CONJUNCTIVE AND ADVBL PARTICLES 241

Occasionally as equivalent to the locative of the relative, e.g.

āgha tā gacchān uttarā yugāni yātā jas nāyam īnāvann ājairī the
later senātāṁ nā tā he rāh the vīr ñāri tā nam bhrīt roñ
kānmore (x 101)

2 not infrequently as a temporal conjunction when, in both V. and B, e.g. yātra praṇaṇaṁ avatām when ye

helped budas (vi 83) In V adha, atra, tād appari as
correlative, e.g yatra snarāsa tanyō vitanvatē adha

āna yācha tanvō tāne ca uhādhī when the heroes strain

themselves (in little) thus especially bāhūm prānta the for on on us

and cae soma (vi 102-) In B tād is generally the correlative,
sometimes tatas, e.g tām yātra deva aghnāma, tan

mitram abhruvan when the gods kill i ṣūrū they said to

Mitra (SB)

yātha has two distinct uses in both V and B

1 as a relative advrb meaning us, e.g nunāmaṁ yātha

purā now as before (1 39) yātha vasyam uṣmāṁ tat krdd

a, vā uṣmā that do (γ 39) yātha vāi purāgā jīraṁ ēvam

agnir āhito jīrayati at a man rauś old in which it has

been land rauś old (152) When that is a correlative in the

RV, it is usually ova, sometimes tathā in B usually

ēvam sometimes tathā

2 is a conjunction meaning in order tha, o that, intro-
ducing a posterior clause, generally with the subj., rarely

the opt., e.g. havis ēkaṇya subhaga yātha, asasi prapān

the oblation that thou malest be successful (vi 26), a daivya

vamahē ēkaṇya yātha bhāmama miḥhāse aṅgāh (vii. 97-

ae cae dāunār a dār āt du ma, appear unless to the inaus-

cious god tathā me kuru yathā aham īnaṁ senaṁ jayant

āṁsa ac it so for me that I may conquer this army (AB)

tathāva hātāvam yātha, āgnim vyavpurāt i must be

poured so that it should divide the fire (3B)

In the RV after verb of knowing or saying yātha introduces a

explanation how, e.g háś tiḥ bhuvaḥ ānunāy yathā ēkaṇya ābhaṁva

uvaṁ tī hāṁ this (vii) her qīj (x 143) Occasionally it is

used thus even without such verb in prose like vīrār dāvyaśva
tād yāthā viśvaṃ bhāvanam dhārayiṣyati that (power) of the divine Sabhā is not to - ) will not decay, (v.) that he will support the whole world (iv. 614).

yād (n. of the relative yū) is used in four distinct senses:

1. that, expanding the meaning of a word in the preceding principal clause; e.g. gṛṇo tād, indra, te śāvo yād dhārapī vṛtrām I praise this mighty deed of thine that thou slayest Vṛtra (viii. 695); kim āga āsa, varuṇa, jyotihāṃ yāt stotārūp jīghāṇasāti sākhayām, what has been the chief guilt. (1) Varuṇa, that thou wisiest to slay thy prayer (who is) thy friend? (vii. 864). This use is not common in V.

2. the with the ind. pres., imp., perf., aor., fut., and with the subj: e.g. yād dhā yānti márarāḥ same ha bhumate when the Mardus go along; they speak together (i. 371); kām apāvṛt yāt te bhir āgacahāt whom didst thou see when lovest com′ upon thee? (i. 324); indrās ca yād yuyudhāt vibhī ca, mānāvā vi jīya when Indra and the serpent fought, the bountiful god conquered (i. 3214); uṣrō yād āhārā ārāhāt bright where he has none forth (i. 664); tiṣṭā yad akṣaṁ pātāti, śūna no bodhī goṣṭhān when the sharp bill shall fly, thou be our protector (iv. 1617). It also occurs rarely in anacolutha with the pres. part. and the past part. part. much as in English: e.g. pācanti te vṛjābhāṁ, āsti tēṣāṁ yān, māghavan, bhūyāmānaḥ they most bulls for thee, thou eatest of them, O bounteous one, when being called (x. 28).

3. if used with the ind. pres., the subj., or the opt.; e.g.

a. in R yād ca āsa with the sense of when with the pres. fut. and aor. and in the sense of when ever or while with the imp.
yau, indra, udan ayag vah huyase, a yah tuvam y,
1) Indra, thou art called above or below come quickly (vii. 61),
yad urdhvastu gotha davinga, thah dhattad yad va kaayah
if thou shalt stand upright, bestow treasures here, or if thou shalt
lie (ii. 81). The opt is used when it is assumed that the
condition will not be fulfilled; e.g. yad, agne, ayam ahah
tvam, tvam va ghah sya ahah, ayag te satyaih bhah nishah
y, O Ajsu, I were thou, or if thou were I, thy prayer here
would be fulfilled (viii. 14). [B]

2) In B yad is used with the opt. in V while with vah the
fulfillment of the condition usually assumed, vah the condition
of yad hindyaeta, bhum kached yajamanah y y truptah, me
a rta et u la jat out na bhum (71) yah evam vak. an kayo mordan
ta y uptah it of tuhlas in pole thu mad kah la e sat in o
men (B)

4) In order that, in posterior clauses, with the subj., very
rarely with the opt. in V. e.g. a vaha devatatun sarvno
yad adya divyam yaham hriyam bhir yah the host of the gods that
thou mayest adore the divine throng (ini 19). van linaam
ayam getum, murasa yam patha that I may mount
thine r jat, I would go on Mitra’s path (v 61)

In B the use of yah is very rare, occurring only 3 times
with the subj., e.g. pada padantah yaha re piano vatham apanahami
with tho saha, how the other in thro pass the vah (B)

yada when is used in V. and B with the ind. perf., imp.,
pres., and with the subj., with the aor. ind. and the imp. in
V only; and with the fut. and opt. in B. only. The
correlative word (when there is one) is in V tad, atha, atha,
tad, tatha; in B atha and tatha.

1. yad is most commonly used in the RV. with the aor.
ind., when as the beginning of the action is emphasized,
the sense is as soon as; e.g. yadad adovir asahista maya,
atha, abhavat kevalah soma asya as soon a he had overcome
the anyadly rules, then soma became his exclusively (vii 98’).
abhaga granta raeto yad to merto ann bhogam anata they
r 2
praise thy wealth as soon as the mortal has obtained thy reward (x. 72). When the principal clause contains a historical tense, the aor. with yadā has the value of a pluperfect.

a. The injunctive is found only once with yadā in the RV.: yadā māhyam dhāharo bhāgām, indra, ād āmā kṛṣṇo viryānpi when thou shalt have secured for me my share, O Indra, then thou shalt perform heroic deeds with my help (viii. 1001).

2. a. with the impf. and perf.; e.g. yadā viṣṇu trīṇi padā vicakramā, yadā sūryaṁ divi . . . ādhāraya, ād āt hari vavakṣatāḥ when Viṣṇu took his three steps, when thou didst fix the sun in the sky, then thy two rays grew in strength (viii. 1227-28); tāsyā yadā márma āgachann ātha āceṣṭat as soon as they touched his weak spot, he quivered (MS.); sā yadā ābhyaṁ anūvāca ātha asya tād āndraṁ śīraṁ cicheda as soon as he had told them, Indra cut his head off (ŚB.).

b. with the pres. ind.: yadā satyam kṛṇutē manyūṁ indro, viśvaṁ dṛṣṭam bhayate ójad asmāt when Indra shows his true anger, all that is firm, trembling, is afraid of him (iv. 1710); yadā vai paśur nirdaso bhavati aṣṭa sa medhyaḥ bhavati as soon as the victim is more than ten day(s) old, it becomes fit for sacrifice (AB.); sā yadā keśāvaṁśrū vápyati ātha snāti when he has cut off his hair and beard, he bathes (ŚB.).

c. with the subj. (here = future perfect): yadā śṛtāṁ kṛṣṇo 'tha īm enaṁ prá hiṇuṭāt pitṛbhyaḥ when thou shalt have made him done, then deliver him to the fathers (x. 161); yadā tām ativārdhā, ātha kāruṁ khatvā tasyām mā bibharasi when I shall have grown too big for it, you shall, having dug a pit, keep me in it (ŚB.).

3. a. with the fut.: yadāva hota paridhāsyaty aṣṭa pāśān prati mokṣyāmi when the Holy shall have concluded, I shall tighten the cords (AB.).

b. with the opt.: sā yadā samgrāmāṁ jāyed ātha aindrāgamāṁ nir vapet as soon as he may have won a battle, he should sacrifice to Indra and Agni (MS.).

yādi ī (sometimes when with a past tense) is found with perf. and impf. in V. only; with the ind. pres., aor., fut.,
and with the subj. in V. and B.; and with the opt. in B. only.

1. With the perf. used historically and with the impf. yádī means when%, the verb then having the force of a pluperfect; e.g. úd astambhit samídāhā nákam agnir yádī bhégubhyah pāri mātariśvā havyavāham samidhē Agni supported the vault with fuel when Mātariśvān from the Bhṛgus had kindled the oblation-bearer (iii. 510); yádī sahasram mahīśāhī ághah, ád it ta indriyām máhi prā váyṛdhē when thou hadst eaten a thousand hulls, thy might grew great (viii. 123). But when the perf. has the pres. perf. sense, yádī has its ordinary meaning of if: gráhir jagráha yádī vaitād enam, tásyā, indrágni, prā mumuktam enam or if illness has seized him, from that release him, Indra and Agni (x. 161).

2. a. with the pres: yádī mánthanti bāhūbhir ví rocato when they rub with their arms, he shines (iii. 296); adyā muriya yádī yātudhāno ásmi to-day I would die, if I am a sorcerer (vii. 10417); yádī ná aśnātī pitṛdevatyō bhavati if he does not eat. he becomes dedicated to the Mānes (ŚB).

b. with the aor.: yádī mātur úpa svāsā . . . ásthita, adhvaryür modate if the sister (coming) from the mother has approached, the priest rejoices (ii. 55); yády áha enam práścam ácāśir, yáthā pārāca áśināya prṣṭhatō 'mnádyam upāhāret if you have piled it frontways, it is as if one hundred food from behind to one sitting with uredt fasc (ŚB).

c. with the fut.: yády evā kārisyātha, sākām devārī yajñīyāso bhaviṣyatathā if ye will act thus, ye shall become objects of worship together with the gods (i. 1612); yádī vá imám abhimaṃśye kāniyō 'nnaṃ kariṣye if I shall plot against him, I shall procure less foo (ŚB).

d. with the subj.: yájāma de ān yádī śaknavāma we will worship the gods, if we shall be able (i. 2715); yádī stómaṃ máma śrávad, asmākam śndram śndavāḥ . . . mandantau
if he shall hear my song of praise, let our drops gladden Indra (viii. 115); yádi tvá etat púnar brávatas, tvám brútät if they two shall say that to thee again, do thou say (ŚB.).

a. With the opt. yádi is (excepting one occurrence in the SV., found in B. only, where this use is very common. Here a case is usually supposed with a rule applicable to it in the principal clause; e. g. yádi na śaknuyät, so 'gnaya purolāśāṁ nir vapet if he should not be able to do it, he should offer a cake to Agni (AB.).

3. after the verb vid know, yádi is used in the sense of whether in one passage of the RV. (x. 1297) and often in B.; e. g. hánta na éko vētu yádi ható vā vṛtró jīvati vā come, let one of us find out whether Vṛtra is dead or whether he is alive (ŚB.).

a. yádi và is not only used after a preceding yádi in the sense of or if, but also alone in the sense of or, nearly always without a verb; e. g. só aṅgá veda yádi và ná védā he alone knows or he does not know (x. 1297); yám váhanti ātám āśvā yádi và sató whom a hundred horses draw, or seven (AV. xiii. 27; yádi và ātārathā or conversely (ŚB.).

yārhi (at the time) when occurs only in B., where it is used with the pres. or past ind., and with the opt. It has almost invariably tārhi or etārhi then as a correlative; e. g. vā tārhi evā jāyate yārhi agnim adhāte he is born at the moment when he lays his fire (MS.); yārhi prajāḥ kṣudham nigāche yus tārhi navarātrēṇa yajeta when his people should suffer from hunger, he should sacrifice with the rite of nine nights (TS.).

yāsmād does not occur as a conjunction in V., but it sometimes appears as such in B. meaning why; e. g. etā yāsmāt samiṣṭa-yañjūṃśi nāma now (follows the reason) why they are called Samiṣṭayājus (ŚB.).

yād (an old abl. of yá) is found in V. only. It is used with the indicative pres. or past. and with the subj. With the ind. it means as far as in the RV.; e. g. árcāmasi yád evā vidmā tát tvā mahāntam (vi. 216) we praise thee, the great, as far as we know (how to); it seems to mean since in the AV.: yá ákṣiyan pṛthivīṁ yád ájāyata who ruled the earth since it arose (AV. xii. 157). With the subj. yád means as long as; e. g. anānukṛtyām apunāś cakāra yát sūryāmāsā mithā uccārataḥ he has once for all done what is inimitable as long as sun and moon alternately shall rise (x. 6316).
\[\text{yāvat already appears in V. as an adverb meaning as far as, as long as, an extension of its acc. use; e.g. yāvad dyāvāprthivī tāvad it tāt (x. 114a) as far as heaven and earth, so far it (extends); juhómi havyām yāvad īše I offer oblation as long as I am able (iii. 18a); ājāto vái tāvat pūruse yāvad agnim nā ādhāttē man is so long unborn, as he does not lay his fire (MS.).}

\[\text{vā or is employed much in the same way as ca and. It is enclitic, following the word to which it belongs; and it connects words, clauses, or sentences; e.g. áta ā gahi divó vá rocanád ádhi come from here or from the shining realm of heaven (i. 6a); yasya bhāryā gaur vá yamau janayet whose wife or cow bears twins (A.B.); práti yāh sāsam invati, uktāhá vá yó abhigṛṇāti who promotes the law or welcomes songs of praise (i. 547).}

\[n. vá. vā is frequently used in the same way; e.g. sākti vá yát te oṣakrā vidá vá that we have offered to thee according to our power or knowledge (i. 31b); náktam vá hi divá vá vāraṇi for it rains by night or by day (T.S.); yad vá ahám abhiddurdoḥa yad vá sepa utá ānṛtam what evil I have plotted or what I have sworn falsely (i. 21a).}

\[b. But vá, vá also mean either, or. When they contrast two principal sentences in this sense, implying exclusive alternatives, the verb of the first is accented even when the second is incomplete; e.g. áhaye vá tán pradadātu sōma á vá dadhātu nirṛtter upāsthā let Sonne either deliver them to the serpent or place them in the lap of dissolution (vii. 104a); tád vá jajñau tád vá ná jajñau she either agreed to it or did not agree to it (ŚB.); tásya vá tvām mána ichá sá vá táva either do thou reck his heart, or he think (x. 1014).}

\[vává (doubtless a contraction of two particles) is found in B. only. It emphasizes the preceding word in the sense of certainly, just, being particularly frequent in the first of two correlated clauses; e.g. eśe vává sō 'gnir ity āhuḥ that is certainly the same Agni, they say (T.S.).}

\[vái is an emphasizing particle meaning truly, indeed.

\[t. In the RV. this particle occurs only in 28 passages, in all but three of which it follows the first word of the sentence; e.g. bhadrám vái váram yṛṇate truly they make a good choice (x. 164a); iti vá iti me mānah so, indeed. so is my mind (x. 119a); ná vái strāinānī sakhyānī santi
there are, indeed, no friendships with women (x. 95). The stress is laid on the whole sentence, not on any particular word. The particle is often followed by u (vā u) without any perceptible change of meaning.

a. In the AV. the use is similar except that here the particle often appears after a demonstrative or a relative; e.g. tāsmād vái sā pārābhavat therefore, indeed, he perished (xii. 41); yó vái tá vidyāt pratyākṣaṁ, sā vá adyā mahād vadat whoever may know them plainly, ha, verily, may speak aloud to-day xi. 82

2. In B. vái usually occupies the same position, but often yields the second place to céd, hi, khalu, and of course always to the enclitics iva, u, ca, sma, ha. When átho begins a sentence vái occupies the second place.

Here the use of vái in the first sentence of a narrative is typical; e.g. yámo vá amriyata: tó devá yamyá yámam ápābruvan Yama died: the gods (then) dissuaded Yami from (thinking of) Yuma (MS.).

a. The particle often appears in the concluding sentence in discussions; e.g. tāsmād vái ápa úpa aprātā that is, indeed, why he supposes (SB).

b. It is very often placed after the first word of a sentence that gives the reason for the one that follows; e.g. ādhibhavato vái mánaṁ: ávām nū vedāva now Manu is god-fearing: we two will therefore ascertain (SB). When vái is used in this way the clause containing it is often equivalent to a parenthetical one; e.g. tó vāyūm abruvan 'ayām vái váyūr yó 'yám pávate) váyo tvam idám avidhī, tā they said to Vāyu (now Vāyu is he who blows), 'Vāyu, ascertain 'kus' (SB.). In this sense vái is especially frequent in periods of three clauses, when that with vái contains the reason, and that with evā the conclusion, e.g. tā stabbhis tanūbhīḥ sām abhavan; pasāvó vái devānām priyās tanvāḥ: pasūbhīr óva sām abhavan they were together with these bodies; now animals are the bodies dear to the gods they were therefore together with humans (MS.).

c. The differences between the use of vái and of evā in B. are the following: vái coming after the first word emphasizes the whole sentence, while evā emphasizes a particular word in any part of the sentence; vái follows the first word of a sentence beginning a narrative, evā never does; in a period vái is typical in the clause stating a reason, evā in that expressing the conclusion.
sá is often used pleonastically before relatives in B.; e.g. sá yó no vácaṁ vyáhrtám mithunéna ná, anuníkrámá, sá sárvaṁ pára jayátai he who shall not follow the word uttered by us with (another of) the corresponding gender, he shall lose everything (ŚB.). This use led to sá being employed in a formulaic way not only pleonastically but also without reference to gender or number; e.g. táṣya táni śirṣáṇi prá cicheda. sá yát somapánam āsa tátaḥ kapíśaláḥ sám abhavat he struck off his heads. Now that which had been Soma-drinking, from that arose the francoline partridge (ŚB.); sá yádi ná vínánti kím á driyéran now if they do not find it, why should they mind? (ŚB.).

sím is an enclitic particle restricted to the RV. Originally the acc. sing. of a pronoun, related to sá as kím to ká, it is generally used (much like ím) as an acc. of all numbers and genders in the third person—him, her, it, them, representing a substantive (which sometimes follows) and frequently placed between a preposition and its verb, occasionally also after a relative; e.g. pári sím nayanti they lead him around (i 95²); prá sím ádityó asṛjat the Aditya made them (the streams) to flow (ii. 28⁴); ní sím vṛtáśya mármaṇí vágam indro apípatat Indra has caused it, his bolt, to fall on Vṛtra’s vital spot (viii. 100⁷); yáṃ sím ákṛṇvan támase vipřce, tám sûryam whom they created to disperse the darkness, that sun (iv. 13³).

«, sím sometimes gives the relative the sense of sur; e.g. yat am ágaś cakṛmá, ásáraḥs tát whatever sin we have committed, remove that \( i 83⁷).»

sú, sú well, used asseveratively = thoroughly, fully, verily and always referring to the verb, is almost restricted as an independent particle to the Sāṃhitās, being common in the RV., but rare in the others; e.g. jugásya sú no adhvarám thoroughly enjoy our sacrifice (iii. 24⁴); námaḥ sú te homage verily (be) to thee (VS. xii. 68); jaraṁ sú gacha go safely to old age (AV. xix. 24⁶).
a. With preceding u the particle means right well: imā u ś̄ u śrudhi gīraḥ hear these songs right well (i. 268); vidmō v asya mātāram we know full well his mother (AV. i. 21).

b. With preceding mā it = by no means, not at all, never; e. g. mō ś̄ u tvā . . . asmān ni riraman let none by any means keep thee from us (vii. 32).

c. sū kām is used like the simple sū except that it appears with the impv. only, e. g. tiṣṭhāte . . . sū kām sū and quite still (i. 191).

sma, an enclitic, slightly emphasizing particle, has two senses in the RV.:

1. It generally emphasizes:

a. demonstrative or personal pronouns, relatives, or nouns, and may be rendered by just, especially, or simply by stress; e. g. tāṣya smā prāvitā bhava be his helper (i. 128); ś̄ śrudhi yāḥ smā pūtanāsu kāsu cit . . . sūraṣṭa svāḥ sānitā hear thou, who especially in all battles with heroes dost win the light (i. 129).  

b. the verb, which or (if it is compounded) the preposition of which it follows (generally at the beginning of the sentence); e. g. smāśa smā vayām eśām we are indeed theirs (i. 8715); ā ś̄mah ráthām tiṣṭhāsi thou mountest indeed upon thy car (i. 5112). The verb is in the present ind. or the impv., rarely the perf.; it appears to have been accented before sma, judging by the only example (vi. 4418) in which it is not the first word in the sentence (App. III, 19 A).

c. adverbs and particles; e. g. utā sma and especially; nā sma and mā sma by no means.

a. In the AV. these emphasizing uses are similar; but in B. they have entirely disappeared.

2. In a few instances sma occurs in the RV. before purā with the pros. ind. to express that an action has habitually taken place in the past down to the present time; e. g. yē smā purā gātuyānti who have always aided = who aids now and formerly did so (i. 169).

a. This use is not found in the AV., but has become extremely common in B., where sma is always preceded by ha. The meaning
here expressed is that something habitually took place in the past (but does not as in the RV. include the present); e.g. nā ha soma vā purā pāparāyā ignī aparātsavāryām dhahati formerly Agni used not to burn what was not chopped off with the axe (TS.).

b. Much more frequently, however, purā is left out and the particles ha sama, from their frequent association with it, assume its meaning; e.g. tē ha sama yād devā asurān jāyantī, tāto ha soma, eva, enān pūnar upōtiṣṭhanti as often as the gods defeated the Aṣvins, the latter always opposed them again (ŚB.). This use of ha sama is very common with the present perfect āha; e.g. etād dha sama vā āha nāradāḥ with regard to this Nārada used to say (MS.). Other tenses than the present with ha sama are found in the AB. where, in two or three passages, the perf. and the impf are used with them in the same sense.

svād is an enclitic particle emphasizing the first word of a sentence, usually an interrogative pronoun or adverb. It may generally be translated by pry; e.g. kāh svād vṛksọ niṣṭhitā mādhyā ārṇasaḥ what tree. pry, was that which stood in the midst of the sea? (i. 182). In one passage of the RV. this particle gives the interrogative an indefinite meaning: mātā putrāṣa cārataḥ kvā svāt the mother of the son that wanders who knows where (x. 3410). Very rarely (in double questions) the particle appears without an interrogative: āsti svān nū vīryām tāt ta, indra, nā svād āsti: tād ṛtuthā vi vocāḥ is this thy heroic deed, O Indra, or is it not: that declare in due season (vi. 181).

a. In a few instances svād appears in non-interrogative sentences: tvāyā ha svād yujā veyām abhi am vājasātaye with thee as companion we are equipped for the obtaining of body (viii. 1023).

b. The employment of svād in B. is similar; e.g. kām u svād ātō dhī vāram varṇyāmahe what boon, pry, beyond this shall we choose? (MS.); tvām svām no brāhmaṇo 'śi at thou, pry, the most learned of us' (ŚB.); yād aṅgāraṁ juhōti tāt svād aṅgāna juhōti what he pours on the coals, that itself he pours on the fire (MS.).

ha, an enclitic particle occurring after all words capable of beginning a sentence, has a slightly emphasizing and asseverative force. It is probably identical in origin with gha, but unlike that particle hardly ever (only twice) appears
in the RV. with its vowel lengthened. It is common in the RV., occurring after personal, demonstrative, interrogative, and relative pronouns, nouns, verbs, verbal prepositions, and adverbs.

a. In B. the use of this particle varies in frequency: it is comparatively rare in the TS., where it generally appears with ama or with perfects; while in the SB. it is extremely frequent. It lays stress on the first word of sentences so as to emphasize the connexion or to mark a new or important step in the narrative; e.g. iti marimjyeta: ājaraśaṁ ha caṅkuśman bhavati ya evaṁ veda with these words he should wipe (his eyes): so till old age he who knows this becomes possessed of vision (AB.).

b. It is very often used after the first word of a story with or without vā. It appears predominantly with the perfect in those parts of the SB. and the AB. that narrate with the perfect, mostly with verbs of speaking. Thus sa ha, uvāca appears here, while so 'bravit is said elsewhere.

hánta occurs three times in the RV. as an interjection in exhortations; e.g. yājāmahai yajñiyān hánta devān come, we will worship the adorable gods (x. 53).

"a. It is similarly used in B.: hánta imaṁ yajñam sambharāma well, we will prepare the sacrifice (AB.)."

hi, in origin probably an emphasizing particle, is used throughout as a subordinating conjunction which regularly throws the accent on the verb. It nearly always follows the first word of the sentence, or the second when the first two are closely connected. In V. it is used in two ways:

1. in indicative sentences (the verb having sometimes to be supplied) to express the reason (like ṣāp), meaning either for, if the clause containing it follows, or because, since, if it precedes; e.g. bālam dhehi tanūsu no, tvāḥ hi baladā āai bestow strength on our bodies, for thou art a giver of strength (iii. 581); śruṇāvāno hi dāsūse devās, tán ā vaha since the gods give ear to the pious man, bring them hither (i. 45).

2. in exhortative sentences, mostly with the impv., as an emphatic particle = pray, indeed; e.g. yūkjvā hi keśīnā hári pray harness thy two long-maned bay steeds (i. 10).
180–181] PARTICLES. INTERJECTIONS 258

a. In B. three uses of हि may be distinguished:

1. it expresses the reason, as in the first use in V., only that the clause containing हि always follows (= for only), and the verb is much oftener omitted than expressed; e. g. तदं इन्द्रं भृत्यात, देवो हि सदां from that Indra freed himself, for he (is) a god (ŚB.). The particle वां is often added to strengthen हि; e. g. वांज्रो हि वा ऑपूर for water is indeed a thunderbolt (ŚB.).

2. it is sometimes employed to emphasize an interrogative = pray; e. g. कथां हि कार्यायि how, pray, wilt thou do it? (ŚB.).

3. it expresses agreement in answers after a word repeated from a preceding question; e. g. तम्य एवं त्वां पर्यायम् iti; तम्य हि ‘do you see him?’ ‘Yes, (I see) him’ (ŚB.).

a. In B., when हि appears in the relative clause of a period explaining a previous statement, the verb of the principal clause (to which हि properly applies) is sometimes irregularly unaccented; e. g. इधां हि यदां वर्षायते सः देशाय ज्यानें for, when it rains here, then the plants spring up (ŚB.).

181. A certain number of words having the nature of interjections occur in the Saṃhitās. They are of two kinds, being either exclamations or imitative sounds.

a. The exclamations are: बाद (RV.) truly, bata (RV.) alas! हांता come, used exhortatively with the subjunctive and hayé come before vocatives; हिरुक and hurūk (RV.) away! है (AV.) ho!

b. Interjections of the onomatopoeic type are: kikirā (RV.) used with क्र = make the sound kikirā = tear to tatters; kikkitā (TS.) used in invocations; ciścā (RV.) whis! (of an arrow), used with क्र make a whizzing sound; phāṭ (AV., VS.) crash! phál (AV.) splash! bāl (AV.) dash! bhūk (AV.) bang! śāl (AV.) clap!
CHAPTER VI

NOMINAL STEM FORMATION AND COMPOUNDS

A. Nominal Stems.

182. Declinable stems, though they often consist of the bare root (either verbal or pronominal), are chiefly formed by means of suffixes added to roots. These suffixes are of two kinds: primary, or those added directly to roots (which may at the same time be compounded with verbal prefixes); and secondary, or those added to stems already ending in a suffix and to pronominal roots (which are thus treated as primary stems).

1. Primary Derivatives as a rule show the root in its strong form; e.g. véd-a m. knowledge (vid know); sár-ānā n. running (√sr); kār-ā making (√kr); grābh-ā m. seizer (√grabh). In meaning they may be divided into the two classes of abstract action nouns (cognate in sense to infinitives) and concrete agent nouns (cognate in sense to participles) used as adjectives or substantives; e.g. ma-tí f. thought (man think); yodh-ā, m. fighter (yudh fight). Other meanings are only modifications of these two; e.g. dāna (= dāänā) n. act of giving, then gift.

a. When the bare root is used as a declinable stem, it usually remains unchanged; e.g. dā m. giver, bhīd f. destroyer, yuj m. companion, spās m. spy, vomh adj. strengthening. Roots ending in i or u take a determinative t; e.g. mi-t f. pillar, stū-t f. praise. The root may appear in a reduplicated form; e.g. cikit wise, jō-gū singing aloud.

b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the pres. and fut. participles: ant (85; 156), āna
and māna (158); of the perf. act. part.: vāms (89; 157); of the perf. pass. part.: ta and na (160); of the gerundive: ya, ayya, enya, tva, tavya¹ and anīya² (162). The formation of stems to which the primary suffixes of the comparative and superlative, iyāms and iṣṭha, are added has also been explained (88; 103, 2). Of the rest the following in alphabetical order are the most usual and important:

a: e. g. bhāg-ā m. share (√bhaj); megh-ā m. cloud (mih discharge water); cod-ā m. instigator (√cud); sārg-a m. emission (√srj); nāy-ā m. leader (√ni); priy-ā pleasing (√prī); hav-ā m. invocation (√hū); jār-ā m. lover (√jṛ); ve-vij-ā quick (vij dart), carā-car-ā far-extendiny. The substantives are almost exclusively m.; but yug-ā n. (Gk. ḍuṣ-ḍ-r; Lat. jug-u-m).

an: m. agent nouns and about a dozen defective n. stems; e. g. ukṣ-ān m. ox, mūrdh-ān m. head, rāj-ān m. king; ás-an n. blood, áh-an n. day, ud-ān n. water, údh-ān n. udder.

ana: n. action nouns: bhój-ana n. enjoyment (√bhuj), sád-ana n. seat (√sad); kár-āna n. deed (√kr); háv-ana n. invocation (√hū); bhūv-ana n. being (√bhū), vṛj-āna n. enclosure; also m. agent nouns: e. g. kar-āṇā active, mād-ana gladdening (√ma). sam-gām-ana assembling; tur-āṇa speeding.

anā: f. action nouns: jār-āṇā old age, yōg-āṇā woman, vadh-āṇā slaughter. This is also the f. form of adjectives in ana; e. g. tur-āṇa speeding.

ani: f. action nouns, and m. f. agent nouns; e. g. ar-āṇi f. fire-stick, vart-āṇi f. truck; carś-āṇi active; rurukṣ-āṇi willing to destroy (from des. stem of ruj destroy).

¹ The second part, ya, of this suffix is secondary (182, 2), but the whole is employed as a primary suffix (162, 5). The first part, tav, is probably derived from the old infinitive ending tave (p. 192, 4).

² The second half of this suffix, iya, is secondary, but the whole is employed as a primary suffix (162, 6).
as: n. action nouns (with accented root) and agent nouns (with accented suffix); e. g. āp-as n. work (Lat. ēp-us), ap-ās active; rāks-as n. demon, rāks-ās m. id.

ā: f. action nouns (from roots and secondary conjugation stems); e. g. nind-ā blame; ji-gīt-ā desire to win; gam-ay-ā causing to go; aēva-yā desire for horses.

ī: action nouns (nearly always f.); agent nouns (adj. and subst.); and a few neutrals of obscure origin; e. g. kṛṣ-ī f. tillage, āj-ī m. f. contest; cākr-ī active (√kṛ), būc-ī bright; pān-ī m. hand; ākṣ-ī n. eye, āsth-ī n. bone, dādh-ī n. sour milk.

is: n. action nouns (mostly with concrete sense); e. g. arc-īs flame, jyōt-īs light, ām-īs rauk flesh, barh-īs straw.

u: agent nouns, adj. and subst. (mostly m., but several f. and n.); e. g. tan-ū thin (Lat. ten-u-i-s); bāh-ū m. arm (Gk. πῆχυ-s), pād-u m. foot; hān-u f. paw; jān-u n. knee (Gk. γόνυ).

una: adj. and m. n. subst.; e. g. tār-ūna young, dhar-ūna supporting, m. n. support, mith-ūnā forming a pair, m. couple; vār-ūna m. a god, śak-ūnā m. bird.

us: n. action nouns and m. agent nouns; e. g. dhān-us n. bow; jay-ūs victorious; van-ūs m. assailant.

ū: f., mostly corresponding to m. and n. in u; e. g. tan-ū body; dhan-ū sandbank (n. dhān-u); independently formed: cam-ū dish, vadh-ū bride.

ka (rare as a primary, but very common as a secondary suffix): adj. and m. subst.: śūs-ka dry; āt-ka m. garment, ślō-ka m. coll., sto-kā m. drop; vṛśca-ka m. scorpion.

ta: besides ordinarily forming perf. pass. participles, appears, in a more general sense, as the suffix of a few adjectives and of substantives with concrete meaning; e. g. tṛṣ-ṭā rough, śī-ṭā cold; dū-ṭā m. messenger, gār-ṭa m. car-seat, mār-ṭa m. mortal, hās-ṭa m. hand; ghr-ṭā n. ghee, nāk-ṭa n. night; with connecting i: ās-ī-ṭa black, pal-ī-ṭa grey, rōh-ī-ṭa red.
ti: chiefly f. action nouns; e.g. īṣ-ṭī desire, ū-ṭī aid (śav), kir-ṭī praise (kp commemorate), rā-ṭī gift; īṣ-ṭī offering, gā-ṭī motion, dā-ṭī1 gift; dīdhī-ṭī devotion (dhi think); amẖ-a-ṭī distress, āṁ-a-ṭī indigence. It also forms some twenty agent nouns used either as adjectives or as m. substantives; e.g. rā-ṭī willing to give, vāś-ṭī eager; jnā-ṭī m. relative, dī-ṭī m. skin, dhū-ṭī m. shaker, mūṣ-ṭī m. fist, sāp-ṭī m. steel, abhi-ṣṭī m. helper (but abhi-ṣṭī f. help); āṁ-a-ṭī poor, ar-a-ṭī m. servant, vṛk-a-ṭī m. murderer.

tu: chiefly forms the stem of dat., abl.-gen., and acc. infinitives; e.g. dā-tu D. dā-tave and dātavāi; Ab.G. dā-toṣ; A. dā-tum; also a few independent action nouns and still fewer agent nouns: ṣ-ṭu m. weft (vā weave), tán-tu m. thread; ak-tu m. ray (aṅj anoint), ṭ-tu m. season, jan-tu m. creature; vās-tu f. morning (vas shine); vās-tu n. ubode (vas dwell: Gk. ἄγ-τυ).

ṭṛ: agent nouns, often used participially governing an acc. (when the root is generally accented); e.g. gān-ṭṛ going to (acc.), but kar-ṭṛ m. doer, yāṣ-ṭṛ sacrificer (śyaj), us-ṭṛ ploughing bull; less commonly with connecting vowel: cod-i-ṭṛ instigator, sav-i-ṭṛ stimulator; ā-mar-i-ṭṛ destroyer; tār-u-ṭṛ winning, tar-u-ṭṛ m. conqueror; var-ū-ṭṛ protector; man-ō-ṭṛ and man-o-ṭṛ inventor. This suffix also forms several names of relationship; e.g. pū-ṭṛ m. father, mā-ṭṛ f. mother (101).

tnu forms more than a dozen agent nouns, mostly adj.: e.g. kp-tnu active; pīy-a-tnu reviling; māday-a-tnu intoxicating, stanay-i-tnu m. thunder.

tra: agent nouns, a few of them adjectives, the rest nearly all m. substantives, expressing the instrument or means;

1 This word when the final number of a compound is reduced by syncope to tī: bhāga-tī f. gift of fortune, māghi-tī f. receipt of bowery, vāsū-tī f. receipt of wealth.
e.g. jāi-tra victorious, yāj-a-tra adorable; kṣé-tra n. field, pā-tra n. cup, vās-tra n. garment; khan-i-tra n. shovel. There are also a few masculines, as dāmś-tra tusk (damś bite), mān-tra prayer, mi-trā friend (but m. friendship).

trā: occurs a few times as the f. form of the preceding: āṣ-trā good (āṣ reach), mā-trā measure (āk. mu-trō-v).

tha: action nouns, more often m. than n.; e.g. gā-thā m. song, bhṛ-thā m. offering, rā-tha m. car, há-tha, m. slaughter; ár-thā n. goal, uk-thā n. saying (√ vac), tir-thā n. ford (√ tī cross), rik-thā n. inheritance (√ rīc); with connecting vowel: uc-ā-tha n. praise, stav-ā-tha m. praise.

thā: occurs a few times as the f. form of tha: kāṣ-thā course, gā-thā song, nī-thā truck.

na: besides ordinarily forming perf. pass. participles (160, 1) appears as the suffix of a number of adjectives (f. nā) and substantives, the latter mostly m., a few n.; e.g. uṣ-ṇā hot, kṛṣṇā black, nag-ṇā naked; budh-ṇā m. bottom, yaj-ṇā m. sacrifice, vār-ṇā m. colour; par-ṇā n. wing, vas-ṇā n. price.

nā: as the f. form of na makes a few substantives: tṛṣṇā thirst, dhēṇā cow, sō-ṇā missile, sthūṇā post.

ni: m. and f. action and agent nouns (some of the latter adj.): yō-ni m. receptacle, jur-ni f. heat; pśā-ni speckled, pre-ni loving (√ prī). bhur-nī excited; ag-ni m. fire, vāh-ni m. draught animal.

nu: action and agent nouns (including some adjectives), nearly always m.; e.g. kṣep-ṇu m. jerk, bhā-nū m. light, sū-nū m. son; dhe-nu f. cow; dā-nu n. drop (m. f. demon).

ma: adj. and (almost exclusively m.) substantives; e.g. jih-mā oblique, bāg-mā mighty; idh-mā m. fuel, ghar-mā m. heat, stō-mā m. praise, hi-mā m. cold; bil-ma n. chip; hi-mā f. winter.

man: action nouns (very numerous), most of which are n.

1 ārtha occurs often in the RV., but appears only three times (in Mandala X) as a n; in the later language it is m. only.
accented on the root, while a good many are m. accented on the suffix; e.g. áj-man n. course (Lat. ag-men), ná-man n. name (Lat. no-men), bhú-man n. world, bás-man n. praise (Lat. car-men); ján-i-man n. birth; vár-i-man n. expanse; bhú-mán m. abundance, vid-mán m. knowledge, prath-i-mán m. breadth; also a few rarely used m. agent nouns, mostly accented on the suffix; e.g. vad-mán m. speaker; sad-mán m. sitter; ás-man m. stone (Gk. ák-móv); jé-man victorious; some of these differ in accent only from corresponding n. action nouns (cp. as): dá-mán m. giver; dá-man n. gift; dhar-mán m. ordainer; dhár-man n. ordinance; brah-mán m. priest; bráh-man n. worship; sad-mán m. sitter; ság-man n. seat.

mi: adj. and m. (also one f.) subst.: já-mí related; úr-mí m. wave, raá-mí m. ray; bhú-mí f. earth.

mí: a few f. substantives: bhu-mí earth, lak-s-mí sign, súr-mí tube.

yu: a few adjectives and m. substantives: yá-yu pious, sundh-yú pure, sán-yu strong; man-yú m. anger, mrtyú m. death; dás-yu m. enemy, sín-yu m. enemy.

ra: many adjectives, mostly accented on the suffix; e.g. ug-rá mighty, pat-a-rá flying, aj-i-rá swift; ghíh-ra greedy; víp-ra inspired; also several substantives of different genders (f. rā); e.g. kṣu-rā m. razor, vam-rā m. ant; khád-i-rá m. a tree; aj-ra m. field (Gk. áy-pó s), váj-ra m. thunderbolt, śu-ra m. hero; abh-rá n. cloud, kši-rá n. milk; ág-ra n. point, rándh-ra n. hollow; bár-i-ra n. body; dhá-rā f. stream, sú-rā f. intoxicating liquor.

ri: adj. and m. f. subst.; e.g. bhú-ri abundant, vádh-ri emasculated; jás-u-ri exhausted; áńgh-ri m. foot, sú-ri m. patron; áś-ri f. edge, ús-ri f. down; áńg-ú-ri f. finger.

ru: adj. and a few n. substantives: cá-ru dear (Lat. cu-ru-s), bhi-rú timid; pat-á-ru flying; vand-a-ru praising; san-é-ru obtaining; áś-ru n. tear, smáś-ru n. beard.

va: adj. and (mostly m.) substantives; e.g. úrdh-vá
(Gk. ὀρέ-ς), pak-vá ripe, púr-va preceding, sár-va all (Lat. sal-ru-s); ā́́-va m. horse (Lat. eq-u-um), aru-vá m. ladle; ā́-m-í-vá f. disease.

van: adj. and subst. (mostly m., few n.); e.g. ēk-van praising, kṣt-van active, yá-j-van sacrificing; ādh-van m. road, grá-van m. stone; pár-van n. joint.

sa: adj. and subst. (all genders); e.g. gšt-sa adroit, ppk-sá dappled (✓prc); mah-i-sá mighty; pí-śá rushing; ar-u-sá red; út-sa m. fountain, drap-sá m. drop, púru-sá m. man; púr-i-sá n. rubbish; man-i-sá f. devotion.

shu: adj. (from root or caus. stem); e.g. ji-śnú victorious; vadh-aśnú murderous; car-i-śnú wandering; māday-i-śnú intoxicating.

2. Secondary nominal Suffixes.

The great majority of these form adjectives with the general sense of relating to or connected with.

a: forms a large number of adjectives expressing the sense of relation to or connexion with the primitive word; many of them have in the m. become appellatives and in the n. abstract nouns. The first syllable in the great majority of instances is strengthened with Vṛddhi (the f. then always takes i); e.g. márut-a relating to the Maruts (marúti); dáiva divine (devá god); pārthiva earthly (pythiv-i earth); mánav-á belonging to man (mán-u), m. human being; tánv-á belonging to the body (tanú); dááraγǐ-á n. battle of the ten kings (dáára-rájan); mághon-á n. bountifulness (magá-hávan bountiful); without Vṛddhi: bheṣaj-á adj. healing, n. medicine; sakhy-á n. friendship (sákhi friend); hoṭr-á n. office of priest (hoṭri).

ā: forms the f. of adjectives which in m. and n. end in a; e.g. návā f., návā m. n. new; priy-á f., priy-á m. n. dear; gátá f., gátá m. n. gone.

ānī: forms the f. of names of male beings in a, or f. personifications; e.g. indr-ānī wife of Indra, mudgal-ānī
wife of Mudgala; arany-aní nymph of the Forest (áraṇya);
úrj-áni Strength (úrj strength).

áyana: forms m. patronymics with initial Vṛddhi; e.g.
káŋv-áyana descendant of Káuva.

i: forms m. patronymics, with initial Vṛddhi, from
nouns in a; e.g. páurukutsa-i descendant of Purukutsa;
sámvaran-i descendant of Sámvarana. Similarly formed is
sárath-i m. charioteer (from sa-rátha driving on the same
chariot).

in: forms numerous adjectives, in the sense of possessing,
almost exclusively from stems in a; e.g. ark-in praising
(ar-ká praise); from other stems: arc-in radiant (arc-i-beam),
var-m-in clad in armour (vár-man); irregularly formed:
ret-in abounding in seed (rét-as), hiraṇ-in adorned with gold
(hiraṇ-ya).

iya (= ya after conjunct consonants): forms adjectives of
relation; e.g. abhr-iyá derived from the clouds (abhrá),
indr-iyá belonging to Indra, samudr-iya oceanic.

i: forms the f. of m. stems made with suffixes ending in
consonants (95), or with tr (101 e), and often of stems in u
(98 c) or in a (always when formed with Vṛddhi); e.g.
ad-at-i eating, av-i-tr-i protectress, prthv-i broad (prthú),

ina: forms adjectives, chiefly expressive of direction,
from the weak stem of derivatives in aṇc; e.g. aṟvác-ina
turned towards (aṟvác̱h kitherward); also others expressing
the general sense of relation; e.g. viśvaján-ina (AV.) con-
taining all kinds of people.

iya: forms general adjectives, chiefly in the later Samhitas;
e.g. ṣṛhamedh-iya relating to the domestic sacrifice, parvat-
inya mountainous; āhavan-iya used for the oblation (ā-hávana),
as a m. sacrificial fire (AV.).

eya: forms m. patronymics as well as a few general
adjectives; e.g. ādit-eyá m. son of Aditi; páurus-eya
relating to man (páruṣa).
ka: forms adjectives and diminutives; e.g. ánta-ka making an end (ánta), dúra-ká distant, máma-ka my; pādaka m. little foot, rāja-ká m. kinglet; with Vṛddhi and connecting i: váśant-i-ka belonging to the spring (vasantá). The f. of some of the diminutives is formed with ikā; e.g. kumār-ikā f. little girl (kumāra-ká m. little boy).

tana and (its syncopated form) tna: form adjectives with a temporal sense from adverbs and prepositions; e.g. nú-tana and nú-tna present (nú now); saná-tána and saná-tna eternal (sáná from of old); pra-tné ancient (pra before).

tama: forms superlatives (from nominal stems and the prep. úd) and ordinals; e.g. puru-táma very many; ut-tamá highest; satá-tamá hundredth.

tara: forms comparatives from adjectives, substantives, and the prep. úd: tavás-tara stronger; rathí-tara better charioteer; út-tara higher.

tá: forms abstract f. substantives with the sense conveyed by the English suffixes -ship and -ness; e.g. bandhú-tá relationship, vasú-tá wealthiness; devá-tá divinity, purusá-tá human nature.

táti and (less often) tá: form abstract f. substantives (like tá); e.g. jyeṣṭhá-táti superiority, sarvá-táti complete welfare (Lat. salu-tuti); devá-táti divine service, sarvá-táti completeness (Lat. salu-tat-).

tya: forms a few substantives and adjectives from adverbs and prepositions: amá-tya m. companion (amá at home); ápata-ya n. offspring; nú-tya constant, nis-tya foreign (nis out).

tva: forms n. abstract substantives (like tá); e.g. amṛta-tvá n. immortality, maghavat-tvá liberality.

tvana (= tva-ña): forms n. abstract substantives (nearly all of them duplicates of others in tva); e.g. jani-tvaná wifelhood, sakhi-tvaná friendship.

tha: forms a few ordinals as well as adjectives (from pronominal stems) with a general numerical sense; e.g.
catur-thā fourth, saptā-tha seventh; kati-thā the how-manyth?

nī: forms the f. of páti lord and of parusā knotty, as well as of several adjectives in ta denoting colours; thus pát-nī mistress (Gk. πότ-tia), párus-nī a river; ó-nī variegated (ó-ta). In a few of the colour adjectives nī is substituted for the final a, while k takes the place of t; e.g. ásik-nī black (ás-i-ta).

bha: forms m. names of animals; thus ṛṣa-bhā and vṛṣa-bhā bull; garda-bhā and rāsa-bhā a-s.

ma: forms superlatives (partly from prepositions) and a few ordinals; e.g. ava-má lowest; madhya-má middle-most; nava-má ninth (Lat. nori-mu-s), daśa-má tenth (Lat. deci-mu-s).

mant: forms adjectives in the sense of possessing from substantives (except stems in ā); e.g. aśāni-mant possessing the thunderbolt, krātu-mant powerful; gō-mant rich in cows, cākṣu-mant possessed of eyes.

mayā: forms adjectives (f. 1) in the sense of consisting of; e.g. manas-máya spiritual, mṛn-máya made of clay (mf.d).

mna: forms a few n. abstracts from nouns or particles: dyu-mná brightness, su-mná welfare.

ya: forms adjectives of relation, m. patronymics and n. abstracts. Most of the latter two classes take Vyddhi of the first syllable, but only about one-fourth of the adjectives do so; e.g. paśav-yā relating to cattle (paśu); ādityā m. son of Aditi; tāugrā m. son of Tūṣra, but also tūgr-ya; ādhipatya n. lordship (ādhipati overlord).

ra: forms comparatives (from prepositions) and ordinary nouns, mostly adjectives; e.g. áva-ra lower; dhūm-rā grey (dhūmā smoke); rath-i-rā riding in a car (rátha).

la: forms adjectives and a few m. diminutives; e.g. kapi-lā (monkey-coloured=) brown, bahu-lā abundant; vṛṣa-lā m. little man, śisū-lā m. little child.

vāt: forms a few f. abstract substantives, almost exclu-
sively from prepositions, expressing local position; e.g. 
ud-vát height, ni-vát depth.

van: forms adjectives in the sense of possessing and a few 
m. substantives; e.g. maghá-van bountiful, áruśṭi-ván 
obedient, samád-vanvarlike; áthar-van m. fire-priest.

vant: forms adjectives, from every kind of nominal stem, 
in the sense of possessing; e.g. áśvā-vant and áśva-vant 
owning horses; sákhi-vant having friends; viśṇu-vant accom-
panied by Viśṇu; rómaṇ-vant hairy; páyas-vant containing 
milk. Some of these derivatives, especially those formed from 
pronominal stems, have the sense of resembling; e.g. 
má-vant like me; nṛ-vánt manly. From this sense is derived 
the use of the n. acc. as an adv. of comparison; e.g. manus-
vát like Manus.

vin: forms adjectives from stems ending in a (which is 
lengthened), ā, and as; e.g. ubhaya-vin partaking of both 
(ubháya), aśtrā- in obedient to the god, yás-as-vin glorious. 
Exceptionally formed are dhrṣad-vín bold (dhrṣát) and 
vāg-vín eloquent (váco).

śa: forms adjectives and m. substantives, sometimes 
without change of meaning; e.g. éta-śa variegated (éta id.), 
yuva-śá youthful (yúvan id.), roma-śá hairy (róman hair); 
ánku-śá m. hook, kalá-śá m. jar.

183. The above lists of suffixes practically supply the 
rules of gender for the Vedic noun. These may be 
summarized as follows:

Speaking generally, bare roots as stems, if action nouns, 
are f., if agent nouns, m.

Derivative stems in ā, i, ū are f.; stems in a, t, n may be 
m. or n., stems in i and u may be of any gender.

a. Feminine are all stems formed with the suffixes ā, i,1 
ū; tā, tāt, tāti, ti,2 trā.

1 Except seven m. stems in i; see 100, I b.
2 But when stems in ti appear as agent nouns they are m., and 
m. f. as adjectives.
b. Neuter are all stems formed with is, tvā, tvāna, and, unless adjectives ¹ or agent nouns,² those formed with ana, as, us.

c. Masculine are (in so far as not used adjectively) all stems formed with the suffixes yu, va; áyana, i,³ ka, bha, la.

d. Masc. or fem. are stems formed with the suffixes ni, nu, mi, te; also stems formed with the bare root.⁵

c. Masc. or neut. are stems formed with the suffixes a, ta, tha, na, una, ma, ya, ra, tyā, tra, tu, an, man, van; also adjectives formed with in, vin, ina, iya, tana, tama, tara, maya, mant, vant.

f. Masc., fem., neut. are stems formed with i or u.

B. Compounds.

184. I. Verbal Compounds are formed by combining roots with twenty prepositions and a few adverbs. The compound verb (which, however, in finite forms is actually compounded only in subordinate clauses when the preposition immediately precedes the verb) is conjugated like the simple verb. Thus gam go combines with sam together to sam-gām go together, unite; 3. s. sam-gāchati. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1); e.g. sam-gam-ā m. union.

a. The prepositions which are compounded with roots are the following: ácha towards, áti beyond, ádhi upon, ánu after, antār between, ápa away, ápi on, abhi against, áva down, á ⁶ near, úd up, ni down, into, nis out, pārā away.

1 When they are of course m. as well as n.
2 When they are m.
3 In patronyms.
4 Stems in te are always m. when they are agent nouns.
5 These when used as adj. are occasionally neuter.
6 The preposition á reverses the sense of verbs of going or giving; e.g. á-gām come, á-dā take.
pári around, prá forth, prati towards, vi asunder, sám together.

b. A few adverbs are also compounded with a limited number of verbs:

śram at hand is combined with kr = serve (dat.), prepare (ace.); with gam = serve; with bhū = serve, conduct to (dat.).

āvis openly is combined with as, bhū and kr only; with the two former it means become visible, appear; e.g. āvis sānti being manifest; avir agni abhavat Agni became manifest; with kr it means make visible, e.g. āvis karta make manifest.

tirás aside is combined with bhū be and dhā¹ put only; e.g. má tiró bhūt may it not disappear.

purás in front is combined with kr do and dhā put only; e.g. krprótu rathám purah may he place (our) car in the forefront.

ārād. an old word meaning heart (Gk. καρδια and κραδίη, Lat. cord-), having acquired the character of an adverb, is once combined with kr and often with dhā put in the sense of put faith in, credit (= Lat. credo or cred-do), but is nearly always separated from the verb by other words; e.g. ārād asmai dhatta believe in him; ārād viśvā váryā krddhi entrust all boons (to us).

prá-dur (before the door) begins to appear in the AV. in combination with bhū = become manifest, appear.

c. A few substantives, after assuming an adverbial character, appear compounded, like verbal prefixes, with participial forms in the AV. These are: āsta-m² home with i go: astam-yánt setting, astam-egyánt about to set, āstam-ita set; námas obeisance with the gerund of kr make: namaskṛtya doing homage.

¹ In the ŚB. and later tirás is also combined with kr do.
² This word is still a substantive in the RV,
In the RV. a few substantives designating parts of the body are compounded with the gerund of grah seise: karna-gfhya seizing by the ear, pada-gfhya seizing by the foot, hasta-gfhya grasping by the hand.

d. The interjection hín is compounded with kr in the sense of utter the sound hín, murmur; e.g. hín-kṛṇvati loving. There are also a few reduplicated interjectional words, mostly onomatopoetic and nearly always ending in ā, that appear compounded with bhū and kr: alalā-bhāvant sounding merrily; jafjanā-bhāvant sparkling; malmalā-bhāvant glittering; bharbharā-bhāvat became confounded; bībā-bhāvant cracking; kikirā kṛṇu tear to tatters; maṃsaṣā karam I have crushed; maṃsaṣā kuru and mṛṣmṛṣā kuru crush; akhkhali-kṛtya croaking.

a. The latter compound is the only example in the RV. of i appearing instead of ā before kr or bhū. The AV. has vata-kṛta n a disease (from vāta wind).

II. Nominal Compounds.

185. From the Indo-European period the Vedic language has inherited the power of combining two or more words into one treated like a simple word as regards accent, inflexion, and construction. Both in the frequency and in the length of compounds the Vedic language resembles the Greek of Homer. In the RV. and the AV. no compounds of more than three independent members are met with, and those in which three occur are rare, such as pūrva-kāma-kṛtvā fulfilling former wishes.

The two characteristic features of a compound are unity of accent and employment of the uninflected stem in the first member (or members); but there are exceptions to both these rules. Occasionally tmesis of a compound occurs.¹

¹ Chiefly in dual compounds, as dyāvā ha kṣāma heaven and earth; also in a few others, as nārā vā śāṃsam, for nāra-śāṃsam. It takes place only when the compound is doubly accented.
The Sandhi between the members is, moreover, sometimes different from that between words in a sentence.

a. The gender of compounds, if they end in substantives, is with few exceptions that of the last member; the gender of collectives is always neuter. The number in compounds depends on the sense; that in collectives is always singular. When the word appearing as the first member has two stems, the weak stem is used; when it has three, the middle stem (78 a). In substantive compounds the last member retains, as a rule, its gender, form, and inflexion; while in adjectival compounds, the gender and inflexion of the last member are of course variable.

b. Classification. Vedic compounds may be divided into three main classes according to their syntactical relations: 1. Co-ordinatives, or those in which the members are co-ordinated; 2. Determinatives, or those in which the first member determines or limits the sense of the last; 3. Possessives, or adjectives the general meaning of which implies possession (as bahv-annā possessing much food). To these must be added, in order to classify Vedic compounds exhaustively, three lesser groups: 4. Governing compounds, or adjectives in which the first member governs the last in sense (as kṣayād-vīra ruling men); 5. Syntactical compounds, or irregular formations arising from the juxtaposition of two words in a sentence; 6. Iteratives, or repeated words treated as compounds in the Saṁhitās inasmuch as they have only one accent and a special meaning when thus combined.


186. These consist of two substantives, far less commonly adjectives, connected in sense with ‘and’.

1 This term applied to co-ordinatives by the later Hindu grammarians, means pair or couple.
A 1. The most numerous group (about three-fourths of all the Dvandvas) in the Rigveda comprises those compounds (nearly always names of deities) in which each member is dual in form and has a separate accent; e.g. mitrā-vārunā Mitra and Varuṇa; mātārā-pitārā mother and father; dyāvā-pṛthivī heaven and earth. In the RV. the two duals are often separated, as in the line ā nāktā barhiḥ sadatām uṣāsā let Night and Dawn seat themselves upon the litter. The proper genitive of such compounds is e.g. mitrāyor vārunāyoh. But as these co-ordinate duals early came to be regarded as a unit, the commonest ending of the first member, that of the N. A., came to be retained unaltered in the other cases: G. mitrā-vārunāyoh. I. mitrā-vārunābhyām. A further step towards unification is taken in a minority of cases in which the first member loses its accent and the last syllable of the final member (irrespective of its original accent) receives the acute, as sūryā-candrāmāsā sun and moon (candrā-mas). The last stage in the Rigveda appears in four examples in which the first member assumes the stem-form, e.g. indra-vāyū Indra and Vayu. In the later Śaṃhitās and in B. this is the prevailing type in new formations, e.g. dakṣa-kratū m. will and understanding (T.B.).

2. Another type is represented by the plural Dvandvas which express pairs of groups. These show the stem-form in the first member and the accent on the final syllable of the last. The only examples in the RV. occur in Book X; e.g. aho-rātrāṇi1 days and nights, ajāvāyas goats (ajā) and sheep (āvi); but in the later Śaṃhitās this type becomes quite general, e.g. bhadra-pāpāḥ (Av.). the good and the bad.3

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1 Cp. Latin su octo-fourth, a later type representing three groups.

2 This Dvandva shows a double irregularity: the gender of the first member has prevailed over that of the second, and the f. stem rātri has been changed to rātra.

3 Several of the cardinal numerals are old Dvandvas, e.g. dvādaśa twelve (two and ten), dvā being an old dual; trāyō-daśa thirteen (three and ten).
3. There occur in the Samhitās a few singular Dvandvas which express a collective sense and are always neuter, and accent the final syllable; e.g. īṣṭā-pūrtām what has been offered or given; kṛta-akṛtām (AV.) what has been done and not done; keśa-śmaērā n. hair and beard (AV.); bhadrā-pāpām (AV.) good and evil; samiṣṭa-yajūs (VS.) sacrifice and sacrificial formula.

B. Dvandvas consisting of adjectives are rare. They are of three types:

1. The adjectives designate colours, their combination expressing a mixture of the two, as niīla-lohitā dark blue and red = dark red.

2. They express a contrast, as utkūla-nīkūla (VS.) going uphill and downhill.

3. They are used with dual substantives to express that each is an attribute of one unit of the kind, as pad-bhyām dakṣiṇa-savyābhyām (AV ) with the two feet, the right and the left.

   a. The old dual Dvandvas (A 1) are frequently represented by elliptical duals which put one of a pair in the dual to express both, as dyāvā = heaven and earth; mitrā = Mitr and Varuna; pitārā = father and mother; mātāra = mother and father, parents.

2. Determinativos.

187. This numerous class of compounds comprises two groups. In the larger group (2 a) the first member has the value of a substantive dependent, in the sense of an oblique case, on the second, which may be either a verbal noun or an ordinary substantive. This may be called the dependent determinative group (named Tatpurusa by the later Hindu grammarians). In the other group (2 b) the final member,
if an ordinary substantive, is described adjectivally, or, if a verbal noun, adverbially, by the first member. This may be called the descriptive determinative group (called Karma-

2 a. Dependent (Tatpuruṣa) Determinatives.

A. The first member (substantive or pronoun) may have the sense (and often even the form) of any oblique case. When it has an acc., inst. abl., or loc. sense, the final member is mostly a verbal noun;¹ when it has a dat.² or gen.³ sense, it is always an ordinary noun.⁴ The compound may be a substantive or an adjective, according as the last member is one or the other.

1. In acc. dependents the final member is always a verbal noun; e.g. hāvīr-ād eating the oblation; go-ghṇā cow-slaying, aśva-hayā⁵ urging on steeds; deva-mādana exhilarating the gods; gara-gīrṇā (AV.)⁶ having swallowed poison; bhūri-
dāvan giving much; bhadra-vādīn uttering an auspicious cry; vāja-sāti f. act of winning booty; vṛtra-hātya n. act of slaying Vṛtra.

2. Inst.: indra-pātama most drunk by Indra; agni-
dagdhā burnt with fire; devā-tta⁷ given by the gods; aitra-
pārāna, adj. crossing with oars; tanū-śubhra shining (with=) in body; bala-viṇāyā to be recognized by his strength.

¹ The subdivision ending in verbal nouns may be called 'verbal dependents.'
² Examples of this sense are very rare. The final member is an ordinary adjective or substantive.
³ The final member of genitive dependents is always an ordinary substantive.
⁴ The subdivision ending in ordinary substantives may be called 'nominal dependents.'
⁵ Cf Greek ἠριξ-δαμο-ς horse-taming.
⁶ An example of the rare use of a past pass. part. in a transitive sense.
⁷ tta for datta (160, 2 b).
3. Dat.: vakmarāja-satya faithful to the ordainers of hymns; viśvā-bambhū solitary for all.

4. Abl.: go-jā produced from cows; tīvra-sūt pressed from the fermenting mass.

5. Gen. (the commonest sense): rāja-putrā king's son; viś-pāti lord of the clan; deva-kilbiśā m. offence against the gods; dru-padā n. post of wood.

6. Loc.: āhar-jāta (AV.) born in the day; uda-plutā (AV.) swimming in the water; pura-bhū being in many places; bandhu-kṣit dwelling among relatives.

a. In their first member many dependent compounds retain the case-ending, most commonly the acc., often the loc., but the rest rarely. Sing. endings (acc. and inst.) may express a plur. sense. Plur. endings (acc. and loc.) sometimes occur, but du. endings never in these compounds.

The acc. generally expresses the object of a transitive verb. The form in am is, in the RV., the rule before the verbal nouns -kara making, -caya collecting, -jaya conquering, -tara overruling, -dara cleaving, -bhara bearing, -ruja breaking, -sani winning, -saha overwhelming; e.g. abhayam-kara procuring security, dhanam-jayā winning booty, puram-dara, destroying forts, sutam-bhara receiving pressed Soma; it also occurs before other verbal nouns, not infrequently before such as begin with vowels; e.g. dhiyam-dhā devout, viśvam-invā all-moving, ásvam-īṣṭi seeking horses. An example of a cognate acc. is śubham-yā moving in brilliance, and of an adverbial acc., ugram-pāsyā (AV.) looking fiercely. Examples of an acc. pl. ending are kā-cit-kara doing all manner of things; páśva-īṣṭi desiring kine.

1 An example of an objective genitive.
2 Here the genitive expresses the material.
3 The singular acc. form with plural sense.
4 Also im in puṣṭim-bhara bringing prosperity and harim-bhara bearing the hara (bolt).
5 This and ásvam-īṣṭi are Tatpuruṣa possessives (189, 2).
DEPENDENT DETERMINATIVES

Inst.: girī-vṛdh 
rejoicing in song; śūneṣita driven by 
dogs (śūnā); vidmanāp 
working (apās) with wisdom 
(vidmānā); kṣudhā-mārā (AV.) 
m. death by hunger; vācā-
stena thief by speech, secretly injuring by words.

Dat.: the only example seems to be found in the loose 
syntactical compound dāsyave 
vṛka wolf to the Dasyu, used 
as a proper name.

Abl.: divo-jā produced from heaven; divo-rūc shining 
from the sky.

Gen.: very common before pāti husband or lord, as guā-s-
pāti husband of a divine woman; jā-s-pāti lord of a family; 
brāhmaṇas-pāti lord of prayer. It also occurs in the 
proper names divo-dāsa servant of heaven and śūnaḥ-sēpa 
Dōg's-tail.

Loc.: common in the RV. before agent nouns formed 
from the simple root; e.g. divi-yāj worshipping in heaven; 
rathe-ṣṭhā standing on a car; also before several formed 
with a; e.g. divi-kṣayā dwelling in heaven. There are also 
several examples of plurals, as apsu-ṣād dwelling in the 
waters; goṣu-yūdh fighting in (= for) kine; hṛṣṣv-ās piercing 
the heart. The singular also occurs a few times before an 
ordinary adj. or subst., as māde-raghu quick in exhilaration; 
svapne-duḥṣavapnyā (AV.) n. evil dream in sleep.

a. If a root forms the last member of a Tatpuruse, final long 
vowels (ā, ī, ū) undergo no change, while short vowels (i, u, ū) usually 
add a determinative t; e.g. agre-pā drinking first; yajñā-nī having the

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1 Singular ending with plural sense.
2 A rare example of an inst. with an ordinary substantive as final member.
3 By the false analogy of these words are also formed from a stems 
r̥tā-s-pāti lord of pious works and rāthā-s-pāti lord of the car. Dām-pāti 
 lord of the house probably = dām-s-pāti.
4 Radical a, as a shortened form of ā, often appears as a final, 
helps in the later Saṁhitās, as agre-gā going in, nāma-dhā (AV.) 
name-giving.

1819
sacrifice; rāja-sū́ king-creating; but divi-kṣū́t dwelling in heaven; soma-sū́-t Soma-pressing; jyotiṣ-kṣū́t light-creating. There is, however, no t added in vanar-gā́ forest-roaming.1

2 b. Descriptive (Karmadhārāya)2 Compounds.

188. This class of Determinatives is comparatively rare in the Sanskrit. The last member is generally an ordinary substantive, but is sometimes a verbal or an ordinary adjective. The relation of the first member to the last is appositional, attributive, or adverbial. It is expressed in three ways:

1. By a Substantive. If followed by a subst., it has an attributive sense equivalent to an adj. expressing sex or a compound nature; e.g. puruṣa-mṛgā (VS.) m. (man =) male antelope; ālūka-yātāt m. owl demon, i.e. demon in form of an owl; puruṣa-vyāghrā (VS.) m. man-tiger, a kind of demon; vṛśā-kapi m. man-ape.

If followed by a verbal adj., the preceding subst. is usually appositional in sense; e.g. iṣāna-kṣīt acting as a ruler; stóma-taṣṭa fashioned as a hymn of praise. But sometimes it is adverbial; e.g. ṛtv-īj sacrificing in season = regularly; sārga-takṣa speeding with a rush.

a. Before a verbal noun a substantive sometimes implies a comparison; e.g. dhāra-vākā sounding like a stream, āyenā-jūta speeding like an eagle. Similarly before an ordinary adjective: śūka-babhru (VS.) reddish like a parrot.

2. By an Adjective. If followed by an ordinary subst., the adj. has the usual attributive sense; e.g. candrā-mās m. (bright) moon; kṛṣṇa-sakuni (AV.) m. raven (lit. black

1 Final u sometimes appears as a shortened form of ū in some Tátpurúṣas, as dhi-ū invoking the mind; puru-bhū appearing in many places.

2 This is the term applied to this class of compounds by the later Hindu grammarians.
bird); nava-jvarā m. new pain; mahā-grāmā¹ m. great host; yāvayat-sakhā m. protecting friend.² Sometimes the qualifying adj. indicates a part of what the last member expresses; e.g. adhara-kaṇṭhā (VS.) m. lower (part of the) neck; ardha-devā m. demi-god; pūrvāhāṣa³ m. forenoon; madhyām-dina⁴ m. midday.

If followed by a verbal noun, the preceding adj. is adverbial in sense;⁵ e.g. āśu-pātvan⁶ swift-flying, i.e. flying swiftly; āśu-hēman swiftly-speeding; sana-jā born of old (= sānā); satya-yāj sacrificing truly (= satyām), dvi-jā (AV.) born twice.⁷ Similarly before ordinary adjectives: viśvā-ścandra all-glittering; hāri-ścandra glittering yellow; try-ārusa⁸ (AV.) ruddy in three places.

³ At the end of Karmadhārayas the final n of an stem is dropped⁹ in eka-vṛṣa (AV.) m. only bull, mahā-vṛṣa (AV., m. great bull, bhadrāha⁰ (AV.) n. suspicious day.

3. By an Adverb (inclusive of particles and prepositions): akṣṇayā-drūḥ injuring wrongly; amutra-bhūya (AV.) n. state of being there; evāra quite (evā) ready (āra); punarnava renewing itself; punar-bhū arising again; puro-yāvan going before; puró-hita placed in front; sató-mahat equally (sa-tās) great; satyām-agra truly mighty; sāyām-bhavā

¹ As first member of Karmadhārayas (and Bahuvrīhīs) mahāt appears as mahā; but the AV. has mahat-kāndā great section.
² Here sākhī friend becomes sakha. Cf. 189, 4 a and 189 A. 2 a.
³ Here āhan day is syncopated and extended with a; also in aparāhṇā (AV.) afternoon, ny-āhu-a (AV.) decline of day.
⁴ With case-ending retained in the first member.
⁵ The sense is rather appositional in pūrva-pā drinking (as) first, vāmā-jāta born as one dear, i.e. dear by nature.
⁶ Cf. Gk. ākru-vr̥ṃs swift-flying.
⁷ Here the cardinals are used for the numeral adverbs dvi-s, trí-s.
⁸ This is much commoner in Bahuvrīhīs (189, 4).
⁹ Also in saṣ-ahā (AV.) m. period of six days (189, 4).
(AV.) m. becoming crening; paścā'-dośā (VS.) m. later part of the evening; idā-vatsarā' (AV.) m. the present year; purō-agnī (VS) m. fire in front; su-dā giving willingly; duḥ-kāva unfavourable; a-mitra m. non-friend, enemy; su-vasanā n. fair garment; áti-kṛṣṇa excessively dark; prá-ṇapāt m. great grandson; adhi-rājā m. supreme king; prá-vīra m. great hero; saṃ-vatsarsā m. full year.

8. Possessive (Bahuvṛhi) Compounds.

189. These compounds are secondary adjectives. They are determinatives (generally Karmadhārayas), ending in substantives, which have been transformed into adjectives agreeing in gender, number, and case with another substantive expressed or understood. The transformation is accompanied by a shift of accent from the final member to the first. The term ‘possessive’ is probably the most appropriate as applied to these compounds, for it expresses their general meaning in the vast majority of cases; in a few instances the more comprehensive sense of ‘connected with’ is required to indicate the relation between the substantive and the Bahuvṛhi compound agreeing with it; e.g. viśvā-nara belonging to all men. Possessives are of two kinds:

1. Karmadhāraya Possessives, in which the first member is an attributive adj. (including participles), an appositional subst., or an adverb (including particles and prepositions): e.g. ugrā-bāhu powerful-armed; hatā-māty whose mother has been slain; rūṣad-vatsa having a shining calf; áśva-parṇa horse-winged, i.e. whose wings are horses; indra-śatru having Indra as a foe; rājā-putra having kings as sons; hīraṇya-nemi whose fellies are (made of) gold; aṣṭā-pad eight-footed, dvi-pād two-footed; itthā-dhī having such thought, devout; puro-rathā whose ear is in front; vi-grīva wry-necked;

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1 Here the adverbs preceding ordinary substantives are = adjectives.
2 Gk. ḍhā-pa-.  
3 Lat. bi-ped-.
an-udrā¹ waterless; a-pād footless; kū-yava causing a bad harvest; duṣ-pād ill-footed; su-pārṇa beautiful-winged.

a. In some possessives based on appositional Karmadārayas a comparison of the first with the final member is implied; e.g. varṣāṣya (AV.) whose rain is like butter; vykṣa-keśa whose trees are like hair, tree-haired = wooded (mountain).

b. The superlatives yēṣṭha chief and śrēṣṭha best, the comparative bhāyas more, and pāra higher, are used substantively as final member of possessives: Indra-yēṣṭha having Indra as chief, yamā-śrēṣṭha (AV.) of whom Yama is best, āsthu-bhuyāṇa (AV.) having bone as its chief part—chiefly bone, avara-s-parā² (VS) in which the lower is higher, topsy-turvy.

2. In Tatpuruṣa Possessives the first member most commonly has a gen., not infrequently a loc., but rarely an inst. or acc. sense. The case-ending is in several instances retained. Examples are: rāyās-kāma having a desire for wealth; divī-yoni having (his) origin in heaven; bhāṣā-ketum recognizable by light; tvām-kāma having a desire for thee.

a. In possessives based on gen. Tatpuruṣas, the first member often implies a comparison, but never with a case-ending; as agni-tejas (AV.) having the brightness of fire, fire-bright; śīva-grīva bearded; go-vapus with shaped, mána-java having the swiftness of thought, swiftest of all; mayūra-romam having the plumes of peacocks.

b. When a loc. sense is intended, parts of the body appear as the last member; e.g. sāru-mukhā (AV.) having tears on his face tear-faced; śhīrā-ptṛṣṭha having butter on his back, butter-backed; pātṛa-bhasta (AV.) having a vessel on his head; mani-grīva having pearls on his neck; mādhū-jaiva having honey on his tongue; vájra-bāhu having a bolt on his arm.

3. Bahuvrīhis come to be used substantively, when the noun with which they agree is dropped: thus su-pārṇa fair-winged, m. bird. Of this use there are three applications:

a. These compounds very frequently appear as m., sometimes as f., proper names, the adjectival sense often not

¹ Gk. ἄροδος.

² Here the s of the nom. survives from the use of the two words in syntactical juxtaposition. Cp. the later para-s-parā and anyo-nya.
occuring at all. Thus bṛhad-uktha adj. having great praise, m. a seer; bṛhad-diva adj. dwelling in high heaven, m. a seer, f. bṛhad-divā a goddess; m. as names only, Priyā-medha (to whom sacrifice is dear) and Vāmā-deva (to whom the gods are dear).

b. They appear not infrequently as n. substantives with an abstract (sometimes a collective) sense, especially when the first member is the privative particle a- or an-, or the adjective sārva all; e.g. an-āpatya, adj. childless (AV.), n. childlessness; sārva-vedasā (AV.) n. whole property; ni-kilbiśā n. deliverance from sin; mātr-bandhū (AV.) n. maternal kinship.

c. With numerals, from dvi two upwards, as their first member, they form sing. neuters¹ (always ending in accented ā) with a collective sense; e.g. tri-yugā n. period of three lives; dvi-rājā (AV.) n. battle of two kings; daśāṅgulā n. length of ten fingers (4 d).

4. The final member of Bahunrihis is liable to various changes tending to make it end in a.

a. The n of several words in an, kārman,² dhāman, nāman, pārvan, vṛṣan, sakhān, is frequently dropped in ordinary Bahunrihis, and that of āhan in numeral collective; e.g. viśvā-karma² performing all work, priyā-dhāma occupying desirable places, chando-nāmā (VS.) named metre, metru-nil, vī-para² umless, dvi-vṛṣā (VS.) having two bulls, lomaśā-saktha (VS.) having hairy thighs; ṣaḍ-ahā (AV.) m. period of six days.

b. The suffixes a and ya are frequently added, and sometimes ka; e.g. catur-aksā four-eyed, su-gāv-a having fine cows, anyodar-ya born from another womb (udāra), dāSa-māS-ya ten months old, mādhu-hast-ya honey handed, trya-māhta three brothers, vi-manyu-ka (AV.) free from anger, a-karmā-ka (TS.) childless.

c. The suffix in (possessing) is sometimes pleonastically added: mahā-hast-in having large hands, ku-nakh-in (AV.) having bad nails,

¹ Except those formed with ahā day, which are m., as ṣaḍ-ahā m.
² But this word retains its n in seven compounds in the RV.
³ But also viśvā-karman.
⁴ But a-parvān and vṛṣa-parvān.
BAHUVRĪHI COMPOUNDS

yasō-bhag-in (VS.) rich in glory, sa-rath-in (VS.) riding in the same chariot.

d. a is substituted for i in kavā-sakkha1 having a niggard for a friend, and in dasāngulā n. length of ten fingers (ānguli). On the other hand, i is substituted for a in some compounds of gandhā smell, and in a few others: dhimā-gandhī smelling of smoke, krṣṭā-rādhī (AV.) attaining success (rādha) in agriculture, prāty-ārdhī to whom the half (ārdha) belongs.

e. In the f. of Bahuvrīhis pāti husband or lord, instead of remaining unchanged, takes the f. form of the subst. (pāti wife) in dasā-patnī having a demon as master, devā-patnī having a god as a husband, vīṣṇu-patnī ruled by a mighty one, śūra-patnī having a hero as a husband.


189 A. In this class, which embraces a considerable number of compounds, the first member, being either a preposition or a verbal noun, governs the last in sense. They resemble Bahuvrīhis in form2 as well as in their adjectival character.

1. In the prepositional group, in which about twenty examples occur in the R.V., the first member is a preposition capable of governing a case; e.g. ati-rātrā3 lasting overnight; anu-kāmā according to wish; ā-pathī and ā-pathī being on the way; paro-mātrā going beyond measure, excessive.

a. Like Bahuvrīhis, compounds of this type may become substantives; e.g. upānas-ā adj. being on a wagon, n. (AV.) space on a wagon.

b. The final member, when it does not end in a, adds the suffix a, and ya sometimes even when it already ends in a; e.g. anu-pathā going along the road, adhas-pad-ā being under the feet, parā-kā-ā (AV.) away from the eye (ākṣa), puro-gav-ā n. leader (going before the cows);

1 Otherwise sakhī remains unchanged in both Bahuvrīhis and Karmadhārayas (but 188, 2) in the R.V.; cp. 189, 2.a.

2 But the meaning is entirely different; for in the prepositional class the first member has the sense of a prep. (not an adj.), and in the verbal class, it has a transitive (not an intransitive) sense. In the latter class the final syllable of a part. is always accented (but in Bahuvrīhis only when that is the natural accent).

3 Here rātrī night becomes rātra, as in the Dvandva aho-rāṭra n. day and night.
ádhi-gart-ya being on the car seat (gárta), antah-parásav-yá (Vb) being between the ribs (páru), upa-más-ya (AV) occurring every month (mása), tiró-ahn-yá (being beyond a day); belonging to the day (áhan) before yesterday.

2. In the verbally governing class the first member is an agent noun or an action noun governing the last member as an object. With a single exception they never add a suffix. Three types (in all of which examples of proper names occur) may be distinguished.

a. In the commonest type, which is almost restricted to the RV, the first member is a participle ending in át formed from transitive present stems in a, á, or áya, e.g. rdbhád-vára - increasing goods, tarád-dveysa overcoming (tárat) foes, dharayát-kavi supporting the vine, mán-dáyát-sakha gladdening his friend. The following are used as proper names: rdbhád-ray (increasing wealth), jamaád-agni (going to Agni), bhárád-vája (carrying off the prize).

b. Only three or four examples occur of a second type, in which the first member consists of a simple present stem (probably representing an imperative ráda-vára distributing wealth, sika-sar-á helping men, as the name of a man trasá-dasyu (tryst the fox).

c. Some half dozen examples occur in the RV of a third type, in which the first member is an action-noun in t dáti-vára giving treasure, vásti-dáhas enjoying the oblation, vrsti-dyav carrying the sky to rain; as the name of a man pútri-gu in teaving line.

5. Syntactical Compounds

189 B. A certain number of irregular compounds are formed in a manner differing from that of any of the four classes described above. They may be treated as a class, since all of them have been produced by the same cause: frequent syntactical juxtaposition in a sentence.

1 sika-sar-á, see below, note 6
2 rdbhát root part of rdbh increase
3 sakhi friend becomes sakha in two other governing compounds: dravayát-sakha speaking his friend and sravayát-sakha making his friend famous. (Cf. 188, 2, note 2
4 jamat is a palatalized form of an or part of gam gu
5 jamat is a palatalized form of an or part of gam gu
6 In this and the following example the a of rádá and sika is metrically lengthened.
7 Here the stem of the final member is extended with a.
a. The relative adverb yād (a nominally formed abl.) in so far as has come to be compounded with a superlative in the adj. yāc-ḥreśṭhā the best possible (lit. in so far as best), and with a gerundive in the adv. yād-rādhyām as quickly as possible (lit. in so far as attainable).

b. The initial words of a text begin to be compounded in the later Samhitās as a substantive to designate that text. Thus ye-yajāmāhā (VS.) m., used in the N. pl., means the text beginning with the words ye yajāmahe.

c. Several subst. or adj. compounds have resulted from phrases consisting of two words in juxtaposition. Thus aham-uttarā (AV.) n. dispute for precedence (from aham uttaraḥ I am higher); mama-satyā n. dispute as to ownership (from máma satyām it is certainly mine); mām-pasyā (AV.) designation of an aphrodisiac plant (from mám pasya look at me); kuvit-sa some one (from kuvit sā is it he?); aham-sana (voc.) rapacious (from aham sanā I will obtain); aham-pūrvā eager to be first (from aham pūrvāḥ I should be first); kim-tvā (VS.) asking garrulously (from kim tvām what are you doing?).

6. Iterative Compounds.

189 c. Substantives, adjectives, pronouns, numerals, adverbs, and prepositions are often repeated. They are then treated as compounds, the second member losing its accent and the two words being written in the Pada text with the Avagraha between them, as in other compounds. This class resembles other compounds in having a single accent, but differs from them in having not the stem but the fully inflected form of nominal words in the first member. In the RV. the iteratives number over 140, rather more than half of them being substantives. The sense conveyed by the repetition is frequency, or constant succession in time, or distribution in space. Examples of the various kinds of iteratives are the following:
a. Substantives: áhar-áhar,¹ divé-divé,² dyávi-dyávi every day, mási-mási month after month; grhé-grhé, dáme-dáme, vibé-vibe³ in every house; ángád-ángáti from every limb; dió-diáš (AV.) from every quarter; yajñásyá-yajñásyá of every sacrifice; párvañi-parvañi in every joint; agním-agnim (duvasyata), (worship) Agni again and again; ánam-anam (AV.) food in perpetuity.

b. Adjectives: pánya-panyaṁ . . sómam Soma who is again and again to be praised; prácíµ práciµ pradíśam each eastern direction; uttará-uttaráṁ sámáṁ (AV.) each following year.

c. Pronouns: tváµ-tvám aharyathāḥ thou didst ever rejoice; yád-yad yámi whatever I ask; tát-tad . . dadhe he always bestows that.⁴
d. Numerals: páñya-páñca five each time; saptá-sapta (tredhá three times) seven in each case (= 21).⁴
e. Adverbs:⁵ yáthá-yathá us in each case; adyádyá áváh-áváḥ on each to-day, on each to-morrow.

f. Prepositions: the four which are found used thus are úpa, párā, prá, sám; e.g. prá-prá . . ásasyate it is ever proclaimed.

g. The only example of a verbal form occurring as an iterative is píba-píba drink, drink.⁶ Otherwise a repeated verb is treated independently; e.g. stuhi stuhi praise, praise.

¹ áhar-divi day after day, is a kind of mixed iterative.
² For divi-divi and viśi-viśi, owing to the influence of the frequent loc. in e from a stems.
³ In the ŚB. such words are repeated with vā: yāvad vā yāvad vā and yastamé vā yastame vā.
⁴ Such iteratives led to the formation of regular compounds in B.: éka-ékaḥ (AV.): ékaikāḥ (ŚB.); dvá-dvā (RV.): dvan-dvám (MS.) in both, dvan-dvā pār (B.).
⁵ In a few instances repeated adverbs are not treated as compounds, both words being accented: nā nū now, now; ihá (AV.) here, here, but always iháha in RV.
⁶ In the ŚB. also occurs yájasva-yajasva.
CHAPTER VII

OUTLINES OF SYNTAX

190. Having in the preceding parts of the present grammar dealt with single words in their phonetic, their derivative, and their inflexional aspects, we now turn to their treatment in syntax, which regards their arrangement and mutual meaning when they are combined to form a sentence, which is the expression of a connected and definite unit of thought. The parts of which the sentence may consist are either inflected words: the noun (substantive and adjective) and the verb, the participle which shares the nature of both, and the pronoun; or uninflected words: prepositions, adverbs, and conjunctions. A comparison of the syntax of the RV. with that of classical Sanskrit shows (1) that the use of the middle voice, the tenses, the moods, the inflected participles, the infinitives, and the genuine prepositions is much fuller and more living in the former, while (2) that of the passive voice and of indeclinable participles is much less developed, that of absolute cases and of adverbial prepositions with case-endings is only incipient, and that of periphrastic verbal forms is non-existent. The later Saṃhitās and the Brāhmaṇas exhibit a gradual transition by restriction or loss in the former group and by growth in the latter to the condition of things prevailing in classical Sanskrit.

The Order of Words.

191. Since metrical considerations largely interfere with the ordinary position of words in the Saṃhitās, the normal order is best represented by the prose of the Brāhmaṇas,
and as it there appears is, moreover, doubtless the original one.

The general rule is that the subject begins the sentence and the verb ends it, the remaining members coming between.

a. The subject begins the sentence; e.g. viśaḥ kṣatriyā-ya balim haranti the peasants pay tribute to the prince (ŚB.). It may, however, be preceded by a particle like utá or occasionally by any other member of the sentence intended to be strongly emphasized; e.g. prayājāir vái devāḥ svargām lokāṁ āyan by means of the Prayūjas the gods went to the heavenly world (ŚB.).

b. The verb occasionally moves to the beginning of the sentence when it is strongly emphasized; e.g. yánti vá āpa, étu ādityā, éti candrāmā, yánti nákṣatráṇi the waters move, the sun moves, the moon moves, the stars move (ŚB.). A predicative noun with the copula (which may be omitted) being equivalent to a verb, naturally occupies the same position; e.g. sārve ha vái devá ágre sadāśā āsuh all the gods in the beginning were similar (ŚB.); mitró vái śivó devánām Mitra, indeed, is the kindly one among the gods (TS.). Nevertheless the predicative noun, being emphatic, is as a rule the first word in the sentence; e.g. mártyā há vá ágre devá ásuh the gods were originally mortals (ŚB.); púruṣo vái yajñāṅi the sacrifice (is) a man (ŚB.).

c. As regards the cases, the acc. is placed immediately before the verb; e.g. chándāṃsi yuktāni devébhyo yajñāṅi vahanti the metres, when they are yoked, take the sacrifice to the gods (ŚB.). Adverbs and indeclinable participles occupy a similar position. Occasionally such words move to the beginning; e.g. divi vái sóma ásid, átha ihá deváḥ in heaven was Soma, but here the gods (ŚB.).

d. The apposition, including patronymics and participles, follows the word which it explains or defines; e.g. sómo rājā Soma, the King. A participle, in its proper sense, if
emphatic may be placed at the beginning; e. g. svapántam vái dikṣitām rákṣaṃsi jighāṃsanti it is when he sleeps that the Rákṣases seek to slay the initiated man (TS.).

e. The attribute, whether adjective or genitive, precedes its substantive; e. g. hiranyāyena ráthena with golden car (i. 853); devānām hótā the priest of the gods. Only when adjectives are used in apposition, especially as epithets of the gods, do they follow; e. g. mitrāya satyāya to Mitra, the true (TS.). Also adjectives designating the colours of certain animals, especially horses and cows, are found after the subst. The subst. belonging to a gen. is placed before the latter only when it is emphatic.

f. The preposition belonging to a verb precedes it, always in B., generally in V., where, however, it also sometimes follows; e. g. jáyema sām yudhī śpfāhāḥ we would conquer our foes in battle (i. 833). The preposition as a rule immediately precedes the verb, but is often also separated from it by one or more words; e. g. á sáyakaṃ maghāvā, vacadatta the Bounteous One seized his missile (i. 821); ápa tāmaḥ pāpmānaṃ hāte she drives away darkness and sin (TS.). When a compound verb is emphatic, the preposition alone as a rule moves to the front occupying the position that the simple verb would occupy; e. g. prá prajāyā jáyeyā I would increase with progeny (TS.).

When used with substantives the genuine prepositions as a rule follow their case, while the prepositional adverbs precede it. The reason of this doubtless is that the former supplement the sense of the case, while the latter modify the sense much more emphatically.

g. Multiplicative adverbs precede their genitive; e. g. tríḥ saṃvatsarasāya three times a year.

h. Enclitics cannot, of course, begin a sentence. If they belong to a particular word they follow it; otherwise they tend to occupy the second position in the sentence. The enclitic particles that follow the word with which they are
most closely connected are ca, vā, iva, cid; kam is restricted to following nū, sū, hī in V., and ama to following ha in B. The other unaccented particles, u, gha, ha, svid, which refer to the statement of the whole sentence, occupy the second (or third) position in the sentence.

i. Even accented particles for the most part cannot begin a sentence. They either follow the word they emphasize in any position in the sentence: ā, evā, kām; or they occupy the second position in the sentence, as emphasizing the whole statement: aṅgā, āha, īd, kīla, khālu, tū, nū, vái, hī.

The only particles that can begin the sentence are ātha, āpi, utá; also nā if it negatives the whole sentence, but if it negatives the verb only, it follows that.

j. Forms of the pronoun tá tend in B. to occupy the first position, especially sā when it anticipates a proper name in dialogues, or tád as an acc. when famous authorities are quoted; e.g. sā hovāca gārgyaḥ (ŚB.) Gārgya spoke (as follows); tád u hovāca āsuriḥ with regard to this Āsuri said (ŚB.). The order is similar when átha or ápi are used: ápi hovāca yājñavalkyaḥ (ŚB.).

k. In relative and interrogative sentences there is nothing peculiar except that, as these two classes of words tend to begin the sentence, cases of them come to occupy the first position which in ordinary sentences do not occupy it; e.g. kim hī sā táir gṛhalī kuryāt what indeed should he do with this house? (ŚB.).

a. The last position in the sentence is exceptionally occupied in the following ways: 1. very often by final dative as a supplement to the sentence; e.g. tāt pāsūn evaḥ asmai päri dādiḥ gūpṭyai thus he hands the cattle over to him for protection (ŚB.); 2. by the subject either when it is the name of an authority quoted or when it is equivalent to a relative clause; e.g. sā haḥ uṛvāca gārgyaḥ evaḥ śad gūṛyaḥ; ain德拉म sarām nir vapet pāsūkāmaḥ one who is desirous of cattle should assign a pop for Indra (TS.).
192. There is neither an indefinite nor a definite article in the Vedic language. Their meaning is inherent in the substantive much as personal pronouns are in forms of the definite verb. Whether the one or the other is meant is made sufficiently clear by the context; e.g. agnīṁ iṣe purōhitam I praise Agni the domestic priest (i. 1); agnīṁ manye pitāram Agni I deem a father (x. 7). In B. the anaphoric use of tā is sometimes very nearly equivalent to the definite article (cp. 195 B 3 b, p. 294).

Number.

193. 1. Singular words with a plural or a collective sense are always treated strictly as singualrs, being never construed with a plural form of the verb (cp. 194).

2. The dual number is in regular use and, generally speaking, in strict application. But in certain parts of the RV. the plural is often used instead of the dual of natural pairs; sometimes also otherwise; e.g. sām añjantu víśve devāḥ, sām āpo hīdayāni nau let all the gods, let the waters unite the hearts of us two (x. 85).

   a. A m. or f. du. is sometimes used to express a male and female of the same class; e.g. pitārā = father and mother; mātārā = mother and father. This type of the dual has its widest application in naming pairs of deities by means of one of them and is equivalent to dual compounds containing both names; e.g. dyāvā heaven and earth (= dyāvā-ṛśhthivī); uṣásā Dawn and Night (= uṣasā-nāktā); mitrā Mitra and Varuṇa (= mitrā-vāruṇā). Sometimes the other member of the pair is added in the N. sing.; e.g. mitrā tānā nā rathyā váruṇo yā́ ca sukrātus Mitra (and Varuṇa) and the very wise Varuṇa, like two constant charioteers (viii. 25).

3. a. The plural is sometimes used (analogously to the dual) so as to include the other two of a group of three; e.g. dyāvāḥ the (three) heavens = heaven, air, and earth;
prthiivih the (three) earths = earth, air, and heaven. This inclusive plural is also found with the names of the two other members of the group added in the N. sing.; thus abhi samrajo varuno gunaty, abhi mitrasto aryamah sajosah to it the universal sovereigns Varunah, to it the Mitras (= Mitra, Varuna, Aryaman), and Aryaman, according, sing (vii. 38).

b. The 1. pers. pl. is sometimes loosely used instead of the sing. or du.; thus Yama in his dialogue with Yamah says naha yata pra caor yaksah dha nunam yta vaidanto anata rapema how pray can we, what we have never done before, speaking of righteous things now talk of what is unrighteous? (x. 10). The plur. of personal pronouns is also occasionally used in a similar way; thus in the dialogue of Yama and Yamah (x. 10) nas alternates with the correct nau: sa no nabhi, paramah jami tani nau that is our bond of union, that our highest kinship. This occasional looseness is probably due to the situation for the moment being regarded more generally so as to include others; we would then mean I and those present, we two and others in like circumstances. In B. the use of the pl. for the sing. of the first pers. of the personal pronoun is not infrequent both when the pronoun is expressed and when it is latent in the verb; e.g. sa ha uvaca: namo vayam brahmiishthaya kurmanah he replied we (= I) shou reverence to the most learned man (SB.); varanm bhavate gautamaya dadvamah we (= I, Jaivali) offer a boon to his Honour Gautama (SB.).

Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages.

1 To this use is probably due the conception of the three heavens and three earths in Vedic cosmology.
A. 1. To the rule that the verb agrees with its substantive in person and number, the exceptions are very rare. Thus the sing. of the word *tvā many*, having a pl. sense, appears once with a pl. verb: *jāyān u tvā jñānata many a one sacrifice for ātriya* (MS). On the other hand, there are a few examples in the RV. of a neut. pl. taking a verb in the sing.: e.g. *dhrṣṇāva dhyate dhanā to the bold man whom a crux* (I. 81).

2. a. When two sing. subjects have one verb the latter in most cases as in the dual: e.g. *indraś ca yad yuyadhate ahiś ca aher Indra and the dragon fought* (I. 321); *urjaṃ no dyauna ca prthivi ca purnatam maś bhraspati* (I. 70); *indraś ca somam pibataṁ bhraspati do ge tv, Indra and Abhūta) O B ha pati drank Soma* (IV 501).

When one only of the two subjects is expressed, the other having to be supplied the verb is also in the dual; e.g. *a yad indraś ca dadvahc aher* (I) and *Indra surre cern* (VIII 341) *brhaspati yavam indraś ca vasvo divyasya nāthe (O B hraspati, o tv the) (thou) all Indra, devo or heavenly wealth* (VII 971). In B this usage seems to be found only when the verb is in the third person; e.g. *prapapatiḥ prajā ascṛta ta bhṛṣapati ca anvavantam l uṣṭa ca all beings (let and Bhṛṣa pati followed them)* (I 15).

1 In a minority of cases two sing. subjects take sing. verb when they are equated to one noun e.g. *tvam ca tvam uṣṭa ca tasya tvam ca tvam vastradheta* (I 21) *tvam ca tvam tvam vastradheta* (I 21).

b In B when two sing. subjects are connected by ca the verb is in the anu, but if a contrast is intended in the sing. e.g *tasya dhīna ca aryamā ca, purohitam tv a rī nu tv a purohitam* (MS), but prthivya vā mādhya ca anmedhvām ca vyoj akramat i on the earth thus not to be trampled and in the other the tv a rī nu MS).

b When there are more than two subjects the verb is not necessarily in the pl., but may agree with only one of them.

1 If each of the subjects is sing. the verb is sing.; e.g.
mitrás tān no vārūṇo ródasi ca dyūbhaktam indro aryamā dādātu let Mitra, Varuṇa, Roḍasi, Indra and Aryaman give us this divine wealth (vii. 40²).

2. If the subjects are of different numbers the verb may agree with either one or the other; e. g. āvad āṃdraṃ yamūnā tftsavaś ca Yamunā and the Trisūs helped Indra (vii. 18¹⁹); indro vidur āṅgirasas ca Indra and the Āṅgirasas know it (x. 108¹⁰).

The du. and pl. take the du. or the pl.; e. g. girāyaś ca drīhā dyāvā ca bhūmā tujetε the firm mountains and heaven and earth trembled (i. 61¹⁴); dyāvā ca yatra pāpāyann āhā ca where heaven and earth and the days have given abundance (vii. 65²).

a. In B. a sing. and a du. subject take a verb in the sing. or pl.; e. g. vyāmaṃatraṇa ṃakaśaṃ ca pūchaṃ ca bhavati both the wings and the tail are a fathom in length (TS.); tāv aśvinau ca saravatī ca apāṃ phenāṃ vājram asi讹 an the Aiśvins and Sarasvatī moulded the foam of the waters into a bolt (ŚB.); a sing. and a pl. take the verb in the pl.; e. g. devās ca vai yamāś ca asmin lokā "spardhanta the gods and Yama fought for the possession of this world (TS.).

b. In B. anyō 'nyā one another takes the verb in the sing., du., or pl. according as one, two, or several agents are intended; e. g. tābhyāḥ sa nīt rāhād yō naḥ prathamō 'nyō 'nyāsmai drūhyat of these he shall be deprived who first of us may cheat another (TS.); nēd anyō 'nyāṃ binātātēḥ lest they injure each other (ŚB.); tāni sṛṣṭāṇy anyō 'nyēna spardhanta being created they fought with one another (ŚB.).

3. When two or more subjects of different persons take a verb in the du. or pl. the first person is preferred to the second or third, the second to the third; e. g. aham ca tvām ca sāṃ yuṣyāva I and thou will unite together (viii. 62¹¹); tvām yūyām vayām ca aṣyāma may you and we obtain him (ix. 98¹²). Occasionally, however, the third person is preferred to the first; e. g. ami ca yē maghāvāno vayām ca mihaṃ nā sūro āti niś ṣatanyuḥ may these patrons and we pierce through as the sun the mist (i. 141¹³).

B. 1. An attributive adjective agrees with its substantive in gender, number, and case. The exceptions are few
and unimportant, being chiefly due to the exigencies of metre.

a. The cardinals from fire to nineteen, being adjectives, show some peculiarities of concord: in the oblique cases they appear in V. not only in their inflected form, but often also in the uninflected form of the nom. and acc.; e.g. saptādhiḥ putrāḥ and saptā hūtrabhīḥ, pañcaśa jāneṣu and pañca kṛṣṇa. In B only the inflected forms are used.

b. The cardinals from 20 upwards being substantives in form may govern a C.; e.g. pāṭīṃ āśvānam sixty horses, āstāṃ gōnam a hundred kine, sahasraṇi āśvam thousands of kine. They are, however, generally treated like adjectives; but being collectives they take sing. endings in concord with pl. cases; e.g. trimāṇāḥ devāḥ thirty gods, trimāṇam yōjanāṇi thirty yōjana (mer.). trimāṇāḥ hārābhīḥ with thirty boys, traya-trimāṇāḥ devāṇām of thirty gods AB satām hūndred and sahasram thousand are used as the nom. acc. form in agreement with plurals; e.g. āstāṃ pūrāḥ a hundred foals, sahasraṇa hārābhīḥ a thousand boys, sahasraṇa paśuṇa a thousand beasts. TS.; they also appear in the same case in the plural; e.g. satāṃ pūrāḥ a hundred foals, sahāvānaḥ adhārathīm a thousand ways (v. 95). āstām and sahasram are also found (but not in B. with an ins. pl., as āstāṃ purūbhīḥ with a hundred feet besides āstānaḥ hārbhīḥ with a hundred boys, sahasraṇaḥ gāniḥ with a thousand men. The noun accompanying sahāra occasionally appears by a kind of attraction in the sing.; āinaś cie chēpam mīditāṃ sahāśaṇāḥ yūpāḥ amatāḥ how didst answer Śravāṇa, who was famed from a thousand posts (v. 27); this use does not seem to occur in B.

2. A predicative adjective used with as or bhū (often to be supplied) agrees in gender and number with its subject.

a. The nom. of īśvara (capable) used thus in B. is equivalent to a verb being able. The concord here is in the majority of cases normal; e.g. īśvarāḥ va śāvīḥ 'yātāḥ pratiśhitam pārāṃ parasātam gāntoḥ a house if unobstructed and unobstructed can go to an extreme distance (TS.); sā enam īśvarāḥ pradāhah the can burn him (TS.); īśvarāḥ va āśu nṛdāhah both of them can burn (SB.); tāny enam īśvarāṃ pratinīdah they can drive him away (MS.). Sometimes, however, the concord of either number or gender, or of both, is neglected; e.g. tām īśvarām rākṣasai hāntoḥ the demons can kill him (TS.); tāyāṃ īśvarāḥ prajā papiyasi bhāvitoḥ his offspring can degenerate (SB.); īśvarāḥ ha āstā anagniṣṭhitam satāpitoḥ these (f. pl.) are liable to weigh heavily upon one who has not built a fire altar (SB.). In the last two examples quoted
and in others the masu sing has become stereotyped as a nom. of all genders and numbers.

6 The use of a predicative adjective referring to two or more substantives differing in gender is very rare, it thus seems to agree in gender with the subject, in this the masu seems to have been preferred to the neut. e.g. traya var nairrita akshah striyah svapnah (MS = 1, 1, 1, 1, 1, 1) the tris is to see (things), eva by ānyā kāmya stoma uktāna ca kāmya hum cād lis to sam to sam to, st ma arā tā tā tā tā re. ānūvā. A predicative adj. dependent nā krāvā with is sul tā fī thī re ne two the du is used e.g. cāvam ca'āvam asīt śīvam ma mūsīm ca, ānūvātmanu karoti soher thī in and nāvāra nā lī malī m MS

3 A in Greek and Latin, a demonstrative pronoun agrees with a productive noun in gender and number, e.g. ye tusah sa tvak (at and) the hus (at -) thos (are) the civ (AB) vid āvā samkāriṁ asīt tam vāyam ś abhāvan (at sa ti co. na ri. thos) that became the inv (AB)

Pronouns

195. A Personal. Owing to its highly inflexional character the Vedic language like Latin and Greek uses the nominatives of personal pronouns far less frequently than modern European languages do. Being already inherent in the first and second persons of the finite verb such pronouns are expressed separately only when they require emphasis.

6 The unaccented forms of aham and tvam (109) being emphatic can be used neither at the beginning of a sentence or metrical line (Pāda) nor after vocatives nor before emphatic sing, conjunctive or disjunctive particles.

C Bhavan Jom ṇHonam the polite form of tvam, which first comes into use in B properly takes a verb in the 3 sing. But being practically equivalent to a personal pronoun of the 2 pers., it occasionally appears with a verb in that person e.g. ēn vāva kila no bhavān puruṣ
PRONOUNS

ānasīṣṭān āvocah (ŚB.) in this sense then you have formerly spoken of (us =) me as instructed (ep. 194, 1).

B. Demonstrative. 1. ayām this (here) is a deictic pronoun used adjectively of what is in the neighbourhood, presence, or possession of the speaker, and may often be translated by here; e.g. ayām ta emi tanvā purāstāt here I come with my body before thee (vii. 100); iyāṁ mārīr māma this my hymn; ayāṃ vātah the wind here (on earth); ayām jānāh the people here (vii. 56); idāṁ bhuvanam this world; ayām agniḥ Agni here (present). In the RV. ayām is sometimes used even with div heaven and ādityā sun as if they were included in the environment of the speaker.

2. Opposed to ayām is asāu that (there), applied to objects remote from the speaker, as heaven and its phenomena, immortals, persons who are not present or are at a distance; e.g. ami yē deva sāhāṁ trisu a rocatē dīvāṁ ye, O gods, who are there, in the three bright realms of heaven (1. 105); ami ca yē maghavāno vayām ca those (absent) patrons and us (1. 111); asāu yā ēśu virakāh you who go there, a mānuṣīna (viii. 91).

1 In B. the usage is similar, only the contrast is more definite; it is typical in referring to the earth (ayām) and the heavenly world asāu, and in the phrase yo' ayām pāvata lō who is here — Wind, and yo' asāu tāpati lō who is there — Sun, and asāv ādityāḥ the sun in it. In B. asāu is besides used in a similar way: so and so when the actual name is to be substituted e.g. asāu nāmaṇa asāu idāmrupah he here, having his form, is and so; nāme (ŚB). In addressing a person the voc. form asaũ is also used thus: yātā vā nām namagrhahām asā asaũ ē śvāya sachāṁ lītex (— in ordinary life, in any of mentioning the name calls). 'are there, you there' (MS).

3. tā, like asāu, can be translated by that, but in a different sense. It is not like asāu essentially deictic and local, nor does it imply a contrast (that there as opposed to this here); but it refers to something already known either as just mentioned or as generally familiar.

a. A very frequent application of this meaning is its
reference as a correlative to what is made known by an antecedent relative clause; e.g. yāṁ yajñāṁ paribhūr āsi, sā īd devēsu gachati the sacrifice that thou encompassest, that certainly goes to the gods (i. 14). Often, however, an antecedent clause is lacking and must be mentally supplied in some such form as whom we have in mind. Then tā is equivalent to the well known. This use comes out most clearly in the first verse of a hymn; e.g. sā pratnāthā sānasā jāyamānah, sadyāḥ kāvyāni bāl adhātta viśvā (i. 96') he (who is in our thoughts, the famous Agni) being engendered in the ancient way with strength, lo! has straightway assumed all wisdom; tā vāṁ viśvāsa gopā yajasa (viii. 25') you two famous guardians of the universe I worship.

b. tā has a very frequent auaphoric use, referring back to a noun or a pronoun of the third or second person (in B. also of the first), and may then be translated by as such, so; e.g. tvāṁ vājasya ārūtyasya rājasī: sā no mṛṭa thou rulest over glorious soul as such be gracious to us (i. 36’); tā tathāvyut abhavā: sā vai vo varāṁ vṛṇā iti she said, yes. I as such i.e. in the proposed circumstances will choose a boon of you (AB.). This usage is a prominent and somewhat monotonous feature of the narrative style in B.; e.g. prajāpatos trāyastraśead duhitāra asan, tāḥ sōmāya rājīne ādāt, tāsāṁ rōhiṇaṁ āpait, tā īrṣyantiḥ pūnar agachan Prajāpati had thirty daughters; he gave them to King Sumu; of them he visited Rōhiṇi (only); they (the others), being jealous, went back (TS.). When this tā is widely separated from the antecedent noun to which it refers (sometimes only indirectly) it may be translated by the definite article; thus the opening of the story of Urvasī: urvāśī ha ṛṣisāṁ purūrāvasam aidiṁ oakaṁ an Apsarās Urvasī loved Pururavaśas, the son of Iktu is some sentences later referred to with: tād dha tā ṛṣisāṁ aśāyo bhūtvā pāri puluviro then the Apsarases swam about in the form of water birds (ŚB.).
PRONOUNS

1. **the** is used like *ta* but is more emphatic. It refers
to something known to the listener as present either to his
senses or his thoughts.

2. The correlative use of *ta* seems to be limited to B.,
the relative clause here usually following, e.g. *patho va
ta rājata, yo yajña muhyati he diverges from the path who
was wrong in the sacrifice (AB.). It is somewhat peculiar
when the relative in the neuter sing and without a verb is
added solely for the purpose of emphasizing a particular
word, e.g. *svargam va etona lokam upapra yanti yat
prayaṇīyaḥ people go to the heavenly world with that which (is)
the preliminary sacrifice (AB.). In these circumstances *ta*
when alone always agrees in gender with the noun in the
relative clause; but when it is accompanied by a substantive, with the latter, e.g. paśavo va eto yad āpah wāter is equivalent to cattā (AB). In this usage yad often loses its inflectional character to such an extent that it becomes like an explanatory particle (= that is to say), the substantive that follows it agreeing in case with that which precedes, e.g. etair atra ubhāyār arha bhavati yad devata ca brahmanārā ca thren is used here of both that is, of the gods and the Brahman (SB).

The use of eto without an antecedent parallel to that of ta is common both in V and B e.g. oso usa vyū uchatā. This Daun (whom we see before us) has shown forth (1 46), tē ha asura asuryaī rva ucer vavād evaśa viśnur abhīṣete tavād vo dādā na lai āsuras saṁ world somewhat dispersed as w at this that (here present) covers long boun, sot na m a u in (SB) yuvam etam ca krathuṁ sindhuṇ plavam yām hari mādi atat boat (present to our thought) n the rājan (1 182) tene etam uttaram gīrīm atri dūdrava līm uṁ th ā sad our that (well known) northern mūnna (SB), ta eto māva asryānta suparṇaṁ ca kadrata ca teh c et these two (well known) miraculous uttaraṁ svaṁ i kava (SB). In the last example eto requires the addition of the two following names to supplement its sense.

... a sṛṅkham bhi the num bers metre is followed in b... b In its anaphoric use eto expresses identity with that to which it refers back, more emphatically than ta does, e.g. āpeta viś vi ca sarpata ātā. asmā etam pitara lokam akaran go anay, dispersa depart from hence this plane.
PRONOUNS

(on which you have been standing) the fathers have prepared for him (x. 14); in the final verse the expression eka stoma undra tubhyam (i. 173) this praise is for thee, O Indra, refers to the whole preceding hymn; tad ubhayam sambhitya mfdam ca apas ca isticaka akurva: tasmad etad ubhayam isticaka bhavati mfe ca apas ca having brought both those together, clay and water, they made: the brick therefore a brick consists of both these, clay and water (SB).

5. tyá occurs only in the sense of that (well known); e.g. kvá tyána nau sakhyá babhúvuh what has become of those friendships of us two? (vii. 89). It often follows forms of the demonstrative pronouns eta and idam: e.g. été tyá bhanáva uśasa ágni her those (similar) beams of Dawn have come (vii. 75); imám u tyám atharvavád agním manthanti they, like Atharvan rub forth that (famous) Agni were (vi. 10). The neuter tyad is sometimes used after the relative yá, and often after the particle ha, in an adverbial sense; e.g. yásya tyác/chámbaram made dívodásáya randháyah in the celebration of which (Soma) thou didst at that time subject Sambara to Dívodasa (vi. 43).

6. The pronoun a that in its substantive sense (= he, she, it, they), when it is unaccented, not infrequently appears as an unemphatic correlative (while the accented form is a deictic adjective); e.g. yásya deváir ásado barhir agno, aham asmai sudina bhavanti on whose litter thou, O Agni, hast sat down, four days arise for him (vii. 112); yá váma satam nivútaḥ sácente, áhir yatam arvák the hundred teams that accompany you, with them do ye two come hither (vii. 91); nákír eṣam nunditá mártyoṣu, yé asmákaṁ pútráro gósu yodháḥ there is among mortals no reproacher of them who, (being) our fathers, were fighters for woes (iii. 89).
THE CASES.

Nominaive

196. The nominative, as in other languages, is mainly used as the subject of a sentence.

a A second nominative is employed as a predicate with certain verbs beside the subject, that is, with verbs meaning be, become seer or become accounted, think oneself; e.g. tvām hi ratnadā asa for thou art a treasurer of treasure (I 15), āvasah santō asiva abhuvah being friendly they have become unfriend (I 12), ēkāravātah sām padyante they become twenty in (I 16), gōkama me achadayan they seemed to me disastrous or cause (I 108), īsāh ko vipra ohahe who counts as a sect, as a singer (VII 34), apratir manya

manah thulimna himself invisible (V 123), somam manyate papivān he believes he has drunk soma (X 83) parabhavis

yanto manamahe we think we are about to perish (I 15)

b In B the predicate nominative appear with verbs meaning be, vai, va, vai in the middle, indro brahmano bruvanāh. In I 16 17 viṁśa rāmaḥ, hā tavocathā hi

bhiṣma lokaścitaṁ pratyāt (I 16 17)

Wt. verbs of motion, the predicate nominative may be expected in B by the noun with its, e.g. rārābhātā sthiy etam rasiyo vadan seva u caher call that ω kai 15

b With passive verbs the predicate nominative takes the place of the voc object of the active verbal e.g. tvām ucyase pita thou art called father (I 114)

c Instead of the predicate nominative the voc is sometimes used, e.g. yuyam hi stha, sudanavaḥ jum u arī liberal (I 15), ābhur ekakar, rayipate ray nam thou alone hast been

1 In B the phrase rupāṃ krtvā asana yam because it is equivalent to bhu become takes a predicate nominative e.g. vishvā rupāṃ krtvā assuming the form of Viṣṇu (I 15)
the lord of riches (vi. 31'); gāutama bruvāṇa thou who callest thyself Gautama (ŚB.). (Cp. 180 under ca, 2 a.)

a. Since apparently two vocatives cannot be connected with ca, the nom. often appears instead of the first or the second vocative; e.g. vāyay indraś ca ēstāthāh O Yama and Indra, ye know (1. 26); Indraś ca somam pibatam bhūpatē Indra and Bhūpate, drink the Soma (iv. 50'); (Cp. 180 under ca, 1 a, b)

Accusative.

197. A. This case is usually employed in connexion with verbs in various ways. Besides its ordinary use of denoting the object of transitive verbs, the acc. is employed to express:

1. the goal with verbs of motion, chiefly gait, also i, much less often yā, car, and ar and some others. The acc. may be a person, a place, an activity or a condition; e.g. yamāmd ha yajñō gachati to Yama goes the sacrifice (x. 14'); devām ēd eṣi pathibhiḥ sugēbhīḥ to the gods thou goest by; vāthi easy to traverse (i. 162'); indraṁ stōmaś carantu to Indra fast the songs of praise (x. 47'); sāraj járō nā yosanām he sped like a lover to a maiden (iv. 101'); má tvāt kṣetrāṇy āraṇāṇi gamma may we not go from the to strange fields (vi. 61'); sabhām eti kītavāḥ the gambler goes to the assembly (x. 34'); jāritur gachatho hávam ye nā go to the call of the singer (vii. 35'); táva kratubhī amatatvāma āyaḥ by thy mental powers they went to = attained immortality (vi. 74').

a. The usage in B. is similar; e.g. praśatīḥ praśa sarjata, tā vāruṇaṁ agaḥan Praśaṇi created creatures, they went to Varuṇa (TS.); tā nā divam apatat ēkā did not fly to heaven (ŚB.; śríyaṁ gachoṣyam go ti = ) attained prosperity (ŚB.).

2. duration of time (in origin only a special form of the cognate acc.); e.g. satāṁ jīva sarādo vārdhamānāhe live prospering a hundred autumns (x. 161'); só śavatthā śampvatsarām atisthat he remained in the Śvattha tree for a year
(TB); tásmaistas tún varṣati therefore it rains during all the seasons (TS); saṃvatataratamīrtrātmā gachatāt (ŚB.) for the night a near hence thou shalt come (to me).

3. extension of distance (in origin only a special form of the cognate acc.), a use rare in both V. and B.; e.g. yad sūbhīṁ pātasi yójana purū when with the swift ones thou most many leagues (ii. 16); sā bhūmīṃ vāvāto vṛtvā, āty atiśṭhad dasāṅgulām he covering the earth on all sides extended beyond (1t) a distance of ten fingers (x. 90); sapūdāsā pravyādahān ājīṁ dhavanti they ran a race (a distance of) seventeen arrow-flights (TB).

4. the cognate object of intransitive verbs, which may be allied to the latter etymologically or only in sense; e.g. samānāṁ aṅgā añjate they deck themselves with like adornment (vii. 57); yād agne yāsī dūtyam when. O Agni, thou quest on a message (i. 12); tvāyā, adhyātama pātana jayema with thee as witness we would conquer in battles (x. 12); tāsmaḥ rajā samgramāṁ jatā vā udajam und ajate therefore a king, having won a battle, chooses booty for himself (MS.); tuscā ratira vratāṁ carot he should perform a fast for three nights (TS).

a. Verbs meaning to dress or shine in V. take a cognate acc. with a concrete sense, e.g. māyā pūtvā pavate nāthisī the tongue of the su (Soma) shāma nan uṣī rx ṣtvā. tāsma āno gṛhāṁ ārānti for him the recent stream yāṁ 125 vi yāt suṛyo na rocate brhad bhāṁ when, like the sun, he beams forth lofty light (vii. 8).

5. an adverbial sense. Adverbs of this form all originated in various uses of the acc. which have acquired an independent character. They are formed from.

a. substantives; e.g. nāktam by night (not during the night like the acc. of time); kāmam at will (still rare in the RV.), e.g. kamaṁ tad dhota śaṁśed yad dhotrakāṁ pūrvodyuḥ śaṁsyuh the Hotr may, as he likes, recite what the assistants of the Hotr may recite the day before (AB.); nama by name; e.g. maṁ dhur āndraṁ nāma devātā
(x. 492) me they have placed as Indra by name (or verily) among the gods.

b. various kinds of adjectives. They have an attributive origin when they express the senses of quickly or slowly (kṣiprām, cirām), much or greatly (bahū, bālavat), well or badly, boldly (dhrṣnū), or direction (as nyāk downwārd, &c.); e.g. bālavad vāti it blows hard (ŚB.); bhadrām jīvantāḥ living happily (x. 376).

a. The acc. adverbs from ordinals seem to have been appositional in origin, e.g. tān vā etān sampātaṇa viśvāmitraḥ prathamam apaṇayaḥ AB.) these same Sāmpata hyme's Yass vactra unintended first (as the first thing.

b. Several acc. adverbs are from comparatives and superlatives in tāna and tāma formed from participles and adverbs, e.g. dālāyam āhyā pratarāma dēdānāh obtaining lower life furthermost (i. 5311).

A good many such have a fem. acc form in later use, but there is only one found in the RV. - samtarām pādākā hara put your two little feet together (viii. 3319).

c. A special class is formed by adverbs in vat expressing that an action takes place like that performed by the noun preceding the suffix; e.g. tvādūtasa manuṇād vadouna in 11th having thee as our speaking, he would speak like men (as men should speak properly similarly to us men).

d. Another class of acc adverbs is formed from various adjectival compounds. A number of these are formed with the privative particle a, being of the nature of cognate accusatives; e.g. devāh chāndobhur until lokān anapajayyām abhy śitayān the gods unconquered - adp. only conquered them words by means of their merits.

e. Another group comparatively rare in V, but very common in B, are those formed from propositionally governing adjectival compounds, e.g. anukāmam tarpayastham sātraṇāḥ saṅkṣetraḥ according to us in x. 175, a[di]devastām vādikārtha yoke divine to the deity (ŚB.). Probably following the analogy of some of these were formed others in which the first member of the compound is not a proposition, but an adverb derived from the relative yā; e.g. yatha kāmām m padyațe the turns in according to her desire (x. 1465), yavaṇājivām uśīnaḥ as - for life (ŚB). Some other adverbial compounds are used like verbs in am; e.g. stūkā-sārgam arghā bhavata it is plaited like a braid of hair (ŚB).

197. B. The acc. is largely used with verbal nouns. Besides being governed by all participles, active and middle,
and by genuine infinitives, in V. it is used with agent nouns formed from the root or other verbal stems by means of about ten primary suffixes. Such nouns are made from the simple root (when compounded with a preposition), and with the suffixes a (when the stem is compounded with a preposition), anā (from the nor. or desid. stem), i (generally from the reduplicated root), iyas and uṣṭha (comparatives and superlatives), u (from desiderative stems), uka (very rare in V), tār (when the root is accented), vān (when compounded), snu (from causative stems); and a few with the secondary suffix in. Examples of the acc. with such agent nouns are: devāma tvām paribhūr asi thou encompassed the gods (V. 13''), dṛṣṭa cād ārujāh breaching even what is firm (iii. 45''); tvām no viśāvā abhimātiḥ sakṣaṅgh thou overcomest all our adversaries (viii. 24''); satām pūro rurukṣaṅgh ready to destroy a hundred forts (ix. 48''), indrā ha ratnaṁ vāruṇā dhaṅṣṭhā Indra and Varuna bestow treasures most abundantly (iv. 41''), vatsāmā ca ghātuco vṛkṣaḥ (AV. xii. 4') and the wolf slays the calves; dātā rádhāṃsi sumbhati giving riches he shirs (i. 22''); prātāyavāṇo adhvarām coming early to the sacrifice (i 44''); sthirā om namayoṁ ṇavaḥ () ye who desire to bend even what is rigid (viii. 20''); kāmi hi vīrāh sādam asya pitim for the hero always desires a draught of it (ii. 11').

a. Some adjectives formed with aro from prepositions governing the acc. are also used with that case. Such are pratyāṅco facing, anvān tālluming, e.g. pratyāṇu uṣassam urviyā vi bhāti facing the dawn the fire shīvī frāthī far and wide. V 28'' tasmād anuei patiḥ garbapatiyaṃ uṣaṁ bhrant: the fire was behind the Garbapatiya fire (Ab.) The acc. is found even with samyāṁco united; e.g. ounādhir evaṇaṁ samyāṁcān dādhaṁ he put him into contact with the plants (MS'), but this adj also takes the instr. the natural case with a compound of sām.

b. In B. the only nouns taking the acc. seem to be the des. adjectives in u and the ordinary adjectives in uka (which are very common) and those in in; e g pāpmānam aṣṭāṅghaṁsuh wishing to drive away sin (Ab.), sarpāṇum ghātukāh ayuh the snakes might bite
ACCUSATIVE

303

him (PI.), apratvādy enam bhātrvyo bhavati his enemy does not

1. The acc. is governed by more prepositions than any
other case. The genuine prepositions with which it is
exclusively connected in both V. and B. are ātī beyond, ānu
after, abhi towards, prati against, tirās across; and in V.
only ācha towards. It is also taken secondarily by others
which primarily govern other cases (ep 176. 1 2). The acc.
is further taken exclusively by the adnominal prepositions
antara between, abhitās around, upārī above, sanitūr apart
from, and secondarily by some others (ep. 177 1-3).

a In preposition vine vana, vatra, et op, which first occurs in B. (and
not has been noted once, takes the acc., and te whvov,
which in the RV governs the abl. only, in B begins to take the acc.
also - it often does in post-Vedic Sanskrit.

b In B a number of adverbs (most of adjectives and substantives
formed with the preposition ānī are from pronominal express of some relation in
space) take the acc., such as āgrena in front of, āntarena within,
ūttarna north of, dākānena on the right, the south of, pārena
a ānī ubhaya ātmane nātīr

c In B the acc. is taken by two interjections. One of them, ēd
is behde (cp Lat ex), is always preceded by a verb of motion,
which, however, has sometimes to be supplied, e.g. ēyaya vāyū
ēd dhatām vritām vayu cmne to oe, ēhē rēvā vānī, dead (B;
pranā ānī ēd āgnum trōbhumā ēd āgnum trōbhumā, coming back', and
īśō nē, they come back, and ēhē dādē īn tiř had ēd āgnum trōbhumā (SB;
the other interjection dhik fis', used with the acc. of the person
only, is still very rare in B, e.g. dhik tvā jālmā caṣtu fis on you,
~ 'KB

Double Accusative.

198. A second acc. appears in apposition with various
verbs, e.g. puruṣām ha vāni deva agre pasumā lebhūre
the gods in the beginning sacrificed a man as a victim (SB.).
It is further used:

1. predicatively with verbs of saying (brū, vac), thinking
(man), knowing (vid), hearing (āru), making (kr), ordaining
(vi-dhā) choosing (vṛ), appointing (ni-dhā) in both V.
and B.; e. g. śvānāṃ bastō bodhayitaram abravīt the he goat said (that) the dog (was) the vakencr (i. 161<sup>11</sup>) : yād anyā 'nyām pāpāṃ avadān that the one called the other wicked (ŚB.): agnim manye pitāram Agni I think a fther (x. 7) : maṇiṣyāntaṃ codd yājamaṇaṁ māuyeta if he thinks the sacrificer (is) going to die (ŚB.): ciraṃ tān mena he thought that too long (ŚB.): vidma hi tvā purūvāsum uc khow thee (to be) possession of much uruchh (i. 81<sup>8</sup>) na vai hatam vrtrāṃ vidma na mīvām uc khow not (whether) Vṛtra (is) dead nor (whether he is) alive (ŚB.): revantam hi tvā śṛṇām I hear (about) the (that thou art) rich (vni 2<sup>1</sup>), śṛṇvanty enam agnim cikyanam (TS) then how (about) him having piled the fire (altar): asanaḥ su jīvyuṣaḥ kṛdhī make us thoroughly charmed (vni 30<sup>4</sup>), teasāṃ puṣṭānam adhipaṁ akaroḥ it made Prītāṇaṁ the lord (MS.): tāsmā āhūtīr yajñēṃ vy adadhun mūlāḥ made (the) ordination the oblations (to him) the sacrifice for him (MS.): agnim hortama pra vṛṇa I choose Agni gifts ihm 19<sup>1</sup> tvam agne manur dadhe jyotīr tanāya ūṣāvato Varuṇa has appointed this 0 Agni, as a light for evil man (i. 30<sup>1</sup>)

2. to express the person as a direct object beside the thing with verbs of address-sing (vuc) asking (prach), begging (yāc) approaching with prayer (i, ya), vulking (dubh), shaking (dhū), sacrificing to (yaj) down to (kṛ); e.g. agnim mahām avocāma suṇktam to Agni as him, addressed a great hymn (v. 80): prahāmi tvam param antaṁ prithiyah I ask thee about the earth's limit or the earth (i. 161 ), yajñavalkyaṃ dvāṃ prāśnaṁ prakṣyaṁ I will ask Yajñavalkya to perform (ŚB.): apo yācami bhagajām I have healing from the waters (v. 9), tād agnihotry agnim yācet that the Aanihotre should be of Agni (MS.), vāsūni dasmām imah m we approach the numerous one for riches (i. 12); tāt tvā yāmi I approach thee for this (i. 21<sup>1</sup>), duhanty udhar divyam they milk celestial gifts from the udhar (i. 61), novam ovā sārvāṇ kāmān dūhe from her he (milks =) obtains all desire (ŚB.)
vrksam phalam dhunuh shake down fruit from the tree

yasa devami rtam bhakt sacrifice to the gods the

kim ma karann abalasa asya senah what

on his feeble hosts do to me? (v 301)

1 of the above verbs vac, 1 und vac, dhu, yaj and kr do not seem

found with two acc in B, on the other hand a gam appr in k, chah mk ji wum, jya wos f arn are so used there, e.g. agnir va,

trum a brahma kar yaghat Ag t ypr aehl asked var mif j

2 a relig vs student MS, imal lohen sabhadvad yam yam

yana am akayata f omm he erms 1 b z (whats he le und AB)

devan asura yajash m ayann the A yas 1 is the acc ur fr 1 the a

lo MS) follo maruuhah sakshum ajanat d1 i wors 2 thou and from

wo of PB

1 to express the agent1 for accusative verbs beside the

which would be taken by the simple verb also e.g.

devami usahatah paya halvih cary thyself cause the

gods to drink the libation (in 17) ta yajamanam

vaci yati he nyes the author num them (PG) With

vails of motion the other act expresses the god (which is,

love to me a person), o 2 par ova paravatam

upadnyast gamayamasi lo the vith me dit in cause the

1 wife to yo (v 114), yajamanam suvargam lokam

gamayati hence the word 1 to reach the celestial

v 11118

In B there is frequently put it in it ill the se

vit one can attires especially that 1 gras cta varu

na na maha a贬yart MS 1 is c11 he used them

v 11

In B a one cu the ill the ill or libation

inside the 111 1 1 1 with evam eva conam kurnah

vritam bhasam navati 1111 1 1 hia wia

111111 rusin viatam cu1 t bec h

111111

Which would be expressed by the nom with the simple verb,

deva halvih pibantu thy us fr 1 hit it

When the ousd is put it is expressed by the th 1 ask

by the e aqnav aqnum gamayet 1111 1 qurit Aq 1

lo stra eva snad gamayati he send 11 to 1 it (SB)
Instrumental.

199. A. The fundamental sense of this case is concomitance, which may variously be rendered by with, by, through, according as it expresses accompaniment, instrumentality or agency, causality, motion through space or duration of time.

1. In its associative sense the instrumental expresses the companion or accompaniment of the subject in any activity; e.g. devō devēbhūr ā gamat may the god come with the gods (i. 11); indreṇa yujā nir apām abhau arṇāvām with Indra as thy companion thou didst release the flood of waters (ii. 2318); indro no rādhasā ā gamat man ā Indra come to us with wealth (iv. 5510).

2 Similarly in B: a bhūna vānabhrū ud abhāvat i{lāṃ dēpāt bēt with the help of (AB), pēna indrāna vahārī tād yējū the help of the companion of which it is to be seen (AB); tād asya sahāsa, ābhrūtā hūnāt hūnāt i{lāṃ dēpāt BWS.

3 In its instrumental sense it expresses the means (per- or of thing) by which an action is accomplished; e.g. vayām indreṇa sanuyāma vāram would we could bow through Indra (i. 1011); ahaṁ vṛtrām indro vājreṇa Indra smote Vṛtra with his bolt (i. 32).

3. Similarly in B: kena vṛtṛāa by whom he did smite (SB): aśvāma bhājan barantu i{lī [aṣṭāṣṭā (SB.), tāsamad dākṣinona hāstena uṣṇāna adyate there if it is taken with the right hand (MS).

3. In its causal sense it expresses the reason or motive of an action, by reason of, on account of, for the sake of; e.g. sṛṇaṣya pityā... ā gatam come hither for the sake of the soma draught (i. 461); aṣṭatrur jañāṣa sanād asi thou art by thy nature without foes from of old (i. 102).

3. Similarly in B: sā bhūṣa ni līya he conceived himself through (SB); sūyaṣṇa uṣṇa.

4. In its local sense of through or over it is used with
verbs of motion to express the space through or over which an
action extends; e.g. dvā yānti marūto bhūmyāagnir
ayām vāto antārikṣenā yāti the Maruts go along the sky,
Agni over the earth the Wind here goes through the air (i. 16111);
antārikse pathbhīhi pātāntam flying along the paths in the
air (2 87).

1 In B the inst is constantly used in the local sense with words
meaning path or door, but rarely with others, e.g. yātha, 
ākṣetraṁ
nyāna pathā nāyet as it were who does not keep the district open and in a
road (2 87), śārasvatyā yānti they go along the Ganges (2 5 16).  

5. In its temporal sense the inst. expresses the time
throughout which an action extends; e.g. purvabhīr dadāṣ-
īna sārabhīhi we have worshipped throughout many autumns
(2 86). Sometimes, however, the sense of duration is not
apparent, the inst. being then used like the loc. of time;
thus pūrūṇa and pūrūbhiḥ mean in the season

a In B the temporal meaning is true, e.g. svāvā rumatāṁ evābhā
liryanā avardhate he grew in the course of a day for an inch in a
month MS.

4 Many instrumentals (chiefly of the sociative and local
class-es) have come to be used in a purely adverbial sense.
Such are formed from either substantives or adjectives (of
which sometimes no other form occurs); e.g. ānyāṣa straight-
way, māhobiḥiḥ mightily, sāhasā and sūlobhīs suddenly:
āntaraṇa within, uttaraṇa to the north; uccas above, nacās
below, paraçais subways, prācāis forwards, sānās and sānās,
ṣanakās slowly.

a In a number of these instrumentals the adverbial use is indicated,
not only by the sense, but by a shift of accent; e.g. dvā by dūkā 
dak-
maṭa to the right; madhyā between, naktayā by night, svapnayā in a
beam, svapnayā across (B), anomalously formed from u stems: ānūyā
quickly, dhrāmūyā bodily, raghūyā suitly, sadhūyā straightway, mithūyā
by mithyā śB, anusthūyā immediately anusthūyā B, and from a
pronoun, amīyā in that way.

199. B. Besides having the above general and independent
uses the inst. also appears, in special connexion with
different classes of words by which it may be said to be 'governed':

1. with verbs expressing:

   a. association or contention with: in RV.: yat marshal, yād combine, yuj join (mid.), sac accompany; yudh fight, spṛdh strive, hās race, krīḍa play; in B: yudh fight, vi-jū contend victoriously (with).

   b. separation from (compounds with vi); in RV.: vi-yu disperse from, vi-vṛt turn away from, vy-ā-vṛt separate (intr.) from; in B.: vy-ā-vṛt ad., vi-ṛdh be deprived of, vi-sthā be removed from, viśvaṁ ī ā away from = lose.

   c. enjoyment, in RV.: kaṁ find pleasure in mad be exhilarated with, uc be fond of, tuṣ be satisfied with, mah delight in, hṛṣ reverence in, bhuj enjoy; in B: ṭṛp be pleased with, nand be glad of, bhuj enjoy.

   d. repletion, in RV.: pṛ fill (acc.) with,1 pi swell with, in B.: caus. of pṛ: pūraya fill, pass. pūrya be filled with.

   e. purchase for (a price), in V.: vi-kṛt bargain away for; in B: nig-kṛt ransom for.

   f. adoration or sacrifice (th.e victim or object offered). With yaj sacrifice to the deity is in the acc in both V. and B.; in B. the sacrificial date also is put in the (cognate) acc.; e.g. amāvasyāṁ yajate he celebrates the feast of new moon.

   g. proceed: the verb car in both V. and B; e.g. ādhena carati mayayā he acts with bārran craft (x. 716); upāmānu vaca carati he proceeds in a low tone with his voice (AB.).

   h. ability to do: the verb kr in both V. and B.; e.g. kīm rečā kariyati what will he do with a hymn (i. 1614); kīm sa tāir gṛhāṁ kuryāt what could he do with that house (SB.). In B. the phrase ārtho bhavati there is business with — there is need of (Lat. opus est aliquo re) is similarly used:

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1 Sometimes also with the gen: the past part. pass. purnā with the gen = full of, but with the inst. filled with.
e.g. yarhi váva vo mayartho bhavita if you (gen.) shall have need of me (AB.).

1. dominion: only (in V.) the verb patya be lord of (lit. by means of); e.g. indro viśvair viryānāḥ pátyamānāḥ Indra who is lord of all heroic powers (v. 307).

2 subsistence: only (in R.) the verb jīv live on, subsist by; e.g. yáya manusya jivanti (the cow) on which men subsist (TS).

a. With passive forms of the verb (including participle), the inst. expresses either the means (as with the active verb) or the agent (the goal of the active verb); e.g. ghnátasya ghnayā sam ajyate Ayu is in sick with ghee x 1164 usá uohinti rubhyate váśistaḥ Četas when a day is proved by the 1164, vi 767. Similarly in B. prajápaściva shreyasā they are revered by Pravini in MS., pátrar annam ajyate the cane in the heap of dishes (MS).

b. Nominal form connected with the verb when they have a passive n., as acc. and insitives, take the same construction, e.g. nábhitr báhyah bhi katho dátmen vi 322, ripuna náyavacaśe not 1 b rich by this money In 35.

2 with nouns.

a. Substantives and adjectives (especially those compounded with sa-) expressive of association or equality e.g. nasunvane sakhyam váṣṭi bhrat the hero desires not friendship with him who does not press Soma (v. 428); asi samó devaná thou art equal to the gods (v1. 481); indro vai sadān devatabhir aṣṭi Indra was equal to the (other) deitys (TS.); ajyena mārāḥ mixed with butter (SB.).

b. Other adjectives, to express that by which the quality in question is produced: e.g. uṣo vajena vājini O Dawn red in body (vii 611); bahuḥ prajáyā bhaviṣyasi thou wilt in such in offspring (SB.).

c. Numerals accompanied by na, to express deficiency; e.g. ekáyá ná vimśatip not twenty by (lack of) one = nineteen.

3. With propositions: genuine prepositions are virtually not used with the instrumental. The only exceptions in
the RV are the employment of aha with the inst. of anu height, of upa in three passages with dyabhis and dharma-
abhis, and possibly of sam with in a few passages with the inst. But prepositional adverbs are found thus used, in the RV. only avas below and paras above, and in both V. and B. saha and sakam with Cy 177, 2

Dative

200. The dative expresses the notion with which an action is concerned. It is either connected with individual words or is used more generally as a complement to the whole statement.

A. Dative in a special sense with

1 verbs (mostly in affecting persons) having the sense of *a yah in V. B. da ut yam ut ut, dha ha, dha ha, apportion, e.g. dadhati ratnam vindhate he bestows treasure on the earth). In V. also, many other verbs expressing a modification of the sense of giving, dis assign, ava-daha moh do con pu possess fully prc listou abundantly maulu qve l brihga ma neces it, ra prouk (for), ni-yu bestow primarily, vid and (for), san obtain (for), su set in mot un (for), sir shu (for), and others.

b. write in V. a-yah offer to (while yah takes the acc.), and in V. B. kr when make an offering to, in B. a-labh (catch and up - 'up - offer, e.g. agni bhayasa pasun a labhate he saves the animals to the Agnis (IS).

c. sin-explain explain (but with acc of person if = adver s) in V. B. ah, bru, vac, vad (in B. also a-cah), in V. also are and ga sinh to, ste ulter praise to, gir, rap, same praise anything (acc.) to). In B. also, ni-hnu apologize to, e.g. tad u devamhyo nihunte thereby he receives pardon of the gods (SB).

d. hear in RV. a few times a'ru = listen to, also ram longing for = listen to.
I believe, have confidence in. ārad dhā, e.g. ārad asmai dhatta bhicār in him (in 12), in B also śiṣṭa trust in

for help, be gracious to, pay homage to: in V āk and, śidh a uil, sam-nam be complaisant to, dabasya pay honour to, saparya do anything (etc.) in honour of (a god), daś, viḍh, sac pay homage to (a god), āsam serva (a god), in V. and B

may be gracious to

eying nī, bhi, vah, hi, hi, e.g. āma satē vahāsī bhūri vamam for him who is at home thou bringest much to allāḥ (1 12114), devēbhyo havyam vahanti they take the allāḥ to the god (TS), taṁ harami pitṛyaṁāya devam that god I bring to the sacrificer for the Manis (x 161), vṛītān gṛāṇyaṁ balim haranti the peasants bring the taurus to the potūl to (SB) In V only there are many other verbs with this general sense that take the dative such as r, inv, cudil in in him for and figurative expressions such as abhi-keśar śrīman to, de and suce shine on prab sprinile on abhi va va uṣṇa to In V also the verb r go is used with the dat c e.g. pā vṛīṇaḥ vāṣām etu manma bṛ my strong human go forth in honour of Viṣṇu (1 151)

I please ārad be sweet and chand as pleasing to, e.g. svātaṁga, indraya pitaye be u it to Indra as a brought (x 71), utc tād asmai madhuv iva cchádayat and may that much be pleasing to him (x 73)

i succeed, in B ṛdh und klīp, e.g. na ha eka asmai tat sam anṛdho he and not succeed in that (N B), kalpate 'asmai succeed (TS)

3 subject to radh, e.g. āsambaḥ śyaṁ vṛīta viṣṇu subject our hers to u, (iv. 221)

k need to radh succumb, nam and ni-ha bow before, the obey, mṛad and kṣam (B) yield o, a-vrāse tall a victim to, e.g. mo ahāṁ dvīsate radham may I not succumb to thy wounding (1 501), tattvān savāya te then obey thy command (iv 14)

l be angry with in V hr (hrīte), in V and B asuyā
and krudh, in B also aratiya be hostile and gia be
verse to.

m. seek to injure in V, and B druh, e g. yād dudrōhitha
strīyasi pumāse what mischief thou hast done to uman or man
(AV.)

n cast at V sar dhūrma V B as throw, B pra-hr
hurl at, e g. sjād asta didyum asmai the archer shot a
lightning shaft at him (i 71) tasmāi tām isum asyatī he
shoots the ar ou ut hum (MS) vajram bhratvyaya pra
harati he hurl the bolt at the toe (TS)

O erst in be intended for accrue to as be, bhu become,
e.g. gambhirē cād bhavati gadhām asmai even in deep
eater there is a bolt for him (vi 24ś), indra tubhyam id
abhuma ni k e l ov thine own, O Indu (TS), atha kō
mabhya bhagō bhaviṣyatī then what shan will a rue to
me (SB)

2 The dative is used with a certain number of sub-
stantives

a Such are words that invoke blessings, especially namas
homā (with the verbs kr do or as B which are often to be
supplied) e.g. namo mahādbhyah homā to the great
(i 27ś) namo stū brahmisthaya adoration to the greatest
Brahma (SB) similarly used are the sacrificial formulas
svāhā, svadha, vasat hurl' blessing e g. tēbhya svaha
blessing on them (AV)

a The indeed nāhē sam in V and kam in B me ning will be
used is now to be with the dat, e g. vātha sān asad dvipade
cātuspadē n ā that bar nīle thevār bhē by l and quad. yē
(i 11ś), 'āhutavo by agnaye kam for the obeisance arr a joj i n mi (SB
nā, asma ā-kam bhavati u does n fit into hit with huś (18
8. In V. the substantives kāma desire and gatā path may perhaps be regarded as taking a dative without a verb to be supplied; e.g. kṛṣṇāṁ śākrūṣāya gātām procuring for themselves a path to immortality (i. 72).

9. In the name Dāsya vṛkṣaś Wolf to the Dāsya (RV.) the dat. is to be explained as due to its use in the sentence he is a very wolf to the Dāsya.

3. The dative is used with adjectives meaning dear, kind, agreeable, beneficial, willing, obedient, ill-disposed, hostile; e.g. āvā sākhībhya utā máhyam asīt she was kind to friends and also to me (x. 342); átithiś cārur áyāve a guest dear to man (ii. 28); yūd vāvā jīvōbhya hitāṁ rāt pīṭhābhyaḥ what is good for the living is good for the Munes (ŚB.); sā rātāmanā vrāścanāya bhavati (ŚB.) he is ready for filling (the tree); pratyudyāminīḥ na kṣatrāya víśaṁ kuryat he would make the peasantry hostile to the nobility (ŚB.).

10. The adj. ángagam makes often seems to take the dative of the name of a duty, but it is somewhat uncertain whether the case should not be connected with the verb; e.g. ángagam aditaye syama may we be saved to us in the sense of Add. 1. 2418 may perhaps mean may we be saved, belonging to us.

1. The dative is used with a few adverbs.

11. áram often takes the dat.; e.g. yē áram vāḥantī manyāve who druce in accordance with (thy) zeal (vi. 163). This use of áram is common in combination with the verbs kr, gām, and bhu. When used with the dat. áram is not invariably equivalent to an adj.; e.g. sāsmā áram he is ready for him (i. 182); áyām sōmo astu áram mānase yuvābhyaḥ let this Soma be agreeable to your heart (i. 1083). In B. álām appears in the place of áram and is often similarly used; e.g. nālam āhutya āsa, nālam bhaksāya he was not suitable for sacrifice, nor suitable for food (ŚB.).

b. The adverb ávīśa visibly is used with the dat. in V. and B., but only when accompanied by the verbs kr, bhu or as (the latter sometimes to be supplied); e.g. ávīśa ēbhhyo abhavat sūryāḥ the sun appeared to them (i. 140); tāsmai vā avīśa asāma we will appear to him (ŚB.)
B. The dative also in a general sense complements the statement of the whole sentence.

1. It expresses the person for whose advantage or disadvantage the action of the sentence takes place, e.g. devān dovayatē yaja worship the gods for the benefit of the pious man (1 151); tasma etam vāram akurvan for him they made this bolt (SB); tasma upakṛṭāya nyoktāram na vividhā (AR) for him u (1 361) he had been brought near they could find no binders (i.e. they could find no one willing to bind him).

2. It expresses the purpose for which an action is done (final dative); e.g. urdhvas tisṭha na utaye stand up for our help = in order to help us (1 361), na suṣṭvāṃ indro avase mṛdhati India will not leave the pious man in the lurch for help (vi 281), svaragaya lokaya viṣṇukramāḥ krāmyante the Vīṇūv ships are taken for the sake of (= in order to gain) huvān (TS), agnīṃ hotraya pravṛṣṭa they chose Agni for the priesthood -= in order that he should be priest (SB). The final sense is commonly expressed by abstract substantives (including in V many infinitives), e.g. adhi śriye duhitā suryasya ratham tāsthubhū in daughter of the sun has mounted the car for beauty = so as to produce a beautiful effect (vi. 63), tēna eva enaṃ sam srūtaṃ santyai with him (Mitra) he unite; him (Agni) for apparaṇeṇa (TS 1).

a. This final dat is particularly used with as and bhu, e.g. asti hi sām madaya vah thus is (something) for your information, i.e. to intoxicate you (1 371), madaya somah (sc. asti) soma (i.e. - ) produces intoxication (SB).

3. The dative is used, though rarely, in expressions of time like the English for e.g. nūnāṃ na indra āparāya ca syah now and for the future mayst thou be ours, O Indra (vi 33), saṁvatsarasya sām amyate for a year an alliance is made (MS).

a. The relative compound dīvā dīvā day by day, though apparently dat of dīvā, is probably in reality meant for the loc of the transitive stem dīvā.
4. Two datives connected in sense often appear together. This occurs in V. when an aor. is attracted by a dative infinitive; e.g. vṛtrāya hāntavo = vṛtrāṁ hāntavo to slay Vṛtra (op. 200. A. 1 o a).

1. There is an analogous use in B., where, however, an abstract substantive takes the place of the infinitive; e.g. yāthā ādām pāmhyām avaṇējanaya āhāranty evāṁ just as they bring it for washing the hands. (SB.). Two datives are here often found with the verb sthā, one expressing the purpose, the other the person affected by the action; e.g. devabhyāḥ paśavo 'nādyayālambāya naatiṣṭhanta the animals let not present themselves to the gods for food, for sacrifice (AB.).

5. The adverbial use of the dative is very rare: kāmāya and ārthāya for the sake of may be regarded as such; kamacārasya kamāya for the sake of unrestrained motion (ŚB.); asmākārthāya jajijse thou hast been born for our sake (AV.).

Ablative.

201. The ablative, expressing the starting-point from which the action of the verb proceeds, may as a rule be translated by from. It is chiefly connected with various classes of words, but is also used independently.

A. In its dependent use the ablative appears with:

1. verbs a. expressing a local action, as go, proceed, drive, lead, take, receive; pour, drink; call, loosen, ward off, exclude; e.g. tvum gāvo nā yavasād āgopāḥ they went like unherded lam from the pasture (vii. 1810); vṛtrasya āvasāthād iṣamāṇaḥ fleeing from the snorting of Vṛtra (viii. 967); āsataḥ sad ajāyata from non-being arose being (x. 721); abhrād īva prá stansayanti vrṣṭāyāḥ from the cloud as it were thunder the rains (x. 751); tvāṁ dāsyūṁr okasa ājāḥ thou drovest the enemies from the house (vii. 59); bhujyāṁ samudrād uha-thuḥ ṣr̥ ṣr̥ two have borne Bhujyu from the sea (vi. 620); dāso hiranyapiṇḍāṁ dīvodāssad asāniṣam ten lumps of gold I
have received from Divodāsa (vi. 47²³); āpta dhotrād utā potrād amatta he has drunk from the hitr's vessel and has intoxicated himself from the Potr's vessel (ii. 87⁴); māruto yād vo divāḥ hávāmahe () Maruts, when we call you from heaven (vii. 7¹¹); sūnaś cic chēpaṁ yūpād amuṇcaḥ thou didst release Śuṇāḥsapa from the post (v. 2¹): yuyutam asmād ānirām ānimāmward off from us sickness and calamity (vii. 7¹²).

a. Examples from B are: yād dhāved annādyad dhāvet ut he were io vac, he would run away from his fool (TS); sā ráthāt papāta he fell from his car (ŚB); divo vṛṣṭir īrte rām comes from the sky (TS); ṛṣayaḥ kavaśam alūṣam somad anayan the sore led & raya Alūsa away from Soma. i.e. excluded him from it (AB); enas asmal lokād anudanta they do 1 them away from this world (AB); tāśmād ānsa eva grhṇiyat therefore he should 'the if from the āra (ŚB), kṣesvāt purnāt siṣena parirṣetaṁ kriṣṭa he but the Puruṣa from a long havel man for lead (ŚB; sā eva, enas varunapādān maunaḥ ti ṛta aḥ, hym from the nuber of Yuruṇā (TS); suvvargāl lokād yātaṁna bhiyeta th. vrntaḥ would fall short of heaven (TS). The two verbs, antār dhā hac and in at commit oneself are used with the abl. in B. only: vājropyenam svvrnālokād antār dadbyat he would (send him) from heaven with the bolt (TS), agur devēbhyo nūlāyato Agn concealed himself from the gods 18.

b. expressing reserve, protect; fear, dislike; transcend, prefer: verbs with the latter two senses as well as uruṣya protect, raksṝ guard, and reṇ tremble take this construction in V. only; pā and trā protect and bhi fear in both V. and B.; gopāya protect, bībhāsa in disgusted with in B. only; e.g. āṃahaso no mitra uruṣyet may Mitra rescue us from distress (iv. 55³); sā nās trāsam uṇāt he shall protect us from misfortune (i. 128¹); indrasya vājrād abihhet she was afraid of Indra's bolt (x. 138⁸); prā sinīhubhyo rīnca, prā kṣitibhyah he reaches beyond rivers and beyond lands (x. 80¹¹): sōmāt sutād indro avṛṇīta vāśīlān Indra preferred the Vasūthas to (Paśadyumna's) pressed Soma (vii. 83²).

a. With bhi two ablatives are found, the one being the object feared, the other the action proceeding from it; e.g. indrasya vājrād abibhed abhiśnāthah she was afraid of
Indra’s bolt, of its crushing (x. 138’), i. e. that it would crush her; asurarakṣasobhya āsaṅgād bībhayām cakruḥ they were afraid of the Asuras and Rakṣasas, of their attachment = that they would attach themselves to them (ŚB.).

2. substantivees when derived from, or equivalent to, verbs used with the ablative; e. g. áṛma no yamaṇa trivā-rūtham āṃhaṣaḥ they shall grant us the re-protecting shelter from distress (x. 66’); upa chāyām iva ghṛṇer āganma kārma te vayām we have entered thy shelter like shade (that protects) from heat (vi. 16 4), rākṣobhyo vai tām bhīṣā vacam ayachan they restrained their speech from fear of the demons (ŚB.).

3 adjectives: in V and B comparatives and adjectives of cognate sense, when it means than, e. g. grhṭāt svādiyāḥ cu rīter than butter (viii. 24 40); viśvasmād indra uttarāḥ Indra is greater than everyone (x. 86’); jatāny ávarāṇy asmāt born later than he (viii. 96’), pūrva viśvasmād bhūvanād abodhī she has awakened earlier than every being (i. 128’); pāpiyān āsvād gardabhaḥ the ass is worse than the horse (i. 8’). brahma hi pūrvaṃ kṣaṇāt the priesthood is superior to the warrior class (PB.): anyo va ayam asmad bhavati he becomes other than we (AB.).

a In B revocative local and temporal adjective, arvacnā brahma iva ubhva iva, phma astant; arvacnā iva, paraṇa iva after; e. g. yāt kīm aṁ arvācnaṁ adityāyoktenas iva ubhva iva (sun) <B., etāsmac cātvalad udhvāḥ sargām lokām upōd akrāman square from that pit they descended to heaven <B., yajñāy phma iyuh they (vāna) y. obhīsuna ti m. lose the sacrifice (AB.), daśā va etāsmad ārvācnaṁ iva, daśā paraṇaṁ ten Tristīk ocen before it and in after it (AB.).

b In B adjectives in uka, which with bhu are equivalent to aya vi e. g. yajamanat pāśavo ‘nutkramuka bhavanti the animals a’ n (includ to run away from the sacrifice) (AB.).

c In B numerals, both ordinals and cardinals: with the former the abl. expresses the point from which the reckoning is made; āvādo bha, asmad dvitiyo va triyo va brahatnātām abhyupasatoḥ the word iva bhu (in descent) from him can obtain Brahmāntaḥ (AB.), with the latter it expresses the figure by which the complete number is defective; e. g. ēkaṇ na āṣām not a hundred by one ninety nine.
Analogously with words meaning *incomplete* the abl. expresses the amount of the deficiency; e.g. *ekṣamād aksārād ānāptam* (a verso) incomplete by one syllable (TS); *tesām alpaśāt eva-agnir āsāmointa āsa* then the altar was not completely piled up by a little only, i.e. was almost completely piled up (SB).

4. adverbs meaning *before, beyond, outside, below, far from, without* are used prepositionally with the abl. Those occurring in V. only are: *adhās below, avās down from, ārē without, purās before*, in V. and B.: *ptō without, tirās apart from, parās outside, purā before*; in B. only: *abhyardhās far from, bahās outside*. Cp. 177, 3.

a. In B. some other adverbs with a locative or temporal sense; e.g. *dūrām ha vá asmān mṛtyūr bhavati death is far from him* (SB); *tāsmān madhyamāc chanākār daksinā pāncadāsa vikramān prā kramāti he strides forward fifteen steps to the right of his middle pes* (SB); *prag ghomāt before (making) the oblation* (AB).

B. The abl. is used independently of any particular class of word to express the reason of an action in the sense of *on account of*; e.g. *ma nas tāsmād énasā deva rimāgh let us suffer no harm, O god, on account of this sin* (vii. 89); *ānāptād vái táh praja váruno 'grhāt by reason of the guilt Varuna seized creatures* (MS) Similarly in B.: *tāsmād therefore; kāsmāt therefore*.

Genitive.

202. The genitive is a dependent case, being in its main uses connected with verbs and substantives, but also appearing with adjectives and adverbs.

A. With verbs the gen. has a sense analogous to that of the acc., but differs here from the latter in expressing that the action affects the object not as a whole, but only in part. It is used with verbs having the following senses:

a. *rule over, dispose of* always with kṣi and rāj, nearly always with *rajya* and īē (rarely acc.) In B. the only verb
with this sense taking the gen. is śa have power over; e.g. 
ātha ēśāṁ sārva śā then every one has power over them (MS.).

b. rejoice in: always with trī, prī, vrīdh; optionally with 
kan and mad (also inst. and loc.), and with the caus. of pan 
(also acc.).

a. In B. the only verb of this group taking the gen. is trī in a 
partitive sense; e.g. ānanna trīpyati he refreshes himself with (some) food 
 ŚB.).

c. take note of: always with 2. kṛ speak highly of and 
ā-dhwī think about, care for; alternatively with acc.: cit 
obscrve, attend to, budh take note of; adhi-i, -gam, -gā 
attend to, care for; vid know about (with acc. know fully); 
āru hear (gen. of person, acc. of thing, heard). In AV. 
kīrtaya mention and smṛ remember take the gen.

a. In B. only three verbs of this class are thus construed: vid and 
āru as in RV., and kīrtaya mention.

d. partitiveness (while the acc. with the same verbs 
expresses full extent):

1. eat, drink: aś cat of, ad eat (almost exclusively with 
acc.) ; pā drink ; ā-vṛṣ fill oneself full of, vi and juṣ enjoy.

a. In B. only aś and pā besides bhakṣ eat (in RV. with acc. only) 
take the partitive gen.

2. give, present, sacrifice: dā give of, ā-daśasya and śāk 
present with; pṛc give abundantly of; yaj sacrifice (acc. of 
person, gen. of offering), e.g. sūmasya tvā yakṣi I will 
worship thee (with a libation) of Soma (iii. 532).

a. In B. yaj may be used without acc. of the person; e.g. tāsmād 
ājyasya evā yajet therefore he should sacrifice some butter (ŚB.).

β. In B. several verbs having the general sense of giving and taking, 
not so used in V., come to be used with the gen. of the object in 
a partitive sense: vāp strew, ha offer, abhi-ghar pour upon, ava-dā cut off 
some of, ā-ācut drip, upa-str spread over, ni-han (AV.) and pra-han strike, 
vi-khan dig up some of; grabh take of and in the passive be seized 
— suffer in (a part of the body); e.g. nā cākṣuṣo gṛhe he does not suffer 
in his eye (MS.): yā vācō gṛhitāḥ who suffers in his voice (MS.).
γ. In R, anu-brū mute is used with the dat. of the god and the gen. of that to which he is invited; e.g. agni-sombhyāṁ médasā 'nu brūḥi mute Agni and some to the fat (ŚB).

c obtain, ask for: bhaj participate in (with acc. obtain); bhūka beg for; i and iḍi implore for (generally acc. of thing as well as person); e.g. tam imāhe indram asya rāyāḥ we implore Indra for some of that wealth (vi. 23); iyate vāsu-nām he is implored for some of his riches (vi. 32); also á-yu take possession of.

a. Of these verbs bhaj remains in use in R with gen. have a share in (with acc. receive a share)

t be one to as and bhu, with the gen. of the possessor in both V. and R (e.g. annakām astu kेवलाः let him exclusively be yours (vi. 7)) atmāb abhavat kेवलाः sūrya then Sūrya became exclusively his (vii. 38); mánaṁ ha vā rasbhā āśa Manu had a bull (ŚR); tasya satam jāyā babhuvuḥ he had a hundred wives (AB)

B. The genitive is used with two classes of substantives

1. It depends on verbal substantives and is then allied to the gen. with verbs especially those expressing possession

a. The subjective gen. which is equivalent to the agent of the action expressed by the cognate verb, e.g. usāso vyūṣtān at the break of dawn—when the dawn breaks, apakramād u ha avācāma stād bibhaye ca kāraḥ are afraid of their departure (ŚR) = that they would run away. It very often occurs with dative; e.g. yaṁśasya sāmpradāyaṁ for the service of the sacrificer (ĪS) = that the sacrificer might succeed

b. The objective gen. which is equivalent to the object expressed by the cognate verb, e.g. yógo vājīnāḥ the yokin of the steed = he yokes the steed, pura vṛtāsya vadhat before the slaughter of Vṛtra (ŚR) = before he slew Vṛtra. It often occurs with dative, e.g. yāgamansyaṁ śāṁśayaṁ for the non-injury of the sacrificer (MS.) = in order not to injure the sacrificer