changed. The only point in which the inflexion differs from that of the imperfect of the graded conjugation is that the 3. pl. act. invariably ends in ur. In the active, the endings a and 1 of the 2. 3. s disappear and the tense sign also, unless the root ends in a vowel; e.g. a-har = á-hár-s-t, but á-há-s = á-há-s-t. The AV and TS., however, less often than not, insert a connecting 1 before these endings,\(^1\) thus preserving both the latter and the s of the tense stem; e.g. á-náñk-á-t-t (my wash). The forms of the indicative actually occurring would, if made from bhr bear in the active, and from bugh wake in the middle, be as follow -:

**Active.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 a-bhár-s-am</td>
<td>a-bhúrs-vá</td>
<td>a-bhúrs ma</td>
</tr>
<tr>
<td>2 a-bhar</td>
<td>a-bhúrs-tam</td>
<td>a-bhúrs-tu</td>
</tr>
<tr>
<td>3 á-bhar</td>
<td>a-bhúrs-tam</td>
<td>á-bhúrs s-ur</td>
</tr>
</tbody>
</table>

**Middle.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. á-bhút-s-1 (62 a)</td>
<td>a-bhúrs-vá</td>
<td>a-bhúrs-s-mahú</td>
</tr>
<tr>
<td>2. a-bud-dhas (62 b)</td>
<td>a-bhúrs-s-tham</td>
<td>a-bhud-dhúm (62 a)</td>
</tr>
<tr>
<td>3. á-bud-dha (62 b)</td>
<td>a-bhúrs-s-tam</td>
<td>a-bhúrs-s-ta</td>
</tr>
</tbody>
</table>

The middle voice, as exemplified by a root ending in u, stu-pras, i, inflected as follows

Sing. 1 a-sto-s-1 2. a-sto-s-thas 3 a-sto-s-tha Du 1 [a-sto-s vá1]. 2 [a-sto-s-tham] 3 a-sto-s-thám Pl. 1 a-sto-s-mahí. 2. a-sto-dhúm (62) B 2 b 3 a-sto-s-tháta

\(^1\) The RV and K have no forms with the inserted 1, while in B the other form without it are adákh (dusés) and áyá (yá marta), also bhás (váhí) bháhs-s, which while loan, the s ending preserves the appearance of a 2 sing
2. The subjunctive is common in the RV. in active forms, but not in the middle. The root regularly takes Guṇa throughout (active and middle). The primary endings are frequent. The forms occurring, if made from stu praise, would be:


3. Injunctive forms are fairly common. When normal they are of course identical with the unaugmented indicative. But the sing. 1. act. is irregular in never taking Vṛddhi: all the forms of it that occur either have Guṇa, as stó-ṣ-am, je-ṣ-am (√ ji); or lengthen the radical vowel, as yu-ṣ-am (yu separate); or substitute e for a in roots ending in a, as ye-ṣ-am (yā go), ge-ṣ-am (gā go), sthe-ṣ-am (stā stand). The latter irregularity also appears in pl. 1: je-ṣ-ma, ge-ṣ-ma, de-ṣ-ma (dā give), beside the normal yau-ṣ-ma (yu separate).

4. The optative occurs in the middle only, the 2. 3. s. always having the precative s (with one exception). The forms actually occurring are:


---

1 Subjunctives of this aor. are very rare in B. except yaks-a-t (√ yax) and vaks-a-t (√ vah).
2 With radical ā reduced to i: cp. 5 c. Similarly dhī-ṣ-īya (√ dhā) in B.
3 With an reduced to a (= sonant nasal).
4 From sah overcome, with radical vowel lengthened.
5 Anuvāra for n (66 A 2).
6 Without the precative s.
MOODS OF THE S AORIST

trās-i-thām (trā protect). Pl. 1. bhak-s-i-māhi, mam-s-i-
māhi, vaṃ-s-i-māhi and va-s-i-māhi (van in), sak-s-i-
māhi (saac follow), dhuk-s-i-māhi (dub milk). 3. mam-
s-īrata.

5. Only six imperative forms occur, and four of these are transfers (with thematic a). They are: Act. s. 2. ne-s-a (nī leave) and par-s-a (pr take across). Mid s. 2. sāk-s-vā (sah). 3. rā-s-a-tam. Du 2. rā-s-āthām. Pl. 3. ra-s-a-tam.

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

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

Irregularities of the s form.

144. 1. Before the suffix s, (a) final radical n (as well as m) becomes Anusvara (60 A 2), as ā-mam-s-ata (v’mān), vaṃ-s-i-māhi (v’van); (b) s becomes t in the verb vas dwell and possibly also in vas shive: ā-vāt-s-i-s (AV.) thou hast dwelt and ā-vāt (= ā-vas-s-t) has shone (AV.).

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

4. 2. srā-s (= srāj-s-s: srj); 3. ā-srāt (= a-srai-s-t):

1 For trā-s-āthām.
2 With Anusvara for n (60 A 2).
3 With an reduced to a (nascent nasal)
4 Without initial aspiration: rp. 62 a and 150 a.
5 See 66 B 1. In an Upanishad the 2. du. appears as ā-vās-tam, the aor. suffix s having been lost without affecting the radical a.
\[\text{ā-vā-t} \quad \text{ā-bhāt-t} \quad \text{ā-vā-t}\]

The later Sambhāras here frequently preserve these endings by inserting \(t\) before them: s. 2. \(\text{ā-rat-s-i-t}\) (\(\text{vādhi}\), \(\text{ā-va-t-s-i-t}\) (\(\text{vāt dvēll}\); 3 \(\text{a-tam-s-i-t} \quad (\text{̈tan})\). \(\text{ā-nak-g-i-t} \quad (\text{v ūm})\), \(\text{tap-s-i-t} \quad (\text{vētap})\), \(\text{bhar-g-i-t} \quad (\text{vēbhī})\), \(\text{vek-g-i-t} \quad (\text{vēvah})\), \(\text{ha-s-i-t}\), \(\text{hvar-g-i-t} \quad (\text{vēhvar})\).

a. The ending dhvam before which the s of the sār. is lost, becomes dhvam when the s would have been vocalized (Bo B 2): a-sto-dhwain a-sto-a dhvain 11 the only example.

3. The roots du qac and da cut reduce the radical vowel to \(i\) in a-du-i-\(i\), a-du-\(i\)-iya; gam, man, van lose their nasal in a-ga-smahi, ma-s-i-\(y\), va-s-i-mahi (beside vaṃ-s-i-māhī), while sath lengthens its vowel in a-sāk-g-i, sak-\(s\)-i; sak-s-ina, sak-s-iya; sak-siva.

1 The roots aṣṭ and aṣṭa take melathosis in the vt. s. 2 aṣṭ-s (ṣrak) aṣṭa-ṣrak; aṣṭ-prak. Du 2 aṣṭaṣṭaṃ.

5. The following are the forms occurring in the 3. s. ind. aṣṭaṃ in which (a) the ending \(t\) is lost: a-jal-s (\(\text{v jāl}\)) a-praṣ, a-ha-s, (b) both the tense sign \(s\) and the ending \(t\) are lost: a-kvau (kvand \(\text{v} \ y \ a\),) a-kṣar (kaṣar nāw), a-cuṭ (cūt \(\text{v cūt}\)), a-muḍ (maḍ त्र कप) a-tau (taṇi nēc), a-taṅ (tan dhūṭa), a-tas (tas \(\text{v ta}\) sālitha), a-dyaut (dyut shine), a-dhak (dah būr, a-prak (prak \(\text{v prak}\)), a-praṭ (praṭ aṣkt), a-bhār (bhār), a-yat (yat saṃvard), a-yat (yat anāk), a-yat (yat saṃvard), a-jaṅ (yaṃ qudd), a-raṅ (raṅ qudd, qudd aṣṭaṃ), a-ṣṭaṃ (ṣṭaṃ qudd, qudd aṣṭaṃ), a-var (vaṃ shine), a-śvant (śvat \(\text{v bhāni}\) a-ṣṭa (ṣṭaṃ move on), a-ṣṭaṣ (ṣṭaṃ cūt), a-ṣṭā (ṣṭā ṭaṇa, a-har (hra ṭaṇa), a-har (hra ṭaṇa).

6. After i consonant other than \(n, m, r\) the tense sign \(s\) is dropped before \(t, th, dh\); e.g. a-bhak-ta (beside a-bhak-g-ta, a mah-thaṣ (beside a-mah-g-ta).

1 But the t may in this instance represent the changed final radical a 144 1 (b). There are a few additional examples in B aṇīt

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

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

Indicative.

1. The radical vowel as a rule takes Guṇa throughout; but in the active a final vowel takes Viḍḍhi and a medial vowel is sometimes lengthened. The endings are the same as those of the s aorist except that the 2, 3. s. end in is (=-iš-s) and it (=iš-t). This aorist has all the moods, but no participle. Middle forms are not common and very few occur except in the 2, 3. sing.

The normal forms occurring, it made from kram strule, would be:

Act. sing. 1. á-kram-ış-am. 2. á-kram-ıš. 3. á-kram-ıt.
Du. 3. á-kram-ıš-ṭam. Pl. 1. á-kram-ıš-ma. 3. á-kram-
ıš-ur.

Mid. sing. 1. á-kram-ıš-i. 2. á-kram-ıš-thas. 3. á-kram-

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

Act. sing. 1. dāv-ıš-āmu. 2 av-ıš-a-s, kān-ıš-a-s. 3. kār-
ıš-a-t, bōdh-ıš-a-t. Pl. 3. sān-ıš-a-u.

Mid. pl. 1. yūc-ıš-ā-mahe. 3. sāu-ıš-a-nta.

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

Act. sing. 1. sāms-ıš-am (śams praise). 2. av-ıš (av
muon), tār-ıš (tī cros), yōdh-ıš (yudh fight). sāv-ıš (sū
generate). 3. āś-ıt (āś-úl), tur-ıt. Du. 2. tārī-ṭam, mārdh-
ıš-ṭam (mrđh negred). Pl. 1. ārām-ıš-ma. 2. vādh-ıš-ṭa
and vādh-ıš-ṭanu. 3. jār-ıš-ur (jr waste away).

Mid. sing. 1. rādh-ıš-i (rādh survived). 2. mārg-ıš-thas
CONJUICATION

106

(nte in 106) 3 pav- tva (py prs:1y) Pl 1 vyath-ismah (vyath ov r t)

1 Optative forms in the, occurring in the middle only. The "oh" take the present s. Examples are

sing 1 edith is-lya (edith lthu s) 2 mod is a-yhas (mud s ou) 3 ran-1si-3-ta Dl 1 sah-1s vahn Pl. tan-1si-

5 Imperative forms are only occurring in the active only

sing 2 av-1d thu av is lu Du 2 av-1s-tam o av

1 tan. Pl av 1s tan.

The verb ghard is the only vowel in the does in the

In a 1 3 3 1 1 3 1 1 1 1 1 1

there is a doubled vowel on it with an doubling own.

1 sing (the 1) in st. Pl 1 found s-1ghah-an am
gur.

Verb in or as a form

146 In the forms in the preceding one simply in

(nte in 106) added b to the suffix. Only seven verbs ending in, n y ni ga j hya jhon tnyu, ya no,

ha l tr un yah, like this sound. The total

(nte in 106) number is under twenty, and middle

form we found in the optative only. The forms occurring

1 indicating. Sing 1 yu u-an then Pl 1 ya-si-ta 2 a ya-si-r a-ga-sig-1u, a ya sig-ur

Subjunctive sing 1 ga sis r-t, ya-sis-a-t.

1 In B also on 1 drep liril besides form 1 a trim dhi stop,

ve l et, ava 1.1
3. Optative. Sing. 1. vām-sīg-iyā. 2. yā-sīg-i-s-thās.\footnote{With precative "g."} Pl. 1. pyā-sīg-i-mahi.


Second Aorist

147. This aorist resembles an imperfect formed directly from the root, the terminations being added with or without the connecting vowel \(a\).

The first form is like an imperfect of the accented \(ā\) class, the stem being formed by adding \(a\) to the unmodified root. It corresponds to the second aorist of the first conjugation in Greek. It is taken, in \(V\) and \(B\), together by nearly eighty roots, chiefly with a medial vowel. Middle forms are rare.

1. Indicative. The forms actually occurring would, if made from \(vid\) and \(a\), be as follows:


   Mid. sing. 1. ávido. 2. ávidhās. 3. ávidata. Du 1. ávidahā. 3. ávidetam. Pl 1. ávidaṃ. 3. ávidantā.

2. The subjunctive forms from the same root would be:

   Act. sing. 2. vidāsī, vidās. 3. vidātī, vidāt. Du 1. vidāva. 2. vidhās. 3. vidātas. Pl 1. vidāma. 2. vidhatha, vidhātha.


3. The injunctive forms from \(vid\) would be:

   Act. sing. 1. vidām 2. vidās. 3. vidāt Pl 3. vidān

   Mid. sing 3. vidata. Pl 1. vidāmahai. 3. vidānta.

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

\footnote{With precative "g."}
\footnote{With \(i\) for \(a\).
\footnote{Three roots with \(g\), however, show forms with \(Gaṇa\) (147 a 2 and \(e\).)
It is almost restricted to the active. The forms from *vid* would be:

**Act. sing.** 1. **vidóyam.** 2. **vidés.** 3. **vidóti.** Pl. 1. **vidéma**

**Mid. sing.** 1. **vidéya.** Pl. 1. **vidémaḥ.** There also occurs one precative form, 3 **vidéṣṭa (AV).**

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

Sing. 2. **sadá.** 3. **sadáṭu.** Du. 2. **sadátam.** 3. **sadatām.**
Pl. 2. **sadáta.** **sadáraṇa.** 3. **sadántu.**

Mid. pl. 2. **sadadhvam.** 3. **sadantam.**

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

**Irregularities.**

a. One root form varies slightly according to the instead of the root stem, *chayá* by reducing the root syllable.

1. khyá = *vyá (naked),* *vá* will shorten them to a to akhyá, e-vyá, e-hvá + da mu chá *put, sita* stand occasionally as the same, in the forms as ét *a-dhárt (AV)* and dhárt, a sthát (AV), sat, or shorter, to it, er a at or or put crúnt.

2. khyá and gam form *tva* tamatar, from the root by in *AV* retaining the strong radical vowel á-kar-(a-)t, a gam-t, a gam-an.

The root is reduced by the loss of a *w* in brand on out, tama* shake,* bháma *will* bháma fall, read *shake out put* *sama fall,* e.g. 3 *sama étánti,* pl. *akvasán; subj pl 1 rádháma; inj sing 1 rádhé, i. kress; 3. bhress.

6. The root takes: *Gum in gá, dá see, re in r, c a ránta (unaugmented 3 pl. in int), dára-un (c, l, m) but pl 3 *m* dásan, opt 1. s *vidóyam ni dásanā, vaid an augmented 3 s.)*

**Second Form: Root Aorist.**

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

Indicative.

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

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

Act. sing. 1 ā-sthā-m (ē-sṛṇ-ṇ) 2. ā-sthā-s. 3. ā-sthā-t
(ē-sṛṇ) Du. 2 ā-sthā-tam. 3. ā-stha-tām. Pl. 1. ā-sthā-ma

ā-sthi-mah. 3. ā-sthi-ran.

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

3. ā-kr-an.

ā kr-vahi. 3. ā-kr-tam. Pl 1. ā-kr-mah. 2. ā-kr-
dhvam. 3. ā-kr-ata.

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

Act. 1. ā-bhuv-am.1 2 ā-bhu-s. 3. ā-bhū-t (ē-φu)
Du. 2. ā-bhū-tam. 3. ā-bhū-tam. Pl 1. ā-bhu-ma

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

1 With split v; in the later language a-bhuv-am.
the ending * and * are 'ost 2 a kara, a gan (*a-gam-s), a-gas, a va ti av (inv) a-spar (sph avr), with lengthened a meul a nat (nag atta t), a-var (vi corn) a-vas (va shwr) 3 a-kara, a-kian (kiam stnd) a gan. a-gas, a-cet (cit oov inv) a tan, u dai (di por t), a-bhe (bhnd puir), a libr (hbr sny mt), a-mok (mur rels), a myak (myak b. mni), a srt (sv t h n) r-star with longthen d argument a nat, a var (inv corn), r vr (vas shwr) without augment r rck (* lvsf) shr (skand hsp).

1 In the 3 pl * and ind roots with medial a we syncopted a-rh-an: a-gas-rh-an) a-hi-an (=a-gam-an), a-gn wta (a gam atal in-ta (a tan-ta), but in

1 (n) in n n, n a-ga-thas, a go ta, a ma-ta (lit. I in par v h, pl a-gan mahi).

1 In rh. the mnd root 2 to 1, and base e m

di, a aril, a-sthshs 3 a-dni-ta (r d m) P1 a ar 2 rsh (15) r di mahi (Vb) a-dhi mahi.

1 Here? no f ari reduced to gdh(-ghas-ta), while m o lis s ur ar-ta (nom unted) and ar-ta

1 (n) in ar

1 This form un, ran 1 2 2 1 nd ne a-krp-ran, a-gbs ra e-ran, a dis-ran, a-p ran, a-budh-ran, a-yuj ran a-rwins (twin) a-irk ran, a vr ran, a sht rs a-pordh-ran, varm a dis-ran a-budh ran a rsh ran

1 1 to may 2 3 the result of vr 1 should have b n

1 This a ran a cast 1 les sum he by an overnight b en

1 For a ran a cast 1 les sum he by an overnight b en

1 For a ran a cast 1 les sum he by an overnight b en

1 For a ran a cast 1 les sum he by an overnight b en

1 For a ran a cast 1 les sum he by an overnight b en

1 For a ran a cast 1 les sum he by an overnight b en

1 For a ran a cast 1 les sum he by an overnight b en

1 By y c r g h c k c b vec c cons mnts (66 L 2 t) gh um 1 2 t in t wh b th w t n 1 2 over t and

1 With terms on to the or al t ut u 1
2. The subjunctive is common, nearly 100 forms being met with. The forms occurring, it made from kr, would be.
Act. sing. 1. kára and kár-áni. 2. kár-a-si and kár-a-s. 3. kár-a-ti and kár-a-t.¹ Du. 2. kár-a-thas. 3. kár-a-tas.
Pl. 1 kár-a-ma. 3 kár-anti, kár-a-n.
Mid. sing. 2. kár-a-se. 3. kár-a-te. Pl. 1. kár-á-maho and kár-a-nahai 3 kár-anta.
3. The injunctive is fairly frequent, nearly sixty forms of it being met with. Examples are:
Act. sing. 1 kar-am, dars-ana,² bhuv-am, bhoj-am.
2. je-s, bhú-s, bhó-s (bhí fear), dhak ¹ (dagh reach), bhét (bihid pilot), rok (ruj break) 3. bhú-r, árc-t (séari), nak and nañ (nas attain) Pl. 1 dagh-ma, bhú-ma; hea-ma,³ ho-ma (hú call). 3. bhúv-an, vr-an (vr coret): kram-ur, dur (dá get), dhúr (dha put).
Mid. sing. 1. namá-t (nañs,-nas attain). 2. nut-thās (nud push), mr-thās (my it), mrș-thās (mṛṣ neglect), rik-thās (ric leave). 3. ar-ta (r go), aṣ-ta (aṣ attain), vik-ta (vij tremble), vr-ta (vr choose). Pl. 1. dhí-mahi (dha put).
4. More than forty optative forms are met with. Examples are:
Mid. sing. 1. aś-iyā 3. ar-i-ta (r go). Pl. 1. aś-i-mahī, rihi-māhī (idh handle), nañ i-mahī (nas each).

¹ The root is weak in the isolated forms ṛdh a-t, bhuv a-t, ārāv a-t
² The weak root appears once in the form ṛdh-a-té. The weak root also appears once in the 2 du form ṛdh-athe.
³ This may, however, be an irregular aorist: cp. 147 ṛ
⁴ For dagh-s.
⁵ With strong radical vowel.
⁶ The RV. has no forms of the 3. s. in yāt, but only precative in yas (ə yās-t).
There are also about thirty prasāvata forms (made from about twenty roots in the Śāmhitās), all of which except two are active. Examples are:


Mid s. 3 pad uṣa, muci-uṣa.

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

Act. s 2. kṛ-ṭhī, ga-dhi (gaim), pūr-dhi (pṛ fill), bo-dhi,
yā-dhi (yāu rog l), śa-g-dhi (śak be able) · ga-hi (gaim no),
ma hi (ma maun), sa-hi (sa bau). 3 gān-tu (gam go),
dhā-ta, bhū tu, śīv tu.

Du 2 kṛ-tam und kar-tam (AV), ga-tam and gan-tam,
du-tam, duak-tam (dagb ṛuḥ), bhū-tam, var-tam (vr
conson), va-ḥam (van aitī), sru-tam. 3. gan-tam, pā-tam,
va ṭam. Pl 2. kṛ-ta und kār-ta, ga-ta and gan-ta, bhū-ta,
vau-ta, sru-ta and śīv-ta; kār-tana, gan-tana, dha-tana,
dhu-tana. 1 gam-antu, dhārtu, śīv antu.

Mid s 2 kṛ-ṣvā, dhī-ṣvā (the prl), yu-kṣvā (yu jom),
and in theoor ar-ṣvā. yu-kṣvā (yu jom jom), ra-ṣvā,
vam-ṣvā (van ait) ev-kṣvā (som follow). Pl 2. kṛ-dhvam,
vo-dhvam.

6 Of the participles only seven or eight examples occur
in the active but nearly twenty in the middle. Examples are:

Acc. idh-ant, ki-ānt, gm-ant, sthānt.

Mid ar-ana, idh-ana, kr-ṇa, drā-ana and drā-ana,
budh-ara, baiv-ānā, vr-ṇa (vr cover), subh-ana and
śum-bbāṇā, sru-ana (always to be pronounced svana) and
śv anā (AV).

1 From 1m bhu as tā (bhu-dhi) and budh ava (for
bōd-dhi instead of bō d-ḥi).

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

149. This aorist is formed from nearly ninety verbs in the Sambitas and from nearly thirty more in the Brāhmaṇas. Though (with a few slight exceptions) unconnected in form with the causative, it has come to be connected with the causative in sense, having a causative meaning when the corresponding verb in aya has that meaning. The characteristic feature of this aorist is the almost invariable quantitative sequence of a long reduplicative and a short radical vowel (/root). In order to bring about this rhythm, the reduplicative vowel (unless it becomes long by position) is lengthened, if the radical vowel is (or is made) prosodically short. With this view, the radical vowel is shortened in vāh bāllon, sādh succeed, ṣūḍ he yustake and, by dropping the nasal, in krand cry out, jambh crush, randh suck, sāṅg clown, sūrams fall. The stem of the great majority of forms is made with a thematic a. But about a dozen roots ending in vowels (a, i, u, ū) and swap sleep make occasional forms from stems without thematic a, the inflexion then being like that of an imperfect of the reduplicating class (1.7.2). A medial radical vowel remains unchanged or is weakened, but a final vowel takes ụṇya. All the mood occur, but no participle.

Special Rules of Reduplication.

a. The vowels a, ē, ē are represented in the reduplicative syllable by ē.

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

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

Act. 1. ājjanam. 2. ājjanas. 3. ājjanat. Du 2. ājjanatam. Pl. 1 ājjanāma 2. ājjanata. 3. ājjanan

Mud. 1. 2. ājjanadāvam. 3. ājjananta.
The following are examples:

Act. s. 1. ānīnasam (naś be lost), ācīkṛṣam (kṛṣ drag), āpiplavam (B.), āpiparam (ṝṛ pass). 2. ācī-krad-as, ābūbhuvas; siśvapas; without thematic a: ā-jīgar (ṝṛ swallow and Ĺṛ waken); siśvap. 3. ācīklpat, ācucyavat (K.), ājīhidat (√ḥiḍ), ādīdyutat, ābūbudhat, āvīvasat (√vāś), āvī-vṛdhat, āsiśyadat (√ syand); bibhayat, āśīnathat (śnath pierce); without thematic a: ā-śīśrc-t (√ārī), ā-śīśnat. Pl. 3. āvīvaśan (√vāś), āśīrasan (√sraṃs), āśīṣadan (√sad); ābībhajur (B.).

Mid. s. 3. āvīvarata (ṝṛ cover). Pl. 2. āvīvṛdhadhvam. 3. ābībhayanta, āvīvaśanta (√vāś), āsiśyadanta.

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

Act. s. 1. rāradhā. 2. tītapāśi. 3. cīkḷpāti, pisprṣati,1 siśadhāti (√sād). Pl. 1. rīramāma, siśadhāma.

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

Act. s. 1. cūkrudham, dīdharam (dhṛ hold). 2. cīkśipas, pisprṣās, rīrādhas, siśadhās. 3. cucyavat, dīdharat, mīmayat (mā bellow), siśvdat (svad sweeten).

Du. 2. jīhvaratam. Pl. 2. rīraḥata. 3. rīraman, śūsucon (śuc shine). 3. siśapanta (sap serve).

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

Act. s. 1. vocéyam. 2. rīrisēs, vocēs. 3. vocēt.
Du. 2. vocētam. Pl. 1. vocēma. 3. vocēyur.

Mid. s. 1. vocéya. Pl. 1. cucuyv-ī-mahi,1 vocémahi. 3. cucuyv-ī-rata.1 There is also the 3. s. mid. precative form rīris-ī-s-ta.

1 Without thematic a.
5. Hardly more than a dozen imperatival forms occur, all of them acue. These are:

Sing. 2. vocatát. 3. vocatu.
Du. 2. jigrátım¹ (ṣi wakṣu), didhrτám, vocatám. Pl. 2. jigr-ta, didhrtá, paptáta, vocata, suvdáta (AV.).
3. pupurtá (ṣi ṣill), škaráhatū.

Irregularities.

a. 1. The reduplication syllable (dv) has (12): didyutat; that of am ām re repeats the whole root - ām-am-at (ā-am-am-at); while it is 1 (d) in jigratım jigrta (ṣi ṣi a-naga), didhrta, didhrta ((ṣi ṣi d-didhrta) and in the related ṣi dīpipa for didhrta (dīpipa).

2. The radical syllable still as contraction or morphopation as in the weak forms of the peru (i) in the third where ba be ba, vac āvāta, and pat jāta, thus, n-ba at (-ām-ba-at n-voc-at āva-va-at (p āya, 2 e-a-1) and a papt-at. Having 111 and the reduplication vowel of the peru (1) (while the regular aorist 1 replication I appears in the alternative forms ām-ba-at and āp papt at, they were probably penechets in origin. But they have come to be aorists as is shown by their meaning and by the occurrence of modal forms, (as vocatu, āc, and paptat).

b. The initial of the suffix is retained from the causative stems ma-parya, sthā-parya, ha-parya, bhu-parya, śrī-parya (śv). The radical vowel is reduced to in the first form, while the reduplicated vowel occurs after the initial b, in the radical vowel in the with thus 1 b jup-at, e-ti jip-at 1 jip at, bhi bhs as, bhi bhasthata, apr-ām 4, ā-ji-yap a-a, (V b)

Benedictive or Prepositive

150. This is 1 form of the optative which adds an s after the modal suffix and which is made almost exclusively from aorist stems. In the RV, it occurs in the 1. 3. 2. and

¹ Without the definite
² See the perfect reduplication 139, 8
³ See the perfect reduplication of roots with a nasal (139, 6).
⁴ Here the p of the suffix is not only retained, but reduplicated.
⁵ The derivative of ji conjac from which this stem is formed, would normally have been ma parya. In B also occurs the form ā-jī-jip-ata
1. pl. active, and in the 2 3. s mid. The endings together with the modal suffix are:

Act. s. l. ya-s-am 3. yā-s (= yās-s); pl 1. yā-s-ma.
Mid. s. 2 l-a-ṭhās. 3 l-y-ṭa.

a. The only perfect preservative occurring is the 2. s. mid.
sā-sah-i-s-ṭhās

b. Of the root aorist nearly thirty preservatives are met with in the Sāṃhitās. They occur in the act. 1 3. s., 2. du 1 2. pl., mid 3. s. (see 148, 4 a). The a aorist and the reduplicated sor have one preservative each in the 3. s. mid (117 4 and 149, 4). In the a aorist four preservative forms occur in the 2. and 3. s. mid. (see 148, 4)

Simple Future.

151. The stem is formed by adding the suffix syā or (rather less frequently with connecting 1) ṣyā to the root. As the future sense is often expressed by the subjunctive and sometimes also by the indicative, the future tense is not common in the RV. being formed from only sixteen roots, while the AV. makes it from about thirty two others, and the ṢN from sixty roots. In V. and B. taken together over one hundred form the future in syā and over eighty that in iyā. The only derivative verbs that form the future (always with iyā) are causatives, of which four stems appear, two in the RV. and two in the AV. Root-ending in ṣ always take iyā, whereas those ending in other vowels generally take syā.

a. Final vowels and prosodically short medial vowels take gunā, final a and medial a remaining unchanged, e.g. nu compose. ye-syu; ma brah. ne-syā; da give: dā-syā. mih shed water: mek-syā; yuj join yok-syā; kṛt cut: kart-syā; dah burn: dhak-syā; bandh bind: bhant-syā; bhau be bhav-iyā: sāflower. sar-iyā; vṛt bow: vart-iyā.
a. Causatives, which always take isya, retain the present stem, dropping only the final a, thus dhāray-isya (dhār support), vāsaya-isya (vās wear); duṣ-sy-isya (duṣ spoil), vāray-isya (vār cover).

b. The inflexion of the future is like that of the present of the first conjugation (bhāvam). Middle forms occur in the sing. only. The forms met with if made from kr do, would be:

Act. s. 1. kar-isyāmi. 2. kar-isyasi. 3. kar-isyāti.

Mid. s. 1. kar-isyē. 2. kar-isyāse. 3. kar-isyāte.

1. Only one subjunctive, the 2. s. act. kar-isyās, has been met with in V, and one other, 1. du mid., not-syāvahai (nud push) in B.

2. More than twenty participles occur, of which only four are mid. Examples are:

Act. kar-isy-āut, dhak-sy-āut (vā dah); mid. yak-syāmāṇa (vā yaj). stavisyāmāṇa (vā stū).

Irregularities.

c. In kr bring forth! the future stem is formed with unchanged final vowel, which is moreover accented 1. sē-nya, while the medial a of sah is lengthened sak-nya.

Periphrastic Future.

152. There is no certain example of this form of the future in the Samhitās. But such a phrase as anvāganta yajñāpatisr va atra (Tī., VŚ.) the sacrifice is following after you here may be an example of its incipient use.

In B this tense is taken by an ult. thirty root. It is made by using the N s. of an agent noun in ta (180), to which the present of the verb as he is added in the 1, 2 persons, which in the 3 persons du and pl the N. du. and pl. appear. The use of this tense form is

1 The forementioned in V. of this new tense-formation in B. are the agent nouns in ta which, generally accented on the root, are used participially governing an ace and may be employed predicatively with or without the copula; e.g. itā yō vāṃśa maghām (11. 13); he yāhāra and wina bounty.
almost limited to the active, only a few isolated examples being found in the middle forms occurring, if made from bhu it, would be. Act sing 1 bhavatásma, 3 bhavita, Pl 1 bhavatásmane 3 bhavatáres Mid sing 1 2 bhavítasé Pl 1 bhavítámashe

Conditional

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

Passive.

154. The passive, which takes the terminations of the middle differs from the latter only in the forms made from the present form in the 2 s aw. From the middle of verbs of the truth, & as it differs in accent only náh-ya-te bind: náh-ya to is found.

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

1 Final a mostly becomes e, e.g. da jic di-ya; but it also ram, e.g., da jom jna-ya

2 Final i and u are lengthened, e.g. jà congri ni-ya-te; snú jí jnu ya te.

3 Final y becomes i, e.g. kr maha kr-ya-te

4 Final i becomes ir, e.g. ci argh sá-ya-te

5. Roots ending in a consonant preceded by a nasal, lose the na it is any anomaly w-ya-te bandh bind bachiya-te; bhañj bichh bhañj-ya-te, vana move crookedly: vac-ya-te; sams, iis sás-ya-te.

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1 The only two roots in h or r is preceded by two consonants and than have a passive are six show and any remember. Their passives do not occur in the Samhitás, but in B are found stri-ya te and amar-yá-te.

2 The passive of past does not occur in the Samhitás, but in B it is pur yá-te the t being preceded by a labial,
6. Roots liable to Sampūsārana (17 note 1) take it; e.g. 

**VAC** speak: **u-v-yā-te**; **vad** speak: **ud-yā-te**, **vah** carry: 
**uh-yā-te**; **grah seize**: **gṛh-yā-te**.

**a.** Derivative verbs in **aya** (ausāriva) drop the suffix while retaining the strong radical vowel. Only one such stem has been noted in the Sāndhīs: **bhai yā-te** is called to shve (from bhai-āya evā-vah of bhai shere)

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

Sing. 1. **hū-yē.**  2. **hū-yā-so.**  3. **hū-yā-te.**  
Dū. 3. **hū-yē-te.**  Pl. 1. **hū-yā-māhe.**  3. **hū-yā-nte.**

**b.** As regards the moods only two certain subjunctive forms (a. 3. **uh-yā-te**, bhri-yā-te) and one imperative (s. 3. **su ya-ta**: sū bring forth) occur. No optative forms occur in the RV. or AV.¹ There are however nearly thirty imperative forms occurring in the 2 3. 4. pl. These forms, illustrated by **hū call**, are:

Sing. 1. **hū-yā-sva.**  3. **hū-yā-tam.**  
Pl. 2. **hū-yā-dhvaṃ.**  3. **hū-yā-utam.**

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

**ā-hū-ya-ta** and **ā-hū-yanta.**

**Irregularities.**

**d.** in **strī** forms its passive from **ā ta yā-te.** Similarly **jan buri** becomes **ja ya-te** do n, which, however, in form belongs to the radially accented fourth class: **mrī yu-te des, √mrī** and **abri-yāte** (√dhr ṭvādus), while passive in form, are instrasive in sense.

**Active Passive.**

155 Outside the present system the passive has no special finite form except in the 3. sing. for. This is a peculiar middle form (made from about forty-five roots in

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¹ But they are met with in the Bādhmanas
² In S, **khā yā-te** is formed from **khan di**.
the Sambitas) which is used with a predominantly passive meaning. When it is formed from verbs with a neuter sense, like gam ga, that sense remains unchanged (as in the past passive participle). It is a 3 s. ind. in which the augmented root takes the ending 1. The characteristic feature of this form is the strengthening of the root as compared with other middle forms, e.g. á-ká̄r-1 beside á-kr-1 (1 s. mid.). Prosodically short medial 1, u, y take tula, and medial a is normally lengthened; final 1, u, y like Vṛddhi, while final ā interposes a y before the ending. The accent of unaugmented forms is always on the root. Examples are a-ved-1 (vid med), á-bódh-1 (budd med), a-dar-1 (dá era), a-vac-1 (vác, spéch); a-sray-1 (sri, spéch) a-stáv-1 (stú m's) a-kár-1 kr du) a-dha-y-1 (dhá put).

More that verbs unaugmented forms are also used inductively; e.g. ravi h' be heard.

Irregularities.

1 The stem 1 a is not ten then-d in a-ram 2, the unaugmented 31 1 ram 2.
2 Except the doubling of the future and the initial active participle 1, formed with the suffix ant. The strong stem may be obtained by dropping the 1 of the 3 pl. ind. act, e.g. bháv-ant, kánp-ant, á-syant; duh-ant, kánp-ant, bhúd-ant, pri-nant.

1 About a dozen more are found in Is.
2 On the formation of participles in ant see 85; on the formation then in m. stems 95 a.
Stems of the reduplying 1st do not distinguish strong forms because they drop the 1st e.g. juhā-stra (3 pl. juhā-strā).

The strong stem of the future participle may similarly be obtained by dropping the 1st of the 3 pl. act. bhavīyaṇant, karavant.

The active participle is formed by the root word, the 1st, and the 3 acc. stem from the unaugmented tense stem in the latter two, e.g. vidīr-nt, saṅ-gənt (jāh mṛcchail), and from the weakened or unmodified root in the i-mer, e.g. rāh-nt, kṛ-nt (kr mule), gṃ-nt (gum gu), pānt (pā di nh).

1. In both the pat in man 1st and the 3rd of the 3rd 1st and 3rd pl. an 3 pl. yuha-ska 1st and the 3rd of the suffix lost in 1st and 3rd pl. last. 1 st with one p. of ian kara 1 st with one p. of ian where it will be in the 1st and 3rd pl. put as the sun 1 st and 3rd pl. one stem be wise it is only met with in 1st 3rd.

157 The reduplicated perfect participle is formed from the weak (but uncontracted or unyncreted) stem to which the suffix vams is directly added. There are more than fifty such stems. Examples: caха-vams, jagha-vams (pam yu), tattabha-vams (stamuh prab), taslah-vams (stha sudhā), dardha-vams, dha-vams (da qul), ba-bhu-vams, vāvita-vāṃs, baha vams (yan gu) suṣūpa-vams (rap ḫiyā).

Some half dozen of these principles are formed by adding the suffix with connecting 1st to the reduplicated stem contracted to a single syllable 1-y-1 vams (1 yu), us-1 vams (vas dukkā), ok-1 vams (ok br pilcama), pāpi-1 vams (pat pāli), saśc-1 vams (saś folou) in the later Śāṅkhuśas also.

With strong 1st and 1 st vowel and 1 st eversion to the original guttural
jaks-1-vāms (ghas eat). The only certain example of a perf.
part. adding the suffix with connecting 1 to the fully
reduplicated stem is vivih-1-vāms (Tr.)

b. A few perfect participles are formed by attaching vāms
to the unreduplicated stem: daś-vāms worshipping, vid-vāms
knowing, sah-vāms prevailing, and perhaps khid-vāms oppressing.
Similarly formed is mīdh-vāms bountiful, though
the root does not occur in independent use. Three un-
reduplicated roots take connecting 1 in the later Samhitās:
daś-1-vāms (SV) worshipping, vib-1-vāms (AV.) entering,
varj-1-vāmś (AV) having twisted

a. Irregularities. In seven stems the palatal rebels to the original
patal. ekuk-vāmś (cīl), tig-vāms (cīh), rukk-vāms (cīro),
runuk-vāms cīnc, rivuk-vāms cīlo, suuk-vāms (cīsū), ok-vāms (cīro). The radical vowel is strong in daśa-vāms (AV.) ok-
vāms, sāh-vāms while the reduplicative vowel is long in sah-
vāms and sāh-vāms (cīo).

I. Middle and Passive Participles.

158. The principle of the future middle, of the present
passive, and the present middle of the a conjugation are
formed by adding the suffix mana to the stem (which
always ends in a), e.g. fut. mid. yaksya-māna (cīyaj);
pres. pres. kriya-mana (cīk); pres. and yaya mana.

a. Verbs of the a second conjugation add the suffix ana to
the weak stem in the pres. mid., e.g. bruva-ana (cībrū),
juhva-ana (cīhō), runab-ana (cīrudh), kriv-ana (cīkr),
puh-ana (cīpu).

There are several irregularities in the formation of the middle
participle of the root class. 1 The root a of optionally takes the
nominal suffix a-vāms beside a-vāmś. 2 The final of the root

1 jaks corresponds to ghets(a)k
2 In AV are also found daśa-1-vāms and vibh-1-vāms.
3 Occurring only in the voc. khidvāms.
4 Presupposed by the stem varjovāmś.
PERFECT PARTICIPLES

159. The Perfect Middle Participle is formed by adding the suffix ānā to the weak form of the stem as it appears before the ending of the 3 pl mid re (ire, ire). It is common, more than eighty examples occurring. The following are some of them: ānaj-ānā (vāṇji), ānaj-ānā (vāmēj), ār-ānā (vā) y-ānā (vāyaj), u-ānā (vāc) cakr-ānā (vākr), ckāk-ānā (vākr), ājg-ānā (vāg), tsth-ānā (vāsthā), tstir-ānā (vāstī), āp-ānā (vāp) pāp-ānā (vāpāp), bhaj-ānā (vābhaj) yem-ānā (vāyam), ādbh-ānā (vālabh) vava-ānā (vāvāt) and (vāat), sāvaj-ānā (vāśaj), sāṣuvaj-ānā (vāśuva), və ṣənəvə-

1 Irregularities. 1 The root yajycitā hi, commonly of reduplicating with the root of the syllable 2 Savaj, aana 2 The root saha put aside the suffix t e reduplicated as well s to a contracted stem sath aana and st aana 3 The radical və w 1 of kom ii and san a labu is not, the root of un aana and umum aana 4 Some of these participles have the first vowel of the reduplicative syllable tūtni aana, ə susu ma, sāṣuvaj-ānā (vāsu, və 1 a sa aana) and pr aana 4

160. The Perfect Passive Participle is formed by adding, in the great majority of instances, the suffix ta (with e without connecting i) or, in less commonly the suffix na (directly) to the root

1 Cp main irregularity citēn in 134, 1b.
2 Also normally, but less frequently 1 cented unānā
3 Cp the Ck part mid part vajad psid
4 The first three cannot be a counted intensives but they have an intensive reduplicative vowel 145, 14. Though the reduplicative vowel of sāsad aana may be that of either perfect or intensive, the occurrence of the pa ti form sasadur beside if it minus the view that it is a perf participle.
1. na, which is taken by primary verbs only, is attached to the (unweakened) root which ends in a long vowel or one of the consonants d and (rarely) c or j. Before this suffix, i and u remain unchanged; a remains or is reduced to i or u; r becomes l or (generally when a labial precedes) ur; d is assimilated to n; c and j revert to the original guttural. Thus hr̥j̥y. hi-na; du hri. du-na, dr̥a sleep. dr̥a-na, da dru-de di ra ha lā. hi-na. gr̥ swa. gar-na; mr̥ crush: mun-na, jē vash away jūr-na, bhud split bhun-na, skand leap skan-na, vraśc ril up. vṛk-na; ruj bhr̥k rūg-na.

2. When tā is added instead of the root tends to appear in its weak form. Verbs hable to Sampagrana take it; a medial or final i in the root is often reduced to i or j, ya some time. Ex. u. ga-ta, jū-ta, bhū-ta, astu-ta, bū-ta, kr̥-tā na-ta (w. mà be lost), ask-ta (w. mi), yūk-ta (w. yu), gu-pa (w. pā) sup-dha (w. dūh), bṛg-ta (w. bṛj); a-ta (w. yān, viś-dha (w. vyuddhi) uk-ta (w. vac), u-pa (w. vah) sup-ta (w. vata) pṛś-ta (w. pratē) ak-ta (w. añj) tā-śa lā-san, gu-ta (w. gain), pr-ta (pa ānā), ahi-ta (w. śhā); vi-ta (w. vyu).

a. The root dha, l. dhar, weakened in hi-ta be at tu-ta. Dūh it s is reduced to i in mū-ta (as order). Syncopation and i's of a appear in gudhā (w. ghāv).

b. Excepting the presence of the normal form -dha in the compound trā-dha one by the da give regularly use the tā prefix.

1. With conversion and aspiration of the suffix le of the radical final and the thāma of the radical vowel (cp 62 69c).

2. With the same changes as in gudhā after vah-ta has been reduced by Sampagrana to uhi-ta.

PERFECT PASSIVE PARTICIPLE

stem dad in forming its past passive participle: dat-tá. The latter is further reduced to -tta in deva-ttá given by the gods, and when combined with certain prepositions: vy-á-tta opened, párí-tta given away, práti-tta given back. The same syncopation appears in the compound participle of dā divide: áva-tta cut off.

c. One root in an and three or four in an retain the nasal and lengthen the vowel: dhvan sound: dhvān-tá; kram stráde: krāntá; śam be quiet: śan-tá; ēram be weary: ērāntá; dham blow has the irregular dhmā-tá and dham-i-tá.

d. A few roots in an have á: khan áig: khā-tá; Jan be born: jā-tá; van win: -vā-tá; san gain: sā-tá.

3. i-tá is taken by a considerable number of roots ending not only in conjunct consonants or in single consonants difficult to combine with t, but also in simple consonants, especially sibilants, which present no such difficulty. The root is not weakened (excepting four instances of Samprāṣaṇa). Secondary verbs (almost without exception causatives) take ita exclusively (after dropping aya).5

Examples are: nind-i-tá, rakṣa-i-tá; grath-i-tá, ṭil-i-tá, car-i-tá, jīv-i-tá; pat-i-tá, pan-i-tá; kup-i-tá, stabh-i-tá; muṣ-i-tá; arpa-i-tá4 (arpa-āya cause to go), cod-i-tá (cod-āya set in motion).

a. The roots taking Samprāṣaṇa are: grabh and grah seixe: grbh-i-tá and grh-i-tá (AV.); vaks increase: ukṣ-i-tá; vad speak: ud-i-tá; śrath slacken: ēṛth-i-tá.

161. There is once found in the AV. a perfect passive participle extended with the possessive suffix vant, which gives it the sense of a perfect participle active: asitá-vant having eaten.6

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1 Representing the long sonant nasal.
2 Only one perfect participle passive has been noted from a desiderative: mām-s-itá called in question, and one from a denominative: bhām-itá enraged.
3 In B. jñāpayya, causative of jñā know, forms its part. without connecting i: jñāp-tá.
4 Usually (and abnormally) accented árp-ita.
5 With i for á in some other forms from this root.
6 This type of participle hardly occurs even in the Brāhmaṇas.
162. The Futuro Passive Participle is in the RV. formed with four suffixes: one with the primary suffix ya, which is common, the rest with the secondary suffixes āy-ya, ēn-ya, and tv-a, each of which occurs about a dozen times. In the AV. these began to be used two other gerundives, formed with tavyā and aniya, each occurring twice. All these participles correspond in sense to the Lat. gerundive in -ndus.

1. In the RV. about forty examples of the gerundive in ya occur, and about twenty more in the AV. The suffix is nearly always to be read as na, which accounts for the treatment before it of final radical vowels. The root, being accented, appears in a strong form excepting a few examples which have the short radical vowel i, u, or ū.

   a. Final a consonant with the initial of i to c, between which and the following aiploncty is interpreted: da cin dēya (dē-i y-a)

   b. End i, u, y regularly take guṇa or vīddhi, the final element of which always appears as y, v, r, or before a vowel, e.g. li jīng

   c. ān-ya nu, aś nav ya; bhū be bhāv-ya and bhāv-ya nukṣī; bhū tuśā. hāv-ya; vi cha ca vār-ya

   Medial i, u, y, if followed by a single consonant, may take guṇa and s may be lengthened; e.g. jīng dvāv-ya nukṣī; yūkṣī: yūkṣī to be observed; tuśā ādhi-ya to be accomplished, miś māri-ya to be purified, vac vār-vār be cau; but also guṇ-ya to be concluded; -dhrṣ-ya to be carried; -vāc-ya to be cau

   a a final short vowel sometimes remains unchanged, a being then interpreted as ya; be guṇ; maṁ-ya to be heard; -ṣṝ-ya to be read, sarv-vār śī tur in nil

2. The suffix āyya, nearly always to be read āyā, is almost restricted to the RV. e.g. pan-āyya to be admired; vid-āyya to be found; ārav-āyya glorious. It is sometimes attached to secondary stems; to a causative: panay-āyya admirable, aprhyāyya desirable; to a desiderative di-ḍā-gāyya to be concluded (√dhn); to an intensive: vi-tan-ṭasāyya to be hastened

3. āyya (generally to be read ēnia) is attached to the root,
which remains unaltered except when it ends in a vowel: thus dvīg-ēnya malignant, yudh-ēnya to be combatted, drā-ēnya worthy to be seen; but vār-ēnya chaukowry (vṛ choose). It is once added to an aor. stem: yam-s-ēnya to be guided (√yam). Secondary verbs also take this suffix; desideratives: didṛks-ēnya worthy to be seen, hābruṇ-ēnya deserving to be heard, intensives: marmṛ-ēnya to be glorified, vavyādh-ēnya to be glorified; denominatives: sapar-ēnya to be valued.

1 tv-a, almost restricted to the RV, and generally to be read tua, is added to the strong form of the root, which is accented. Thus kār-tva to be made, hē-tva to be driven on (√h), sō-tva to be pressed (√s), vāk tva to be said; with connecting i: san-i-tva to be won; with connecting i: bhāv i-tva future.

5. The only two examples in V (both occurring in AV.) of the gerundive in tavyā, which in both cases is added with connecting i, are jan-i-tavyā to be born and hāms-i-tavyā to be injured.

6. The only examples of the gerundive in anīya (both appearing in the AV.) are upa-jīv-anīya to be subsisted on and a-mantr-anīya worthy to be addressed.

III. Gerund or Indecinable Participle.

163. More than 120 examples of the gerund occur in the RV. and AV. It expresses an action which accompanies or more often precedes that of the finite verb. It is formed with the three suffixes tvī, tvā, tvāya (all old cases of stems

1 A few examples occur in the Brahmanas: jē-tva (jī conjur), smā-tva (smā bathe), hāṅ-tva (hēn shay).
2 With i instead of l.
3 This gerundive has become not uncommon in B, where it is formed not only from the root, but from secondary stems.
4 In B, nearly a dozen examples have been met with.
in tu which is also used to form infinitives) attached to the simple root.

1. The form in tvá, which is almost restricted to the RV.,¹ is the commonest of the three in that Sāṇhita, where fifteen examples occur. It probably represents an old locative of stems in tu. It is as a rule added directly to the root, which has the same form as in the perf. pass. participle in ta. Examples are: kṛ-tvā having made, ga-tvā having gone, gu-ṭhvā having hidden, bhū-tvā having become, vṛk-tvā having overthrown (√ṛk), hu-tvā having abandoned (√ha). There are two forms in which the suffix is added with the connecting vowel: jan-i-tvā having produced and skabh-i-tvā having propped.

3. The suffix tvá (an old inst. sing. of a verbal noun in tu) is taken by nine roots in the RV., and about thirty more in the AV. The root has the same form as before the tu of the perf pass. participle. The forms occurring in the RV. are: pī-tvā (pā druk), bhūt-tvā having shattered, bhū-tvā having become, mu-tvā having formed (√mu), yūk-tvā having yokel, vṛ-tvā having covered, seu-tvā having heard, hu-tvā having shrunk, hu-tvā having abandoned. Some of the forms from the AV are: yu-tvā havingunicorn (√yu), jag-ṭhvā having devoured (√jākṣ), tār-tvā having crossed (√tā), tṛ-ṭhvā having shuttered (√ṭṛḥ), da-l-tvā having given (√da), pak-tvā having cooked (√pac), labh-ṭhvā having bound (√bandh), bhuk-tvā having allowed (√bhaj), rū-ṭhvā having ascended (√rub), vrṣ-tvā having cut up (√vṛṣe), sur-tvā having slept (√svap); three take the connecting vowel: cay-i-tvā noting (√cāy), hum-i-tvā having injured, grh-i-tvā having scored; a few also are formed from secondary stems in ayu (which is retained); e.g. kalpay-i-tvā having arranged.

3. The rarest gerund is that in tvāya, which is formed

¹ This gerundive is not found in the AV., but it has not entirely disappeared in the Brahmānas.
from only eight roots in the RV,¹ - ga-tvāya having gone, 
rag-dhvaya having devoured, dat-tvāya having given 
drś-tvāya having seen, bhak-tvāya having attained, yuk-tvāya 
having yoked, ha-tvāya having strown 
hā-tvāya having abandoned; three more of these gerunds appear in the Yajurveda. 
kr-tvāya having done, ta-tvāya having stretched, aṣ-tvāya 
having covered.

164. When the verb is compounded the suffix is regularly 
either yā or tyā. In at least two thuds of such forms the 
vowel of the suffix is long in the RV. The root is always 
accented.

1. yā is added (but never with u) to the root which has 
the same form as before tvā, except that final u and am 
remain unchanged. Nearly forty roots in the RV and 
about thirty more in the AV, form these compound gerunds. 
Examples from the RV, are -  āc yā bending (-ā-ac-), abhy-
up-yā having enveloped (vap), abhi-kṛm-yā approaching, 
abhi-gūr-yā graciously accepting (ṣṛ singa), sam-gṛbh-yā 
gathering, ni-cāy-yā journey, vi-tur yā dri ana fath (vṛtĩ), 
ā-dā-yā taking, ati-dev-yā plau mna hegei anu-dīś-yā looking 
along, a-rāhl-yā grasping, ni-gād-yā having sat down; nom 
causative stem - prāp-yā setting in mother (prā-arpaṇya) 
Examples from the AV are - ud-ūh-yā having carried up 
(v vaḥ), sam-gir-yā swollowing up (vṛgṛ), upa-dād-yā 
putting in (vṛdā), sam-bhū-yā containing, ut-thā-yā arising 
(vṛstha), sam-siv-yā having sowed, from a causative stem, 
vā-bhāj-yā having apportioned (vṛbhaj)

1 These roots are found in the RV compounded with adverbs or 
substantives punar-dā-yā pon plu, mitha-spṛdh-yā yun, together, 
kānu-prh-yā sāy yu ni n, pūta-prh-yā pārpli, hot, hastag-
ṛth-va mu pung by the road

¹ The gerund occurs twice in the AV and about half a dozen times 
in RV. It is once formed from a causative stem in the SB spāś-ay i-
tvāya (vṛśabd)
165. 2. tyā (nearly always with long vowel in the RV.) is added instead of yā to compound verbs ending in a short vowel:1 e.g. ē-tyā having come (ā-s), abhi-ji-tya having conquered, a-dī-tyā regarding, apa-mī-tya" having borrowed, upa-śru-tyā having overheard; with adverbial or nominal prefix: aram-kf-tyā having made ready, akkhali-kt-tya shouting, uumas-kf-tya (AV.) paying homage.

The analogy of these verbs is followed by some roots ending in n or m preceded by a, which drop the nasal as in the 1st pass part. m1-bā-tyā having driven away, sāhan), sga-tyā having come (sagam), ud-ye-tyā (AV.) setting up (f yam).

166. The accusative in am of certain verbal nouns, though not yet construed like a genund in the Samhitās, is not infrequently so construed in the Brahmanas and Sutras. Before the suffix, the root (which is almost always compounded) appears in the form it assumes before the 1 of the 3. s. aor. pass. (156); e.g. sakhām sam-a lámbh-am taking hold of a branch (SB.); mahanāgām abhi-sam-sār-am running together around a great snake (SR.).

IV. Indicative.

167 The infinitive, all the forms of which are old cases of verbal nouns, acc., dat., abl., gen., or loc., is very frequent, occurring about 700 times in the RV. Only the acc. and dat. forms are common, but the dative outnumbers the acc. in the proportion of 12 to 1 in the RV. and 3 to 1 in the AV. It is a remarkable fact that the infinitive in sum, the only form surviving in Sanskrit, occurs not more than five times in the RV., while the dative infinitive, which in the RV. is more than seven times as common as all the rest put together, has already for the most part disappeared in the Brahmanas.

1 Sometimes not original but reduced from a long vowel
2 Here mi is reduced from mittamun.
The infinitive is as a rule formed from the root, not being connected with any tone stems or ever showing the distinctions of voice. The forms in dhyai, aṣe and saṃi are, however, not infrequently connected with a present stem: that in dhyai is once formed from a perfect stem, and is also in several instances taken by causative stems. The forms in dhyai and tāvāi are at once recognizable as infinitives by their abnormal endings; that in saṃi, though it has an ordinary case-ending, by its isolated stem-formation. The acc. inf. in tum and am and the abl. gen. inf. show their infinitive character by their power of combining with propositions and their verbal construction. Some infinitives, however, cannot be distinguished from ordinary cases of verbal nouns: they are not to be regarded as genuine infinitives unless they are isolated case forms or have a verbal construction.

1. Dative Infinitive.

This infinitive ends in e, which with the final ā of a root or stem combines to ai. It is formed from:

v. roots, about sixty forms occurring. About a dozen are formed from roots ending in long vowels and from one in i. all of them (except an alternative form of bhū) being compounded with prefixes; e.g. parā-dāi to give up, pra-hyē to send (√ hi); -unī-y-ē to diminish (√ mi), -bhv-ē and bhuv-ō to be; -tīr-ē to cross.

The rest are from roots ending in consonants. About a dozen are uncompounded, as mab-ō to be glad, mih ā to shed water, bhuj-ō to enjoy, dṛŚ-ō to see. But the compounded forms are commoner; e.g. -grābh-ē to seize, -śdh-ē to kindle, -nūd-ō to thrust, -pūch-ō to ask, -vāc-ē to speak, -vidh-ē to pursue, -syād-ō to flow.

1 The only dat. inf. in ordinary use in B. is that in tāvāi. Otherwise only five or six in e (see note 6); two in tāve, āv-śa-tāve and stār-tāve, and one in dhyai, sa-dhyai to conquer (√ sah) have been noted in B. Loc. infinitives have disappeared.

* Except śrād-ūdhē to trust and pra-mē to form, which drop the ā

1 With Samprastāraṇa.

* With lengthened vowel.

With loss of nasal (√ syand).

* In B. have been noted half a dozen infinitives in e from roots
b. verbal nouns derived with nine different suffixes. These in the aggregate are more numerous.

1 Some twenty-five are dative of stems in as; e.g. áy-as-e to go, cáky-as-e to see, car-as-e to sure, puqu-as-e to thrive, bhry-as-e to fear, ámy-as-e to resplendent.

2. Five or six datives of stems in an found in the RV, and one or two in other Samhita; tuj-áye to breed, dpá-áye to see, mah-áye to rejoice, yudh-áye to fight, san-áye to win: grh-áye to seize (K.), cit-áye to und. stand (VS.).

3. Four or five are datives of stems in an: us-táy-o to refresh, pr-táy-o to drink, vr-táy-o to enjoy, sa-táy-o to aim.

4. More than thirty are datives of stems in tu tacked to the gunated root, sometimes with connecting ao); e.g. dés-tav-e to eat, o-tav-e to go, 6-tav-e to weep (yu - va), kar-tav-e to make, sán-tav-e to go, pa-tav-e to drink, bhá-tav-e to bear away, yas-tav-e to nurture, vák-tav-e to speak, vást-tav-e to fill, vo-hav-e to concern (vaun); áv-í-tav-e to refresh, cár-í-tav-e to furn, sav-i-tav-e to bring forth (sú), srú-í-tav-e to run (srú), hav-í-tav-e to call (hú), jím-í-tav-e to live, stúr 1-tav-e (AV) to lay low (sí).

5. More than a dozen are datives of stems in tava (which is added like tu to the gunated root) and have the peculiarity of being doubly accented. e.g. 6-taváí to go, o-taváí to weep, sán-taváí to go, pa-taváí to drink, mántaváí to think, sár-taváí to flow, yém-taváí to guide, srúv-i-taváí to flow.

ending in consonant, all but one being compound. drá-6 (TS) to see, peáv dhá-s-e to win (V), pra mrad-e to crush (SB), 6-rábh-e to take hold (SB), asád-e to sit upon (AB), ati-sér-e to hide out (MS). All except pra-mrad-6 occur in the RV.

1 Which is generally accented, but about half a dozen examples occur with the root.

2 The only example of this infinitive noted in B are ávitave and nártave.
DATIVE INFINITIVE

a. This infinitive is still in regular use in B., where the following examples have been noted: ēśvāṁ and yāstāvāṁ to go, kārtavāṁ to do, déhṛtvāṁ to fly away, uroghāvāṁ to plot, māntavāṁ to think, māntavāṁ to act, stāravāṁ to buy, stṛtavāṁ to call, sūtravāṁ to bring, ugr-astavāṁ to thrust out, pāni-staritavāṁ to swim around, sūtra-
vavātvāṁ to call together.

6. There is only one certain example of a dative infinitive from a stem in tyā: t-tyāṁ to go.

7. More than thirty-five are dative (almost restricted to the RV) stems in Jhua, which is added to verbal stems ending in a (generally accented); e.g. iva-dhyaṁ to go ( √v ), gāmā-dhyaṁ to go, carā-dhyaṁ to sue, ēśa-dhyaṁ to be ( √eś ), stāvā-dhyaṁ to praise ( √st ), pibā-dhyaṁ to think ( √pib ), pṛnā-dhyaṁ to fill ( √pṛ ), huvā-dhyaṁ to call ( √hū ) ;

vavṛṭhā-dhyaṁ 2 to strengthen; nāga-dhyaṁ to cause to disappear, vartāyā-dhyaṁ 1 to cease to turn.

a. Only one of these infinitives has been noted in B. sādhyāṁ 1 ( √sah ) In the IS occurs one example ending in e instead of sa gama dhyāṁ to go.

8. Five are dative of stems in man: tre-māṇe to protect, da-māṇe to give (Gk. dhēm a), dhār-māṇe to support, bhār-māṇe to preserve, vid máu-ē (Gk. id-mu- a) to know.

9. Three are dative of stems in van: tur-vāne to overcome ( √tv ), da-vāne (Gk. dom a = dōsevā) to give, dhur-vāne 4 to inquire.

2. Accusative Infinitive.

This infinitive is formed in two ways.

a. One of them (of which more than a dozen examples occur in the RV besides several others in the AV.) is made with am added to the weak form of the root, which nearly

1 The last three are made from regular present stems
2 From the reduplicated perfect stem.
3 From the causative stem, from which about ten such infinitives are formed.
4 With interchange of vowel and semivowel ur - vr Op. 171, 2
always ends in a consonant (except dhā, mī, tṛ); e.g. sam-īdh-am to kindle, sam-pṛcḥ-am to ask, ā-rābh-am to reach, ā-rūḥ-am to mount, śūbh-am to shine; pra-tīr-am to prolong (√tṛ), prati-dhā-m to place upon, pra-miś-am to neglect (√mī).

b. The second form which is made from stems in tu (= Lat. supine) is much less common than the datives from the same stems. Only five examples occur in the RV. and about as many others in the AV.; RV.: ā-tum to weave, dā-tum to give (Lat. da-tum), prāṣ-ṭum to ask, prá-bhar-tum to present, anu-prā-vohum to advance; AV.: āt-tum to eat, kār-tum to make, drāṣ-ṭum to see, yāc-i-tum to ask, spārdh-i-tum to contend with; K., VS.: khān-i-tum to dig.

a. The acc. inf. has become nearly twice as frequent as the dat. in B. The form in am is not unusual, while that in tum is quite common.

3. Ablative-Genitive Infinitive.

This infinitive is rare, fewer than twenty examples occurring in the Saṃhitās. It is rather of the nature of a verbal noun than a genuine infinitive. Like the acc. infinitive it is formed in two ways: from a radical (consonant) stem and from a verbal noun in tu. It thus ends either in as or toṣ; and as each of these endings represents both the abl. and the gen., the cases can only be distinguished syntactically.

a. The as form has the abl. sense almost exclusively. There are six examples of it in the RV.: ā-tṛd-as being pierced, ava-pād-as falling down, sam-pṛc-as coming in contact, abhi-brīga-as binding, abhi-svās-as blowing, ati-śkād-as leaping across. There seems to be one certain example of the gen.: ni-miś-as to wink.

b. Of the toṣ form the RV. has six examples in the abl. sense: ē-tos and gān-tos going, jān-i-tos being born, ni-dhā-tos put ..ug down, sār-i-tos being shattered, sō-tos pressing, hān-tos being struck. Three examples in the gen. sense are: kār-tos doing, dā-tos giving, yō-tos uttering off.

a. The abl. gen. inf. has become as common as the dat. in B.
4. Locative Infinitive.

This form of the infinitive is rare; hardly more than a dozen examples occur even if several doubtful forms are included.

a. Five or six are locatives of radical stems: vy-ūṣ-i at the dawning, sām-cākṣ-i on beholding, dṛś-i and sām-dṛś-i on seeing, budh-i at the waking. As these forms, however, have nothing distinctive of the infinitive and govern the genitive only, they are rather to be regarded as ordinary locatives of verbal nouns.

b. From a stem in tar are formed dhar-tār-i to support and vi-dhartār-i to bestow; it is, however, doubtful whether these forms are genuine infinitives.

c. The RV. has eight locatives from stems in san, with a genuine infinitive sense: ne-sāṇ-i to lead, par-sāṇ-i to pass, abhi-bhū-sāṇ-i to aid, śū-sāṇ-i to swell, sak-sāṇ-i to abide (√sac); with connecting ī: tar-ī-sāṇ-i; from present stems: gr-pī-sāṇi to sing, str-ṇi-sāṇ-i to spread.

DERIVATIVE VERBS.

I. Causatives.

168. This is by far the commonest of the secondary conjugations, being formed from more than two hundred roots in the Samhitās and from about a hundred additional ones in the Brāhmaṇas. Of about 150 causative stems in the RV., however, at least one-third have not a causative, but an iterative sense. The whole formation may indeed originally have had an iterative meaning. This perhaps explains how an iterative formation, the reduplicated aorist, specially attached itself to the causative. The same root occasionally forms both the iterative and the causative, as pat-āya-ti flies about and pāt-āya-ti causes to fly beside the simple verb pāta-ti flies.
The causative is formed by adding the suffix áya to the root, which is usually strengthened.

1. Initial or medial 1, u, r, l (if not long by position) take Guna: e.g. vid know: ved-áya cause to know; krudh be angry: krudh-áya anger; śd dhosát (init.): ard-áya destroy. tep te pleased: tarp-áya del ght: klp be adapted: kalg-áya among

2. Several roots, mostly lacking the causative meaning, leave the radical vowel unchanged: e.g. ruc shine: ruc-áya, id (but ruc-áya illumine).

3. Initial or medial a (if not long by position) is lengthened in about thirty roots, e.g. am be injurious, āni-áya suffer injury, nāg l lost, nāb áya destroy.

4. In the following, root th 3 optionally remains short in the causative, √um thun with áya damage put thy mad b erthwóte √um thun, b chit √um thun áya thy head, once a to thy, √um thun áya cause.

5. In about twenty-five roots the √ always remains short, the causative meaning is not only about e.g. am harm: dar-áya

6. Final 1, u, r take Guna or Viddhi; e.g. ksh possess: kṛṣṭy yṣṭ tu nāmb dorn security, cyu water: cyav-áya shall, blu be blav áya cause to become, ghr dip: ghar-áya cause to dip, ghu be away, and se ght have Guna as well as Viddhi. āraj-áya and hiav áya cause to harm; jar-áya and jar-áya wear out, sar-áya and sar-áya cause to flow; dr, m, n, h, t Guna only: dar-áya shutt

7. Root ending in a add páya; e.g. dha put: dhē-páya cause to put.

8. The causative retains the suffix throughout the conjugation even outside the present system. Its inflexion is identical with that of the primary verbs of the first conj. 

1 Th only example of a causative from a root in āni 1 (except the irregular jayá from a u, yus̄ and ārapáya from ān ison).

2 As to other roots taking páya see "Irregularity", 2.
pation (182) Subjunctive, imperative, injunctive, imperfect, and present participle forms are common but the optative is very rare in the active and does not occur at all in the middle. Only four future forms occur in the RV (and the AV): dasāya-intām I shall come, dhāraṇya-śātṛ will support, varṣaṇya-yāvake thou wilt adorn yourself varṣaṇya-śātṛ will hold in the perfect only one periphrastic form (138, 9 a) occurs: gamyāma cakura (AV) in duplicated acrostic forms are connected with only six causative stems (p. 175 c. b). There are also those in consonant formed from the causative stem: vṛṣṭhaya-vā from vṛṣṭhaya-f foot, svayy from lāya quiet down, dhvanaya- from dhvanaya-envelop. Of nominal derivatives the following are examples: upsās possess past dhatya-maṃti, few pitī possess path: ghar-ī-ta restrained, cot-ī-ta impelled, ved-ī tarā to with a few gerundives in āvya (182 a) trayā āvya to be quarreled, pannā āvya admirable spāha-yāya durable, ten infinitives in dhvaya. lāsaya-dhīyat to destroy, &c. (p. 193, 7) four gerundives in the AV: arpa-tvā having debirded up, kalpa-tvā having run, sādayī- tvā having set down, smāsaya- tvā letting fall

Irregularities

1. Third causative in the AV shin the hit is pāya jma-jaya
     ies i ne, the pāya count and pāya (the here and pāya (RV)

2. Four tons in which other than a third is i in i, the pāya
     1 we pāya u the k t d k pāya l i ho (Emm

The only du and form is māyā is mādāyate and the only
and form in ai (except 1 du in the RV mādāyā b

3. The 3 i in tāi occurs in b the V and from 7 to 1 occurs
the unique 2 1 pit varṣya-dhīyat in K

3. In B such forms are still uncommon except 1 in B, where
they are numerous

4. In B derivatives are formed from about 1 dozen causative
steṃ pā dhvārava 17 i 17, in K
II Desideratives

The desiderative which is the least common of the secondary conjugation, is formed from the root with an accented inative suffix. If the noun is the subject, as seen in the RV, not with the singular except at matr-ā, in the AV, matr-ā in the V, and m-ama r ā in the TS. The desiderative is formed from fewer than 100 roots in the Samhitas and from more than thirty additional ones. In B, it is reflected like verbs of the first conjugation.

The accent is on the inative suffix, the root a. The root is ummungā (v da gāt di dā-śa dvere ti qēsā, vādu dhīrā bhū-tā, nī lū ni-nū-sa, guh hide mu-guḥ-sū (u a, sū sā) bhū ḫū bhu bhu-sū, dī gī di-dīr-sū bītā)

1. In ī and ī are lengthened, and ḫ becomes ḫ in mūgā mū-gā sū ḫū ni-sū-sū, kr māhe cī-kīr-sū

1 final ī is in three roots reduced (cp 171, 3) to ī and in

In P īt root ruh ī, even though ī ending is a consonant, takes pāya before ī pūra ī to pāya ī be the root īsā).

2 In B about 4 dozen other roots form their desiderative stem thus, ī pū kām-sū-sū, jā-grāh-sū-sū, ni-dīr-sū-sū (vid 191 now) &
one to 1: gā qo: pī-gī-sa (SV); pa ḍmāḥ: pī-pī-sa (beside pī-pa-sa); hā go forth: pī-hū-sa; dhā put: dī-duh-sa (beside dhi-t-sa).

Special Rule of Reduplication.

170. The characteristic reduplicative vowel is 1, which appears in all stems except those formed from roots containing u (which reduplicate with u); e.g. jyā overpowers: pī-jyā-sa, miś mix miś-mik-sa; pri louc: pī-pri-sa; vṛt turn: vī-vṛt-sa, but guh hide: pī-guk-sa: bhu be: bu-bhu-sa

Irregularities.

171. 1. Five roots with medial a followed by u or a lengthen the vowel gum av pī-gam-sa, hun mit pī-gam-sa (66 A 2) man ṃu k lengthens the reduplicative vowel also mi-mam-sa (66 A 2)

ven, um und san gum drop the um i-vi-va-sa and si-sa sa.

2 divi upare, after interchange of sānum vowel and vowel to u, lengthens its u. dā dhar sa: Cp p 191, note 4

3 Half a dozen roots containing a or a shorter the radical syllable by a kind of syncopation: dā uce and dha put lose their vowel: dui-t-sa ( dī-d[a]-sa) beside dī-da-sa, dui-t-sa ( dī-dh[a]-sa) beside dī-duh-sa dabh lam, labh lal, sīk lal, sadḥ real loss their initial redoucl natant and then vowel dū sa 1, - u dā[bh]-sa, līp-sa ( b[l][a][b]-sa), sīk l = s[a]k-sa, sīk-sa, with lengthened reduplicative vowel s[a]k-sa.

a, up [lam] und rda [i] (treated as arch) contrast the reduplicated s with the radical until to 1 ćp sa (s - ćp-sa und ćt-sa (arch-sa)

4 In e n u, e t j a a, pī conquer, hun hun, the initial initial reveals to the initial guttural e-kī-sa, e-kīt-sa, pī-gī-sa, pī-gam-sa.

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1 Also dhipsa in B.
2 Al pā in B
3 In B are similarly formed dhikkā: dāl lā, pūtsa pad go, māpū cābh masp).
The two roots thus form their desiderative stem with the reduplicated vowel in the second syllable as विवास (vivasa)...

In the inflexion of the desiderative all the moods of the present system, besides the imperfect, are represented, though not fully, and of present participles more than twenty-five examples are made out. The forms occurring, it made from विवास-सा, de re ti tv would be

Pl. 1st and 2nd, विवासाः, विवासां
1st, विवासं

Mid 1st, विवासे, विवासादि
1st, विवासे

Pl. 1st, विवासः

Opt., विवासं

Inf. 2nd, विवासत्

Part. विवासं, विवासात्

1st, विवासां

With the exception of the radical वृष्टिः (vriti) which has the vowel.
a. Outside the present system only two desiderative verbal forms have been met with, two in roots in the AV a-sikartta and atra-s. Three participle forms have also been noted, the first, particpum a-sikarta and the second dudiksa sraya vraya to be seen and susruta-suya only to be heard. Finally, over a dozen verbal only unforms with a from the desiderative stem occur in the RV, e.g. vyakty-n wishing to see reflect. They have the value of a prative part governing case.

III. Intensives (Frequentatives)

172. These verbs are meant to convey intensification of frequent repetition of the action expressed by the simple root. They are common, being found from over ninety roots in the Samhitas, and about twenty-five others in the Brahmanas. The formation is restricted to roots with initial consonants, nor is it ever applied to derivative verbs.

The stem, of which a peculiar form or strong reduplication is characteristic, has two forms. The sraun tyata, which is by far the commonest, adds the personal ending immediately to the reduplicated stem (accented on the first syllable in strong forms). App III. 12.) It is inflected in all active and middle, like a verb of the third or reduplicated class (13.), e.g. nyayuṣyaḥ, etc., anād nyā-ṇek-11. The secondary form, which is rare, adds accented ya in the same way as the passive (104) to the reduplicated stem. It is conjugated in the middle only, like the passive; e.g. vij hempi

vo-vy-ya-te trembles violently

1 In B perfect imperfect forms in hita or aya de initative stems have been noted.

2 In B 19 in its from hāl a dozen desiderative stems occur e.g. añvat, aṣṭa-ṛṣan, a jhāmaka, a-sūñāki in-sālah. One or two simple and peripheralistic in-sālah also occur in B 4 in sūkṣma-vyāste to be or yā, ṅiṅīḥ-ṛājaḥ (ṣiṅ ṅiṅ).

3 In B also jujvā-ṣa (juv 11c), dīnak a-ṛa (dha bhi), susura-sa-ṛa (ṣu 11 n).

4 In B sūkṣma-tāvya (labh ṭā), dāṇvā-ṣa-ṛa (dha bhi), jujvā-ṛa (jña bhi).
a. The primary intensive optionally inserts i between the root and terminations beginning with consonants. This i is found in the 1. 3 s. ind. act. and tho 2. 3. a. impv. and impt. act.; e.g. ind. cākaś-i-ma, cākaś-i-ti; impv. 2. cākaś i-hi. 3. jōḥav-i-tu; umpf 3. 4-jōḥav-i-t.

Special Rules of Reduplication.

173. 1. Radical i̊ and ū are reduplicated with the respective Gauna vowels e and o; e.g. diś po ut. de-diś; ni iūl; no-ū; sūc ṛsem ą-sūc; nu pr∧rm no-nu; bhū br: bo-bhū.

2. Radical ā and ū are reduplicated in two ways:

a. More than 3 dozen roots with medial a (ending in nouns or substantives, and one in m) as well as three with final r, reduplicate with a: ṭaḥ ṛhńe: cā-kāb, pāv full pē-pat; gani ṛo jā-gan; gxi ṛe: ja-g; dr plōt da-dr, dhō ṛold; dā-dhr, also ca: ca: ca-cal.

b. All other roots containing r (dr and dhṛ also alternativ-e) and those with medial a followed by r, l, or a nasal, reduplicate with a, a, an or am, e.g. kr ṛm-narmarat ca-krž and ca-krv, kr̥ ṛh: qet: ca-kr̥; dr plōt dar-dr and ca-dr (beside da-dr): dhō ṛold: dar-dhṛ (wud e da-dhṛ), hr̥ ṛe ṛcved: jā-luq; ca moce: ca-car: phar ṛcatter: par-phar: ca: āl (beside ca-cal); gam ɾo: jau-gam (beside jā-gam); jambh chren up: jañ-jabh; jamā bī: dau-daś: tan rhound, tan-stau (66 A.2).

3. Over twenty roots with final or penultimate nasal, i or u, transpose an i (or 1 if the vowel would be long by position) between the reduplicative syllable and the root; e.g. gau ɾo: gau-1-gam (but gau-1-gm-am); ban sāy: ghan-1-gm; ṛaund curen out: kau-1-krand and kan-i-krad; skauad lemp: kan-1-śkandi and can-1-śkad; bhṛ becar: bhār-i-bhṛ; vṛtν maν: vṛt-1-vṛt; nu pr∧rm: nav-1-nu; dhō ṛahke: dāv-1-ōh; dyṛt hine dāv-i-dyut.
Irregularities.

174. The radical vowel is shortened in roots with medial a kas кр (e.g. kaś, bahā, vās), but bādhi, vās. In a hā root following a or when reduplication isyllabic, the vowel, thus ga si dōnu tar gu and pāgul, form to cut cer b and ca car; or when based tar tar.

The root 1 g reduplicates with an initial (e.g. jāmāt jāmāt gah, 1 jāmāt jāmāt gah, 1 back jāmāt jāmāt gah with its initial muta 4 bahā), beside bādhi, bhv 3 hāl and bhv 3 hāl, with back jāmāt jāmāt gah, bhv 3 hāl and bhv 3 hāl, the initial with the jāmāt, jāmāt.

The roots with initial medially 1 before the root, reduplicate with the negatīl and kand 4 and, 1 g gām 1 gām, ban 1 gām 1 gām jāmāt jāmāt kand 4 and both jāmāt jāmāt gām 1 gām 1 gām kand 4 and 4 jāmāt jāmāt gām 1 gām 1 gām kand 4 and

A The forms of the primary type thus occur and made in my wish, would be the following.

1 Pres. ind. act. sing 1 nēnq-ma, nōnq-ā-nu 2 nēnq-ā 3 nēnq-tā, nōnq-ā ti Du 2 nēnq-thā 3 nēnq-tā 3 Pl 1 nēnq-ma, nōnq-ā-nu nōnq-ā

Mid sing 1 nōnq-ā 3 nēnq-tā 3 Pl 3 nēnq-ā

2 Subj. act. sing 1 nēnq-ā-nu 2 nōnq-ā 3 nēnq-ā 3 Pl 1 nōnq-ā-nu Pl 1 nōnq-ā 3 nōnq-ā-nu.

Mid du 3 nōnq-ā 3 Pl 3 nōnq-ā 3 nōnq-ā-nu.

1 In B 1 the jāmāt gi to (up gi) Here lo vāh 1 gi 1 reduplicates with 1 (together with the 3rd ed 1) thus there is no time of vāb vāb vāb to

Th: the only example of such reduplication

* This root shows the same peculiarity in the perfect (139, 4)

* The only root of this root occurs only in the participle Lankr-ent and ānti 4

The only form occurring in this person has the interposed 4 and strong adj. syllable tar-tar 4 thus.

* The only form actually occurring in this person is jāmāt 4

(acented like the subj of the reduplication present)
3. Opt. No certain forms occur in the RV. and only two active forms in other Sanshitas: sing. 3 veveś-yāt (AV.), pl. 1. ja-gr-yāma (VS., MS., TS.), jāgr-yāma (TS.). The 3. a mid nenij-yāta occurs in K


5. Of the participle over forty stems occur, about two thirds of them being active. Examples are: act. kamukrad-at, cēkita-t, jāṅghan-at, jāgr-at, dūdr-at, nānūd-at, rōruv-at; mā. jārbhur-aṇa dandaś-aṇa, yuṣy-aṇa (yu joi), sāca aṇa.

6. Impt. Fewer than thirty forms of this tense occur, only three of them being middle. Examples of the persons occurring are:

Act. sing. 1. a cakas-ām 2. a-jagar. 3. a-dardar, ā var-i-var, a-johav-i-t; dev-i-dyot, nāv i-wo-t. Du. 2. a-dārdr tam. Pl 1. manuc-yāma. 3. a-cakas-a, a-dardar-ur, a-dārdr-ur, a-uoana-ur.

Mid. sing. 3. a-dādr tu, a-nan-la-ta. Pl. 3. manuc-yāta.

Out of the present system 83 different stems occur. Three 1st 2nd act. perfect inf. agrees with perf. stem. sing. 1. jaga tu. 3. āvar a ḍī ṝṛy ā, āvar a ḍī ṝṛy ā, us an a(nu rūdā), also dūdāv-a ḍū i i i 14, yuṣy-a tā. s puna MS), lekh-y a (14 o nāc by MS) Thus it has the part part jāgr-yāma. A causative stem was once the participle form var i-var-yant-i

In 1. occurs the 2 - mid form mānuk aṣa (a nu).

The RV has no impv. forms with incorporated 1, but the AV and VS. have a few in the 2 v. s as cakas-i-hi, johav i-tu. A few examples occur in B also.

From never but, with less of usual (a - sonant na al), for a-nan-nan-ta.

In B also occur the causative stems from intensive jāgr-aṇa and dānāhār-aṇa (ā ha be hi)
B. The forms of the secondary type, which is indistiguishable from a passive in form, number only about a dozen. They occur only in the 2, 3, s, and 3, pl. ind. pres., besides a few participles. They are:


Part. carcer-yá-mapa (√cer), nomi-yá-mána, marmpi-yá-mána.

IV. Denominatives.

175. These verbs, indicated like those of the a conjugation (132), we derived, almost exclusively with the suffix ya, from nouns, to which they express some such relation as 'be or act like', 'treat as', 'turn into', or such as', 'wish for'. More than a hundred denominative stems occur in the RV. and about fifty in the AV. The suffix is normally accepted, but a certain number of undoubted denominatives, such as mañú-ya alIc. a prayer, níbá-ya mah. an object of; desire, have the causative accent, thus forming a connecting link between the regular denominatives and the causative.

A. Before the suffix ya:

1. final 1 and u are lengthened; e.g. kavi-yá be wise (kavi), rayi-yá desire wealth (rayi): ṛṣṇu-yá be straight (ṛṣṇu); vasu-yá desire wealth (vasu), setru-ya plan the crime (bátrā), be hostile.

2. final a usually remains unchanged, but is often lengthened; it is sometimes changed to 1, and even dropped.

1 Denominatives are less common in B, thus the AB. has hardly twenty, and the SB. about a dozen.

2 Except samu-yá as i.e. an enemy, be hostile toward, arākš-ya, and jamu-yá seek u u is hostile jamu-yá; gatu-ya or n ṛka (gatu')

3 In the Pada text the 1 is usually, the u is always written short.
e.g. jāra-yā treat like a lover, deva-yā serve the gods, ṛtā-ya¹ act according to sacred order; aśvā-yā desire horses, ṛtā-ya observe sacred order (beside ṛtā-ya), yajñā-yā sacrifice; adhvarī-yā perform the sacrifice (adhvarā), putrī-yā² desire a son (putrā), rathī-yā² drive in a car (rātha); adhvar-yā perform sacrifice (beside adhvarī-yā), taviṣ-yā be mighty (taviṣā : beside taviṣī-ya).

3. final ā remains unchanged; e.g. gopā-yā act as herdsman, protect, pṛtanā-yā³ fight. Final o, in the only example occurring, becomes av: gav-yā desire cows.

4. Consonant stems, the commonest being those in as, nearly always remain unchanged; e.g. bhīṣaj-yā play the physician, heal; ukṣan-yā act like a bull (ukṣān); vadhar-yā hurl a bolt (vādhar); su-manas-yā be gracious (su-mānas); taruṣ-yā engage in fight (tārūṣ).

a. A few denominative forms are made without a suffix, direct from nominal stems, but nearly always beside regular denominatives in ya; e.g. bhīṣak-ti from bhīṣaj act as physician beside bhīṣaj-yā; and the forms taruṣe-ma, taruṣa-nte, taruṣa-nta (from tārūṣa conqueror) beside taruṣ-yā.

Inflexion.

B. All the tenses, moods, and participles of the present system are represented. If made from namas-yā puy homuuge the forms occurring would be:

1. Pres. ind. act. sing. 1. namasyāmi. 2. namasyāsi. 3. namasyāti. Du. 2. namasyāthas. 3. namasyātas. Pl. 1. namasyā-masi, -mas. 2. namasyātha. 3. namasyānti.

Mid. sing. 1. namasyē. 2. namasyāsē. 3. namasyātē.

¹ With causative accent.
² The Pada text in this and nearly every example has ṛ-ya. Even the Sāṃhitā text of the AV. has putrī-ya.
³ The ā may also be dropped: pṛtan-yā fight against.
Du. 2. namasyethe. 3. namasyete. Pl. 1. namasyāmha. 3. namasyānte.

2. Subj. act sing. 1. namasya. 2. namasyās. 3. namasyāt. Du. 3. namasyatās. Pl. 3. namasyān.

Mid. sing. 2. namasyāsca. 3. namasyate.

3. Inj. act. sing. 2. namasyās. Pl. 3. namasyan.


Mid. sing 3 namasyēta.

5. Impv. act. sing. 2. namasya. 3. namasyatu. Du. 2. namasyatam. 3. namasyatam. Pl. 2. namasyāta. 3. namasyāntu.

Mid. sing. 2 namasyāsva. Pl. 2 namasyādvam. 3 namasyautam.


7. Impf. act. sing. 2. anamasya. 3 anamasyet. Du. 1 anamasyatām. Pl. 3. anamasyan.


The only finite forms occurring outside the present system are for tenses. Two are injunctives 2. s. unaya-īśa (RV) from unaya leave unfulfilled (una); 2 pl. papaya-īśa (TS) from papaya leave into evil (pāpa) and two indicatives.

3. s. āsaparyair (AV.) has worshiped (an irregular form, probably = ā-sapary-īta); 3 pl. ā-vṛṣay-īśata (VS.) they have accepted. The TS. has also the three fut participles kaṇḍūy-īṣyant about to scratch, meghay-īṣyant about to be cloudy, śīkāy-īṣyant about to dry, with the corresponding perf. pass. part. kaṇḍūyitā, meghitā, śīkitā.

1 In B also occurs the 2. anu. āsamyātīśa āsamyātīśa.

2 In B also occurs the future gopay-īṣyati.

3 In B there are also a few other past pass. participles and a few sounds.
CHAPTER V

UNDECLINABLE WORDS

Prepositions.

176. Two classes of prepositions have to be distinguished. The first comprises the genuine or adverbial prepositions. These are words with a local sense which, primarily used to modify the meaning of verbs, came to be connected independently with the cases governed by the verbs thus modified. They show no sign of derivation from inflectional forms or (except in a few cases) terms made with adverbial suffixes. The second class has been called adnominal prepositions because they are not compounded with verbs, but govern case of noun only. They almost invariably end in case terminations or adverbial suffixes.

1 Adverbial Prepositions

These two latter (if same as included) fifteen genuine prepositions which, when used independently of verbs, define the local meaning of case. They are almost entirely restricted to employment with the acc., loc., and abl. As their connection with the abl. is only secondary, the genuine prepositions appear to have been originally connected with the gen. and loc. only. As a rule these prepositions follow, but also often precede, their case.

1 the accusative is exclusively taken by acha towards, átri (in an) after abhi towards, prati (Gk. προσ) against, and tāras across (A. Lat. trans).

u pāt (Gk. περι) around takes the acc. primarily, but secondarily and more frequently the abl. in the sense of from (around)
PREPOSITIONS

2. Adnominal Prepositions.

177. These prepositions, being adverbs in origin, govern oblique cases (except the dat) independently. Several of them govern the genitive and the instrumental, cases that are practically never connected with the genuine prepositions in the Sanskrit. In the following list these prepositions are grouped under the cases which they accompany.

1. Acc. : adhäs below (also with abl or gen), antara between, wihä-tas around, upari above, twahd, paras beyond (also with abl, more often instr.), pani-tas around (AV), sañitār apart from.

2. Instr. : sena with, sakam with, samad with smad with, avas below (also abl), paras in side (also acc and abl).

3. Abl. : adhäs below (also acc and gen), avas down from.

It sometimes also precedes the abl in the sense.

This is almost the only use of a in B, in C it means both from and up to.

In B several adverbial instrumentals entering into the sense, parimāna below, paraśu below, uttāna to the north of, dākṣitenā to the south.
(also instr.), axé far from (also gen.), rité without, parás apart from (also acc. and inst.), pura before, bahir-dha from out, sanutár far from.

4. Gen.: purás-tád in front of.¹

5 Loc.: sáca in association) with, brvíd, ut. m.

Adverbial Case-forms.

178. Many case-forms of nominal and pronominal stems, often not otherwise in use, are employed as adverbs. Examples of all the cases appear with adverbial function.

1. Nom: prathamá-m firstly, divitiya m secondly. Such adverbs were originally used in apposition to the verbal action.

2. Acc.: these adverbs find their explanation in various meanings of the case. They represent (a) the cognate acc., e.g. bányaś mire, and comparative in taram added to verbal prefixes as vi-táraka (krama) (strvac) more widely, (b) the appositional acc.: e.g. náma in námam, ripám in form. satyam trau: (c) the acc of direction; e.g. ágram (i) (yó) in the front of, ásám (gam) (yó) home; (d) the acc. of antecedent and time: e.g. durám a long way off, jñéta in night, satyam in the name, satyám constantly, purvám formerly.

3. Instr.: adverbs with the ending of this case (sometimes pl.) are formed from substantives, adjectives, and pronouns. They usually express manner or accompanying circumstances as sánam as forcibly, návyas-as and, uns in this way; also not.

¹ In Br. the gen. is governed by this adverb as well as by paras-tád and, e.g. návyas-á purastat before the hymn; saḿvatsaḿasya purastat after a hymn.
infrequently extension of space or time, as ágraṇa in front, áktu-bhūs by night, div-ā by day

a. The substantive instrumental are chiefly formed from feminines in a, not otherwise used, as ṛaya in the right, naktayā by night

b. The adjective in instrumentals are formed from stems in a and one in a, e.g. uicyā this, madhyā there, madhyā in the middle, ibiḥā in the middle, purāṇa long, pácā forwards. In it the art several anomalies feminine stems in u and one in two in a, e.g. ana-yā there, rāhā there, ṛāhā there, adhitā straight, uvātī away.

The pronominal instrumentals are formed from stems in a and one in a and thus ambā of time, ayā thus, ṛāya now, ubhayā there, bī in the same, ana-yā in that way.

1. Dat. the adverbial use of the dat is rare: aparāya in the future (from aparā later), varāya according to wish (varā choice).

5. Abl. these adverbs are seldom formed from substantives, as antā from a distance, adhāt from near, or from pronouns anaut from near, at then tat thu, yat as far a.; but they are truly often formed from adjectives, as uttarat from the north, durat from afar, pascat from behind, sanat from old saskat well.

6. Gen.: such adverbs are very rare akās by night, vastos in the morning.

7. Loc.: agree in front, aṣṭam-ika at home, ako now, or ē up, ite without, durē afar, aparā in future.

Adverbs formed with Suffixes.

179. The suffix more or less commonly used in the formation of adverbs may be grouped under the sense, expressed by the instr., abl. and loc. cases.

1 Instr.: tha forms adverbs of manner especially from pronominal stems: a-thā and more commonly (with shortened vowel) a tha thus, rātha this manner, ka-thā how?, tā-tha thus, yā-tha in which manner, anyā-tha otherwise, viśvā-thā in every way, úrdhva-thā upwards,
pūrvā-thā formerly, pratnā-thā as of old; ṛtu-thā regularly, nāmā-thā by name; evā-thā just as.

a. thām is similarly used in it-thām thus and ka-thām how?

dhā forms adverbs of manner from numerals or cognate words: eka-dhā singly, dvī-dhā in two ways, kati-dhā how many times, puru-dhā variously, bahu-dhā and viśvā-dhā in many ways, śāva-dhā again and again. It also forms adverbs from a few nouns, adverbs, and pronouns: priya-dhā kindly, mitra-dhā in a friendly way; bahir-dhā outward; á-dhā then, a-dhā (thus =) truly. The same suffix, with its vowel shortened, forms sa-dhā (in one way =) together, which appears as the first member of several compounds, and as an independent word assumes the form of sahā with.

b. The suffix ha probably also represents original dhā in i-hā here (Prākrit i-dha), kū-ha where? viśvā-ha and viśvā-hā always, sama-ha in some way or other.

va, expressing similarity of manner, forms the two adverbs i-vā like, as, and e-vā (often e-vā) thus. vam appears in e-vām thus, the later form of evā.

vat forms adverbs meaning like from substantives and adjectives; e.g. manu-vāt like Manu; purāṇa-vāt, pūrva-vāt, pratna-vāt as of old.

sā forms adverbs of manner with a distributive sense: sāṭa-sās by hundreds, sahasra-sās by thousands, śreṇi-sās in rows; ṛtvā-sās season by season, deva-sās to each of the gods, parva-sās joint by joint, manma-sās each as he is minded.

s forms two or three multiplicative adverbs: dvī-s twice, trí-s thrice. It also appears in a few other adverbs: adhā-s below, avā-s downwards; dyū-s from dyu day) in any-dyū-s next day and ubhaya-dyū-s on both days.

2. Abl.: tas forms adverbs in the ablative sense from pronouns, nouns, and prepositions; e.g. á-tas hence, amū-tas thence, i-tās from here, mat-tās from me; dakṣiṇa-tās from the right, hṛt-tās from the heart; abhi-tās around, pari-tās
sound about. These adverbs are sometimes equivalent to ablative, e.g. ato bhūyās more than that.

tāt (an old abl. of ta that) forms adverbs with an abl. sense (sometimes merging into the loc); e.g. adhās-tāt below āraat-tāt from ālau, pāsca tat from behinu, purās-tāt m or from the front, prak-tāt from the front.

3 Loc. as forms adverbs chiefly of a local or temporal sense: tir-as across, par-as beyond, pur-as before; sa-dīv-as and sa dyu-as to day, āv-as to morrow hy-as yesterday, also with-as wrongly.

tra or tra forms adverbs with a local sense, mostly from pronominal or cognate stems: ā tra here, anya-tra elsewhere, viśv-tra everywhere, asma-tra among us, sa-trā in our place, daksu-tra on the right, puru-tra in many places, bahu-trā among many, deva-tra among the gods, martyā- tra among mortals, sayu-tra on a rush.

Some adverbs are sometimes used as equivalents of locatives, e.g. hasta ā daksinātra in the right hand.

da forms adverbs of time almost exclusively from pronominal roots. tvād now, ka-dā when, ta-dā then, ya-dā at which time, sa-dā and sa-rva-dā always.

8 dam occurs before d in sa-dam of ags, and da-nīm at extended form of du, in 1-dā nam no, ta-dā nam thā viśv-dā-nīm always.

γ These are also in a miscellaneous set of adverbs, mostly of obscure origin, formed with other suffixes of the common type, e.g. pur-ā le śī, with-a wireṛṭī.

Conjunctive and Adverbial Particles.

180.anga emphasizes a preceding word (sometimes separated from it by short particles like hi and īm) in such a way as to express that the action especially or exclusively applies to that word, — just, only, else, e.g. yod angā just he, yad angā just when just because tvām angā thou only, kim angā hou else, when else.
In Banga ne this morning, but it sometimes then begins a sentence with an adverb, e.g., continuing the verb anga no vajnam vyākṣe (m i e x a t n M),

ātra sometimes occurs as the correlative to yad son, a pīvō yad asyam ranaṇyanta dovāh, prā vo ātra sumnam asyām when all the gods shall receive in it, then may I obtain your favour

ātha, a collected form of adhara, occurs chiefly in the more recent hymns of the RV and entirely supplants the older doubt in the late Veda. Connecting sentences and clauses it often so a temporal or logical sequence. It may generally be translated by (wher) then, (and) so, when there is a contrast especially after a negative, it is equivalent to but. It often corresponds to a yada when or hi since as, in the adjacent clause. With very few exceptions ātha begins the sentence in the examples in marudhāra, indra, bahyam tā asu, rāma, vishvā prāna jayam be friends with the wind. Ātra then when shall win all these battles, (vi 90), yādā vā vai añcāma (m a a) gatam i c a i o bar ∼ ∼ ∼ i i (vi 10) yādād adhara anahita maya, añcāmat āśrātāḥ samasa asya tāhe he had overcome the gods in some manner (viii 98), mahāv neva, mahām vā, mahaṃ sam bāri kēvāte, āśrāta-dhru a gahī let us go let let not suffer harm, none incur harm in a 1st, but come but with them unharmed (vi 54) kītan R pa ima ma puritāvyanam kuruṭam, ātha vā sam vāyam mā. my husband young ayin then I shall tell you (vi 1), aban durgī hana-rīty, ātha kāś tvam in I am called the slayer of danger, but who are you? (TS)

a ātha is also occasionally used after grāmanda (which are equivalent to an antecedent clause) subhāgīyam asya vāsati vāya ātha āvām vi pákṣam kunyā wī tāl in her, thā na hūna (vi 8) thāvāth common in B, which it also occurs when present participles and for ṛ dr - absolute ātha in the sense of also connects substantives, but this use is
represent in abbreviated sentence, e.g. ime āmsām āthā tuvāvam,
yādaṁ, mā kāneśu vāṁ átha thāíc Sūrya, ośc bṛdhrī Śūdrā, bṛdhrī Rāma, (they orc) also bṛdhrī the Kaurva for you vīṁ, 914). From B. 164m hi pitā evā, āgré "the putrā, the pautah for me first comes the father, then the son, then the grandson (SB.).

c. In B átha also connects the verbs of a compound relative clause: yāga pitā utamahah pūryah syād, átha tān nā prāpnyāt ātho ātho, and grand-father are proud, but who cannot attain to this (TS.).

átha (= átha u) generally means and also, moreover: arvavāco na á gahy átha, sakra, paravātah come to us from near, and also, Q mighty one, from afar (iii. 3711). From B. sam inddha ā nakhēbhyaḥ átha lomabhyah he handles himself completely up to his nails and also his hair (SB).

c. In B átha sometimes has the sense of but also, e.g. tā vā dvē bhavarrah. átha āni trūm syuh there are two of them, and there won also in th eś (ŚR.).

átha occurs in the RV. only, and almost exclusively, as compared with átha, in the earlier hymns. Like the latter it means thus, expressing both a temporal and a logical sequence; when there is a contrast, buv. ádha. ádha both... and; ádha dvāt and that particularly; adha nū just now; now at last; and even, ádha nūra especially then. Unlike átha it is never used with n

ápi meaning also, even generally proceeds the word it emphasizes: yó gopa ápi tām huve he who is the herdmun, hi m two I call (2, 196), ośadhrī bāpṣad agnir nā vāyati, punar yān tārṇu ápi Agni ūtās not of chewing plants, returning even to the young one (vi. 43). From B.: tad dharcād ápy avidvāṃsa ahū even those who do not know say this (SB); adyāpi even to-day (AR.).

āram is an adverb meaning suitably, in readiness. Sometimes used like an adjective, it is construed with the dative; e.g. távāu ayām pātave sómo astu, aram mānase yuvābhyaṁ such let this Somo be (for you) to drink according to(your) mind for you two (i. 1082); saasmāj áram it is ready for him. In combination with kṛ it means serve, prepare (anything)
for, with gam, serve, with bhū, accrue (to any one) suitably or sufficiently, always taking the dative.

a. álam, the form in which the preceding word appears in B.; is there often similarly used; e.g. sá nálam áhūtyā ása nálam bhakṣāya it was not fit for offering, nor fit for consuming (ŚB.).

áha in the RV. and AV. emphasizes a preceding word whether it be verb, substantive, pronoun, adjective, adverb, or preposition. Its sense may generally be expressed by surely, certainly, indeed, just, or merely by stress. It also appears after other emphasizing particles such as íd, ghéd, utó, ím. Examples of its use are: kváha where pray? (x. 51²); náha not at all (i. 147³); yásyáha sakráh sávan- eśu rányati in the pressings of whomsoever the mighty one rejoices (x. 48³).

In B. this use of áha is still found. But here it generally occurs in the first of two slightly antithetical sentences, the verb of the first being then nearly always accented, while the antithesis in the second sentence is either not expressed at all, or is indicated by the particles átha, u, or tú; e.g. páracy áha devébhyo yajñám váhaty arváci manugyána avati turned away it takes the sacrifice to the gods; turned hither it advances men (ŚB.). Sometimes (in MS. and TS.) áha is thus used with the first of two vá's; e.g. kásya váhedám ávo bhavitá kásya vá this will to-morrow belong either to the one or the other (MS.).

á (otherwise a preposition) appears in V. fairly often emphasizing, in the sense of completeness, words expressive of number or degree, or sometimes even ordinary adjectives and substantives; e.g. trír á diváh three times each day (i. 142³); kó vo vársiṣṭha á, naraḥ who is the very mightiest of you, heroes? (i. 37⁶); prá bodhayá púramdhim járá á sasatim iva awake the wise man, just as a lover a sleeping maiden (i. 134³).

ád (originally an abl. of the pronoun a = from or after that) is used as an adverb expressing sequence of time = thereupon, then, often as a correlative to yád, yadá or yádi when, sometimes to the relative when equivalent to those conjunctions: yadé áyükta harítah sadhásthād ád rátri
vasaam tanute as soon a he has yoi his steed from the mull, 
then night spreads the yamast (1 1154), adna yo viava
bhuvanabhy avaradhaa, ad radaa yota vaahir atanot
now (who =) when i surpass all being, then the chariot
was spread the two world, with light (1 116)

It on the 1st count word end it use in the sense of and
not one adu sa 34 na urwata ad hinam trnavam niama his field crm
at the m to (vii 911, v10, 11 dua, ihrin prathama s0m bhavasa, du
mayam u amnaah profa nanah (v 121) the i jaa vara to i the semi
of the se pe and 11is dit it sought in wife of the city (1 128)

iii 2. i am tum used with navasvar, when it means ther,
pray him ad amatm vaksh m 11 may he the in friend
(iv 21)

Unless used with navasvar, as almost awarily been in
the 1st

i 11 often followed by 1o, when 11 in me, is then more is
the same as do.

It is used with verbs of pain and thinking,
which have sometimes to be supplied. The particle generally
concludes the speech and is followed by the verb ya indicia
swarna, iti aha who says, i will p 5 Svar for India
(iv 21)

nandur adu amna u tr aha I ma do s not
of one and another say (vii 100) Less commonly the
verb proceeds jyotsna aha samasa aya kara in the oldest
and i will make two cups. (iv 33) Very rarely both iti and
the verb precede the speech vi pichad tr nataram, ka
ugrah he asked his mother, who are the strong one? (vii 77)

The verb is occasionally omitted tvan yamalam vahatam
hnotu adu dvarapati bhuvana m am du Tisr prepares
a wedding for his daughter (thinking) thus this whole world
comes together (x 171). Thus a principal sentence as direct
speech is used with iti where in other languages a subordinate
sentence would be employed

7 In B the use of iti, much the same, (1) that in regularly follows
and seems seldom to be admitted the verbs of pain and thinking,
tio, with which it is employed, are more numerous both in deva
abuwan yes, a 1 the i de (SB)
2. There are in B. also some additional uses:

a. Very often the quotation is only an apppellative that may be expressed by inverted commas: yāṃ tu tād deva śāityā iti, ā-ōakṣate whom they call thus: 'the divine Ādityas' (ŚB.).

b. Sometimes iti is used at the end of an enumeration to express that it forms a well-known aggregate: etad vai śrāṇaḥ samṛddham yasmin prāṇo vāk cakṣuḥ śrotram iti that is a complete head in which are breath, speech, eye, ear (KB.).

c. The particle is also often used in a special sense with reference to a ritual act to indicate how it is done: iti, āgre krṣati, ātha, iti, ātha, iti, ātha, iti (ŚB.) so he first draws the furrow, then so, then so, then so (= as you see).

d. Sometimes a conjunction is introduced before the quotation that ends with iti, but without changing the construction: śā ṛtām abravid yāthā sārvāśv eva samāvād vāsāni, iti (MS.) he swears (that) 'I will dwell with all equally' (= that he would).

itthā primarily means so: gāntā nūnām... yāthā purā, itthā as before, so come ye now (i. 397); satyām itthā truly so (viii. 8310). Secondarily it comes to mean (just so as it should be =) truly: krṣotī, asmai vārivo yā itthā āindrāya sōmam uṣatē sunōti he (Indra) gives ease to him that truly presses Soma for Indra who desires it (iv. 246). In this sense the word is sometimes used like an adjective: itthā sākhi-bhyaḥ for (those who are truly =) true friends (iii. 3216).

id (n. of the pron. stem i, Lat. ēd) is a very common particle in the RV., is much less frequent in the AV., and is comparatively rare in B. It emphasizes preceding words of all kinds, including the finite verb (which it accents), and may usually be rendered by just or stress only, sometimes by even; e.g. tād in nāktaṁ tād id divā māhyam āhuḥ this is what they tell me by night, this by day (i. 2413); syāma id āndrasya bārmaṇi may we be in Indra's care (i. 44); āḍha smā no maghavān carkṛtād it then especially think of us, O Bounteous One (i. 1046); sadṛśir adyā sadṛśir id u śvāḥ alike to-day, alike even to-morrow (i. 1236). When the verb is

1 In classical Sanskrit id survives only in the compound particle ced if = ca-īd.
compound, the particle regularly follows the proposition, not the verb itself. ulukhara-sutanām āvaṇḍ v, indra, jalgulrah guly cagrlly down, O Indra, the drops shed by the molar (i 28').

In B the particle is similarly used nā tā it adyo 'nyāsama' āta diced he should not assign (and there – ) the same (auns) to another or the same day ("B"), tāthā in nunām tād āsa now thus it came to pass ("B").

Iva is an enclitic particle with two uses.

1. It means as if, as, like in abbreviated similes in opposition, never introducing a clause like yathā. It follows the word with which comparison is made, if the comparison consists of several words, the particle generally follows the first, less commonly the second. The comparison is usually complete, but not infrequently it is only partially expressed. This employment of iva is very common in V., but comparatively rare in B. Examples of this use are du rée cit sān taḍid iva you case even though sun away, thou shiniest brightly as if near at hand (i 94'); tat padāpayanti dvītva cākṣur ātavam they sce that sro like an eye fixed in heaven (i 2320); sa nāḥ pitā iva sūnāve āgne supayano bhava as such be accessible to us, O Agnī, as a father to his son (i 1'); dvīsa no ātī nāva iva pāraya take us across our foes as across the ocean in a ship (i 97); tābhī rājanam parigṛhyam tisṭhati samudra iva bhūmaṁ with these he keeps embracing the king, as the sea the earth (AB).

2. It modifies a statement not intended to be understood in its strict sense, meaning as it were. It chiefly follows adjectives, adverbs, prepositions or verbs. This use of iva is rare in V., but very common in B. Examples are. iva brāhmaṇa I hear close at hand as it were (i 37'); tād, indra, prā iva viryam cakartha that honor, deed, O Indra, thou didst perform (as it were =) quite preeminently (i 108'); yā prā iva nāśyaṁ who (as it were =) almost lostest thyself (i 146'); yādī iā iva hāryatha if ye are not quite pleased with that (i 1618). From B.: tātmāt sā babhrukā iva hence he (is as
It were =) may be called brown (ŚB.); rebhati, iva he seems to chatter (ĀB.); tán na sārva iva abhiprā padyeta not exactly every one should have access to that (ŚB.); upārī, iva vā tu tād yād urydhvām nābheḥ above may be called what is higher than the navel (ŚB.)

ım (an old enclitic voc. of the pron. root ı) occurs in V. only, and is almost restricted to the RV

It is generally employed as an acc. sing. of all genders = him, her. it, sometimes even as an acc. du or pl. It either takes the place of a noun, or prepares for a following noun, or is accompanied by other pronouns (tām, yām, enam, ennā: e.g. ā gachauṁ im āvasā they come to him with aid (1 89)), a īm āsūm aśāve hiṣacā b'ryaḥ him, the one, to the script (1 41): tām im hiṃvānā dhītāyaḥ him desolates impel (1 111), yād im enāh usāto abhy śvarṣit (vii. 103) when it has turned upon them that longed (for rain)

2. ım also appears as a generalizing particle with relatives (whence?), with yād (whence ı), with interrogatives (who, why?), with kāp cane (nothing at all) e.g. yā im bhāvānti ajaśan uhiśīt viśeṣāt vāc tiṣā (vii. 321) ka īm vyākta nārāṇ who pray, are the radiant men (vii. 59).

ım is an enclitic particle often written u where the metre requires, or forms a long syllable, especially in the second syllable of a ādya, before a single consonant. It often appears contracted to ī up 24) with a preceding a or ā mostly the third of particles or prepositions, also of the pron. etc., sometimes of verbal forms. It has two main uses in the RV

It is employed doctically with verbs and pronouns.

a With verbs it expresses the immediate commencement of an action with a present = nor, already; with a past tense = just; with an imperative, injunctive, or optative used in an inceptive sense = at once; at is here very often added, in 97 being = instantly. When the verb is accompanied by a preposition, the particle regularly follows the
latter. Examples of its use are: ud a tvam jatavedasam
dovam vahantu ketavah his beams now bear aloft the god that
knows all creatures (i. 50\textsuperscript{1}); abhudd u bhap the light has just
arisen (i. 46\textsuperscript{10}); tapa u sv agne antaraha amitrau burn
instantly, O Agni, our neighbouring fices (vii. 18\textsuperscript{2}).

a. This use of u will verbal forms does not seem to be found in it.

b. It emphasizes deictic pronouns, which may then be
rendered by stress, and interrogative pronouns when it may
be translated by pray; e.g. aham u te, sarasvat, vasyatho
divarav rtasya subhage vy avah this Vasuha has opened
forth, O bountiful Sarasvati, the two doors of sense (vii. 95\textsuperscript{4});
ak u ileva who, pray, will hear (iv 19\textsuperscript{1}).

2. The particle u is used anaphorically to connect sentences,
when a word (usually the first) is repeated in the
second, in the sense of also; e.g. tvam naktam yathas, tvam
u, asvamya, diva thrice by night ye come, also also, O Asvins,
by day (i. 31\textsuperscript{4}); tvam trata tvam u no urdhv bhah thou be
our protector, thou, too, be for us also (i. 178\textsuperscript{7}). The
repeated word need not always have the same form, o no
dvastu adharaah sas padartha, yam u dvashad tasam u prayo
yahan may he who hates us fall downward; whom also we hate,
whom too let his breath for us (ii 5\textsuperscript{1} 1). The u sometimes
appear in both sentences, sometimes in the first only:
ayam u tvam diva sato, vayam naktam havanahe u
ault thee by day to the pressed Soma, we also by night (viii 64\textsuperscript{1}).

a. It is sometimes u od without referring back definitely,
but simply adding some similar quality or activity with
reference to the same thing and also, and; e.g. sa deva
novam prati papathe prthu, viyod u t a parabhur brahmakna
pathah he. the god, has extended himself widely to the gods,
and he, lord of Prayer, embraces all this universe (ii. 24\textsuperscript{11}).
It also, in the same sentence, expresses a contrast = on the contrary, or, more frequently, with the demonstrative tä corresponding to the relative yā = again, in return, e.g. striyaḥ satis tān u me punsa āhūḥ those who are women, them on the contrary they speak of to me (as) men (i. 161\textsuperscript{16}); yō ādvāraēgu hōtā... tam u nāmobhir ā kṛṇudhvam hūn who is priest at sacrifices, in return bring thus with devotion (i. 774)

a. In B. the anaphora is as common, prevailing chiefly in the SB, e.g. tāsamad vā indro bībhav, tāsamad u tva-stābhibhet of that In, a was afraid, of that also Ṛta ... was airm (Ms.)

a. The demonstrative here often refers back with u to previous statements: u to panoṣṭvātm evé bhavī tāṁjantra yajñih, pānkrta pahū, padoṣraṇvam samvastṝṭraṇya osū, u panoṣṭvātm sampratī... but i... o divināṁ evē sā : the air, i.e., her, who are engulfed, the seas ṛṣ, u the yajyāṁ sā evē i.e., the one who is engulfed into her part (SB). Similarly used are the phrasē tad u ha manṭha with reference to this ṛṣ, i.e., it is sā, and ṛṣ evolved with reference, o the, i.e., she and tad nā the na kurṣit ānu vahātri (4) (i. 87)

a. A slight contrast is expressed by u in the second sentence yāṁ uḍāṣemi pitarāṇya bhavati, racyā y aśā tu devaḥ any aśāṁ y i does not do, he becomes u ṛṣ, shape ṛṣ. Bhra, but if he does it, ṛṣ cime u the god (SB).

γ. Used u in combination with lām u expresses a climax in the preceding clause k i... nor manusyaṁ i evā upastṛngam schants, him u vo ṛṣ evāṁ u evāvantaraṁ in man i wish for something spread out, him, such more the god whom is a new divinity (18)

utra in the RV means and, connecting two or more words or sentences.

d. The particle commonly couples two words, e.g. yāṁ prthivum utā ayaṁ ēko dadhara who alone has, supported heaven and earth (i. 154\textsuperscript{4}) When there is an enumeration of more than two objects, utā comes after the last, e.g. aṁțita, mitra, varuṇa, utā U Ṛdit, Miṭra, and Varuṇa (i. 27\textsuperscript{14}). When a word is repeated from the beginning of a clause, utā (like u) follow, the repeated word: triḥ saṁ-bhagatvāṁ trir utā śrāvaṁsi uḥḥ the i.e. (grant) us prosperity and three fame (i. 34\textsuperscript{5}).
b. When utá connects a sentence with a preceding one, it is placed at the beginning: eténāgne brāhmaṇa vāyudhāvasya utá prá neṣy abhi vāsyo utā with this prayer, the god Agni, strengthen thyself, and lead us onward to greater fortune (i. 31\(^4\)).

c. utá...utá means both and; utá vā or; utá vā or; utá vā either. or; e.g. utá adanaṁ bhagavantah syāma utá prapitvā utá madhye śāhnam both now may we be fortunate and at eventide and at midnight (i. 41\(^4\)); samudrād utá vā divas pārśu from the ocean vā from heaven (i. 47\(^6\)); yā āpo divyā utá vā śrávanti khanītmāh either the waters that are celestial or that flow in channels (i. 19\(^2\))

In B utá does not mean and, but but. in, emphasis, the assertion, generally and not (like e.g. a single notion in the sentence. utá yādātānam bhavati praty evā utā utā lēkti his or all or you, he still I AM (IB). Even when preceding a subordinative utá seems to refer to the whole statement utá kāśyā evā maññati gālata it is also the case hitam and hitam another (SB)

B With the optative utá expresses that in action might after all take place utā ueno and do you all wish bhavema after all we might thus overcome the coins (SB)

utá utá in B. as well as in V. means byand utá rīkśa utá pādāya in bṛ translated the he should go both or or and. the. he (SB)

γ utá is, regularly the true word in the sentence except that kum in forms of tā or it precedes it tasmād utá bahur aparśu bhavati however even though. it he becomes called. (SB)

utó (= utá u) in the RV means and also utó do asyā uñgáso juñjéta hi and may he also be pleased with us this morning (i. 131\(^6\)).

In B utó has the sense of but also i. uo shavan fibhahāvāṁ uñgasiyuh. utó gādhapatya evā ērapanti you should seek the oblation in the Āhānavāṁ it. but they utó cik it on the Gādhapatya (SB).

ovā has two uses in the RV. and the AV.

1. At the beginning of sentences or clauses it means thus, retuning either to what precedes or follows; e.g. evāgnir gótamabhir astoṣṭa thus Agni has been praised by the Gótamas (i. 77\(^5\)); evā tām āhūr īndra ekō viśhaktā thus they speak of him. ‘India is the one dispenser’ (vii. 26\(^6\))
It often appears as the correlative of yāthā as: yātha na pūrvam āpalo jāhāty, eva, dhātar, āyūṃṣa kalpayaṣṭām as the later abandon not the earlier, sū, Creator, arrange their lines (v. 185). With the impv. eva = so, then: eva vandasva vāruṇaṃ bhāntam (viii. 424) then praise the lofty Varuna (who has done these great deeds).

2. As an emphasizing particle following the word on which stress is laid, eva may be variously rendered just, quite, alone, &c., or by stress, e.g. tām eva him only, óka eva quite alon, árthaḥ just here; eva yā two eva qui: yontam eva just eva scarcely born, nā eva not at all.

a. In P the 1st of the above uses is entirely disappeared (evāṁ here taking the place of evā), while the 2nd is extremely common. The particle follows all kinds of word requiring emphasis for any reason; it is especially the case when a word is repeated; e.g., yām aga'vat hotiṣva prātikāra, ā prāthānved, yām dvitaśvam prātikāra, ā evāṁ eva dhananāt ā yāh ca ity evaṁ āno māṁ yā h se the evant here, likewise prśkāt (SB). When two words, are connected by w, or of omniform otherwise, may follow either the 1st or the 2nd, e.g., evāṁ eva déva māyaṁ mānasaṁ (SB) the name of the lord (heaven), mānasaṁ the of the earth (some yamākaṁ rāg evāmākaṁ (let it

 eviction) (SB)

 evāṁ thus occurs only once in the RV. (as correlative to yātha as) and in the AV. not at all with yātha, but only as an ad verb with the verb vid. know va evaṁ vidyāk he who may possess such knowledge.

In I evāṁ te vevē vṛtā, having two as,

1. It is accompanied by yātha as a noun or accompanied by a noun of the same root as the latter. e.g. yātha vāi parjanyaḥ suvärtā, évā evaṁ prasyāntaṁ vārāḥ c, parjanyaḥ suvärtā, to the suvärtā vārāḥ c. When the second verb is omitted, yātha evāṁ is equivalent to eva, e.g. te déva abhy āhāyaṃ yātha vā rātīm cākṣyāntaṁ evāṁ the god rush up we who crush to death properly SB.

2. It accompanies verbs in an adverb especially in the very frequent phrase vā evāṁ veda he who possesses such force, that evāṁ can na labhērā after all they will not touch it (SB).
kam appears both as an accented and an unaccented particle. The former use is found in both A and B, the latter in the RV only.

1 a kam as an adv. with the full meaning well (equivalent to the Vedic sām) appears in B only, e.g.: kam me sat may it be well with me (B), it also occurs in a negative form a-kam bhavati he fare not well (TS).

b kam has the same meaning attenuated after datives (generally at the end of a Pūjā thera of poisons = for the benefit of (dat commodi) or of abstract nouns (in dat dative), e.g.: yuvam etam cakrathuḥ sindhuḥ pūrvam tuagryāya kam pūrvah prah placed that ship in the north for the benefit of the son of Krant (162) tvam dāuro amṣṭāya kam pūrvah that you lose this to the loss of minor (1106) samamān añjy añjate ubhē kam (a) 'with the aim let you adore themselves in order to him (well) from B kāmānā kām ugnihotram buyata ut in whose benefit is the Agnihotra offer (MS), whereas kām purvam añjate for the north or plendo in the full moon saṃśīrṇa is offered (MS).

2 The unaccented kam occurs in the RV only excepting the independent phrase of the AV. It always appears in enclitic following the pūrmhus, su, hi. It means unwillingly, gladly indeed, but the sense is generally so attenuated as to be untranslatable. na kām appara with the na, impv subj., and also in relative clauses, e.g. aso na kām añśō vardhah as oc are increasing and it (50) su kām appara with the impv only in the ha. kam, maṅghavan, ma pāra gah may stand still but not nor (in 532) ha kām generally appara with the and (occasionally omitted), sometimes with impv or subj. tāpa ha kām bhuvanānām abhārthiḥ he indeed is the kinsman who rules over men (1931).

kīm (n. of kī = ka) has two uses. In the first place it means who? e.g. kām u śrēṣṭhāh kīm yavistho na ajagan
why has the best, why has the youngest come to us? (i. 1611). It is also a simple interrogative particle (equivalent to a mark of interrogation): e.g. kiṃ me havyām āḥṣanano jñāṣāta would he, free from anger, enjoy an oblation of mine? (vii. 802); kiṃ rājasa ouā pariḥ anyād āsti is there anything else beyond the world? (AV. v. 112).

a. In RV. kila similarly used. With following u it here adds a clause in a second sentence — how much more (so u); with following u and the relative it means why after all, e.g. kum utā tvareṣa uba, after all should this win? (SH)

kila, an uncommon particle in V., meaning indeed, certainly, strongly emphasizes (in RV. and AV.) the preceding word (noun, m. noun, adjective, and the negative nā); e.g. svādus kila, ayāna (vi. 471) suitl, indeed, is this (Soma); tadānā āśtrum na kila vivsate then thou didst and no one at all (i. 321).

a. In P. the use 1, vālu e.g. kṛṣṇām kila, āhā varṇita (ŚB.) quickly ken, you (the lord). But here kila usually follows other particles, viśu (ha) rāvā; in vai kila haviṣo yāmay thus, indeed, is the name of th (SH); tara ha vāva kila bhagavaṃ idam bh, la laman to you only ĀB.

kuvā. A pronominal interrogative particle, introduces sentences which, though apparently independent, are treated as dependent, since the verb (except twice in the RV.) is regularly accented. This use seems to have arisen from the particle’s having been employed as an elliptical expression of doubt such as might be rendered by ‘I wonder (whether)’; e.g. tām, indra, mādam ā galu kuvā nā usaya teppāvah venc, Indra, to the cause (to see) whether you shall enjoy it (iii. 424); kuvā sōmasya amām iti have I, indeed, drunk Soma (x. 1181) = (I wonder) whether I have drunk Soma.

a. In RV. kuvā is similarly used, e.g. kuvān me putrām āvadhit has he actually killed my son? (ŚB.) kuvā tuṣṭa dus te does? indeed ut them? (ŚB.)
khālu indeed, in truth, does not occur at all in the AV, and only once in the RV, where it emphasizes an imperativo mitraṁ kṛṣṇahām khālu pray, conclude friendship (x 34\textsuperscript{14}).

a. In B, the particle is uncommon. It is rarely used alone, but often with other particles.

b. It appears alone with the impf., vṛtt., or mid.; e.g. khālu rastāṁ hau, pray i nam (SB), tadbhāvant khālu se yo naivastraśvām apnaṁ abdādhātāṁ te indeed shall prosper who will establish a pure one (TS), ammaś aha evaḥāra bhāt, bhavatām to us alone it stood that world belongs (SB).

b. After the pr. kṣe ṛ or ātho and bol me or athi vāi, it emphasizes the word preceding the combined particles, e.g. tān u khālu uṣhāvastāṁ bhavaḥ 'this, indeed, the most of all' (SB).

a. When khālu in a sentence to express an (usually negative) alternative - n eke, or tāṁ, not xīi; rather, or to introduce an object by, e.g. vaseśavāvibhi eva pravveda, kāmo khālu and am its bevyat 'for all gods' we should ever or in the sky or at it. 'd' a' (Aś) eva śeṣena bhūya eva vaceśayām, ahaī khālu adhā. lo bhūya maṁbhūḥ sāvatam rāyam vastum iti, an u m u man about you! let this thy you shall man this let he man can you be who he man can speak 'the holy truth?' (AB).

b. Vā khālu can only be distinguished from vāi alone as an emphatic vā. But khālu vāi in the TS and AB has the special use of introducing a second causal particle after a first beginning with same vāi, the conclusion then following with evā; e.g. prajāpatiḥ evā bābhūt; prajāpatiḥ kāhu vāī śaśa veda prajāpati evā vāī bhǔvānto vāī dhāvati meh an ov yā from Pradyumna, eevā vāī rājābhi knows about it, so he utra kā śiśyāvāī with the gown (of the savior) belonging to him (TS). This use occasionally occurs even though the preceding clause does not begin with vāi.

gā is an eminently particle, almost restricted to the RV. Generally occupying the second place in the Pada, it is with few exceptions noticably lengthened to gāa. It emphasizes the preceding word, which is nearly always either the negative nā, or a pronoun (demonstrative or personal) or a verbal proposition, the meaning being variously rendered by just, only, very, or merely - stress. It emphasizes a noun only twice and a verb only once in the RV. tṛtaṁ gāa sāvane at least at the third Sama hibation (x. 161\textsuperscript{h}), usānti gāa te amṛtāsa at least those immortals desire this (x. 10\textsuperscript{h})
ca (Gk. τέ, Lat. -que) and is an enclitic conjunction used to connect both words and sentences. It regularly follows an accented word, and when it adds a clause, the first word of that clause.

1. ca connects substantives (including pronouns and numerals) and adverbs; e.g. mitrāṁ huve váruṇaṁ ca I invoke Mitra and Varuṇa (i. 27); maghāvāno vayāṁ ca the patrons and we (i. 738); satām ékaṁ ca a hundred and one (i. 11718); adyā nūnāṁ ca to-day and now (i. 136).

In a few passages (but never in B.) the ca follows the first word instead of the second: náktā ca . . . uṣásā night and morning (i. 737).

a. ca...ca are used much in the same way; e.g. girāya ca dyāvā ca bhūnā the mountains and heaven-and-earth (i. 6114); divēd ca gmae ca of heaven and of earth (i. 376); asmāṁ ca tāṁ ca us and them (ii. 118); nāva ca navatīṁ ca nine and ninety (i. 3214); á ca pārā ca cārāntam moving higher and away (i. 16431).

Similarly in B.: devāś ca, ásurāś ca gods and Asuras (ŚB.); šaṣṭiś ca trīṇi ca sātāṁ sixty and three hundred; purāstāc ca, upāraśtāc ca from before and from behind.

B. ca...ca sometimes also express a contrast: náktā ca cakrūr uṣásā vīrūpe: kṛṣṇām ca vṛṇam aruṇām ca sām dhuḥ they have made night and morning of different aspect: they have put together the black colour and the ruddy (i. 787).

Similarly in II.: ubhāyaṁ grāmyāṁ ca, áraṇyāṁ ca juhoti he sacrifices both: what is tame and what is wild (MS.).

a. A peculiar use of ca in the RV. is to add a second vocative in the form of a nominative; e.g. váyav índraś ca . . . á yātām O Váyu and Indra, come (i. 29).

b. Another peculiar use of ca, both in V. and B., is to add one noun (nearly always in the nom.) to another which has to be supplied; e.g. á yād índraś ca dádvāhe when we two, (I) and Indra, receive (viii. 3416); índraś ca sómaṁ pibatāṁ, bṛhaspate do ye, (thou), O Bṛhaspati, and Indra: drink (iv. 5010).

From B.: tá bṛhaspātiś ca, anvāvaitāṁ they two, (he) and Bṛhaspati, followed them (TS.); tát sāmjñāṁ kṛṣṇājīnāya ca
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vadati so he pronounces harmoniously between it and the black antelope skin (SB).

1 In B ca is used to add a single word at the end of a sentence in the sense of and, so, and if; an interrogative ha seems to add doubt jayanti
wah exam jayanti and evam ca / om and 1 is here to win what
1 o known by them, and 1 in the 8er SP

ca following the interrogative ka or the relative ya
and the interrogative ka combined, gives them an indefinite sense.
kaś ca or yan kaś ca any own, whom (cp 119 b)

2 ca also connects both principal sentences and relative clauses:
1 devēbhūr yaśu yakṣa ca come with the gods and
2 rīṣī (1 11) ya vyugṣa yaś ca tvaṁ vyugṣaṁ that
have home forth and that shall shine forth (1 113.10),
yo 'yamān dvasti vam ca vayam dvimah who hates us and
whom we hate (SB)

ca ca connect sentences to express a contrast by
means of parallel verbal forms which are either identical or
at least appear in the same number and person the first
verb being then always accented pāre ca yauṭi punar a
ca yauṭi thyo an other and come again (1 128.1)

1 In B the use of ca i is usual as a vāsanā ca or vāsam
usham ca and tvaṁ ca and 1 ya 1 Ty 1 bhy 1 bhū 1 (15)
the verb tvaṁ ca and 1 ya 1 Ty 1 bhy 1 bhū 1 when the second verb is
omitted asvinye c. haṁ pravāhaṁ guṇty avyāṁ ca prathivyāṁ
vāyaṁ the vāsyam 1 ty 1 bhū 1 bhū (SB) This
contrary use is particularly common in parallel abridged relative
sentences kṣvaṁ pravāhaṁ gānaṁ dr̥mṛ gaya ca pratihāryam
the sentence to which it corresponds is dr̥mṛ gaya ca pratihāryam (SB)

ca is used a few times in V in the sense of if with the
subjunctive or the indicative śūrdas ca mālāyati no, nā
uṣaṇa prASCād agham nasat if India be precious to us, a
caulinity will hereafter befall us (u. 111), umam ca vacam
pratihāryatba, naro, viśvēd vama vo aṣṭavat ś ye
gracious. In all the songs, O heroes, it will obtain all goods
from you (1 10.1)

cana properly means; not even, is most usually employed
after a negative; e.g. tṛṣīyam asya nākīr ā dadharṣati, váyaś caná patāyantaḥ patatrināḥ no one dares approach his third (step), not even the winged birds though they fly (i. 155). From its use in such supplementary clauses, where it may also be translated by even, the latter sense comes to be the natural or even necessary one after a negative in a single clause sentence; e.g. yāsmād ṣṭe nú sídhya ti yajña vipaścītaś caná without whom the sacrifice does not succeed [not] even of the wise man (i. 187); indraṃ ná mahān pṛthivī caná prāti even the earth is not equal to Indra in greatness (i. 815). As one of the two negatives is superfluous in a single clause sentence, caná alone occasionally does duty for the negative: mahā caná tvāṃ páraḥ śulkāya déyām not even for a great reward would I give thee away (viii. 16).

a. In a few passages, even when there is no accompanying negative, caná throwing off its own negative sense, means even, also: aham caná tát sūrīḥhir ānaśyām I too would acquire this with the patrons (vi. 26); adhā caná śrád dadhati therefore also they believe (i. 55).

a. In B. caná appears only after a negative in single clause sentences, in which ná caná means not even; e.g. ná haimam sapātānas tūṣṭārāmaṇāḥ canā sṛṇute no enemy falls him even though desiring to fell him (SB.).

b. caná gives the interrogative an indefinite sense: kāś caná any one, ná kāś caná no one (cp. 119 b).

cid is an enclitic particle very frequently used to emphasize the preceding word. It has two senses:

1. expressing that the statement is not to be expected in regard to the word emphasized: even; e.g. á drdhām cid árujo gāvyam urvām even the firm cowstall thou hast broken through (iii. 8210). This sense is, however, sometimes so attenuated as to be capable of being rendered by stress only; e.g. tvāṃ oçin nāh śāmyai bodhi śvādhīḥ be thou attentive to our endeavour (iv. 8).
2. generalizing = any, every, all; e.g. kṛtām cid ēnāḥ pró mumugadhy ēsām (i. 24') remou from us any (every, all) sin committed (by un). Similarly, with interrogatives = any, with relatives = ever; thus kā cid any one: śṛṅgī kā cid ēśām any one (= every one) hears them (i. 87') ; sun-vādbhayā vandhayā kām cid avvatām ubhya (very impious man to me that press Soma (i. 132'); nā or ma kā cid (not any =) no one; kādā cid ever = at any time or always; yās cid whoever; yāc cid if ever; yātha cid as ever.

a. In B the only use that survives is the subjunctive sense with interrogative pronomens an, some; e.g. ātma kum cid ala ther he says to some one (SB), yā to kā cid abhati that any one would to you (SB).

cēd (- caṣa) if occurs only three times in the RV., but later becomes commoner. In the RV. and AV. it is found with the ind. pres. and aor. : in the AV. t a l-o occurs once with the opt. Thus vi cēd uchāntyā, uśīnā, ugaśāp, pró vāṃ brahmaṇī kāravō bharate when the Dvāras shone forth, O Ātman, the singers offer prayers to you (vii. 72'); brahmaṇā cēd dhāstam āgrahitā sā evā pātār evadāva if a Brahmāna has taken her hand, he alone is her husband (AV. v. 17'); ita maṇvīta yacītāḥ vasaṃ cēd ēnāṃ yāc cyuh thus one would think who has been requested, if they were to request a cow of him (AV. xi. 11').

a. In B cēd is used with the ind. pres., loc., loc. and with the opt., e.g. at śrī cēd evā nāma rāgya yājñā vyarthate if he does not go away from there his desire lies not yet [V.1.], sa kauśalā vyāsiṣyam-vyāsiṣyam cēd nā mām āhājāṁ kauśalā evā tērā vā tām mruktām varṇyatiśā he said 'if they have given me only or fourth each time, then you and upākār distantly only to the extent of one fourth' (SB.), tām cēn me nā vāvāhyasi, mūrdha te vi pātaryati if you caṇu vṛpām kuś middle a ma, your head will burst (SB.), etalā cēd anyāsāma anubhavās tātēva etās uciyāsam if you were to tell this to another, I could strike of your head (SB.).

tātāsa occurs in the RV. several times adverbially in the local sense of the ablative = thence; e.g. tātō visām pró vāyṛte thence the poison has turned away. It also, but very
rarely, has the temporal sense of _thereupon_, then, e.g. yajñāir ātharva prathamāḥ pathās tate, tātah suryo...

_tadhā_ occurs in the RV in the sense of _so, thus_; e.g. _tadhā _ yathā _such is_ the _ruh_ (I. 881) It also appears as a correlative (though less often than _eva_) to _yathā_; e.g. _byāvahāraya ten vajāyād tathā bṛnu yathāhārayor ātreḥ listen to the _ātmanī_ _yugātā_ as thou hidst listen to _ātmi_ (VII. 36).

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_tadhā_ is often used adverbially in the RV. It then has three different senses:

1. It frequently means _then_ as correlative to _yad when_; e.g. _yajjayat ma evvahāraya tāt prthivim aprathayath when thou wast born on the _vīra_ fight, thou didst spread on the earth (VII. 36).

2. It is also often used in the sense of _thither_ (acc. of the goal); e.g. _tad it tvā yuktā hāravo vahantu thītha_ let the _yukta_ rides west that (III. 58).

3. Occasionally it has the sense of _thereon_; e.g. _tad va devā ahrur-an, tad va agamam that the gods said to you,
therefore I have come to you (i. 161\textsuperscript{2}), prá tád víquuli stvate vṛtyēṣa therefore Vīruṇa is praised for his heroism (i. 154\textsuperscript{4})

a. In B. tád has four different adverbal uses:

1. as a correlative to yād (when, inasmuch as—thereby, and to yātra (where) - there; e.g. yān ny eva lājanani mhiṣṭanvēnti, tāt tām ghanati tāvam kum they give the king (sound) they tell him thereby (ŚB), yātrānya 6-adhayo māyaṁni tad ete mādāmāna vandhante where other plant—without, d (the what, gross meritor) (ŚB)

ο in the sense of the where the = the, ath theātithām kāmar tad sugha agantā, tān uśá yāvam upakāpya, upasāvati nava *in such and such a year a flood will then come the rains but *in you shall turn to me (ŚB).

3. constantly with reference to a preceding statement in the sense of as to that, thereby this, e.g. yajamāṁ eva tád devā upāyam the gods' it is obtained the sacrifice (ŚB), tāt tád anahōpān eva yād vrusmayya rajasāh svātā it is with that that a breath man knows this through a king (ŚB); tād yānaḥ svātā yat devā uyā it, tád u tāt svātā u to the (ŚB).

4. before vál with it (mū lō) preceding statement to add an explanation, and may be rendered by that = of you, e.g tád yād eva tātā tāpata no esa sukhā no this = is a pleasure for him, therefore he is high. (ŚB) Similarly in the phrase tád yāt tathā that = to say, why it is so is as follows: the reason for it as follows (ŚB).

tārhi at that time, then, occurs only once in the RV, but several times in the AV. nī mrtvūr asiḥ aṁśtam nā tārhi then was not death nor immortality then (x 129\textsuperscript{2}). In the AV the word appears as correlative to yādā when, and in B to yātra, yad, yadā, yārhi when, and yadī if; e.g. rakṣamsa vā enam tārhi a labhante yarhi na jāyate the Brahmās then serve him when (the fire) does not arise (AB.), yādī vā ṛivyajā lokā bhāvantya aloka u tārhi yājamanah if the priest is without a place, the sacrificial is then also without a place (ŚB).

tāsmaḍ therefore is not found as an adverb in the RV., but occurs several times as such in the AV, and is constantly so used in B. As correlative to yād because it appears once in the AV and is very common in B.; e.g. yād vai tád vāruṇaghitābhīyah kām abhava tāsmaḍ kāyāḥ (MS.) because those who were seized by Viśvānu fell well therefore it is called kāya (body)
tū, though accented, never commences a sentence or Pāda. It has two uses:

1. It is an emphasizing particle. In the RV., where it occurs nearly fifty times, it seems to be restricted to this sense.

   a. In about two-thirds of its occurrences tū emphasizes an exhortation in the 2. pers. impv. (rarely the 3. pers., or the subj. in an impv. sense) = pray, then; e.g. ā tv ētā, nī gīdata pray come, sit you down (i. 51); nā te dūrē paramā cīd rājāṃsy, ā tū prā yāhi hāribhyām even the highest spaces are not far to thee; come hither, then, with thy two bays (iii. 30).

   b. In several passages tū emphasizes assertions (generally following the demonstrative tā) in the sense of surely, indeed; e.g. tāt tv āṣya that surely is his work (iii. 30).

2. It is an adversative particle meaning but. This is its sense in the only passage of the A.V. in which it occurs, and is its only meaning in B.; e.g. cakāra bhadrām asmābhyaṃ ātmāne tāpanaṃ tū sāḥ he has done what is good for us, but painful to himself (A.V. iv. 18); tād evañv vēdītor nā tv evañv kārtāvāi that one should know thus, but not do thus (MS.). With āha or nū in the preceding clause, it expresses the sense it is true...but; e.g. tād āha tēṣāṃ vāco, 'nyā tv ēvātaḥ sthitiḥ this indeed is what they say, but the established practice is different therefrom (ŚB.).

tēna occurs in B. as an adverb correlative to yād because; e.g. yād grāmyāsya nā, āśnāti tēna grāmyān āvā rundāhe because he does not eat any tame animal, therefore he gains tame animals for himself (MS.).

tvāvā (compounded of tū vāvā), a particle sometimes occurring in B., does not perceptibly differ in sense from vāvā (q. v.); e.g. trāyo ha tvāvā pasāvo 'medhyāḥ there are just three kinds of animals unfit for sacrifice (ŚB.).

tvā (compounded of tū vā) is sometimes found in B. meaning but indeed.

dvītā, a particle occurring about thirty times, is restricted to the RV. There can be no doubt that it is an old instru-
mental, etymologically meaning *doubly*. This sense taken either literally = *in two ways*, or figuratively = *emphatically, especially, more than ever*, seems to suit all the passages in which the word occurs; e.g. *bhārādvajāya, āva dhukṣata dvitā dhenuṃ ca visvādhasam ēṣan ca visvābhicasam ut Bharadvajā* do ye (Marut) milk down doubly, both the milk and all thereupon feed (vi. 481); rájā devīnām utā mártyānāṃ dvitā bhuvan rayipatī rayinām as *king of gods and mortals* may h. be doubly lord of riches (ix 9724); dvitā yō vrtraḥantamo vidā indraḥ sarākratulā upa no haribhiḥ sutām may he who above all is known as the best Vṛtra slayer. *Indra Sarākratu* (cow) is our pressed Soma with his lays (vui. 9324); gavām ca bhūksā tapaśa avitā (x. 48) in the search for the cow, he especially concluded friendship with me.

a The word occurs severa 1 times with ādhi, in unā, and but not commonly or especially, e.g. viśd vucca ādhi dvitā = plain *no*, and (do so particularly (i 132k).

bā has two senses in V (but only the first of the two in R)

1. As a negative particle meaning not it negates an assertion, appearing in principal sentences with the ind. of all cases, with the subj., the opt., the inj. (in the sense of 2 fut.), but not with the impv; it is also employed in relative and conjunctival clauses. It negatives either the assertion of the whole sentence (when it appears as near the beginning as possible, in V. even before the relative) or only the assertion of the verb. It can only be used in a sentence which contains a finite verb ca in which one is to be supplied. There seems to be no undoubted example of its negating any word (such as a participle or adjective) other than the verb. The employment of this negative bā is much the same in B, as in V.

a. A verb (such as *ānā is*), has often to be supplied with this negative as in simple sentences, especially with the gerundive, the
indefinite, or a dative equivalent to an infinitive, e.g. tāṁ nā sār-kayam thai (14) not to C. (MS), nā yō vāyaya who (un) not for hindūya who is wanderer (1 148). On the verb has to be supplied in a second sentence from the 1st, e.g. nakṣam upa-tasthate, na þastāḥ he 1, hops at night, he does 1 (worship) in the morning (19).

2 Two rules, 1. a 2 tense positive, e.g. nā hi pasāvo nā bhūṣānti 1 t u m a j u (MS).

2 nā is used in V (very commonly in RV, comparatively rarely in AV, but never in B) as a particle of comparison, exactly like tva as, the. This meaning seems to be derived from nād as negating the predicate of a thing to which it properly belongs e.g. 'he (neighbour), not a horse neighs' - 'he, though not a horse, neighs'.

This nā being in sense closely connected with the preceding word never occurs in monosyllables (though it does in the written sanskrit with a following vowel, whereas nā not generally does). This nā always follows the word of comparison to which it belongs, or if the simile consists of several words the nā generally follows the last word, less commonly the second, e.g. nā ma nevaḥ parā babhuh aṣṭavarnam. 1 ni 1 rely the pikes (1 111) pakṣa sākha na u c a bhastrāhīt 1 yag friuti (1 8).

When the thing compared is used in the voc. which sometimes is applied, the last with which it is compared is sometimes put in the voc. suffix, with it by attraction, e.g. gandha saûvatā d u n a n u 1 i 1 l. i 1 l. i 1 l. (O caturthā) brāhma (1 57), ātma u t a v a u t v a n a 1 t a v a u : (1 30).

7 When the object compared is not referred, nā means a it was,

a bhavyā u āu sāraṇaḥ bhir 1 gātih he has come with a cow, smoking aśvat 1 t u 1 bhrat (1 70u).

a sā sāvānaḥ uterā hān yo with yena, (5) citham nā tāṣṭeṣa vājasena 1 a cārmaṇ (1 1 a) o 1 o 1 for kā ṛṣe who lākṣaṁś tā (1 614).

nā-kīra (not as y one) is found in V. only, being almost restricted to the RV, where it frequently occurs. It properly

° N, is a case of indefinite ki (Lit. 1 n), t which the nā ki m is in regular use (cp. 11).
means no one, e.g. nāku indra tvad úttarāh no one O Indu, is superior to thee (IV. 80) ; yátha kṣimām nákim uchhuyātān that none of the worms shall be left (AV. ii. 31). Losing its N sense, it comes to be used, though less often, as a strong negative adverb meaning not at all, never; e.g. yásya śarman nákim devā vārayante ná martāh in whose protection gods never hinder him nor waste (IV. 17). Cp mākṣa.

ná-kim 2 occurs only twice in one hymn of the RV. in the sense of a strong negative adverb — not at all, never — nákim indro níkarta vé Indra can never be subdued (VIII. 78).

ná-nu occurs only twice in the RV where it has the sense of a strong negative = hetu no means, etc. In R it occurs a few times as an interrogative expres sung asent (= námne) not; e.g. nánu kubram vá hain wá not h and ' (SB)

ná-hi, as the compounded form of ná hi, occurs only in V., where it sometimes has the sense of for not; e.g. náhi tvá sētruh sthātā jār no foe strikes this hymn (I. 129). More commonly it emphatically negative — of element as something well known = certainly not by no means, as appears most clearly at the beginning of a hymn, e.g. náhi va áṣṭā arbhakā, dév asah át one of you. O cow! is small (VII. 30).

a. This compounded form never occurs in P where ná hi alone is found. On the other hand, náhi kṣiptas never to occur in V.

náma is used adverbially in the following two senses

1. by name; e.g. sa ha hṛtra indra náma devāh that god famous as or the name of Indra (II. 20) ko náma asti who art thou by name (VS. VII. 29). 2. namely, indic, i.e. and, e.g. ááñśro gharó hávīr asmi náma I am constant lent, namely the oblation (II. 26); mán dhur undrap náma devāh they have placed me among the gods very as Indrā (II. 49)"

1 Probably because the N has no longer an independent existence coupled with the fact that the pronoun ki has gone out of the except in the one form ki-m

2 Probably A. u. of ná-kim with lengthened vowel
INDEclinABLE WORDS

nu' on na mva r i non, e g na nu ryate he is now
unpliated p 1151. nirahyayu nu niriyai pra vam I will
now proyain the hence let is of Istra (r 32), yova na,
indra. to hari pru ron (u once), O Indra, thy two bays
(r 821) uvesoma alica ca an (r 183) dvi nails amana (in
the press) in t sri dill thi c etho (— hencefourtb), amabhur
na nara pravayga, yedint to us he has up now become visible
(r 1181) i s t pravayga na samam necirautem we
nudi til s i thev ro (r 155), tshha udrah parag
sa va great is Indra and s bna an c (157) 8 pray with
upriming lines hradd na urar varsh bhavami uh, pru
(- dit instead) stll fti r matra naith (r 105)
1 ufi rhad relas va na n naara utarana (denas)
1 shiva comit r (r 1611) s etc ut with negatives
ahara pravayga na samam bhavami uh, pru
none we at to oh krati hor to o vamal yin (r 150) o with and i'm means
(a) ur no, s s na na nara pravayga na prit evan now
bhai w byo trin yon (r 165), dasa ya no, mahavan, na
nali pratamum is will s orii yon (r174), by orbei, e g
na eur uti paravamauthic alyacar ki nus many ye dyesug
is 6 1 50

The son 1 ravi ilil B in the following
1 Vo oen 1 rdhval 1 the nee, often correcting a prov ou
8 lal ca 1 hanam s a 1 the nee, often correcting a prov ou
8 lal ca 1 hanam s a 1 the nee, often correcting a prov ou

11 Never tin 1 and us

"Often begins a sentence
second (A.B.). 5. **indeed**, in the first of two antithetical clauses, when the second is introduced with tu or kam a, e.g. yó nav évá jáatiśa tásmaḥ brhyed, ná tv óvā tārvasanā īva he may indeed tell it to him who is known to him, but not to any and every one (ŚB.).

**nunam** now has three uses in the RV.:

1. With the ind. pref. it means now as opposed to formerly or in future (an opposition often expressed by purā before and aparām after); e.g. ná nunam asti nó śvāh there is no now and no to-morrow (i. 170).

It is a few times used with the perfect in combination with purā to express that an action has taken place in the past and still takes place; e.g. purā nunam us stutaya śaśiṇāṃ paspruhā Īndra formerly and now the praises of evers have striven to Indra (vi. 34).

2. With the subj. impv., opt., or iuj., it expresses that an action is to take place at once; e.g. vi nunam utah she shall now shine forth (i. 124); puṇa nunam puruvānadharas sturo yāhi praised advance now with laden ear (i. 83).

With the perfect it is a few times used in the RV. to express that an action has just been completed; e.g. upa nunam yuyuṣe hāri he has just yoked his two bay steeds (viii. 4).

3. It occurs sometimes with interrogatives = pray; e.g. kadā nunam te dāśema when, pray, may we serve thee (vii. 29).

a. In B. none of these uses seem to survive, while the new sense of certain, assuredly (perhaps once already in the AV.) has appeared; e.g. tathā in nunam tad āstā just so assuredly it came to pass (ŚB.).

**ned** (= nā id and not treated as a compound by the Padapāśtha) has two uses in both A. and B.: 1. sometimes as an emphatic negative, certainly not; e.g. anyó nót sūrīr óhate bhūridāvattarāḥ no other patron indeed is accounted more liberal (viii. 5³); āhāṃ vādām nót tvām I am speaking. not thou (vii 8³); nēd ānuhūtaṃ pṛāsnāmi I certainly do not eat it before it is invoked (ŚB.). 2. much more commonly as introducing a final clause in order that not with the subj.
(= Lat. ne); e.g. vy úchā, duhitar divo, nétvä tápāti sûrah shine forth, daughter of the sky, lest the sun scorch thee (v. 79°); nén mâ rudró hinásat lest Rudra injure me (ŚB.). In B. the verb may also be in the inj.: néd idám bahirdhá yajñād bhāvat lest it be outside the sacrifice (ŚB.).

a. návā (= návā as analysed by the Padapātha of the TS.) occurs not infrequently in B. in the sense of indeed; e.g. iti návā etád brāhmaṇam udyate such indeed is the Brāhmaṇa that is told (ŚB.).

má is the prohibitive negative (Gk. μή) regularly used with the injunctive. It is never used with the impv.; with the opt. only in the single form bhujema (RV.); and with the subj. only once (ŚB.); e.g. má no vadhiḥ slay us not (i. 1049); má hṛṣīthā abhy asmán be not enraged against us (viii. 219).

a. An interrogative following má in a few cases receives an indefinite sense in the RV.; e.g. má kāsmāi dhātam abhy āmitriṇe naḥ deliver us not to any foe (i. 1209).

má-kis (not any one, Gk. μή-τις), occurring about a dozen times in the RV., to which it is restricted, is used in prohibitive sentences with the injunctive in two senses:

1. no one: mákis tokásya no riṣat may no one of our offspring be injured (viii. 6711).

2. more often an emphatic negative = by no means, never: mákir devánām āpa bhūḥ be not at all away from the gods (x. 119). Cp. ná-kis.

má-kim, used as an emphatic prohibitive particle with the injunctive, occurs only in two passages of the RV.: mákim sām ēāri kévate let none suffer fracture in a pit (vi. 547).

yátra is employed in two main senses: 1. usually as a relative adverb, meaning where, but sometimes whither, e.g. yajñē . . . náro yátra devayāvo mádanti where pious men rejoice in sacrifice (vii. 979); yátra ráthena gáchathah whither ye go with your car (i. 224). The correlative is generally tātra, sometimes átra or tād.