after all tense-stems save those ending in \( a \).

c. Further, for the secondary active ending \( an \) there is a substitute \( us \) (or \( ur \): 169 b; the evidence of the Zend favors the latter form), which is used in the same reduplicating verbs that change \( anti \) to \( ati \) etc., and which accordingly appears as a weaker correlative of \( an \). The same \( us \) is also used universally in the perfect, in the optative (not in the subjunctive), in those forms of the aorist whose stem does not end in \( a \), and in the imperfect of root-stems ending in \( a \), and a few others (621).

d. The perfect middle has in all periods of the language the peculiar ending \( re \), and the optative has the allied \( ran \), in this person. In the Veda, a variety of other endings containing \( r \) as distinctive consonant are met with: namely, \( re \) (and \( ire \)) and \( rate \) in the present; \( rata \) in the optative (both of present and of aorist; \( rire \) in the perfect; \( ranta \), \( ran \), and \( ram \) in aorists (and in an imperfect or two); \( \tilde{r}am \) and \( rat\hat{a}m \) in the imperative; \( ra \) in the imperfect of duh (MS.). The three \( rate \), \( rat\hat{a}m \), and \( rata \) are found even in the later language in one or two verbs (629).
551. Below are given, for convenience, in tabular form, the schemes of endings as accepted in the classical or later language: namely, a. the regular primary endings, used in the present indicative and the future (and the subjunctive in part); and b. the regular secondary endings, used in the imperfect, the conditional, the aorist, the optative (and the subjunctive in part); and further, of special schemes, c. the perfect endings (chiefly primary, especially in the middle); and d. the imperative endings (chiefly secondary). To the so-called imperative endings of the first person is prefixed the ə which is practically a part of them, though really containing the mode-sign of the subjunctive from which they are derived.

552. Further, a part of the endings are marked with an accent, and a part are left unaccented. The latter are those which never, under any circumstances, receive the accent; the former are accented in considerable classes of verbs, though by no means in all. It will be noticed that, in general, the unaccented endings are those of the singular active; but the 2d sing. imperative has an accented ending; and, on the other hand, the whole series of 1st persons imperative, active and middle, have unaccented endings (this being a characteristic of the subjunctive formation which they represent).

553. The schemes of normal endings, then, are as follows:

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>s.</td>
<td>p.</td>
<td>s.</td>
<td>d.</td>
</tr>
<tr>
<td>1 mi</td>
<td>vás</td>
<td>más</td>
<td>é</td>
</tr>
<tr>
<td>2 si</td>
<td>thás</td>
<td>thá</td>
<td>sé</td>
</tr>
<tr>
<td>3 ti</td>
<td>tás</td>
<td>ánti</td>
<td>áti</td>
</tr>
<tr>
<td></td>
<td>dvhé</td>
<td></td>
<td>té</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>áte</td>
</tr>
<tr>
<td>1 am</td>
<td>vá</td>
<td>má</td>
<td>i, á</td>
</tr>
<tr>
<td>2 a</td>
<td>tá</td>
<td>thás</td>
<td>áthām</td>
</tr>
<tr>
<td>3 t</td>
<td>tám</td>
<td>án, ús</td>
<td>tá</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>átām</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ánta, áta, rān</td>
</tr>
<tr>
<td>1 a</td>
<td>vá</td>
<td>má</td>
<td>e</td>
</tr>
<tr>
<td>2 tha</td>
<td>áthus</td>
<td>á</td>
<td>sé</td>
</tr>
<tr>
<td>3 a</td>
<td>átus</td>
<td>ús</td>
<td>é</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>áte</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ré</td>
</tr>
</tbody>
</table>

554. In general, the rule is followed that an accented ending, if dis-syllabic, is accented on its first syllable — and the constant union-vowels are regarded, in this respect, as integral parts of the endings. But the
3d pl. ending *ate of the pres. indic. middle has in RV. the accent *atē in a number of verbs (see 613, 685, 699, 719); and an occasional instance is met with in other endings: thus, *mahē (see 718, 735).

555. The secondary endings of the second and third persons singular, as consisting of an added consonant without vowel, should regularly (150) be lost whenever the root or stem to which they are to be added itself ends in a consonant. And this rule is in general followed; yet not without exceptions. Thus:

a. A root ending in a dental mute sometimes drops this final mute instead of the added s in the second person; and, on the other hand, a root or stem ending in s sometimes drops this s instead of the added t in the third person — in either case, establishing the ordinary relation of s and t in these persons, instead of s and a, or t and a. The examples noted are:

- 2d sing. avas (to 3d sing. avet), Ṛvīd, AB.; 3d sing. akat, Ṛkṛ, CB. aghat, ṛghas, JB. AČS.; acakāt, ṛcakās, RT.; aṣat, ṛcās, AB. MBh. R.; asrat, ṛras, VS.; ahiṅat, ṛhiṅa, CB. TB. GB. Compare also the a-stems forms ayās and arās (148 a), in which the same influence is to be seen; and further, ajāt etc. (889 a), and prescriptive ṛt for yēs (837). A similar loss of any other final consonant is excessively rare; AV. has once abhanas, for -nak, ṛbhāṇ. There are also a few cases where a 1st sing. is irregularly modeled after a 3d sing.: thus, atṛnam (to atṛṇat), ṛtrā, KU., acchinam (to acchīnāt), ṛchid, MBh.: compare further the 1st sing. in m instead of am, 543 a.

b. Again, a union-vowel is sometimes introduced before the ending, either a or i or ī: see below, 631 b, 631, 819, 880, 1004 a, 1068 a.

c. In a few isolated cases in the older language, this ī is changed to ā: see below, 804 b, 988, 1068 a.

556. The changes of form which roots and stems undergo in their combinations with these endings will be pointed out in detail below, under the various formations. Here may be simply mentioned in advance, as by far the most important among them, a distinction of stronger and weaker form of stem in large classes of verbs, standing in relation with the accent — the stem being of stronger form when the accent falls upon it, or before an accentless ending, and of weaker form when the accent is on the ending.

a. Of the endings marked as accented in the scheme, the ta of 2d pl. is not infrequently in the Veda treated as unaccented, the tone resting on the stem, which is strengthened. Much less often, the tam of 2d du. is treated in the same way; other endings, only sporadically. Details are given under the various formations below.

Subjunctive Mode.

557. Of the subjunctive mode (as was pointed out above) only fragments are left in the later or classical language: namely, in the
so-called first persons imperative, and in the use (579) of the imperfect and sorist persons without augment after mā prohibitive. In the oldest period, however, it was a very frequent formation, being three or four times as common as the optative in the Rig-Veda, and nearly the same in the Atharvan; but already in the Brāhmaṇas it becomes comparatively rare. Its varieties of form are considerable, and sometimes perplexing.

558. In its normal and regular formation, a special mode-stem is made for the subjunctive by adding to the tense-stem an a — which combines with a final a of the tense-stem to ā. The accent rests upon the tense-stem, which accordingly has the strong form. Thus, from the strong present-stem doḥ (yduḥ) is made the subjunctive-stem dóha; from juhó (yhu), juháva; from yunáj (y/yuj), yunája; from sunó (y/su), sunáva; from bháva (y/bhū), bhávā; from tudá (y/tud), tudá; from ucyá (pass., y/vac), ucyā; and so on.

559. The stem thus formed is inflected in general as an a-stem would be inflected in the indicative, with constant accent, and á for a before the endings of the first person (733) — but with the following peculiarities as to ending etc.:

560. a. In the active, the 1st sing. has ni as ending: thus, dóháni, yunájáni, bháváni. But in the Rig-Veda sometimes á simply: thus, áyá, brává.

b. In 1st du., 1st pl., and 3d pl., the endings are the secondary: thus, dóháva, dóháma, dóhan; bháváva, bháváma, bháván.

c. In 2d and 3d du. and 2d pl., the endings are primary: thus, dóhatas, dóhatas, dóhatha; bháváthas, bhávátas, bhávátha.

d. In 2d and 3d sing., the endings are either primary or secondary: thus, dóhasi or dóhas, dóhati or dóhat; bháváisi or bhávás, bháváti or bhávát.

e. Occasionally, forms with double mode-sign á (by assimilation to the more numerous subjunctives from tense-stems in a) are met with from non-a-stems: thus, ásátha from as; áyá, áyat, áyán from e (y/1).

561. In the middle, forms with secondary instead of primary endings are very rare, being found only in the 3d pl. (where they are more frequent than the primary), and in a case or two of the 3d sing. (and AB. has once asyáthás).

a. The striking peculiarity of subjunctive middle inflection is the frequent strengthening of e to ā in the endings. This is less general in the very earliest language than later. In 1st sing., ā alone is found as ending, even in RV.; and in 1st du. also (of rare occurrence), only ávaháí is met with. In 1st pl., ámaháí prevails in RV. and AV. (ámahe is found a few times), and is alone known later. In 2d sing., sāi for se does not occur in RV., but is the only form in AV. and the Brāhmaṇas. In 3d sing., tāi for te occurs once in RV., and is the predominant form
in AV., and the only one later. In 2d pl., dhväi for dhve is found in one word in RV., and a few times in the Brāhmaṇas. In 3d pl., nte for nte is the Brāhmaṇa form (of far from frequent occurrence); it occurs neither in RV. nor AV. No such dual endings as thāi and tāi, for the and te, are anywhere found; but RV. has in a few words (nine: above, 547 c) āithe and āite, which appear to be a like subjunctive strengthening of ethe and ete (although found in one indicative form, kṛpvāte). Before the āi-endings, the vowel is regularly long ā; but antāi instead of antāi is two or three times met with, and once or twice (TS. AB.) atāi for atāi.

562. The subjunctive endings, then, in combination with the subjunctive mode-sign, are as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>āni</td>
<td>āva</td>
</tr>
<tr>
<td>as</td>
<td>athas</td>
</tr>
<tr>
<td>ati</td>
<td>atas</td>
</tr>
<tr>
<td>at</td>
<td>ātāi</td>
</tr>
</tbody>
</table>

a. And in further combination with final a of a tense-stem, the initial a of all these endings becomes ā: thus, for example, in 2d pers., āsi or ās, āthas, ātha, āse, ādhve.

563. Besides this proper subjunctive, with mode-sign, in its triple form — with primary, with strengthened primary, and with secondary endings — the name of subjunctive, in the forms "imperfect subjunctive" and "improper subjunctive", has been also given to the indicative forms of imperfect and aorist when used, with the augment omitted, in a modal sense (below, 597): such use being quite common in RV., but rapidly dying out, so that in the Brāhmaṇa language and later it is hardly met with except after mā prohibitive.

a. As to the general uses of the subjunctive, see below, 574 ff.

Optative Mode.

564. a. As has been already pointed out, the optative is of comparatively rare occurrence in the language of the Vedas; but it gains rapidly in frequency, and already in the Brāhmaṇas greatly outnumbers the subjunctive, and still later comes almost entirely to take its place.

b. Its mode of formation is the same in all periods of the language.

565. a. The optative mode-sign is in the active voice a different one, according as it is added to a tense-stem ending in a, or
to one ending in some other final. In the latter case, it is yā, accented, this yā is appended to the weaker form of the tense-stem, and takes the regular series of secondary endings, with, in 3d plur., us instead of an, and loss of the ā before it. After an a-stem, it is ā, unaccented; this ā blends with the final a to ē (which then is accented or not according to the accent of the a); and the ē is maintained unchanged before a vowel-ending (am, us), by means of an interposed euphonic y.

b. In the middle voice, the mode-sign is ā throughout, and takes the secondary endings, with a in 1st sing., and ran in 3d pl. After an a-stem, the rules as to its combination to ē, the accent of the latter, and its retention before a vowel-ending with interposition of a y, are the same as in the active. After any other final, the weaker form of stem is taken, and the accent is on the ending (except in one class of verbs, where it falls upon the tense-stem: see 645); and the ā (as when combined to ē) takes an inserted y before the vowel-endings (a, athām, atām).

c. It is, of course, impossible to tell from the form whether ā or ē is combined with the final of an a-stem to ē; but no good reason appears to exist for assuming ā, rather than the ē which shows itself in the other class of stems in the middle voice.

566. The combined mode-sign and endings of the optative, then, are as follows, in their double form, for a-stems and for others:

<table>
<thead>
<tr>
<th>a. for non-a-stems.</th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>active.</td>
<td>middle.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 yām</td>
<td>yāva</td>
<td>yāma</td>
<td>iyā</td>
<td>ivāhi</td>
</tr>
<tr>
<td>2 yās</td>
<td>yātam</td>
<td>yāta</td>
<td>iθās</td>
<td>iyāθām</td>
</tr>
<tr>
<td>3 yāt</td>
<td>yātam</td>
<td>yūs</td>
<td>iθā</td>
<td>iyāθām</td>
</tr>
</tbody>
</table>

b. combined with the final of a-stems.

| 1 eyam               | eva    | ema   | eya    | evahī  | emahi|
| 2 es etam            | eta    | ethās | eyethām | edhvaṃ |
| 3 et etām            | eyus   | eta   | eyēθām | erēn   |

c. The yā is in the Veda not seldom resolved into im.

d. The contracted sanem, for saneyam, is found in TB. and Āpast. Certain Vedic 3d pl. middle forms in rata will be mentioned below, under the various formations.

567. Precautive. Precautive forms are such as have a sibilant inserted between the optative-sign and the ending. They are made almost only from the aorist stems, and, though allowed by the grammarians to be formed from every root — the active precautive from the simple aorist, the middle from the sibilant aorist — are
practically of rare occurrence at every period of the language, and especially later.

a. The inserted ə runs in the active through the whole series of persons; in the middle, it is allowed only in the 2d and 3d persons sing. and du. and the 2d pl., and is quotable only for the 2d and 3d sing. In the 2d sing. act., the preceptive form, by reason of the necessary loss of the added ə, is not distinguishable from the simple optative; in the 3d sing. act., the same is the case in the later language, which (compare 555 a) saves the personal ending t instead of the preceptive-sign ə; but the R̄V. usually, and the other Vedic texts to some extent, have the proper ending yəst (for yəst). As to ḍh in the 2d pl. mid., see 220 c.

b. The accent is as in the simple optative.

568. The preceptive endings, then, accepted in the later language (including, in brackets, those which are identical with the simple optative), are as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>s. d. p. s. d. p.</td>
<td>yəsatam yəstam yəstas yəstham yəstam [Irən]</td>
</tr>
<tr>
<td>1 yəsam yəseva yəsema [Iyə] [Ivāh] [Imāh]</td>
<td></td>
</tr>
<tr>
<td>2 [yə] yəstam yəsta Iṣṭhās Iṣṭastham Iṣṭham</td>
<td></td>
</tr>
<tr>
<td>3 [yət] yəstām yəstus Iṣṭa Iṣṭastām</td>
<td></td>
</tr>
</tbody>
</table>

a. Respecting the preceptive, see further 221 ff.

b. As to the general uses of the optative, see below, 573 ff.

**Imperative Mode.**

569. The imperative has no mode-sign; it is made by adding its own endings directly to the tense-stem, just as the other endings are added to form the indicative tenses.

a. Hence, in 2d and 3d du. and 2d pl., its forms are indistinguishable from those of the augment-preterit from the same stem with its augment omitted.

b. The rules as to the use of the different endings — especially in 2d sing., where the variety is considerable — will be given below, in connection with the various tense-systems. The ending tāt, however, has so much that is peculiar in its use that it calls for a little explanation here.

570. The Imperative in tāt. An imperative form, usually having the value of a 2d pers. sing., but sometimes also of other persons and numbers, is made by adding tāt to a present tense-stem — in its weak form, if it have a distinction of strong and weak form.

a. Examples are: brūtāt, hatāt, vittāt; pipṭāt, jahitāt, dhättāt; kṛṣṭāt, kurūtāt; gṛṇāt, jānātāt; āvatāt, rāketāt, vasatāt; viṇṇatāt, aṣyatāt; asyatāt, naṇyatāt, chyatāt, kriyatāt;
gamayatāt, cyayatāt, vārayatāt; īpsatāt; jāgṛtāt. No examples have been found from a nasal-class verb (690), nor any other than those here given from a passive, intensive, or desiderative. The few accented cases indicate that the formation follows the general rule for one made with an accented ending (552).

b. The imperative in tāt is not a very rare formation in the older language, being made (in V., B., and S.) from about fifty roots, and in toward a hundred and fifty occurrences. Later, it is very unusual: thus, only a single example has been noted in MBh., and one in R.; and correspondingly few in yet more modern texts.

571. As regards its meaning, this form appears to have prevailingly in the Brāhmaṇas, and traceably but much less distinctly in the Vedic texts, a specific tense-value added to its mode-value — as signifying, namely, an injunction to be carried out at a later time than the present: it is (like the Latin forms in to and tote) a posterior or future imperative.

a. Examples are: ihāi 'vā mā tīṣṭhantam abhyēhi 'ti brūhi tām tū na āgatām pratiprabrūtītā (CB.) say to her “come to me as I stand just here,” and [afterward] announce her to us as having come; yād ārdhvās tīṣṭhā drāvīne ḍhā chattāt (RV.) when thou shalt stand upright, [then] bestow riches here (and similarly in many cases); utkūtim udvahō bhavo ḍūhya práti dhāvahatāt (AV.) be a carrier up the ascent; after having carried up, run back again; vānaspātir ádhī tvā sthāyati tāśya vittāt (TS.) the tree will ascend thee, [then] take note of it.

b. Examples of its use as other than 2d sing. are as follows: 1st sing., āvyuṣṭām jāgṛtād ahām (AV.; only case) let me watch till day-break; as 3d sing., pūnār mā “viṣatād rayih (TS.) let wealth come again to me, ayām tāśayā raṣā mūrdhānam ví pätyatāt (‘CB.) the king here shall make his head fly off; as 2d du., nāsatyāv abruvan devāḥ pūnār ś vaḥatād ītī (RV.) the gods said to the two Aṃśins “bring them back again”; as 2d pl., āpaḥ . . . devēgu naḥ sukṛto brūtītā (TS.) ye waters, announce us to the gods as well-doers. In the later language, the prevailing value appears to be that of a 3d sing.: thus, bhavān prasādām kurūtāt (MBh.) may your worship do the favor, enam bhavān abhirakṣatāt (DKC.) let your excellency protect him.

c. According to the native grammarians, the imperative in tāt is to be used with a benedictive implication. No instance of such use appears to be quotable.

d. In a certain passage repeated several times in different Brāhmaṇas and Sūtras, and containing a number of forms in tāt used as 2d pl., vārayadhvatāt is read instead of vārayatāt in some of the texts (K. AB. AQS. CQS.). No other occurrence of the ending dhvatāt has been anywhere noted.
Uses of the Modes.

572. Of the three modes, the imperative is the one most distinct and limited in office, and most unchanged in use throughout the whole history of the language. It signifies a command or injunction — an attempt at the exercise of the speaker's will upon some one or something outside of himself.

a. This, however (in Sanskrit as in other languages), is by no means always of the same force; the command shades off into a demand, an exhortation, an entreaty, an expression of earnest desire. The imperative also sometimes signifies an assumption or concession; and occasionally, by pregnant construction, it becomes the expression of something conditional or contingent; but it does not acquire any regular use in dependent-clause-making.

b. The imperative is now and then used in an interrogative sentence: thus, bravihi ko 'dyāi 'va mayā viyuyatām (R.) speak! who shall now be separated by me? katham ete guṇavantaḥ kriyantām (H.) how are they to be made virtuous? kasmāi piṇḍaḥ pradiyatām (Vet.) to whom shall the offering be given?

573. The optative appears to have as its primary office the expression of wish or desire; in the oldest language, its prevailing use in independent clauses is that to which the name "optative" properly belongs.

a. But the expression of desire, on the one hand, passes naturally over into that of request or entreaty, so that the optative becomes a softened imperative; and, on the other hand, it comes to signify what is generally desirable or proper, what should or ought to be, and so becomes the mode of prescription; or, yet again, it is weakened into signifying what may or can be, what is likely or usual, and so becomes at last a softened statement of what is.

b. Further, the optative in dependent clauses, with relative pronouns and conjunctions, becomes a regular means of expression of the conditional and contingent, in a wide and increasing variety of uses.

c. The so-called precative forms (567) are ordinarily used in the proper optative sense. But in the later language they are occasionally met with in the other uses of the optative: thus, na hi prapaṇyāmi mamā śpanuḍyād yac chokam (Bh G.) for I do not perceive what should dispel my grief; yad bhūyāsuḥ vibhūtayaḥ (BhP.) that there should be changes. Also rarely with mā: see 579b.
574. The subjunctive, as has been pointed out, becomes nearly extinct at an early period in the history of the language; there are left of it in classical usage only two relics: the use of its first persons in an imperative sense, or to signify a necessity or obligation resting on the speaker, or a peremptory intention on his part; and the use of unaugmented forms (579), with the negative particle ना मां, in a prohibitive or negative imperative sense.

a. And the general value of the subjunctive from the beginning was what these relics would seem to indicate: its fundamental meaning is perhaps that of requisition, less peremptory than the imperative, more so than the optative. But this meaning is liable to the same modifications and transitions with that of the optative; and subjunctive and optative run closely parallel with one another in the oldest language in their use in independent clauses, and are hardly distinguishable in dependent. And instead of their being (as in Greek) both maintained in use, and endowed with nicer and more distinctive values, the subjunctive gradually disappears, and the optative assumes alone the offices formerly shared by both.

575. The difference, then, between imperative and subjunctive and optative, in their fundamental and most characteristic uses, is one of degree: command, requisition, wish; and no sharp line of division exists between them; they are more or less exchangeable with one another, and combinable in coördinate clauses.

a. Thus, in AV., we have in impv.: चतुष्ण जीव चारादान do thou live a hundred autumns; ubhāt tāu jīvitaḥ jārādaṣṭi let them both live to attain old age; — in subj., adyā jīvāni let me live this day; चतुष्ण jīvāti चारादान he shall live a hundred autumns; — in opt., jīvema चारादान चतुष्ण may we live hundreds of autumns; sārvam āyur जीव्यास (prec.) I would fain live out my whole term of life. Here the modes would be interchangeable with a hardly perceptible change of meaning.

b. Examples, again, of different modes in coördinate construction are: iṣṭam agne nāri pāṭāṁ vīcetṣa... sūvānā putrān māhiṣi bhavāti gatvā pāṭāṁ subhāgaṁ ví rājatu (AV.) may this woman, O Agni! find a spouse; giving birth to sons she shall become a chieftainess; having attained a spouse let her rule in happiness; gopāyā naḥ svastāye prabūdhe naḥ pūnar dadaḥ (TS.) watch over us for
uses of the modes.

our welfare; grant unto us to wake again; syān naḥ sūnāḥ ... sā te sumatīr bhūtv asmē (RV.) may there be to us a son; let that favor of thinne be ours. It is not very seldom the case that versions of the same passage in different texts show different modes as various readings.

c. There is, in fact, nothing in the earliest employment of these modes to prove that they might not all be specialised uses of forms originally equivalent — having, for instance, a general future meaning.

576. As examples of the less characteristic use of subjunctive and optative in the older language, in independent clauses, may be quoted the following: āgha tā gacchān uttarā yugāni (RV.) those later ages will doubtless come; yād . . . nā marā śī maṇyase (RV.) if thou thinkest "I shall not die"; nā tā naṇanta nā dabhāti āśakaraḥ (RV.) they do not become lost; no thief can harm them; kāśāī devāsya haviśā vidhema (RV.) to what god shall we offer oblation? agnīśa rayām aśnavat . . . divē-dive (RV.) by Agni one may gain health every day; utaī 'nām brahmaṇe dadyāt tāthā ayono qivā' syāt (AV.) one should give her, however, to a Brahman; in that case she will be propitious and favorable; āhar-āhar dadyāt (CB.) one should give every day.

577. The uses of the optative in the later language are of the utmost variety, covering the whole field occupied jointly by the two modes in earlier time. A few examples from a single text (MBh.) will be enough to illustrate them: ucchīṣṭam nāi 'va bhūjīyāṁ na kuryāṁ pādadhāvanam I will not eat of the remnant of the sacrifice, I will not perform the foot-lavation; jāthin vrajet let her go to her relatives; nāi 'vamā sa karhicit kuryāt she should not act thus at any time; katham vidyāṁ nalaṁ nṛpam how can I know king Nala? utsargē samṛṣayaḥ syāt tu vindetā 'pi sukham kvacit but in case of her abandonment! there may be a chance; she may also find happiness somewhere; kathāṁ vāsā vikārtyāṁ na ca budhyeta me priyā how can I cut off the garment and my beloved not wake?

578. The later use of the first persons subjunctive as so-called imperative involves no change of construction from former time, but only restriction to a single kind of use: thus, dīvyaśaṁ let us two play; kim karavāṇi te what shall I do for thee?

579. The imperative negative, or prohibitive, is from the earliest period of the language regularly and usually expressed by the particle mā with an augmentless past form, prevailingly aorist.

a. Thus, prā pata mé 'hā raṁsāhā (AV.) fly away, do not stay here; dviṣāṇc ca maṁyaṁ radhyati mā ca 'hám dviṣate radham (AV.) both let my foe be subject to me, and let me not be subject to my foe; urv aṣyam abhayāṁ jyotir indra mā no dirgha ahū naṁtan tamisrāḥ (RV.) I would win broad fearless light, O Indra; let not the long darknesses come upon us; mā na āyuḥ prā moṣīḥ (RV.) do not
steal away our life; samāqvasihi mā qucaḥ (MBh.) be comforted; do not grieve; mā bhaigṛḥ or bhāip (MBh. R.) do not be afraid; mā bhūt kālasya paryayaḥ (R.) let not a change of time take place. Examples with the imperfect are: mā bibher nā marīṣyasi (RV.) do not fear; thou wilt not die; mā saṁā tāṁ tāṁ sakhī kuruthāḥ (AV.) do not make friends of them; mā putram anutapyathāḥ (MBh.) do not sorrow for thy son. The relation of the imperfect to the aorist construction, in point of frequency, is in RV. about as one to five, in AV. still less, or about one to six; and though instances of the imperfect are quotable from all the older texts, they are exceptional and infrequent; while in the epics and later they become extremely rare.

b. A single optative, bhujema, is used prohibitively with mā in RV.; the older language presents no other example, and the construction is very rare also later. In an example or two, also, the preceptive (bhūyāt, R. Pañc.) follows mā.

c. The RV. has once apparently mā with an imperative; but the passage is probably corrupt. No other such case is met with in the older language (unless sṛpa, TA. i. 14; doubtless a bad reading for sṛpas); but in the epics and later the construction begins to appear, and becomes an ordinary form of prohibition: thus, mā prayacche "वरे धनम् (H.) do not bestow wealth on a lord; sakhi mā vamā vada (Vet.) friend, do not speak thus.

d. The Cb. (xii. 5.1') appears to offer a single example of a true subjunctive with mā, nī padyāśā; there is perhaps something wrong about the reading.

e. In the epics and later, an aorist form not deprived of augment is occasionally met with after mā: thus, mā tvāṁ kālo tyaṅgat (MBh.) let not the time pass thee; mā vālipathāṁ anv agaḥ (R.) do not follow Vāli's road. But the same anomaly occurs also two or three times in the older language: thus, vyāpapta (Cb.), agās (Tā.), anacāt (KS.).

580. But the use also of the optative with nā not in a prohibitive sense appears in the Veda, and becomes later a familiar construction: thus, nā riṣyema kadā deṇa (RV.) may we suffer no harm at any time; nā ca tisṭāṇa nā juhuṣyāt (AV.) and if he do not grant permission, let him not sacrifice; tād u tāthā nā kuryāt (Cb.) but he must not do that so; na dīvaḥ caṇata (Cbs.) let him not sleep by day; na tvāṁ vidyur janāh (MBh.) let not people know thee. This in the later language is the correlative of the prescriptive optative, and both are extremely common; so that in a text of prescriptive character the optative forms may come to outnumber the indicative and imperative together (as is the case, for example, in Manu).

581. In all dependent constructions, it is still harder even in the oldest language to establish a definite distinction between subjunctive and optative; a method of use of either is scarcely to be found to which the other does not furnish a practical equivalent —
and then, in the later language, such uses are represented by the optative alone. A few examples will be sufficient to illustrate this:

a. After relative pronouns and conjunctions in general: yā vyūṣūr yāṣ ca nunaṁ vyucchān (RV.) which have shone forth [hitherto], and which shall hereafter shine forth; yō 'to jāyāta asmākāh sā ēkō 'cait (TS.) whoever shall be born of her, let him be one of us; yō vāi tān vidyāt priyākṣam sā brahmā vēditā syāt (AV.) whoever shall know them face to face, he may pass for a knowing priest; putrānāṁ... jātānāṁ janāyaśa ca yān (AV.) of sons born and whom thou mayest bear; yāsya... śātichir gṛṇāh āgāccheta (AV.) to whose soever house he may come as guest; yatamāthā kāmāyeta tathā kuryāt (CB.) in whatever way he may choose, so may he do it; yārhi hōtā yājāmanāsyā nāma gṛṇāyāt tārhi brūyāt (TS.) when the sacrificing priest shall name the name of the offerer, then he may speak; svarūpam yadā draṣṭum icohethāḥ (MBh.) when thou shalt desire to see thine own form.

b. In more distinctly conditional constructions: yājāma devān yādi cañkāvāma (RV.) we will offer to the gods if we shall be able; yād agne syām ahaṁ tvāṁ tvāṁ vā ghaḥ syām syūṣ te satyā thā "qīṣāḥ (RV.) if I were thou, Agni, or if thou wert I, thjy wishes should be realized on the spot; yō dyām atisārpāt parāstān nā sā mucyātāi vāruṇasya rājñāḥ (AV.) though one steal far away beyond the sky, he shall not escape king Varuna; yād ānāqvān upavāset kṣo-dhukāḥ syād yād açnivyād rudrā 'sya paqūṁ abhi manyeta (TS.) if he should continue without eating, he would starve; if he should eat, Rudra would attack his cattle; prārthayed yadi māṁ kācicd daṇḍyaḥ sa me pumāṁ bhavet (MBh.) if any man soever should desire me, he should suffer punishment. These and the like constructions, with the optative, are very common in the Brāhmaṇas and later.

c. In final clauses: yātāḥ hāṁ caṭruhō śānī (AV.) that I may be a slayer of my enemies; gṛṇāḥ yātāḥ pibātho āndhāḥ (RV.) that being praised with song ye may drink the draught; urāśu yātāḥ tāva gārman mādemā (RV.) in order that we rejoice in thy wide protection; upa jānīta yāthe 'yāṁ pūnar āgāccheta (CB.) contrive that she come back again; kṛpāṁ kuryād yathā mayi (MBh.) so that he may take pity on me. This is in the Veda one of the most frequent uses of the subjunctive; and in its correlative negative form, with nēd in order that not or lest (always followed by an accented verb), it continues not rare in the Brāhmaṇas.

d. The indicative is also very commonly used in final clauses after yathā: thus, yathā 'yāṁ pūruṣo nārīkṣam anucārati (CB.) in order that this man may traverse the atmosphere; yathā na viṁahā kriyate (R.) so that no hindrance may arise; yathā 'yāṁ naṣyati tathā vidheyaṁ (H.) it must be so managed that he perish.
e. With the conditional use of subjunctive and optative is further to be compared that of the so-called conditional tense: see below, 580.

f. As is indicated by many of the examples given above, it is usual in a conditional sentence, containing protasis and apodosis, to employ always the same mode, whether subjunctive or optative (or conditional), in each of the two clauses. For the older language, this is a rule well-nigh or quite without exception.

582. No distinction of meaning has been established between the modes of the present-system and those (in the older language) of the perfect and aorist-systems.

Participles.

583. Participles, active and middle, are made from all the tense-stems — except the periphrastic future, and, in the later language, the aorist (and aorist participles are rare from the beginning).

a. The participles unconnected with the tense-systems are treated in chap. XIII. (552 ff.).

584. The general participial endings are घनं ant (weak form घनः at; fem. घनी antī or घनी atī: see above, 449) for the active, and घाना āna (fem. घाना ānā) for the middle. But —

a. After a tense-stem ending in a, the active participial suffix is virtually nt, one of the two a’s being lost in the combination of stem-final and suffix.

b. After a tense-stem ending in a, the middle participial suffix is māna instead of āna. But there are occasional exceptions to the rule as to the use of māna and āna respectively, which will be pointed out in connection with the various formations below. Such exceptions are especially frequent in the causative: see 1043 ff.

c. The perfect has in the active the peculiar suffix vānā (weakest form uṣā, middle form vat; fem. uṣī: see, for the inflection of this participle, above, 458 ff.).

d. For details, as to form of stem etc., and for special exceptions, see the following chapters.

Augment.

585. The augment is a short त a, prefixed to a tense-stem — and, if the latter begin with a vowel, combining with that vowel irregularly into the heavier or vṛddhi diphthong
(136a). It is always (without any exception) the accented element in the verbal form of which it makes a part.

a. In the Veda, the augment is in a few forms long ā; thus, āṇaṭ, āṇari, āṇṛṇak, āvidhrat, āyunak, āyukta, āyukṣatām, āripak, ārāk (and yās ta āvidhat, RV ii.1.7, 9?).

586. The augment is a sign of past time. And an augment-preterit is made from each of the tense-stems from which the system of conjugation is derived: namely, the imperfect, from the present-stem; the pluperfect (in the Veda only), from the perfect-stem; the conditional, from the future-stem; while in the aorist such a preterit stands without any corresponding present indicative.

587. In the early language, especially in the RV., the occurrence of forms identical with those of augment-tenses save for the lack of an augment is quite frequent. Such forms lose in general, along with the augment, the specific character of the tenses to which they belong; and they are then employed in part non-modally, with either a present or a past sense; and in part modally, with either a subjunctive or an optative sense — especially often and regularly after mā prohibitive (579); and this last mentioned use comes down also into the later language.

a. In RV., the augmentless forms are more than half as common as the augmented (about 2000 and 3300), and are made from the present, perfect, and aorist-systems, but considerably over half from the aorist. Their non-modal and modal uses are of nearly equal frequency. The tense value of the non-modally used forms is more often past than present. Of the modally used forms, nearly a third are construed with mā prohibitive; the rest have twice as often an optative as a proper subjunctive value.

b. In AV., the numerical relations are very different. The augmentless forms are less than a third as many as the augmented (about 475 to 1450), and are prevailingly (more than four fifths) aoristic. The non-modal uses are only a tenth of the modal. Of the modally used forms, about four fifths are construed with mā prohibitive; the rest are chiefly optative in value. Then, in the language of the Brāhmaṇas (not including the mantra-material which they contain), the loss of augment is, save in occasional sporadic cases, restricted to the prohibitive construction with mā; and the same continues to be the case later.

c. The accentuation of the augmentless forms is throughout in accordance with that of unaugmented tenses of similar formation. Examples will be given below, under the various tenses.

d. Besides the augmentless aorist-forms with mā prohibitive, there are also found occasionally in the later language augmentless imperfect-forms (very rarely aorist-forms), which have the same value as if they were augmented, and are for the most part examples of metrical license. They are especially frequent in the epics (whence some scores of them are quotable).
Reduplication.

588. The derivation of conjugational and declensional stems from roots by reduplication, either alone or along with other formative elements, has been already spoken of (259), and the formations in which reduplication appears have been specified: they are, in primary verb-inflection, the present (of a certain class of verbs), the perfect (of nearly all), and the aorist (of a large number); and the intensive and desiderative secondary conjugations contain in their stems the same element.

589. The general principle of reduplication is the prefixion to a root of a part of itself repeated — if it begin with consonants, the initial consonant and the vowel; if it begin with a vowel, that vowel, either alone or with a following consonant. The varieties of detail, however, are very considerable. Thus, especially, as regards the vowel, which in present and perfect and desiderative is regularly shorter and lighter in the reduplication than in the root-syllable, in aorist is longer, and in intensive is strengthened. The differences as regards an initial consonant are less, and chiefly confined to the intensive; for the others, certain general rules may be here stated, all further details being left to be given in connection with the account of the separate formations.

590. The consonant of the reduplicating syllable is in general the first consonant of the root: thus, व्रक्‍ पप्राह from व्रक्‍ प्राह; शिक्षि‍ चिरी from शिक्षि‍ च्रि; बुबु‍ बुबुध from बुबु‍ बुध. But —

a. A non-aspirate is substituted in reduplication for an aspirate: thus, धा‍ दधा from धा; ब्ब्र बब्र from ब्ब्र भ्र;

b. A palatal is substituted for a guttural or for क्र ह:
thus, कृत oakṛ from गुरृ kr; विष व khot from गुरृ khid; नभम्ब jgrabha from गुम् grabha; बक्स jahṛ from गु रृ hr.

d. The occasional reversion, on the other hand, of a palatal in the radical syllable to guttural form has been noticed above (2161).

d. Of two initial consonants, the second, if it be a non-nasal mute preceded by a sibilant, is repeated instead of the first: thus, तस्त्त tattṛ from गस्त्र str; तस्त्त tathā from गस्त्र sthā; चस्कन्द caskand from गस्कन्द skand; चस्कल caskhal from गस्कल skhal; गुण cuṇout from गमुग गout; पस्प्रथ pasprdh from गस्प्रथ sprdh; पस्पुर puspust from गस्पुर spuḍ: — but सस्म asasm from गस्म snm; सस्म asasm from गस्त्र smṛ; सुस susru from गमृ sru; शिशिश ciqilis from गशिश qilis.

Accent of the Verb.

591. The statements which have been made above, and those which will be made below, as to the accent of verbal forms, apply to those cases in which the verb is actually accented.

a. But, according to the grammarians, and according to the invariable practice in accentuated texts, the verb is in the majority of its occurrences unaccented or toneless.

b. That is to say, of course, the verb in its proper forms, its personal or so-called finite forms. The verbal nouns and adjectives, or the infinitives and participles, are subject to precisely the same laws of accent as other nouns and adjectives.

592. The general rule, covering most of the cases, is this: The verb in an independent clause is unaccented, unless it stand at the beginning of the clause or also, in metrical text, at the beginning of a pāda.

a. For the accent of the verb, as well as for that of the vocative case (above, 314c), the beginning of a pāda counts as that of a sentence, whatever be the logical connection of the pāda with what precedes it.

b. Examples of the unaccented verb are: अग्निम इष्टे puruhitam Agni I praise, the house-priest; स इद devēgu gauchati that, truly, goes to the gods; अग्ने सुपायनो bhava O Agni, be easy of access; इद इध indra चरुhi somapa this, O Indra, soma-drinker, hear; नमास te rudra kṛṣṇaḥ homa to thee, Rudra, we offer; याजग्निनया paṣṭān pāhi the sacrificer’s cattle protect thou.

c. Hence, there are two principal situations in which the verb retains its accent:
593. First, the verb is accented when it stands at the beginning of a clause — or, in verse, of a pada.

a. Examples of the verb accented at the head of the sentence are, in prose, cīndhadhāvam dāivyāya kārmaṇe be pure for the divine ceremony; śpūṇī 'māṁ lokāṁ he wins this world; — in verse, where the head of the sentence is also that of the pada, syāme 'd īndrasya ārmanṇi may be in Īndra's protection; darçāya mā yātmadhanān show me the sorcerers; gāmad vajebhir śa naḥ may he come with good things to us; — in verse, where the head of the clause is within the pada, tēsāṁ pāḥi rudhi hāvam drink of them, hear our call; sāstu mātā sāstu pīś sāstu viṇṇāṁ let the mother sleep, let the father sleep, let the dog sleep, let the master sleep; viṣvākaman nāmas te pāḥy āmān Viṣvākaran, homage to thee; protect us! yuvām... rājñā uce duhitā pṛchchhe vāṁ nārā the king's daughter said to you "I pray you, ye men"; vayāṁ te váya īndra viddhi śu naḥ prá bharāmahe we offer thee, īndra, strengthening; take note of us.

b. Examples of the verb accented at the head of the pada when this is not the head of the sentence are: áthā te ántamanāṁ viśyāma sumatiṇām so may we enjoy thy most intimate favors; dhātā 'syā agrūvā pāṁi dādhatu pratikāmyāṁ Dhaṭar bestow upon this girl a husband according to her wish; yātmadhanāya somapa jahī praṇām slay, O Soma-drinker, the progeny of the sorcerer.

594. Certain special cases under this head are as follows:

a. As a vocative forms no syntactical part of the sentence to which it is attached, but is only an external appendage to it, a verb following an initial vocative, or more than one, is accented, as if it were itself initial in the clause or pada: thus, ácrutkarnaṇa rudhi hāvam O thou of listening ears, hear our call! sīte vandāmahe tvā O Śitā, we reverence thee; víçve devā váśavo rákṣate 'māṁ all ye gods, ye Vasus, protect this man; uta 'gaç cakrūṣaṁ devā dévā jīvayathā pūṇā likewise him, O gods, who has committed crime, ye gods, ye make to live again.

b. If more than one verb follow a word or words syntactically connected with them all, only the first loses its accent, the others being treated as if they were initial verbs in separate clauses, with the same adjuncts understood: thus, tarāṇīr śī jayate kṣetā pūjayati successful, he conquers, rules, thrives; amītrān... páraṁ īndra prá mṛṇā jahī ca our foes, Īndra, drive for away and slay; asmābhyaṁ āsi yóta ca for us conquer and fight; āgniṣomā haviṣyā prāṣṭhitasya vītāṁ hāryataṁ vrṣṇā jugēthām O Agni and Soma, of the oblation set forth partake, enjoy, ye mighty ones, take pleasure.

c. In like manner (but much less often), an adjunct, as subject or object, standing between two verbs and logically belonging to both, is reckoned to the first alone, and the second has the initial accent: thus, jahī praṇāṁ nāyasva ca slay the progeny, and bring [it] hither; cṛṇōtu naḥ subhāgaḥ bōdhatu tmānā may the blessed one hear us, [and may she] kindly regard [us].
d. It has even come to be a formal rule that a verb immediately following another verb is accented: thus, सा यात्रा जास्तम् एकबार द्राक्षापान (वि.) whoever worships him thus is filled with offsprings and cattle.

595. Second, the verb is accented, whatever its position, in a dependent clause.

a. The dependency of a clause is in the very great majority of cases conditioned by the relative pronoun या, or one of its derivatives or compounds. Thus: यद्य यायाम परिस्रष्टाः what offering thou protecteth; ते सरय ये अतिया भाइन्य ये coming who shall behold her hereafter; सह सरय मे अती तेना along with that which is mine; यात्रा नाग पुर्णि पिताराह पार्व्युह whither our fathers of old departure; adya मुरुया यादि यातुधानो अस्मि let me die on the spot, if I am a sorcerer; यात्रा हानंं अनुपुर्वाम स्वातंत्र्यि as days follow one another in order; याहद इदम् भुवनाम् विषयम् अस्मि how great this whole creation is; यात्कामं स तुहुम्भस्ति no astu what desiring we sacrifice to thee, let that become ours; यत्तमास सिसपाति whichever one desires to enjoy.

b. The presence of a relative word in the sentence does not, of course, accent the verb, unless this is really the predicate of a dependent clause: thus, सप ते सतघो यायाम यात्रा they make off like thieves (as thieves do); यिसं जागस्य नार्यारे whatever [is] immovable and movable trembles; यात्कामानम् नि पायदति he lies down at his pleasure.

c. The particle ca when it means if, and ced (ca+id) if, give an accent to the verb: thus, ब्रह्म असि द्वास्तां अग्रहिषत if a Brahman has grasped her hand; त्यां का सोमा नो वाष्पा जीवताः नाघ स्वामे if thou, Soma, wilt let us to live, we shall not die; अं काच्यां mitram enā dadhāma if he will come here, we will make friends with him.

d. There are a very few passages in which the logical dependence of a clause containing no subordinating word appears to give the verb its accent: thus, समायाम परिस्रष्टाः हन्ति no náro 'माकम indra rathina jayantau when our men, horse-winged, come into conflict, let the chariot-fighters of our side, O Indra, win the victory. Rarely, too, an imperative so following another imperative that its action may seem a consequence of the latter's is accented: thus, तूयम् नागी काप्यांसु सृदि पिबा come hither quickly; drink along with the Kanvas (i. e. in order to drink).

e. A few other particles give the verb an accent, in virtue of a slight subordinating force belonging to them: thus, especially hi (with its negation nahi), which in its fullest value means for, but shades off from that into a mere asseverative sense; the verb or verbs connected with it are always accented: thus, वि तेन मुन्हासत्तम् vimūco hi santi let them release him, for they are releasers; यादि ced hi... anācaṣṭā iva amēhi if we, forsooth, are as it were unrenowned, — also nēd (nā+id), meaning lest, that not: thus, nēt tvā tāpā मुर्सु आर्या that the sun may not burn thee with his beam; virājam nēd vichinādāni 'ti nāyog to himself,
"last I cut off the virūṣ" (such cases are frequent in the Brāhmaṇas); — and the interrogative kuśīd whether? thus, ukthēbhīśh kuśīd āgāmāt will he come hither for our praises?

596. But further, the verb of a prior clause is not infrequently accented in antithetical construction.

a. Sometimes, the relation of the two clauses is readily capable of being regarded as that of protasis and apodosis; but often, also, such a relation is very indistinct; and the cases of antithesis shade off into those of ordinary coordination, the line between them appearing to be rather arbitrarily drawn.

b. In many cases, the antithesis is made distinct by the presence in the two clauses of correlative words, especially anya—anya, eka—eka, va—vā, ca—ca: thus, prá-prā 'nyā yānti pāry anyā āsate some go on and on, others sit about (as if it were while some go etc.); úc va asīcellham ūpa va pṛpadhiṁśa either pour out, or fill up; saṁ ca 'dhvāṣvā 'gnee prá ca vārdayate 'māṁ both do thou thyself become kindled, Agni, and do thou increase this person. But it is also made without such help: thus, prá 'jātāḥ praśā janāyati pāry praśāṣṭā gṛṃṇāti the unborn progeny he generates, the born he embraces; āpa yuṣmād ākrāmin nā 'sṁān upāṣarate [though] she has gone away from you, she does not come to us; nā 'ndhō 'dhvāṣyūr bhāvati nā yajāṁ rākṣaḥṣaṁ gṛṃṇati the priest does not become blind, the demons do not destroy the sacrifice; kēṇā sūmā gṛṃṇyante kēṇā hūyante by whom [on the one hand] are the somas dipped out? by whom [on the other hand] are they offered?

597. Where the verb would be the same in the two antithetical clauses, it is not infrequently omitted in the second: thus, beside complete expressions like urvī cā 'si vāsvi cā 'si both thou art broad and thou art good, occur, much oftener, incomplete ones like agnīr amūṣmitā lokā śādī yamō 'smin Agni was in wonder world, Yama [was] in this; asthā 'nyāḥ praśāḥ pratīṣṭaḥanti māsēṇā 'nyāḥ by bone some creatures stand firm, by flesh others; dvipāc ca sārvam no rākṣa cātupād yāo ca naḥ svāṁ both protect everything of ours that is bipe, and also whatever that is quadrupe belongs to us.

a. Accentuation of the verb in the former of two antithetical clauses is a rule more strictly followed in the Brāhmaṇas than in the Veda, and least strictly in the RV.: thus, in RV., abhī dyāṁ mahīṁ bhūvam (not bhūvam) abhī 'māṁ prāthivim mahīṁ I am superior to the sky in greatness, also to this great earth; and even īndro vidur āṅgiraseṣaḥ ca ghoraṁ īndra knows, and the terrible Āṅgirases.

598. There are certain more or less doubtful cases in which a verb-form is perhaps accented for emphasis.

a. Thus, sporadically before caṇā in any wise, and in connection with asseverative particles, as kīla, āṅgā, evā, and (in CB, regularly) hānte: thus, hānte 'māṁ prāthivim vibhājāmahāṁ come on! let us share up this earth.
CHAPTER IX.

THE PRESENT-SYSTEM.

599. The present-system, or system of forms coming from the present-stem, is composed (as was pointed out above) of a present indicative tense, together with a subjunctive (mostly lost in the classical language), an optative, an imperative, and a participle, and also a past tense, an augment-preterit, to which we give (by analogy with the Greek) the name of imperfect.

a. These forms often go in Sanskrit grammars by the name of "special tenses", while the other tense-systems are styled "general tenses" — as if the former were made from a special tense-stem or modified root, while the latter came, all alike, from the root itself. There is no reason why such a distinction and nomenclature should be retained; since, on the one hand, the "special tenses" come in one set of verbs directly from the root, and, on the other hand, the other tense-systems are mostly made from stems — and, in the case of the aorist, from stems having a variety of form comparable with that of present-stems.

600. Practically, the present-system is the most prominent and important part of the whole conjugation, since. from the earliest period of the language, its forms are very much more frequent than those of all the other systems together.

a. Thus, in the Veda, the occurrences of personal forms of this system are to those of all others about as three to one; in the Altareya Brāhmaṇa, as five to one; in the Hitopadeśa, as six to one; in the Čākuntalā, as eight to one; in Manu, as thirty to one.

601. And, as there is also great variety in the manner in which different roots form their present-stem, this, as being their most conspicuous difference, is made the basis of their principal classification; and a verb is said to be of this or of that conjugation, or class, according to the way in which its present-stem is made and inflected.
602. In a small minority of verbs, the present-stem is identical with the root. Then there are besides (excluding the passive and causative) seven more or less different methods of forming a present-stem from the root, each method being followed by a larger or smaller number of verbs. These are the "classes" or "conjugation-classes", as laid down by the native Hindu grammarians. They are arranged by the latter in a certain wholly artificial and unsystematic order (the ground of which has never been discovered); and they are wont to be designated in European works according to this order, or else, after Hindu example, by the root standing at the head of each class in the Hindu lists. A different arrangement and nomenclature will be followed here, namely as below — the classes being divided (as is usual in European grammars) into two more general classes or conjugations, distinguished from one another by wider differences than those which separate the special classes.

603. The classes of the First or non-a-Conjugation are as follows:

I. The root-class (second class, or ad-class, of the Hindu grammarians); its present-stem is coincident with the root itself: thus, घटः ad eat; झ I go; खासः sit; तिः go; विच्छदिः hate; द्वसः duh milk.

II. The reduplicating class (third or hu-class); the root is reduplicated to form the present-stem: thus, जुबः juhu from जु हु sacrifice; द्य सदः from द्या देः give; बिबह्रिः bibhr from भ भर bear.

III. The nasal class (seventh or rudh-class); a nasal, extended to the syllable न na in strong forms, is inserted before the final consonant of the root: thus, रुंगः rundh (or सर्गः runadh) from रुंगः rudh obstruct; यूः yuṣṭi (or यूः युन) from यूः यु j join.
IV. a. The *nu-class* (fifth or *su-class*); the syllable नु नु is added to the root: thus, नुत नुम from नु से press out; नथ नथु from नथप नथ obtain.

b. A very small number (only half-a-dozen) of roots ending already in न, and also one very common and quite irregularly inflected root not so ending (क्र make), add त त त u alone to form the present-stem. This is the eighth or *tan-class* of the Hindu grammarians; it may be best ranked by us as a sub-class, the *u-class*: thus, तन तनu from तन तन stretch.

V. The *nā-class* (ninth or *kṛ-class*); the syllable ना ना (or, in weak forms, न न) is added to the root: thus, क्रीणा क्रीणा (or क्रीणी क्रीणी) from क्री क्री buy; स्तफ्त स्तफ्त (or स्तभ्नि स्तभ्नि) from स्तभ्नि स्तभ establish.

604. These classes have in common, as their most fundamental characteristic, a shift of accent: the tone being now upon the ending, and now upon the root or the class-sign. Along with this goes a variation in the stem itself, which has a stronger or fuller form when the accent rests upon it, and a weaker or briefer form when the accent is on the ending these: forms are to be distinguished as the strong stem and the weak stem respectively (in part, both have been given above). The classes also form their optative active, their 2d sing. imperative, their 3d pl. middle, and their middle participle, in a different manner from the others.

605. In the classes of the Second or *a-Conjugation*, the present-stem ends in *a*, and the accent has a fixed place, remaining always upon the same syllable of the stem, and never shifted to the endings. Also, the optative, the 2d sing. impv., the 3d pl. middle, and the middle par-
ticiple, are (as just stated) unlike those of the other con-
jugation.

606. The classes of this conjugation are as follows:

VI. The a-class, or unaccented a-class (first
or bhū-class); the added class-sign is a simply; and the
root, which has the accent, is (if capable of it) strength-
ened by guru throughout: thus, भूव bhāva from यू भू
be; नया nāya from यू नी ni lead; बोधा bōdha from यू बुध
budh wake; वादा vāda from यू वद vad speak.

VII. The a-class, or accented a-class (sixth or
tud-class); the added class-sign is a, as in the preceding
class; but it has the accent, and the unaccented root
remains unstrengthened: thus, तुर्द tudá from यू तुद
thrust; सूर sṛjá from यू सूर sṛj let loose; सुवा� suvā from
यू सु give birth.

VIII. The ya-class (fourth or div-class); ya is
added to the root, which has the accent: thus, दीय
divya from यू दीय div (more properly दीय div: see 765)
play; नाय nāya from यू नाय nah bind; कृद्धa krudhya
from यू कृद्धa krudh be angry.

IX. The passive conjugation is also properly a
present-system only, having a class-sign which is not
extended into the other systems; though it differs mark-
edly from the remaining classes in having a specific
meaning, and in being formable in the middle voice
from all transitive verbs. Its inflection may therefore
best be treated next to that of the ya-class, with which
it is most nearly connected, differing from it as the
a-class from the a-class. It forms its stem, namely, by
adding an accented ya to the root: thus, या adyā from
यू या ad eat; रुढ़y rudhya from यू रुढ रudh obstruct;
बुधa budhya from यू बुध बुध wake; तुढ़ tudyā from
यू तुढ़ tud thrust.
607. The Hindu grammarians reckon a tenth class or cur-class, having a class-sign áya added to a strengthened root (thus, coráya from yeur), and an inflection like that of the other a-stems. Since, however, this stem is not limited to the present-system, but extends also into the rest of the conjugation — while it also has to a great extent a causative value, and may be formed in that value from a large number of roots — it will be best treated in full along with the derivative conjugations (chap. XIV., 1041 ff.).

608. A small number of roots add in the present-system a ch, or substitute a ch for their final consonant, and form a stem ending in cha or chá, which is then inflected like any a-stem. This is historically, doubtless, a true class-sign, analogous with the rest; but the verbs showing it are so few, and in formation so irregular, that they are not well to be put together into a class, but may best be treated as special cases falling under the other classes.

a. Roots adding ch are ý and yu, which make the stems ṣcchá and yúccha.

b. Roots substituting ch for their final are ḷ, ṻ (or vas shine), gam, yam, which make the stems icchá, ucchá, gáccha, yáccha.

c. Of the so-called roots ending in ch, several are more or less clearly stems, whose use has been extended from the present to other systems of tenses.

609. Roots are not wholly limited, even in the later language, to one mode of formation of their present-stem, but are sometimes reckoned as belonging to two or more different conjugation-classes. And such variety of formation is especially frequent in the Veda, being exhibited by a considerable proportion of the roots there occurring; already in the Brāhmaṇas, however, a condition is reached nearly agreeing in this respect with the classical language. The different present-formations sometimes have differences of meaning; yet not more important ones than are often found belonging to the same formation, nor of a kind to show clearly a difference of value as originally belonging to the separate classes of presents. If anything of this kind is to be established, it must be from the derivative conjugations, which are separated by no fixed line from the present-systems.

610. We take up now the different classes, in the order in which they have been arranged above, to describe more in detail, and with illustration, the formation of their present-systems, and to notice the irregularities belonging under each class.

1. Root-class (second, ad-class).

611. In this class there is no class-sign; the root itself is also present-stem, and to it are added directly the per-
sonal endings — but combined in subjunctive and optative with the respective mode-signs; and in the imperfect the augment is prefixed to the root.

a. The accented endings (352) regularly take the accent — except in the imperfect, where it falls on the augment — and before them the root remains unchanged; before the unaccented endings, the root takes the guna-strengthening.

b. It is only in the first three classes that the endings come immediately in contact with a final consonant of the root, and that the rules for consonant combination have to be noted and applied. In these classes, then, additional paradigms will be given, to illustrate the modes of combination.

1. Present Indicative.

612. The endings are the primary (with घ स्ते ate in 3d pl. mid.), added to the bare root. The root takes the accent, and has guna, if capable of it, in the three persons sing. act.

Examples of inflection: a. active, root व i go: strong form of root-stem, व ए; weak form, व ए; middle, root एस sit, stem ए (irregularly accented throughout: 828).

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</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>एमि</td>
<td>इवस्</td>
<td>इसस्</td>
<td>नासेः</td>
<td>नासवेः</td>
<td>नासमहे</td>
</tr>
<tr>
<td>2</td>
<td>एशि</td>
<td>इथाः</td>
<td>इथाः</td>
<td>एसेः</td>
<td>एसाठे</td>
<td>एसध्वे</td>
</tr>
<tr>
<td>3</td>
<td>एति</td>
<td>इताः</td>
<td>यांति</td>
<td>एसैं</td>
<td>एसाते</td>
<td>एसाते</td>
</tr>
</tbody>
</table>

b. root द्विग hate: strong stem-form, द्वेग; weak, द्वीग. For rules of combination for the final ए, see 228.

1 द्वेगमि द्विग्वस्त्व द्विग्मास्त्व द्विगेः द्विगवाहे द्विगमाहे
2 द्वेक्षि द्विग्वठस्त्व द्विग्वठाः द्विग्वठेः द्विगवध्वे
3 द्वेष्टि द्विग्वशस्त्व द्विग्वशाः द्विग्वशेः द्विगवध्वे

c. root दुह milk: strong stem-form, दोह; weak. duh. For rules of combination for the final ह, and for the conversion of the initial ठ to ठ, see 222a, 155, 160.

1 दोहमि दुहवास दुहमास दुहेः दुहवाहे दुहमाहे
2 दोहक्षि दुहक्षा दुहक्षाः दुहक्षेः दुहक्षी दुहक्षध्वे
3 दोह्दि दुह्द्वी दुहद्वी दुहद्वेः दुहह्द्वे
d. root lih *lick*: strong stem, léh; weak, lih. For rules of combination of the final h, see 222 b.

1 léhmi lihvás lihmás lihé lihváhe lihmáhe
2 lékṣi liḍhás liḍhá likṣé liháthe liḍhvé
3 léḍhi liḍhás likhánti liḍhé liháte liháte

613. Examples of the 3d sing. mid. coincident in form with the 1st sing. are not rare in the older language (both V. and R.): the most frequent examples are ḍće, duhē, vídē, qāye; more sporadic are cítē, bruve, huvē. To the of the 2d pl. is added na in sthána, páthána, yáthána. The irregular accent of the 3d pl. mid. is found in RV. in riñhaté, duñhaté. Examples of the same person in re and rate also occur: thus (besides those mentioned below, 629—30, 635), vidré, and, with auxillary vowel, arhīre (unless these are to be ranked, rather, as perfect forms without reduplication: 790 b).

2. Present Subjunctive.

614. Subjunctive forms of this class are not uncommon in the older language, and nearly all those which the formation anywhere admits are quotable, from Veda or from Brāhmaṇa. A complete paradigm, accordingly, is given below, with the few forms not actually quotable for this class enclosed in brackets. We may take as models (as above), for the active the root i go, and for the middle the root ās sit, from both of which numerous forms are met with (although neither for these nor for any others can the whole series be found in actual use).

a. The mode-stems are áya (*é+a*) and ása (*ás+a*) respectively.

<table>
<thead>
<tr>
<th>active</th>
<th>middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>áyāni</td>
<td>áyāva áyāma ásāi</td>
</tr>
<tr>
<td>áyās</td>
<td>áyathas áyatha ásāse</td>
</tr>
<tr>
<td>áyat</td>
<td>áyatas áyan ásāte</td>
</tr>
<tr>
<td>áyāt</td>
<td>ásātai</td>
</tr>
</tbody>
</table>

615. The RV. has no middle forms in āśi except those of the first person. The 1st. sing. act. in á occurs only in RV., in ayā, bravā, stávā. The 2d and 3d sing. act. with primary endings are very unusual in the Brāhmaṇas. Forms irregularly made with long á, like those from present-stems in a, are not rare in AV. and R.: thus, ayās, ayāt, ayān; ásāt, brávāt; bravāthas; asātha, ayatha, bravātha, hanātha; ádān, dohān. Of middle forms with secondary endings are found hánanta, 3d pl., and īcāta, 3d sing. (after mā prohibitive), which is an isolated example. The only dual person in ānte is brávāito.
3. Present Optative.

616. The personal endings combined with the mode-signs of this mode (Nonnull in act., ꝉ in mid.) have been given in full above (586). The stem-form is the unaccented and unstrengthened root.

| Active | | Middle | | |
|--------|--------|--------|--------|
| a. iyām | iyāva | iyāma | āsiya | āsīvah | āśimah |
| d. iyām | iyām | iyām | āsīyam | āsīymah |
| p. iyām | iyām | iyām | āsīyam | āsīymah |

a. In the same manner, from ṣvīṣ, dvīṣyām and dvīṣyā; from ṣvī, ṣvīyām and ṣvīyā; from ṣvīh, ṣvīhyām and ṣvīhyā. The inflection is so regular that the example above given is enough, with the addition of dvīṣyā, to show the normal accentuation in the middle: thus, sing. dvīṣyā, dvīṣīthā, dvīṣītā; du. dvīṣīvāhi, dvīṣīyāthām, dvīṣīyātām; pl. dvīṣīmāhi, dvīṣīdhvām, dvīṣīrām.

b. The RV. has once tana in 2d pl. act. (in syātana).

4. Present Imperative.

617. The imperative adds, in second and third persons, its own endings (with ṣvātām atām in 3d pl. mid.) directly to the root-stem. The stem is accented and strengthened in 3d sing. act.; elsewhere, the accent is on the ending and the root remains unchanged. The first persons, so called, of the later language are from the old subjunctive, and have its strengthened stem and accent; they are repeated here from where they were given above (614a). In the 2d sing. act., the ending is regularly (as in the two following classes) ḫī dhi if the root end with a consonant, and ḫī hī if it end with a vowel. As examples we take the roots already used for the purpose.
a. Thus, from the roots Ṛ i and ṭaṭ ṭaṭ:

active.

middle.


ध्यानि ध्यावं ध्याम् धासि धासावं् ह्यामाश् धामामाश्

अयानि अयावा अयाम् असाइ असावाह् असामाहि

ईं ईं ईं ईं ईं ईं ईं ईं ईं ईं ईं ईं ईं ईं

इं् इं् इं् इं् इं् इं् इं् इं् इं् इं् इं् इं् इं् इं्

एतु एतु एतु एतु एतु एतु एतु एतु एतु एतु एतु एतु एतु एतु

b. From the roots dvīṣa and duh and lih:

dvēṣānī dvēṣāva dvēṣāma dvēṣāi dvēṣāvahāi dvēṣāmāhāi
dvīṣdhī dvīṣṭām dvīṣṭā dvīṣōvā dvīṣōthām dvīṣōdhvām
dvēṣṭu dvīṣṭām dvīṣāntu dvīṣāntām dvīṣāntām
dōhānī dōhāvā dōhāma dōhāi dōhāvahāi dōhāmāhāi
dugdhī dugdham dughā dughāvā dughāthām dughādhvām
dōghdhu dugdhām duhāntu dugdhām duhāntām duhātām

618. The 2d sing. act. ending tāt is found in the older language in a few verbs of this class: namely, vittāt, vītāt, brūtāt, hatāt, yatāt, slutāt. In 3d sing. mid., two or three verbs have in the older language the ending śm: thus, duhām (only RV. case), vidām, qaṣām; and in 3d pl. mid. AV. has duhrām and duhrātām. The use of tana for ta in 2d pl. act. is quite frequent in the Veda: thus, itana, yātāna, attana, etc. And in stota, étā étā, bravātana, qāstāna, hantana, we have examples in the same person of a strong (and accented) stem.

5. Present Participle.

619. a. The active participle has the ending चतंत (weak stem-form चतं at) added to the unstrengthened root. Mechanically, it may be formed from the 3d pl. by dropping the final Ṛ i. Thus, for the verbs inflected above, the active participles are चतं यांत, दुहातं, दुहातं, दुहातं, दुहातं, दुहातं, दुहातं. The feminine stem ends usually in चति ati: thus, चति याति, दुहाति, दुहाति, दुहाति, दुहाति, दुहाति, दुहाति: but, from roots in Ṛ, in चति अंति or चति अंति (449g).
b. The middle participle has the ending धानं अनं, added to the unstrengthened root: thus, स्यानं iyānā, उँचानं duḥānā, हिषाणं dviṣāṇā, लिहानं lihānā.

o. The root ās forms the anomalous and isolated āsina (in RV. also āsānā).

d. But a number of these participles in the older language have a double accent, either on the ending or on the radical syllable: thus, गच्छनं and गच्छनं, ओहनं and ओहनं, duḥḥānā and dūḥhānā (also dūghānā), रिहाणं and रिहाणं, vidānā and vidānā, suvānā and sūvānā, stuvānā and stāvānā and stāvānā — the last having in part also a strong form of the root.

6. Imperfect.

620. This tense adds the secondary endings to the root as increased by prefixation of the augment. The root has the guna-strengthening (if capable of it) in the three persons of the singular active, although the accent is always upon the augment. Examples of inflection are:

a. From the roots त्रि and धार्म अस:

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b. From the roots dviṣ and duḥih and lih:

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631. a. Roots ending in ā may in the later language optionally take us instead of an in 3d pl. act. (the ā being lost before it); and
in the older they always do so: thus, áyus from y/yə, ápus from y/pə protect, abhus from y/bhä. The same ending is also allowed and met with in the case of a few roots ending in consonants: namely vid kno, caḳṣ, dviq, duḥ, mṛ. RV. has atvīṣus.

b. The ending tana, 2d pl. act., is found in the Veda in áyātana, ásastana, áṭana, ábravītana. A strong stem is seen in the 1st pl. homa, and the 2d pl. abravīta and abravītana.

c. To save the characteristic endings in 2d and 3d sing. act., the root ad inserts a: thus, ádas, ádat; the root as inserts i: thus, āsīs, āsīt (see below, 630); compare also 631—4.

622. The use of the persons of this tense, without augment, in the older language, has been noticed above (587). Augmentless imperfects of this class are rather uncommon in the Veda: thus, hán, vēs, 2d sing.; hān, vēt, stāut, dān (?), 3d sing.; bruvaṇ, duḥūs, caḳṣus, 3d pl.; vāsta, sūta, 3d sing. miu.

623. The first or root-form of aorist is identical in its formation with this imperfect: see below, 629 ff.

624. In the Veda (but hardly outside of the RV.) are found certain 2d sing. forms, having an imperative value, made by adding the ending a to the (accented and strengthened) root. In part, they are the only root-forms belonging to the roots from which they come: thus, jōṣi (for jōṣi, from y/jug), dhāḳṣi, pārṣi (y/pr pass), prāṣi, bhakṣi, ratsi, sātsi, hoṣi; but the majority of them have forms (one or more) of a root-present, or sometimes of a root-aorist, besides them: thus, kṣēṣi (y/kṣi rule), jēṣi, dārṣi, nakṣi (y/naq attain), nēṣi, mátsi, māṣi (y/mā measure), yākṣi, yāmsi, yāṣi, yōṭṣi, rāṣi, vākṣi (y/yah), vēṣi, črōṣi, sakṣi. Their formal character is somewhat disputed; but they are probably indicative persons of the root-class, used imperatively.

625. Forms of this class are made from nearly 150 roots, either in the earlier language, or in the later, or in both: namely, from about 50 through the whole life of the language, from 80 in the older period (of Veda, Brāhmaṇa, and Śūtra) alone, and from a few (about 15) in the later period (epic and classical) only*. Not a few of these roots, however, show only sporadic root-forms, beside a more usual conjugation of some other class; nor is it in all cases possible to separate clearly root-present from root-aorist forms.

a. Many roots of this class, as of the other classes of the first conjugation, show transfers to the second or a-conjugation, forming a conjugation-stem by adding a to their strong or weak stem, or

* Such statements of numbers, with regard to the various parts of the system of conjugation, are in all cases taken from the author's Supplement to this grammar, entitled "Roots, Verb-Forms, and Primary Derivatives of the Sanskrit Language", where lists o. roots, and details as to forms etc., are also given.
even to both: thus, from ύμπ, both mārṇa (627) and mπa. Such transfers are met with even in the oldest language; but they usually become more frequent later, often establishing a new mode of present inflection by the side of, or in substitution for, the earlier mode.

b. A number of roots offer irregularities of inflection; these are, in the main, pointed out in the following paragraphs.

Irregularities of the Root-class.

626. The roots of the class ending in u have in their strong forms the vyuddhi instead of the guna-strengthening before an ending beginning with a consonant: thus, from γ̣तu, stāumi, āstāt, and the like: but āstavam, stāvani, etc.

a. Roots found to exhibit this peculiarity in actual use are kṣu, yu unte, su (or sū) impel, sku, stu, snu (these in the earlier language), nu, ru, and hunu. RV. has once stōḍi, and anāvan. Compare also 633.

627. The root mṛj also has the vyuddhi-vowel in its strong forms: thus, mārjmi, āmārjam, āmāṛ (150b); and the same strengthening is said to be allowed in weak forms before endings beginning with a vowel: thus, mārjantu, amārjan; but the only quotable case is mārjita (LCS.). Forms from a-stems begin to appear already in AV.

a. In the other tense-systems, also, and in derivation, mṛj shows often the vyuddhi instead of the guna-strengthening.

628. A number of roots accent the radical syllable throughout, both in strong and in weak forms: thus, all those beginning with a long vowel, ēs, īd, īr, īç; and also caka, takṣa, trā, nińska, vas clothe, qīğā, cī lie, and sū. All these, except takṣa and trā (and trā also in the Vedic forms), are ordinarily conjugated in middle voice only. Forms with the same irregular accent occur now and then in the Veda from other verbs: thus, mātsava, yākṣa, sākṣa, sākṣa, ṭdhat. Middle participles so accented have been noticed above (619d).

629. Of the roots mentioned in the last paragraph, cī lie has the guna-strengthening throughout: thus, cāye, cēše, cāyiya, cāyāna, and so on. Other irregularities in its inflection (in part already noticed) are the 3d pl. persons cērate (AV. etc. have also cēre), cēratām, aşerata (RV. has also aşeran), the 3d sing. pres. cāye (R.) and impv. cāyām. The isolated active form açayat is common in the older language; other a-forms, active and middle, occur later.

630. Of the same roots, īç and īç insert a union-vowel i before certain endings: thus, īçīša, īçidhe, īcīva (these three being the only forms noted in the older language); but RV. has Ḹkṣa beside Ḹkṣa; the āv. has once īçite for īṣte. The 3d pl. īçere (on account of its accent) is also apparently present rather than perfect. The MS. has once the 3d sing. impf. āiça (like aduha: 635).
631. The roots rud *weep*, svap *sleep*, an *breathe*, and qvas *blow* insert a union-vowel i before all the endings beginning with a consonant, except the s and t of 2d and 3d sing. impf., where they insert instead either a or i: thus, svápmi, qvasiši, ánti, and ánit or ánit. And in other forms, the last three are allowed to accent either root or ending: thus, svápantu and qvasaṁantu (AV.), or svapántu etc. The AV. has sváptu instead of sváptu.

a. In the older language, yvam makes the same insertions: thus, vamiti, avamit; and other cases occasionally occur: thus, jáníśva, vasiśva (yvas *clothe*), qnathihi, stanihi (all RV.), yamiti (JR.), qcrtmi (MBh.). On the other hand, yan early makes forms from an a-stem: thus, ánati (AV.); ppl ánate (CB.); opt anet (AB.).

632. The root-brū *speak, say* (of very frequent use) takes the union-vowel i after the root when strengthened, before the initial consonant of an ending: thus, brávimi, bráviṣi, bráviti, ábravít; but brūmās, brūyām, ábravam, ábruvaṇ, etc. Special occasional irregularities are brūmi, brāvīhi, ábravam, ábruvaṇ, bruvaṇ, and sporadic forms from an a-stem. The subj. dual brāvātē has been noticed above (615); also the strong forms ábravita, ábravitaṇa (621 a).

633. Some of the roots in u are allowed to be inflected like brū: namely, ku, tu, ru, and stū; and an occasional instance is met with of a form so made (in the older language, only taviti noted; in the later, only stavumi, once).

634. The root am (hardly found in the later language) takes i as union-vowel: thus, amiśi (RV.), amiṭi and amīṭi and amīṣa (TS). From yqam occur qamīṣa (VS.; TS. qamīṣa) and qamidhavam (TB. etc.).

635. The irregularities of ydubh in the older language have been already in part noted: the 3d pl. indic. mid. duhatē, duhrē, and duhrāte; 3d sing. impv. duhām, pl. dehrām and duhratām; impf. act. 3d sing. áduhat (which is found also in the later language), 3d pl. aduhrah (beside āduhāna and duhūs); the mid. ppl deghāna; and (quite unexampled elsewhere) the opt. forms duhīyat and duhīyān (RV. only). The MS. has aduha 3d sing. and aduhra 3d pl. impf. mid., apparently formed to correspond to the pres. duhe (613) and duhre as adugdha and aduhata correspond to dugdh and duhate: compare qīça (630), related in like manner to the 3d sing. ṭe.

Some of the roots of this class are abbreviated or otherwise weakened in their weak forms: thus —

636. The root ḍuṣ as be loses its vowel in weak forms (except where protected by combination with the augment). Its 2d sing. indic. is ṭuṣi āṣi (instead of asāi); its 2d sing. impv. is ṭuṣi edhi (irregularly from asdhi). The insertion of
\(\text{I in 2d and 3d sing. impf. has been noticed already above.}\)

a. The forms of this extremely common verb are, then, as follows:

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Imperative.

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Imperfect.

b. Besides the forms of the present-system, there is made from this root only a perfect, \(असा\) etc. (800), of wholly regular inflection.

c. The Vedic subjunctive forms are the usual ones, made upon the stem असा. They are in frequent use, and appear (asat especially) even in late texts where the subjunctive is almost lost. The resolution स्याम् etc. (=opt.) is common in Vedic verse. As 2d and 3d sing. impf. is a few times met with the more normal असा (for असा, असा, असा). अर्थां, 2d pl., was noted above (613).

d. Middle forms from यास are also given by the grammarians as allowed with certain prepositions (vi+सति), but they are not quotable; स्याहे and स्याहे (\(\text{!}\)) occur in the epics, but are merely instances of the ordinary epic confusion of voices (529a). Confusions of primary and secondary endings — namely, स्वा and स्मा (not rare), and, on the other hand, स्यावस and स्यामस — are also epic. A middle present indicative is said to be compounded (in 1st and 2d persons) with the nomen agentis in \(\text{तर}\) (tar) to form a periphrastic future in the middle voice (but see below, 947). The 1st sing. indic. is हे; the rest is in the usual relation of middle to active forms (in 2d pers., से, ध्वे, स्वा, ध्वम, with total loss of the root itself).