GENITIVE

This genitive is common with agent nouns, especially those in te, e.g. rvañyó datá gives of wealth, vi. 2310; púṣá paúinám prajánavati Pura is the propagator of rattle (MS). But in v. the agent nouns in te with few exceptions take the acc. when the root is accented; e.g. catá vaúun one who gives wealth (vi. 233).

2. The gen. commonly depends on non-verbal substantives. It may then have two senses.

a. The possessive gen.; e.g. vēh parñam the wing of the bird = wing belonging to the bird, devānāṃ dutaḥ the messenger of the gods. It also appears with abstract nouns derived from such words; e.g. ád id devānām úpa sakhyám áyan then they came to friendship with the gods (iv. 33) = then they became friends of the gods.

b. The gen. used with the perf. pass. part., felt to be the agent, as a variety of the possessive gen. Already appearing a few times in the IV, it is common in B, e.g. pātyah krita MS. t eluñgh t wifte eli the wife, eluñgh t the māyādā.

c. The gen. is similarly used with the genitive; e.g. anyasya balikrd anyasya aúyáh parin t vises 1 and 2, 1 to 2, 2 to be accorded by another 1 B.

b. The gen. is frequently used possessively where we would use a dative, e.g. tasya ha putro jāile = son the devotion a one was here in AB.

d. The gen. is sometimes used for the dative with átīd dhā bhū and da 7 in the AB. This use may have started from the possessive sense.

b. The partitive gen. expresses a part of the whole; e.g. mitró vai śivó devānām Mitr is the kindly one among the gods (TS). If the gen. is a plural of the same word as that on which it depends it is equivalent to a superlative; e.g. sakhe sankhina t friend among friends = best of friends (i. 301); mantrakrta mantrakr best of composers of hymns (B).

a. This gen., is in particular used with comparative and superlatives, including prayāma just carama last, &c., e.g. ná pára jīye katarā sanánoh not either of the two or them conquered vi. 69; gardabhlāp paúinám bhārabharatamañ the ass is the best team of burdens among animals (TS).
β It is used with numbers above numer (in B only with navamam) and words expressive of a division or a measure, e.g., sastrum stavanam an aggregate of maya, navam ardhim ṣita śita, etc. Sometimes this gen is used with the whole, e.g., in maratam ganah kālāj (con

fastin.) the Harṣa.

γ In gen-sutimes, expresses th material, e.g., kṣenānam vṛṇṭam carum śrṣapayati h (hina a ms fil kṣa SB) eteśām vṛkṣaṇam bhavati sēt (the sen is ere. mdo of the wood) of this tree SB. It is used in this sense with the verb kr (e.g., eva kās ca vṛkṣaḥ phalaṁ bhavās tōṣya kāyaṁ: B 17) bar hē tūma purāt! that it ū is made MS.

C The gen is used with a few adjectives meaning attached to lit. rūpa 1 of liyānu 2, ab unding in priya dear anuvahita d. t., pratvirahī standing at the side of anuvahā similar, navāna hē lo, navedas cognisant of papri hīstō n undantāri (putative ken of the thing, off ved, e. anūthān or the purō 1 52), und with the purāt squad like adjectives puna ātul of pipivamā

D The gen. α l with certain adverbs having 1 a lokī

εrē in V agratas before (V) in V and B daksinātās to the right, avasūd 2 or parasūd above purastad before in B upāristad ti und, pascal īd nd puras 2 ansū

antikam 1 e v e dīvas more nedistham head 1e.

In the kār are 1 satīk th. 1 als the all 1.

β In B the 1 adjective like the 1 with its udatā or thirē 1
satīk th. n.

ω a temporal sense uda and idanīm now he used in V with the genitives ahnas and ahnam – at the present time of day, pratar early with the gen ahnas in V and with rátryas in B, e.g. vasya rátryah pratar yaksyamanah syāt in the morning of which night he may be about to sacrifice (MS)

β a multiplicative sense in V sakē twice with ahnas once a day, trīs thrice in trīs ahnas, trīs a divah thrice.
203. This case expresses the sphere in which an action takes place, or with verbs of motion the sphere which is reached by the action. Its sense includes not only locality (both concrete and abstract) but persons and time. It may therefore be variously translated by in, on, at; beside, among, in the presence of; to, into.

1. Place: a concrete; e.g. divi in heaven, párvate in or on the mountain (i. 324), sárasvatyām at the Sarasvati (iii. 234); yudhi in battle (i. 88), samgrame ul. (SB).

b. abstract: asya sumatāu svama may in be in his good words (viii. 481); tād indra te vāse that, O Indra, is in thy power (viii. 934); ya ādityānāṁ bhāvati prāṇītāu who in the guidance of the Adityas (ii. 271); vajrasya yāt patane pādi śūnāḥ when upon the flight of the bolt 'sūna fill (vi. 20'); ghṛṭakīrtāu at the mention of (the word) also (SB).

2. Persons: e.g. yāt kim ca durtāṁ máyi whatever sin there is in me (i. 232); pīpaya sa śravasa mártyṛṣu he abounds in fame among mortals (vi. 10); yāt sthó druhyāvya anaśi turvāśe yādau, huvé vam whether ye two are beside (with) Druhyu, Ayu, Tunasa (or) Yadu, I call you (viii. 109); vayām syāma vārusa śāman ānagāḥ may we be guiltless in the eyes of Varuna (vii. 87); asmin puṣyantu gūpatau let them prosper under this herdsman (x. 19).
vyūṣṭau at the flush of dawn; uṣāsi in the morning (in B. prātār is used instead); dyāvi-dyavi every day (not used in B.); trir āhan three times in the day (in B. gen. only); jāyate māsi-māsi he is born (once) in every (successive) month (k. 523).

a. This temporal use sometimes comes to mean that something happens at the end of the period; e.g. samvatsara idān adyā vy akhysta p pruning, you are now to day, for the first time, in a year (i 16113) at the end of a year; tataḥ samvatsare pūruṣah sām abhavat thence more in (= at the end of a man a man (ŚB.).

4. Adverbially. A few substantives and adjectives are thus used; e.g. āgre often occurs in the sense of in front and at first, appearing even in compounds (e.g. āgre-gā going before, āgre-pā drinking first); in ŚB. the loc. of kṣiprā quickly is several times thus employed, e.g. kṣiprā ha yājamanō 'muṇ lokām iva the sacrificer would speedily go to yonder world.

204. B. The loc. is connected with different classes of words by which it may be said to be governed.

1. It is specially connected with verbs expressing:

a. in V.: rejoice in; grow, prosper; bless, injure in respect of; implor. invok. for (i, hu); receive from; e.g. viśve dovā haviṣa mādayadhvam do p. O all-and rejoice in the oblation (vi. 5217); tāviṣṣu vāyṛde he grew in strength (i. 524); yā caṣṭa bhrtyām ṛṇādhati sā jīvāt he who will succeed in their support, shall live (i. 84); práva nas toké bless us in children (viii. 23); mā nas tokē ririṣah injure us not in our children (i. 114); agniṃ toké tānaye sāsvad īmahe Agni we constantly implore for children and for grand-children (viii. 71); adhā hi tvā hāvāmahe tānaye gōṣu, apsu for we invoke thee for offspring, cows, water (vi. 19); devēṣu, amṛtavām ānāṣa ye received immortality (among =) from the gods (iv. 36); in V. and B.: let share in (ā-bhaj) and struggle for (ṣaṭdh, rarely in V.); e.g. yān ābhajo marūta indra some the
in B. : request (19), ask (prach), call in question (mimāṃsā); e.g. sā haṁyāṁ deveṣu sutyayam āptvām 11e he requested from the gods a share in the Soma sacrifice (SB); to deveṣu aprachanta they inquired of the gods (PB.).

b in V. and B.: motion, to indicate the place that is reached. The case may here be translated by to, into, upon. Such verbs in V. are: go (gam), inter (ā-vis),awsand (ā-ruh), desand (ava-vyadh) ak (arṣ, dāhā), yon (sic, hu), put (dha, kr); e.g. sā id deveṣu gachati 111 that goes to (reaches) the gods (while devān gachati would mean goes in the direction of the gods), yō māryesv it kṛṇitā devan who brings the gods to mortals (1. 77); viryām yājamane dadhātu he puts energy into the sacrificial fires (IS): nā va esā gramyēṣu paśuwać hitāḥ hit (is not placed among =) does not belong to the same animals (TS). In B. verbs meaning to throw at are especially common with the loc.

1. desire, to indicate the goal or object aimed at: grdh be under yat sthre, a-śaṁṣa hope, e.g. anneṣu jagṛdhur they are eager for food (1 23 b), divī svaṇo yafato the sound soars to heaven (1. 75 b), ā tu na indra śaṁṣaya gōvī avaśeṣu pray a for hope, Indra, of cows and horses (1 29 b); anūḥotṛṇi devātā śaṁṣanto the gods place their hope in the maintainer of the sacrament pr (MS.)

2. The loc. is also used to some extent connected with nouns:

a verbal nouns (substantives and adjectives) derived from verbs taking that case; e.g. nā tāṣya vācy api bhāgō asti he has no share in speech (1. 71'); sōmo bhūtv avapāṇeṣu abhagah hit Soma be a participator in drinking bouts (i. 136 b); sutā it tvāṃ nimiśa indra some thou art attached. O Indra,
to the pressed Soma (vi. 28'); tásminn evá _étá nímiślatamā _iva to him these (women) are most devoted (ŚR.).

b. Ordinary adjectives: in V. priyā and cáru dear; e.g. priyāḥ súrye priyó agná bhavāti he will be dear to Súrya, dear to Agni (v. 37'); cáruv mitró váruṇe ca dear to Mitra and Varuṇa (ix 61'); in B. dhruvā firm; e.g. vāṣṭram eva _ asmin dhruvām akāh he has made the sovereignty established in him (TS.).

3. The loc. is used with a few prepositions: in V. á _m. at, on, and (rarely) ápi near, in, and úpa near to, at, upon, as well as the prepositional adverb sácā beside, with; in V. and B. ádhi on and antár within (cp. 176, 2; 177, 5).

Locative and Genitive Absolute.

205. 1. The absolute construction of the loc., in which the case is always accompanied by a participle, started from the ordinary use of the loc. Combined with a participle it came to be regarded as a temporal or qualifying clause where the case alone could not be employed. Thus beside uśásī at dawn could appear uchántyām uśásī at dawn as it shines forth, which then acquired the independent sense when dawn shines forth (i. 184'). As regards the participles used in this construction, the future never occurs; the perf. act. is quite isolated; the perf. pass. part. is somewhat doubtful in V., but undoubted in B.; while the pres. part. is in fully developed use in V. as well as B.

a. An example of the perf. part. act. in want used absolutely is... asatávati átitháv aśniyáḥ (AV. ix 638) the guest having eaten, he may eat (cp. 161).

b. The perf. part. pass. appears in the RV. in several expressions, such as játé agnáu, stirné barhíṣi, suté sóme, in which the loc. probably still has its ordinary sense; e.g. víśvam adhāg āyudham iddhó agnáu he burnt every weapon in the kindled fire (ii. 15'); yó áśvasya dadhikrávṇo ákarít
samiddho agnah ugasoa vyustau who has honoured the sted
udishkarun beside the kindled fire at the flush of Daum (iv. 39),
possibly when the fire is kindled. In other examples the
absolute sense seems more likely yad im enam usato abhy
avarsi trsyaavatah pravyasy agatayam when it has raimed
upon the eagry thirsty once, the rainy season having come
(vii 103): especially in yan marutah sarya udita madatha
then ye, O Maruts, are exhilarated at the rising of the sun
(v 31). Here surya could not be used alone, while the
loc of time would be expressed by udita suryasya at
uniras

In B the absolute use with the pref put pres is much more
1 found e g uditesu nakastreu vacam vi ouch ihen in stars
in ke sams in his ice 15 sa enah vro bhut yajate in sa isus
1 er ehen the morning is appeared 15, kisté some matravarunayya
laundry a pra yachati when it snow has l in upright he kints the staff to li
1 v 2 o as in purs T1) tasmad gunabhis pura ayusah praonite
bibbyata theresi 16 er is frightenless when i nity his del left v 18 line
18 The substantives has sometimes to be supply e.g sa havesa
hi vratu, yad uhato kuryata tati kuruta ouch i 1 v 17 ouch i
18 song v ouch i 1 he now deit ouch i ouch a B

Of the pres part with the loc in the absolute sense
there are many examples in V. e.g indram pratár havámaha
indrāna pryatāt adhvaré Indra uc imole early,
India when the sacrifice voc d, (l. 16) sarasvatīm deva
yanto havanto sarasvatim adhvaro tayamāne mun a voted
10 the pads imole Sarvasvat, Sarasvati while the sacrifice is
extended (v. 17). tā vam adya tav aparām huvema
helantyam uvāsi 10 you two in day, so you two in future uc
le li invoke when Daum shum, forth (l 154)

In B vagamukhé yajdamukhe vāt kriyamana yaj
ni tāksama pighasmanti always in the commencement of the sacrifice
11 ng made, the Riksaves seek to destroy the sacrifice (18), some banyā
in the yajña banyatha when Soma in de loyed the sacrifice is destroyed (19),

1 Be awa the sense yone in the sun would be unnatural, though the
construction of mad with the loc is normal (cp 204, 1 a)
tásmād agnicoid vārṣati uṣ dhavet therefore the fire piler should not run when it rains (TS.); tām etāt pratyāyatām rātrau sāyām úpātisthanta so then approached him in the evening when night returned (SB.).

2. The genitive absolute is unknown in V., but has already come into use in B. It arose from the possessive genitive which acquired an independent syntactical value when accompanied by a (pres. or perf. pass.) participle much in the same way as the loc. The substantive is sometimes omitted. Examples are: tāsyā, alabdhasya sā vāg āpa caēkrama he being silenced, the voice departed (SB.); tásmād apān taptānām pheno jāyate therefore when water is heated, foam arises (SB.); sā etā viprūsa 'janayata yā imā n skūyāmanasya viprāvanto hv (Agni) produced those sparks which dart about when (the fire) is stirred (MS.); teṣām ha, uttiṣṭhatām uvaca while these stood up he said (AB.). In the first three of the above examples the close relationship of the absolute to the possessive case is still apparent.

Participles.

206. Participles are of a twofold nature inasmuch as they share the characteristics of both noun and verb. In form they are adjectives both in inflexion and concord. On the other hand they not only govern cases like the verb, but also indicate differences of voice and generally speaking retain the distinctions of time expressed by the tenses to which they belong. They are as a rule used appositionally with substantives, qualifying the main action and equivalent to subordinate clauses. They may thus express a relative, temporal, causal, concessive, final, or hypothetical sense. The verbal character of participles formed directly from the root (and not from tense stems) is restricted (with certain exceptions) to the passive voice in sense, and to past and future time; while owing to their passive nature they are not construed with an acc. of the object, but only with the inst. of the agent or means.
207. The pres. part. is occasionally used in V. by anacoluthon as a finite verb; e.g. asmād ahām tvāsād āsāmāna āindrā bhīyā maruto réjamanah ā (am) fleeing from this mighty one, trembling with fear of Indra, ye Maruts (i 1714). This use does not seem to be found in B.

a. The pres. part. is used with the verbs i go, car move, as remain, stha stand as auxiliaries to express continued duration in V. and B.; e.g. viśven anyā ābhirāksāna eti the other (Pūṣan) goes on watching the universe (ii. 402); vicakāsa candraṃvā nāktam eti the moon goes on shining brightly at night (i 2411); te 'sya grhaḥ pasāva upamurvyāmana iyuḥ his house and cattle would go on being destroyed (SB), tvam hi...éko vṛtrā carasi jīgnanamaḥ mā thou at the quest on killing the Vṛtras (iii. 301); te 'roantaḥ śrāvantyaucā cekuḥ they went on praying and tua tina (SB), roaṃ tvah pūṣam aste pupuṣvāṇ the one keeps producing abundance of Sri (v. 7111); samam eva ēvat pibanta aste they thus keep on drinking Soma (TS.), ucchvān camana pṛthivi su tiṣṭhati let the earth keep on having wide (v. 181); vitṛmhaṇaṅs tiṣṭhati they keep contorting (TS)

208. The past passive participle in ta is very frequently used as a finite verb, e.g. tataṃ me apas tad u tāyate punah my work is done and it is being done again (i 1101), na tvavāṃ āṅdra kaś caana na jato na janīyate no one is like thee, O Indra, he has not been born and he will not be born (i. 81), used impersonally śraddhitam te mahātā indriyaya confidence has been placed in thy great might (i. 101)

Similarly in B āstā devāta ātāh kalam tā eti the gods have (ii. 111, but which are they gods? 18) ati in subordinating clauses śāmīr śād apamam, grāsam eva asa tathād it is a it into them, that they been bowing by him 18

a. The perf. pass. part. is not infrequently used with forms of as and bhu as auxiliaries constituting a periphrastic mood or tense in V.; e.g. yuktās te astu dāksīnāh let thy right (steed) be yoked (i. 82) dhūmās te ketur abhavad
divi śrītāh the smoke, thy banner, (was raised =) arose to heaven (v. 11³).

b. Such forms (pres. and aor. ind. of bhu, impf. and perf. ind. and opt. of as) make regular past and present tenses and the opt. mood in B.; e.g. bhūyasibhir ha, asya, āhutibhir īṣṭam bhavati by him sacrifice has been made with several offerings (AR.); devāsurāḥ sāmyattā āsan the gods and Asuras were engaged in conflict (TS.); tāl vā īṣīnam ānu- īṣīnam āsa that was heard by the seer (SR.); tāśmād vidhītā ādhvāno 'bhūvan therefore the roads have been divided (TS.).

209. Future Partic平les Passive. There are six of these: one, that in ayya occurs in the RV. only; three, those in enya, ya, and tva, in V. and in B.; two, those in tavya and aniya in V. (but not in the RV.) and in B. The commonest sense expressed by these verbal nouns is necessity; but various allied meanings, such as obligation, fitness, certain futurity, and possibility, are also frequent. Four of them are contracted with the inst. of the agent (the gen. and dat. sometimes appearing instead), while the forms in tva and aniya are never found connected with a case.

1. The commonest of these gerundives is that in ya;
sadyo ajñānāvá hávyo babhūva as soon as born he became one to be invoked (viii. 96²¹). It often appears without a verb; e.g. viśvā hi vo namsayāni vāndyā nāmanī deva utā yaśāpyāni vah all your names, ye gods, are adorable, worthy of praise, and worshipful (x. 63²). The agent may be expressed by the inst., dat., or gen.; e.g. tvaṁ nībhir hávyo viśvādā, ası thou art always to be invoked by men (vii. 22¹); asmābhir u nu prātikāṣya, abhūt she has become visible (by =) to us (i. 113¹¹); sākha sākhibhya ídyah a friend to he praised by friends (i 75⁴); yá éka íd dhávyah carṣaṇinám who alone is to be invoked of men (vi. 22¹).

a. In B, the agent may be in the inst. or gen., but not in the dat.; thus tasmār dhyānam means to him gifts should be given (SR.). This example also illustrates the impersonal use of this gerundive in B,
GERUNDIVE

This gerundive is always without a verb, and is often used in contrast with the past, but it is not found accompanied by a verb (as or bhu) or a noun expressing the agent, e.g., ripavo hantvasah the enemy are killed (iii 301), yo nautvary anaman ny ojasa who might have been that could be bent (ii 21), tad viśvam abhibhur asi yaj jatam yac ca jantvam thou surpassest all that has been born and that is to be born (i 80).

The only meaning that seems to be expressed by the gerundive is possessibility, e.g., snātvam u lakām t t t in l bull 3 nr nā asya anyād dhotvār as t pranāt t d t t i n l ac i in l kṛ añāt jīvāt (M)

The gerundive in ayya found in the RV only sometimes appears accompanied by an agent in the inst or the act, e.g., daksāyyo urbhīh to be produced by men (i 129), daksāyyo dasvato dama a who is to be produced by the king man in his hour (i 1).

The form in enya almost restricted to the RV may be accompanied by an agent in the inst. e.g., agnir śenyoy gup a Agni to be praised with song (i 79), abhyayamsōnya bhavatam manisubhīh be willing to be drawn near by the devout (i 34).

In the RV, tavya found in B, this vácam udhyasam suall sthānam i mid uttānau eva ity 1 1

The gerundive in tavya, which is not found in the RV at all, occurs only twice in the AV, thus na brahmaṅo humsātavyah a Brahmā is not to be injured (AV 1 18).

But it is frequent and used much in the same way as the form in RV here it is also used impersonally and with the agent in the act, e.g., putro jātaveśitavyah a t i t t b max t t (MR) aśivaṃ pūrṇo nā asitavyam a āgac ca would not act any part if or MS parisuchitam abhāsātavyah M's would act in the 3rd pers.
Gerund or Indeclinable Participle.

210. The forms of the gerund ending in tvī, tvā, tvāya (p. 163) and in ya or tyā (161) are synonymous, expressing an action that is past before that of the finite verb begins. It regularly refers to what is regarded as the subject of the sentence, e.g. gudhvī tamo āryo āśa abodhi hāny hānd. away the darkness, Daan has awakened with light (vii. 80), yuktva hāribhāṣām upa yasad arvak hāny yoked (them) may he come hither with his two days (v. 101) striyām dṛśvayā kitavaṁ tatāpa hāny seen a woman it punas the gambler (x. 84[1])—the gambler, having seen a woman, is paincd, pibā nisādyā drink, after hāny sat down (i. 177[1]), yō hanti sātrum abhitya who lays the foe after having attached him (iv. 35[1])

a The usage in B is un ilai, e.g. tāmat suptvā prajah pra budhyante therefore awake after hāny separ (MS), tām ha jenau dṛśtvā bhūr viveda kāta cān him fear s a' x' him hāny s u him be because used SB The gerund in, however, has been found to vary constructed in various ways not occurring in V. Thus it refers in sense to the agent implied by the future part pass in tvāya or ya used predicatively as a finite verb, e.g. agnihatvāhāṃ pratāpya hasto 'vadhōyān hit ha it by, put into it (by the holder) after having heard the fire (root) tvāla (MS) still looser in the connection in such sentences as the following. té pāśvāvā osadhīḥ jagdhānavā apah pītvā tāta esā rāvaḥ sām bhavati the trench has eaten the plants and drunk water—
then this verbal sap arises (SB) the verb finite Verbal sap. The past sense of the gerund is often emphasized by the particle ātha, then being placed immediately after it. The gerund is here sometimes equivalent to the finite verb of a subordinate clause, e.g. stāthyaṇā rva devā vástvā tánāṃ samād avandat after the gods had sacrificed with the rite of the potable incense, dictum came upon them (SB), similarly with the verb man think : étād vá devā́h prápya raddhvā,iva, āmasya 'antas the gods, i.e. obtained 'mis, they thought that they had as quiet as won (SB).

h. The gerund in am, which is always a compound, and the first member of which is nearly always a preposition, expresses a simultaneous action performed by the subject of the finite verb of the sentence. Being a cognate acc. used adverbially it is only beginning to be used as a gerund in late V, e.g. tantrām yuvatī abhyakrāmam vayaṭaḥ the two marīṭhe near the spot while going up to it (AVs).

a In B, it has become common, e.g. abhyakrāmam jhouti Ts., i.e. in approaching the fire. This gerund is sometimes used with as, i.e. to express continuance of action, e.g. tē parā Patricia bsata they kept the house away (MS)

Infinitive.

211. The normal use of this form is to supplement the general statement of the sentence in a final (in order to) or a consequent (so as to) sense. The infinitive is, however, sometimes dependent on a particular word in the sentence, usually a verb, occasionally a noun: it then loses some of its full meaning, as in other languages after an auxiliary. The object when it is expressed is generally in the accusative.

1. Dative Infinitive.

a. The various forms of this infinitive govern either an acc. or (by attraction) a dat., sometimes (according to the nature of the verb) another case, e.g. indrāya, arkaṁ juhvā sām aūje, virāṁ dānākasaṁ vanadhyai for Indra I with my tongue adorn a song, to praise the bountiful hero (i. 61'); tvām akṛṇor duṣṭāritu saho viśvasmai sāhase sāhadhyai thou didst display irresistible power to overcome
every power (vi. 1\textsuperscript{1}) ; áva sya śūra, ādhvano nā, ante śmin
no adyā sāvane mandādhyai unyoke. O hero, us at the end
of a journey, to delight in this our Sonsa pressing to-day (iv. 16\textsuperscript{2}) ;
ābhūd u pārām étave pānṭhā the path has appeared, to
(enable us to) go to the further shore (i. 46\textsuperscript{1}) ; ā no nāvā
matinām yātām pārāya gāntave do ye two come to us with
the boat of our hymns. to go to the further shore (i. 46\textsuperscript{1}) ; indram
codaya dātave maghām urge Indra to give bounty (ix. 75\textsuperscript{3}) ;
indram avardhayann āhaye hántavā u they strengthened
Indra to slay the dragon (v. 31\textsuperscript{4}) ; áta etu máṇaḥ pūnah
jiváse jyók ca sūryām drśe let thy spirit return (to live =)
that thou mayest live and long se the sun (v. 57\textsuperscript{1}) ; śīnte śūṅge
rāksaso vinikṣe he sharpens his horns in order to pierce the
demon (v. 2\textsuperscript{3}) ; sadyaś cin máli dāváno to give much at
once (viii. 46\textsuperscript{2}) ; pra yād bhūradhvo suvitāya dāvāue
when ye proceed to our site (v. 59\textsuperscript{1}) ; amitrān pratā
turvāne to overcome firm in battle (vi. 46\textsuperscript{1}) ; átha, úpa prá,
aid yudhāye dāsyum then he advanced to fight the demon
(v. 30\textsuperscript{1}) . tav asmābhyaṁ drśayye sūryāya pūnar dātām
āsum may these two give us back our breath that we may see
the sun (x 1\textsuperscript{1}\textsuperscript{2}) ; devō no átra savitā nā ārthaṁ prāsavīd
dvipat pra cātuṣpad ityai here god Sāntre has now urged on
our bipeds, on our quadrupeds to go to their work (i. 124\textsuperscript{1}) ;
ābodhi hótā yajāthaya devān the priest has awakened to
worship the gods (v. 1\textsuperscript{2}.

b. Tho dat. inf. not infrequently depends on a particular
word in the sentence, e.g. tá vam vāstūṁ uñasmāi gā-
madhyai we desire to go to those abodes of you two (i. 154\textsuperscript{5}) ;
dādhṛvīr bhāradhyai strong to carry (vi. 68\textsuperscript{1}) ; cikid nāsaya-
dhyai understanding to destroy (viii. 97\textsuperscript{11}) ; agraṁ dvēso
yottvāi no grīmamaś we implore Agni to ward off hostility
from us (viii. 71\textsuperscript{10}) ; té hi putrāso āditer vidur dvēṣāṃsi
yottave for those sons of Aditi know how to ward off hostilities
(viii. 18\textsuperscript{3}) ; tvām indra sravitavā apās kah thou, O Indr, hāst made the waters to flow (vii. 21\textsuperscript{3}) ; vidiyāma tāsya te
vayam akuparasya davyane may we know this of thee who art inexhaustible to give (v 30), bhiyase mrgam kah he has made the monster to fear (v 29) jajana ca rajase and they created (him) to rule (viii 97), kavimr khami samdrase I nih to see the poets (iii 38)

a In dat inf his sometimes passive force c 说道 theo vahiniho vahatu stavadhyan rathah may your mit mif or bring you either to be prid vii 31 gurbbhih sakhayani gam na dhahas havo uth na l

I my mind like new c on uth vi 4, o a puratama drave kam h here that instantly return c 90 as t l tv n i 1249 This sense is especially noticeable in the infinitives in tavai, tave, and e which when used as dicatively is a rule with the negative na are equivalent to the futuro past passive with the puli c  stated c  vam rathin 2

ll et e str e te r e te ed 139 naiva gavyutir apibhartavah u

et e str e te r e te e te ii tak an ii e te 149 yasya na rathah pavyetave

et e str e te r e te e te ii e tv viii 2, na asmatam asti tati

ta a a vikte k en c 67, e tv a e tv a e

et e str e te r e te e te et e tv vii 549

b The agent or instrument of the action expressed by the inf is put in the inst of gen when there is a passive and e na anyena vona vanstha vnetave vah y tv riji riji tv stcr i it

ll et e str e te r e te e te ii 39 ahird agnih samudra manu samam ti

et e str e te r e te e te ii katrih smen vii 7 When there is the gen the agent is expressed by the dat e tv stayantam prayahi devobhavo mishir mi tv gr al a gen tv l tv gill l tv l tv l

et e str e te r e te e te ii 149 dabhram pavyabhya urvija vicaksa usa agnai kharana tvstri vi in 1139 Dr n hi r t l l r (l tv r nh n w c l c t ) that those who are little n w rsi locl far and 11

et e str e te r e te e te ii et et et et et et et

et e str e te r e te e te ii et et et et et et et

et e str e te r e te e te ii et et et et et et et

et e str e te r e te e te ii et et et et et et et

1 The infinitive in dhyan is not infrequently employed elliptically to express an intent in, the subject being either expressed or required to be supplied in the first or third person c g prati vam rathana

1 In Latin the genitive actually appears to have taken the place of the IF productive infinitive see Brugmann & Lassen, 4, 2, 1461 and 488

2 Which in Latin would be laest (er) est x bnhnt c

3 The inf is similarly used in Greek in the sense of a 3 pers impv, e  o tpc have agyplai mde yevagyplai e l u tell all his mit le not a safe seger (Homer Od setp c tvu, fres le me, ye trojans said
2 Accusative Infinitive.

a. The form in am is used to supplement statements containing a verb of going on in dependence on verbs meaning he able (arch, aś, šak) or (vaś) or know (vid) e g. upo em cikutsa vipsejam I go to the wise to vipse (VIII 111); iyetha bhair asadam thou let rama to seat thyself on the straw (IV 8), sakona tvā samudham we could be abl to kindle thou (1 71), sa veda deva anamam devam hi, the god, tuhó (how) to guide either the gods VIII 6).

b. In B the form  in the inf appears in dependence on the verb arch, vid 121, when the vire contain  with the negative nā a varundham nāsakānti 1 71 p 71 Mā

The inf on tum in the RV expresses the purpose with verbs of motion and also appears in dependence on the verbs arch be aśc and et mihi d, e.g. kó vidvāmsam upagāt prástum etat who has gone to the wise man to ask him this (I 104), bhuya va dátum arhasi or thou confer and more (VII 791).

1 The use of this inf is restricted to dependence on such verbs in the Latin supine in
α In B the use is similar this inf expressing the purpose with verbs of motion, or in dependence on the verbs dhr tiendo and (generally accompanied by the negative na) arh and sak ba abd kam da se dhrs lure a-dh trouble a-shams] c ete c g hotum etu he goes to see ['S], drastum a gachati he comes in order to see ('B) anyad eva kartum dadhino anyad vai kuivaunti they have purposed to do one but do another ('B) katham abakata mad rto jivitum he i have you been able to live without me ('B), na cakame hantum he did not wish to kill ('B)

3 Ablative-Genitive Infinitive.

1 The form in aś (which is always compounded with prepositions) is almost exclusively ill a is shown by its being used with words governing that case viz the prepositions rto without pura ε πορε and the verbs prar protect, trase, bhifar e g rto ad abhisrisah purajatrubhya srdah without tending before the cavities being pressed

1 11 tva dhyam kartad avapadah (11 29) sure us to malling nitya hit (hit from the pū, from falling down)

There is one example of its being a gen as it is governed by the verb aś nahi tvad aś nimisaḥ canā jee for without

1 I am not even to trite (un 28)

ε In B h prati avad an item by aśvārya e g śānavo śma na aśya padyav śardah śaśi e 11 11 aśi aśi

1 The form in tva is abl when it is governed by the prepositions pura ε πορε and a rto by verbs of saving and preventing e g pura hantor bhayamano vy ára tomy hitor dh before being struck (μ 30), yuvota no anapa tyam gantoh san as from coming to childlessness (μ 54)

The gen form is found only in dependence on the verb tva te śva (with the object by attraction in the gen) or on the adverb madhya in the midst of, e g tse rāyāḥ suvinvasya datoh he can give wealth and honor espousing (μ 41)
In B the abl inf is found with prepositional words only. It usually occurs with a till and pura before, both the subject and the object being in the gen. The object may, however, by attraction be in the abl, and a predicate is in the abl, as pura surya udetoh (MS), 'till the sun rises,' till the sun rises,' tisnam dogdhoh (SB), 'till the walking of three cows.' till three cows are milked,' and medhyad bhavitoh killing pure pura surya udetoh 'till the sun rising' (MS) before the sun rises.' pura vagbhya sampravaditoh before the sun rising' (PB) before the voice in altered. The abl form is also sometimes used with the prepositional adverbs purastad and arvaof nam before a g purastad dibhotoh for sarva MS arvaofnam jaitth be, t a MS.

The gen form occurs only in a pren in tisvar a able the object being in the gen. Sometimes in attraction in the gen. and the predicate in the nominative a tisvar a tim a toh ke can in mitt mithin. To a tisvar a yajamanam himutoh 'I am giving the sacrifice.' MS 0 tomy tisvar a tithi tato davihth pinamo bhavitoh he vishrammen ca 11 SP.

Locative Infinitive

The only b. forms to which a genuine inf use (cp 167 4) can be attributed are those in sami. These supplement the general statement of the sentence or depend on a particular word in it and (like the form madhyad) express an intention or exhortation (with the ellipse of a verb in the 1, 2, or 3 pers.), e.g. vi nah pathas citana yastave asmabhya visva asa tarisanami q y o in up for us the path to sacrifice, (for u l) that we may conquer all regions (iv 27), nayistha u no nasa, pareshthu u nah parsany atri dvishah the best guides to guide us, the best leaders to lead us through our foes (x 126) tad va ukthasa barhaha inrdaya upasthishan this song of praise (I will) spread out with power for you India (vi. 44); priyam vo atithum gropsani 'do ye greet your dear guest' (vi. 15); ijanam bhumir abhi prabhusanii (let) Earth assist the sacrificer (x. 132)
TENSES AND MOODS.

212 Two or more roots of cognate meaning sometimes supplement each other in such a way as to be used for different tenses of what is practically one verb. Such are

1 as and bhū he the pres., impf., and perf. are formed by as the fut. and par. by bhū alone. In its proper sense bhū means to become (originally to grow), but unless opposed to as he, it has the same sense as the latter the pres. and perf. of both being used promiscuously. The contrast appears clearly when the pres. is opposed to the par., e.g., vamo va idam abhūd vād vayam sahaṁ jáv i has become the rhū ne i.e. (18) It also appears in the impf. ya ṛimmaśa asams tuh śarkara abhāvan what we spears come grha i (MS)

2 dhāv and sruna in the RV occur the pluper adabbavat and the pres. śaśārtha, in B. the pres. dhāvati the impf. śaśārtha and the perf. saśārtha

3 paś and dr̥ṣ see the former appears in the pres. only the latter in the par., fut., and perf. only; khyā see is used in the same tenses as dr̥ṣ, but as opposed to the latter means li i.e.

4 bhu and vac paś the former is used in the pres. only, the latter in the par. fut. perf. (V has also the pres. viśvakti)

5 haṅ and vadh shaṅ the former has the pres., impf. fut. perf. only, the latter the par. only

In P a few additions are to supplement each other, such as viśvakti and ghrā vāja, prā yasa, and prā dāśānt iśad and sūṣi

Present.

A In V a number of verbs form two or more present stems, in which, however, no differences of meaning are traceable. In B this multiplicity is for the most part lost.


The only type here showing any development is that in *ya*, which tends to have an intransitive sense. Such present stems are formed in B from more than a dozen roots that do not form it in the RV.; e.g. *tápyati* grows hot (RV. *tápati*).

1. As in other languages, the present is used to indicate an action that is taking place when the speaker makes his statement.

2. In the RV. the simple pres. is sometimes employed of past actions in narration to add a new statement in a vivid manner, e.g. *puru-tra vástró ásáyaad vyástaḥ*: *amuyá káyánam áti yanti apaḥ Vítra lay scattered in many places over him as he thus lay, the nature flaw (i 327).

This use does not seem to occur in B.

*B purá formerly* is used with the pres. to indicate an action which has extended through the past down to the present; e.g. *kvá tani nau sakhyá babhuh, sácávahé yád avrkáµ purá cát where bo, that friendship of us two gone, was much as we have hitherto associated most sweetly (vi. 48); sa ha agnir uvaca atha yau mām purá prathamam yazathá kva añham bhavanítí sám Agni said now that you have hitherto honoured me at the sacrifice as the first where shall I be* (SI)

a. In B *purá* is also used without reference to the actual present from the speaker's point of view, to express a previous stage in typical conditions; e.g. *ahotá vá esa purá bhavati yadá óvá enam pravrñita 'tha hóte e is primarily a non-Hot, as soon as he choose him then he is a Hot SI* ánastha jiva vá asya étah purá jánam bhavati previously his terms are it were meaning (SB).

b. *sma purá* with the pres. ind. expresses that something used to happen in the past; e.g. *sámbhotrám sama purá nári sámanam vá áva gachati formerly the woman used to go down to the common sacrifice or the assembly (x 8610).

a. The same usage is common in B with *sma purá*; e.g. *ná ha sama vái purá agnir ápásuvrknam dahati formerly Agni used not to burn what was not cut off with the axe (18)*. Here, however, the *purá* is
much more usually omitted, ha soma alone expressing the same sense, especially often with the pres perf aha, e.g. etad dha soma va aha naradah (MB) with regard to this varada and thus. (The AB uses the past and the impt with ha soma in the same sense.) The particles ha soma which originally only accompanied it, have thus acquired, when used without the sense which is inherent in pura only.

The pres ind. is also sometimes used for the fut of the subj., e.g. aham api haumninyha ha uvaca he said. I too will show him (SB), indra ca rudas ca, amasam prasyyeta, yataro navo purvo bhumim paryeti sa jayati. Indra and Ravana proposed a wager, whichever of us shall go round the earth first shall win (PB).

Past Tenses

213. Each of the past tenses (except the pluperfect) has a distinctive meaning of its own, though occasional examples of one and perf forms occur that are almost indistinguishable in sense from the impt.

A. The perfect characteristically expresses the condition attained by the subject as the result of a preceding action. In that action (often a repeated or continuous one) is continued into the present so as to include the latter, it may be omitted by the present, it then regarded as concluded before the present by the present perfect. It can express both these senses, when accompanied by the adverbs pura ity and nunam now e.g. pura nunam ca stutaya sanam paspydha the praise of the sirs has built together in past times, and (do so) now (vi 34), saasvat dhi va utibhir vayam pura nunam bubhumahoh uhe constantly enjoyed now and, and (do so) now (viii 67), the same sense appears with the adverb satra abhuh, e.g. tubhyam brahma nis indra tubhyam satra dadhure. Jusasva in the press. O Indra, to the songs have always been offered (and still are) except them know (ii. 51). But even without this double sense is not infrequently apparent.
nā soma indram asuto mamada (vi 26) unpressed soma has not (in the past) intoxicated Indra (and does not now), na bhoja namrur na nyartham iyur. nā rīgyanti na vyathante ha bhojāḥ the liberal have not died (and die not), they have not fallen into calumny (and do not now) the liberal are not injured and wiser not (vi 107) indra ubhē ā paprau rōdasi mahītvā Indra has with his greatness filled (and still fills) the two worlds (vi 34)

a Thus a number of perfects (since their action includes the present) can be translated by the present, as is indicated by their often or being by the side of actual present forms. Such perfects are to med. from verbs meaning to know, be pleased see on afraid stand, sit he not upon, hold fast but, possess in over, surpass from become, show oneself of e. kva tinām suśīyah kas ciketa where is not the srā bhūn as iv 3) yan na indro jujue ya cā vasti kut dhātra līt from us and he descends iv 23), ka ēaste, tuvātē, lo bībhaya nāpā (and) gṛhit who is afraid (i 34) na māthe na tathatuh hū (night and māsamā) dūḥi rot or lā turā t still (i 113), vane-vane viśīyē takṣāyī na ā yā vha tī it is like a bird (i 91)
yatha vāmam pithāvī manu dadhara jīman vanaśpati ova dadhara te manah a his great earth holds this trees so he held hūry i 60) na te purve na aparāso na viśīyam nutanah kaś ca maya apa rei earlier men, not future men, no men of tī or sen (he attained -) equal the heroism (i 42), pra hi arīksa ṭrāṇi divo antobhyas pari, nā tva viśīyac aṣa India parthivam then extendest beyond the ends of īc wall with thy might, thence trial space does not contain this (vi 38) indriṇa sūśuve nīblur yas te sunōti through Indra he who preses (soma) for thee prosperous men (vi, 32) sed u raja kṣayātī caratānīnam, arāṇ na nemih pari ta babhuva āt rūt as like one men he encircles the world-(tā) as the fully the spokes (i 32), bhadra dadṛkṣa urviya vi bhaṣi, ut te sōcir bhānāco dyam amaptaṇ brilliant
thou appearest, thou shinest afar, thy light, thy beams, have shut up to heaven (vi 64)

1 Other perfects, which sum up past action but exclude the present, may be translated by the present perfect, e.g. n at sum agaś caśkamā tatr su mātatu uhatteh sar ne have announced let him forsee that (i 179), ya vrtraḥ paravati sana nava ca ucuyvō, te samahatu pra vocata what old uśnīśu udeva ra seas the Vṛtra slayer has set going in the distance, prīḥ proclain in the assemblies (viii 15), uvāsasāsā uchac ca uhu durk ha flushed (in the past) and she shall blush now (i 14) kim aga asa varuna yostham, yut sotaram pānamsāsā sakhayam what has thou met since (in my past life) that thou wouldest to slay the yoni, thy mind (i 14)'

The perf often expresses a single action that has been completed in the recent past, when it can be translated by the past perf e.g. a no yatam divas pari putrah kanvāya vam iḥā susava somyām madhū come to us from in the son of Kauśika but now press for you the Soma mad (viii 54). This use of the perf comes very near that of the opt. The distinction seems to be thus in the above passage the perfect means come because the Soma has been in it is ready for you the opt. would mean come because of the fact that the Soma has been pressed for you.

2 The perf is not infrequently used of a single action in the remote past, when it cannot be translated by the perf perf. It occurs thus beside the napt of narration, when the story is interrupted by a reflection which often expresses the result of the action previously related. Thus in the story of the Vīśva fight the poet uṣāja yo gā ajayah sura sōnam; avaspih sartasāp saptā sūdhun thou didst win the hym. thou didst win the Soma, O hero, thou didst let
loose the seven streams to flow (1.32), he then adds īndraḥ ca yad yuyudhate āhā ca _uta apariḥṣṭo mağhava vi._

1.4.69.12 when Indra and the seven fought, the bounteous god conquered (remained conqueror) for the future. This use of the past is hardly distinguishable from the impf.

1. Both past and appears in three different usages.

1. impf is rare based on the present chiefly in terms that have a strong and reduplicative vowel and thus seem to have in intensive meaning. It is the 1st per that includes the present expression that must be held in the present as a result of its 1st past and not dādharma hī va iṣṭaḥ hī lātā

1. āt svāyaḥ substantītā bhīnta dādharma it 1. ore

1. 1.1.11 didāma va _pāla_ va yosāva va it. vāya ca bibhayaḥ bī bibhayā feva while the pejacular bibhaya ca kṝṇaḥ vā vs upādeśa vā. Lost with such _veda_ māhāmāva _vī_ vātītī.

1. Saved that poet will take up duplication in I. as the

1. 1.1.11.2 Ma _va_ pṝṣaṁ 

1. _sī_ ouabhīva ca _msa_ nyāña it. 

1. ḍhātvī tāla

1. uddhāsa līva _vā_ vā ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣū ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů ṣů Ṣ
The imperfect is the past tense of narration, never having any relation to the present as the perf and the aor. The imperfect in the latterAbravam would be ।

The aorist nid expresses that an action has occurred in the past with reference to the present. It neither occurs nor indicates duration but simply states a fact. It may nearly always be translated by the English present tense.

The nondisjunctive expresses the immediate past and prati

In the three sentences the end of the day is distinguished. If, as with us, in a real experience very

A; expressed with the perfect, it will mean ।

The latterAbravam to be aubhav yad va sa na ud

The imperfect in the perfect, it will mean ।

The saumababha at aubhav may be used to the perfect, it will mean ।

The nondisjunctive expresses the immediate past and prati
it was still, thinking it had stood still for Agni they sacrificed it in Agni

2 It is employed by the author with regard to what from his own point of view has either just happened or has occurred in the more remote past. It is used in the Samaveda where we have explained above.

It is infrequently used with these meanings: e.g. ná vā etasya brahmaṇāḥ puṇāṃ śatam aksaraṃ bhūmanah. It is used in AB.

It expresses what results from a ritual act or from doubt to it. A putrasya name grhṇati priyām eva ānu sām ataniṣṭ he gives his son or his son's son, etc. It led his son Mś etad vā tṛitiyam yajñām apad vā chāndamav, upnāti hrīḥ has it not the but sacrifice then citra nā he meṁ tv 15), yād dhnasya medhaṃ ābhub tād dhunasya etad avadhunoti 14 ha deś impāt it that in he shāk eśa in AB.

D The pluperfect as in augmented perfect is equivalent to the corresponding Greek tense in form only. It cannot be distinguished in syntactical use from the impf. in some examples and from the mor in others, e.g. atra samudra a guñham a suryān ajebhartana then it brought the sun hidden in the sea. 21 and usya devaḥ savita yayama līmaṇyayim amatim yam vāṣaṁ that god sat not has raised up the golden sheen with he has spread out (yuvāṣaṁ)

Futuro

214 A 1 The simple future is in comparatively rare use in V, being formed from only fifteen roots in the RV and from rather more than twenty others in the AV. This limited employment is accounted for by its sense being partly expressed by the subjunctive and to some extent by the present. It means that, according to the opinion of the speaker, an action is to take place in the near or the remote future. The sphere of the future includes that of the will, the specific meaning of the subjunctive, but the stress is here laid on
the futurity rather than the purpose, e.g. atha, ataḥ, pāsor vibhaktis: tasya vibhagam vakyāmaḥ next (comes) the division of the (sacrificial) animal (now) we will (shall) state its division (AB)

...}

B the periphrastic future though n't ocurrin, in V, is frequent in I. It expresses that something will take place at a definite point of time in the future. It is therefore often accompanied by such word as pustār eva in the moment, āyās, manuṣyā, but never by adya. In point of time, however, need not be expressed by an adverb, it may be defined by a clause. Examples are samvatsarānām rātuṁ ā gacchatat, tan ma ekam rātuṁ ante satyāṣe jata u to yām tām purd prabhāt came for the night of this I heard, then saw...
A. Imperative.

215 The only pure māyā forms are those of the 2, 3 sing. and 3. pl., represented by bhava and bhavatāt, bhavaśva, bhavatu; bhavantu, bhavantam. The forms later regarded as imperatives of the 1 pers. bhavam, bhāvava, bhāvama are subjunctives (IP. 131) while the 2, 3 du and 2 pl. bhavatam, bhavatam, bhavetham, bhavetam; bhavata, bhavadhvam are injunctives (IP. 123 n. 2a).

a The māyā does not express commands only, but also a desire in the widest sense such as a wish, a request, advice, a direction e.g. devaṁ itha vahā bring hither the gods (I. 117) aheśamāno bodhi hi not angry (I. 241), imani āsya āśrāt ānudaḥhin eva in the heart of his (MS), vṛkṣe navana prati badhrasya tu the ship to the tree (SB), pravam abhotu suṣṭutu may the hymn of praise reach you two (I. 175), hanta na āko vutte come let one of us and out (SB).

b The sphere of the ordinary māyā is the present, it may, however, still be used for the later of two opposed actions e.g. vāraṁ vṛtiṣva atha me punar dehi choose a boon and then give it me back (TS). The form in tād, however, has a tendency in V to express the more remote future, and in B. does so distinctly; e.g. itha eva mā tisthantam abhyēhi iti bruhi, tam tu na agatam pratiprā
brutat tell her come to me as I stand here, when she has come you shall (then) tell it us (SB). As this form is only active, the subj takes its place in middle verbs: thus tam vrñisva = do thou choose it (now) as opposed to tam vrñasai choose it then (SB).

a) The genuine impv seems never to be found in negative sentences, thus it never appears in V with the prohibitive purule mà which is used with injunctive forms only and in B almost exclusively with the aor, & tvā. It is employed in positive principal clauses only s g vi no dhēhi yathā pívama n àñvuj a tav m näkvam SB. A subordinate clause with and, subj or very rarely opt may precede it follow: e.g. yēs tvām dūtam vāparāt, tāsva esa pravīta bhava hē pūrīte chāh udd et an a ni vēt e 123, sām vidus naya go aśुnātāt bho na āni gīvām et in vēt e 113, idām me hariyata vaco yāsya tāreṇa tāsaśa satām hiihū ghād a cēpt bhi hā tvēt e 113, bhi vēt e 123, e 124 of which in

11 pass a hīvāt et et vēt e 124. In such periods this form with subj would not usually be used in B.

b) The RV has a number of a tu forms made with an added participles to the root, which w clearly an imperative as indicated by the often generally accompanied by imperatives sometimes by suvar laves and imperatives, e.g. dvēbhīr yāh yākā ca e m 113. The forms correspond to the RV passed borrowed from it except satā A & vēt e 114 1 and they are restricted to positive principal sentences.

B. Injunctive

Formally this mood corresponds to an unaugmented past tense (including the 2 3 du and 2 pl as represented by at bhāvatam, bhavatam, bhavata, and bhavetham, bhavetam, bhāvadhvam, which later came to be regarded as imperatives). Its use constitutes one of the chief difficulties of Vedic grammar and interpretation, because it cannot always be distinguished from the subjunctive (e.g. gamat might be the subj of a-gan or the imp of a-gamat) or from an unaugmented indicative (e.g. ca[r] dhā might be = a carah). Judged by its uses the imp. probably represents a very primitive verbal form which originally expressed an action irrespective of tense or mood, the context showing
which was meant. The addition of the augment gave the
sense of a past tense to one set of forms, while the rest
finally became incorporated with the impv. The general
meaning of the inj. expresses a desire, combining the senses
of the subj., the opt., and the impv. As compared with the
subj., the inj. is essentially appropriate in principal clauses,
though it sometimes appears in subordinate clauses intro-
duced by relatives or the relative conjunctions yād and
yadā.

a. The first person expresses an intention the execution
of which lies in the power of the speaker; e.g. indrasya
nu víryāmí prá vocam I will proclaim the heroic deed of
Indra (i. 82). Sometimes, however, the execution depends
on another; e.g. agnim huvantu no dhīyas: tóna jasamá
dhánam-dhanam let our prayers urge Agni through him we
shall assuredly win boolu after boolu (v. 158).}
sacrifice bestow vigour on thyself (vi 40) A parallel opt is not common, e.g. pári no hovi rudrásya vriyáh, pári tvvasáya durmatir maha gát would that the dart of Rudra pass us by let the great malevolence of the impetuous one avoid us (vi 33)

The injunctive is very frequently used alone (unaccompanied by any other modal form) in an impv sense, e.g. ma havya júsanta nah let them accept the olutions of ours (vi 52), the preceding verse has the opt in an impv júsantam yuyam payah let them accept the suitable milk

In negative sentences the inj is the only mood (with the exception of the single opt form bhujemana) with which the prohibitive particle mà can be used e.g. ma na imdra pára vrnak do not O Indra abandon us (vi 97) viśavayam ina na a gan let not any kind of thing come near us (vi 50), ma tantú ōdha let not the thread be cut (ii 28) The opt form is commoner than the imp form in the RV, but it relative predominance has greatly increased in the AV

The inj not infrequently expresses a future case like that subj (215) in two types of sentences

1 in positive interrogative sentences, e.g. kó no māhāṣya vihitaye punar dāt who will give us back to great Aditi? (ii 21) The subj itself is here sometimes found beside it, e.g. kada maratm aradhasm pada kṣumpam iṣva sphurat, kada nah kuśraved guṇah then will he spurn the insincerely mortal like a mushroom with his foot when will he hurl our sins? (i 81)

2 in negative sentences with mà e.g. yam aditya abhi dūko rākṣatha, nōm agham naṣat urom, O adityas, wīt hit him harm, him misfortune will not reach (vim 471)

a In B the use of the inj in positive sentences has almost entirely disappeared. The SB, however, preserves several examples e.g. kṣaṇa naṣat let it retract the is also sometimes in subj in its lower case all with nada e.g. nād idám bahirhā yayād bhavat let it cut the sacrifice

On the other hand the inj is very frequent in negative sentences,
in which it constantly appears with mā in the vast majority of cases in the aor form. Only a few examples of the mpt. form occur: mā vadhadhvam śay m. IS; ma bībhita fr u m. AB; kutrabam nu ma yātayan let them ro, prove it a. a jaud AB, and from the perfect: mā susuptāḥ sleep not SB.

C. Subjunctive.

The meaning of the subj. is best brought out by contrasting its use with that of the opt. From this it appears that the fundamental sense of the subj. is will, while that of the opt. is either wish or possibility (this mood being therefore alternatively called optative or potential). This distinction appears clearly from the fact that in the first person in independent sentences one group of verbs in the RV. employs the subj. exclusively or almost exclusively, while another employs the opt., because in the former the execution is dependent on the will of the speaker, while in the latter it is not in his control, but is only possible. With the subj. are thus used the verbs han strike, kr make, su press, bhu speak. With the opt. on the other hand appear: jñ concur, tr overturn, sah conquer; āś and uśa obtain, vid accuse, rś be master of; sac be associated with; a vṛt attract (to the sacrificer); śak be able; mad be happy, rdh prosper; paś hur to see; as lā (with predicates such as prashern, &c); also certain sacrificial verbs: idh hū or (with the co-operation of the god), dāś worship, vac and vad speak (effectively), viṇh serve, sap plevāv obtain the favour of (a god), hū call (= bring hither).

1. The meanings expressed by the different persons of the subj. are the following:

The first person declares the will of the speaker; e.g. svastāye váyum upa bravāmahai for welfare we will invoke Vayn (v. 5112). It is often accompanied by the particles nū and hánta; e.g. prá nu vocā sutēṣu vām I will now praise you two at the libations (v. 691). The 1. du and pl. may also express an exhortation to another to share an action with
the speaker, an impv usually then preceding, e.g. dakṣiṇatō bhava me. adha vrtraṁ janghānava bhūṁ stand on my right then we two will slay many (os ix 83); or an exhortation to aid the speaker, e.g. jōsamaṁ indra tvāyā yujā we will conquer (let us conquer) with thee as our ally (vi 63).

In B the usage is the same, e.g. varam viṁśa. 1 1 1 1 1 1 nis hantaḥ, man bhiṣayatāḥ tatu devaṁ sarvāṁ sōnam rājaram bānasa, māhī puṣtaṁ vairāṁ ṣaṁ daya is it.

The second person is used exhortatively hano vrtraṁ, māya apah sāv bhṛtra, viṁśaḥ nāṁ nāḥuḥ (i 80). It often follows a 2 pers impv e.g. agne ārnutāḥ, dāvobhēyo bhavasāl, O Apū, do thou send to the pole (i 19), sometimes it follows a 3 pers impv e.g. a vam vahantu. āsāvah, pañbatoh āsāmā madhum let the horses be na you two, do by drink the hallowed draughts be for us (vii 67). When an expectation is indicated the subj is almost equivalent to a future e.g. a cāhantā me, chadayaṁ ca nānunah y haṁ prakṛita me and we shall put as we now (vi 167).

In I the 2 pers subj is used only when the speaker makes some indication of yielding to the request (see future), e.g. athaḥ kram varam avānita māya eva priyaṁ dīrgha praṇāṇaṁ iti bhaṁ tāṁ no māṁ no māṁ no (i 167).

The third person is as a rule used in exhortations to the soul, though the subject is not always the name of the deity e.g. invāmaḥ svānād bhavām ī śaṁ dayaṁ this our (viii 48), pariṇo holo varunāśva vyāh; urum na uḍrāḥ kṛṇāvad u lokam maṁ the wrath of Varuna and u. Indra shall procure us wide space (vii 84-), sa devam a tāṁ vahṣati he shall bring the gods hither (i 1), pṛtea svāmā no saṁvān thy good intentions shall reach us (vii 90). The subj sentence is sometimes connected with a preceding one, e.g. agniṃ ūlo sa u śravaṁ 1 pṛvaṁ apūri he shall hear (vii 43). The subj here often approaches the
future in sense, being then usually opposed with núnám or nú to another verb: úd u śá devāh savitá... asthät: núnám devēbhyo ví hi dhāti rátnam god Sāvitr has just arisen he will now distribute bounty to the gods (ii. 38); uvāsa uśā uchāc ca nú abandoning (in the past) and she will flush near (i. 48). Sometimes there is no opposition; e.g. á gáhá tá gachān úttarā yugáni, yátra jāmáyāh kṛṇāvan újāmī there shall come those later generations when those who are akin will do what befits not kinsmen (x. 10).

In B. the 3. pers. subj. is not found in the hortative sense, appearing only when a condition, promise, or curse is expressed; e.g. vṛṇeva ity abruvan: so 'brāmā. maddevatya eva samid arād iti they said when sa’ been; he replied the ter shal be said to me (M.S.): sā abraud. vāraṁ vṛṇai, khātāt parabhāvīṣyānti manya. táto mā para bhūvam iti; purā to samvats iād kpi rohad ity abrait she said I will make a condition. I think I shall perish in consequence of laghva let me not perish. He replied before the lapse of a war for us, if the wound shall heal up, TS; devās ān up aapāna aves vah kiskuva vaipavā vraćan in the gods cursed them the trees but have destroyed with pue one handle, with a bow. TB. The 3 pers. subj. often also expresses the purpose of a ceremony; e.g. śrṇād iti āramāyaṁ bharīt bhavati MS., the liver is made of reeds with th the inhuman. I shall restore him the adversary.

2. The syntactical employment of the subj. is twofold.

a. It appears in principal sentences:

a. with interrogatives either the pronoun or the adverbs kathā how? kadā when, and kuvíd: e.g. kim u nu vah kṛṇaváma what, pray, shall we do for you? (ii. 29); kathā mahé rudriyáva braváma how shall we speak to the great Rudra-host? (v. 41); kada naḥ śravād giraḥ when will he hear our prayers? (i. 8); kuvíd nearly always accentuates the verb (which is thus treated as in a subordinate clause); e.g. áśvínā sú rśe stuhí : kuvít to śrávato hávam the Aiyins praise well, O seer. shall they hear thy call? (viii. 26).

In B. that persons only seem to be met with in this use, and an interrogative word is sometimes lacking

b. In negative sentences with ná not; e.g. ná tá naśanti;
nā dabhāti tāskaraḥ they perish not; no thief shall (can) harm them (vi. 28).

In B nā is similarly used; e.g. nā ato 'prakar kāe caṇā saha sār-
rena anśto 'sat from me now let in one shall be immortal with his body
SB. Once only, in a command, is the subj. used with mā aśamāṁ
śma mā ut pādyaśati you shall not approach me in future against my will
(SB).

b. In dependent clauses the subj. is used either with a
negative or with relatives (pronominal or adverbial):

a. in a final sense with the negative particle nēp that not,
lest. The antecedent clause has either an ind. or an impv.;
e.g. hotrād aśam varaṇa bhīhyad ayaṁ, nēp eva mā
yunaṇāṁ atra devaḥ hārāṁ the office of Hiraṇa Varuna,
I went away, lest the gods should appoint me there to (x. 514);
vya uchā dubhata dīvo ma ciram tanuṣṭa apah, nēp tvā
stenaṁ yathā ripum tāpati suro arćiṣa shine forth daugh-
ter of the sky, delay not long thy work, lest the sun scorch thee,
like a hostile thief, with his ray (v. 79).

In B the antecedent clause has either an ind. or an opt., e.g. aśka
yān nā praksate, nēp ma rudro hināvad itti the reason, why he does
not look is lest Indra should injure him SB tān nā dabhāḥ khadeś,
ne p ma idām rudrīyam data hināvad itti he should not chew it with his
teeth, lest this 'bud' belongs to, were inside his 'eth' (SB). A gerundive in
the antecedent clause has also been noted in the AB

b. in relative clauses.

1. such a clause normally precedes if it contains a supposi-
tion determining the sense of the principal clause; the
latter usually has an impv., not infrequently a subj., seldom
an ind. or ind., e.g. yō nah prtanyad, āpā tām-tām id
dhataṁ whoever shall combat us, him do ye tuo slay (i. 1326),
yōs tūbhyaṁ dāsaṁ nā tam aṁpho āśnavat who shall serve
thee, him no distress can reach (ii. 234); utā nūnāṁ yād in-
driyām kariṣya indra pāumṣyam, adya nakuṣ tād ā
manat and what heroic, manly deed thou, Indra, shalt now do,
that let no one belittle to-day (iv. 30), yāsmaī tvām sukṣṭe
jātaveda, u lokam agno krāvah syōnam, sā rayim
Hastate svastu the righteous man for whom thou shalt procure,
(1) Agni Jatasadas, a comfortable place, he obtains riches for
herself (v 41)

In B the use of the subj in relative clauses is similar, but here
the subj is by far the commonest form in the principal clause, the
imph and ind sometimes omitted being rare. e.g. tany abru
van váram vrammahai yád ásuras áyama, tán nah saház aasád hí
trej saít ni, mí mah cándh in what is shall win if in the ésuras is
that húlle u in uu n 1- yaktva kás ca upayat tuuní̃̃m eva, jiva
that hííhí cíu níu rare so sá still yád vinodasaí tat to igníhotrám
kurmañ that hííhí hall saí it u u u u hall ma níu t e e é on (VS)
, tad vái hámradham yám deváh sadhává hármane juánánta tat su l t í,
As excellent if h he shall be prí tuub timí t t t uo1 SB. In
the last example the relative clause exceptionally follows

2. The relative clause follows if it expresses a final or
consequential sense in order that, so that arising from the
principal clause, the latter usually has an imph but some-
times an inj, opt, or ind, e.g. sam yusán vidusa naya,
yó añjasa anuáñvati, ya eva idam iti bravat as a wate us,
(1) Persan u th u u u u (guide) who shall at once direct us and
who shall say here i is (vi 14) asmábhyan tad ráðha á
gat, sam yat stotrbhyá upaye bhavati let that uultin come
for u u u u u shall be a bliss to thy prayers and thy luminos
(u 38), tad adva vacan ptathamam mara ya yona ásmu
rañ abhi deva asama I would to day think of that as the
first (point) of my speech whereby we gods shall overcome the
Ásuras (x 53), imám bibharmi sukrtam te ankuáñm
yéna arújasi mágaván-chapharájah I bring to thee this
well fashioned weapon with which = in order that thou shouldst
break the hoof breaker (x 41). The subj of these relative
clauses sometimes comes to have a purely future sense,
e.g. o (= a u) té yanti yé aparíssu pañyan those are coming
who in future days will see her (1 113)

In B this type of relative clause with the subj in rara, e.g. yán ma
dhunávat tán me kuruta prírre ni me it which shá refer h me SB,
hánta vayám tát súmamahai yád asman annásad iti come let us create
what shall come after v SB.
with relative conjunctions:

1. **yād**, which, if the clause is determinative, means *when*; the dependent clause then precedes, while the principal clause usually contains an impv., but sometimes an inj., a subj., or an opt.; the conjunction means *in order that, so that*, if the dependent clause is final or consequential, the dependent clause then follows, while the principal clause contains an impv., a subj., or an ind., e.g.

   if **yād** = *when* uto yād adyā bhānuna vi dvārāvṛṇāvo dvah, prá no yachadad avṛkām O Dawn, when to-
day with thy beam thou shalt open the doors of heaven, then bestow on us safe shelter (i. 481); yād adyā bhāgāṁ vibhāj-
asī nībhya, uto deva no ātra savita dāmunā ānāgaso vocati suryaya when thou shalt to day distribute a share to men, O Dawn, god Sūrya the house friend, shall declare us guiltless to Sūrya (i. 123); yād va āgah puruṣātā kārāma, má vas tasyam api bhumā when u. shall commit u. sin against you after the manner of men, let us not have a part in that (shaft) of yours (vii. 571); yad didyāvah prātāṣu prakrītiṁ, tasya vam ayāma sañitara ajēh when shafts shall play in battles, of that contact of yours we would be the winners (iv. 411).

   if yad = *in order that, or so that*: sā a vaha dovātattām yaviṣṭā, bārdho yad adyā divyāṁ yājāsi so bring hither the gods, O younger, that thou mayst adore the heavenly host to-day (iii. 194); tavād u taṁ sukirtāyō 'sann uta práśastayaḥ, yād indra mrjayasya-nah these laudations and praises shall be thine, that thou, O Indra, must be merciful to us (viii. 453); nā papāso manamahā, yad in uṇndraṁ sākhyām kṛṇāv-amahāi we deem not ourselves wicked (so that we can now make Indra our friend (viii. 611)). In such posterior clauses the yād sometimes comes to express the content of the principal clause; e.g. nā te sakhā sakhyāṁ vaṣṭy etāt, sālakṣaṁ yād viṣurūpā bhāvāti (x. 102) thy friend wishes not this friendship, that she who is of the same type (= akin) shall become of a different kind (= not akin). This yād may
once be translated by till: kiyāty ā yāt samāyā bhavāti yā vyūṣur yās ca nānum vyuchān in what time will it be that (= how long will it be till) she shall be between those that have shone forth and those that shall now shine forth? (i. 113'10).

In B. the subj. is rarely found in these clauses with yād; e.g. tāt prapnuhi yāt te prāṇo vātam appādyataṁ ātmam this that your breath shall transfer itself to the wind. SB.

2. yātra when seems not to occur in V. with the subj. when it is a genuine conjunction (that is, when it is not equivalent to the loc. of the relative pronoun).

In B., however, it is found with the subj. in the sense of a future perfect: e.g. yātra hōtā chāndasaṁ pārām gāchāt, tat pratiprasthātā prataranuvākāṁ upā kurutāt when the Hotr shall have got to the end of the metre, then let the Pratiprasthātra start a Prataranuvākā (SB).

3. yāthā with the subj. as an antecedent clause means as, the principal clause containing an impv. or a subj.; as a posterior clause it has the sense of in order that, so that, the principal clause containing either a demand (generally impv., occasionally inj., opt., or gerundive) or a statement (ind. pres. or nor., act. or pass.) Examples of the first use are: yāthā hotar mānuṣo devatata yājāsi, evā no adyā yakṣi devan as thou mayst. O priest, worship at the divine service of man. so do thou for us to-day worship the gods (vi. 4'1) This use does not seem to occur in B. Examples of the second use are: gṛhān gachā gṛhāpatiṁ yāthāsaṁ go to the house that you may be mistress of the house (v. 85'9); idāṁ śaṁ upavācyo nṛbhīḥ, ārāṣṭhiṁ no atra'āvāpiṇaṁ yāthā dādhat at this time of day he is to be addressed by men that he may here bestow on us the best wealth (iv. 51'1); mahatām ā vṛṇimahē 'vo, yāthā vāsu nāsamahai we implore the favour of the great, in order that we may obtain riches (x. 36'1); idāṁ pātram apāyī māsasād yāthā saumanasāya devām this bowl has been drunk up, in order that it may exaluate the god to benevolence (vi. 44'10). The negative in such clauses is nā or nū.
4 yadā when, with the subj (pres or aor), which then has the value of a fut perf 1 is regularly antecedent to the principal clause containing an impv or a subj, e.g. ārtham yadā karasi jatavedo, attha im enam pari dattat pitībhyaḥ when thou shalt have made him done, then doth he to the fathers (x 16) yada gachaty asuntam etam, attha devānam vaśamir bhavati when he shall have gone to that very world, then he shall become put to the god (x 16²). yada kada ca uh ātri seems to give the verb the same sense yada kada ca suṣaṇavama somam, agnis tvam dūtō dhanvaty acha whenever we shall have pressed Soma tami shall be ten to thee as a morning vima 51"

5 yādi if with the subj generally precedes the principal clause which contains an impv or subj (usually) in opt., or an ind (sometim s to be supplied), e.g. yadi stōmaṁ mama śravaḥ ādīkāraṁ indraṁ indava mandantu if he shall hear my prayer, let the deities of ours gladden Indra (vii 1¹) yajama devaṁ yadī saṅkavama we will adore the gods if we shall be able (v 27), yadi prati tvam harvāḥ, apa ena jayema if thou shalt in opt (it) gladly we might thereby win the waters (v 2¹) Indra ha varuna dhēṣṭha, yadi somaṁ madayaṇa Indra and Varuṇa (are) the most liberal if thou shall give me in the Soma offerings (iv 4¹²)

6 yād so long as occurs twice with the subj in the RV., aśāṅakahṛtyaṃ apunaś cakara yat suryamāsa mitha ucca-
ratah he has once for all done what is imitable so long as sun
and moon alternately shall rise (x. 8819), vásátham ha varu-
ño . . . sám cakara . . . yan nu dyavás tatana, yād uşásah
Varuna has made Varútha a ser, so long as the days shall
extend, so long as the days (vii 834) In B yad does not
occur

3 The subj is sometimes used in an antecedent clause
with ca in the sense of it, which is then treated as a subor-
dinate conjunction and accentuates the verb, e.g. indras
ca mṛlayati no, na naḥ pāscad agham nāsaḥ if Indra
shall be gracious to us, no evil shall afterwards touch us (v 4119)

I Optative or Potential

216. 1 The meaning of the opt is predominantly a
wish, which is modified according to the person of the verb.
The first person which is very common, expresses the
wish of the speaker generally addressed to the gods, e.g.
ugás tam asyam yaśasam rayum () Dawn, I would obtain
that glorious health (vi 924), vidhema te stómaḥ ni would
worship thee with song or praise (v ii 92), vayam syama pátyayo
rayam am would hold in reign,
of rulers (iv. 504).

In B the use of the first person is similar, but its occurrence,
same to the extent of the subject matter, is in less common e.g.
vayam ca kautalya ca samā lam kuryam I would do two
empty portions
prá

The second person is much less common. It is almost
eclusively used to express a wish or a request addressed to
a god, e.g. na ne mitra vātana hotrāya vavrtyaḥ pray bring
Mitra and Varuna to our oblivion (vi 114), tya me havam ā
jagmyataṃ so pray do ye two come to my call (vi. 5011); prá
su na ayur jivase tretana do ye pray, extend fully our
allotted span that we may live (viii 118). We might here
often rather expect the impv., which indeed frequently
either precedes or follows the 2. opt., e.g. dhīya vajraṁ
rakṣohatyaya: sasahista abhi spādhah take the bolt for
the slaughter of the demons: mayst thou overcome our foes (vi. 45); imām mo samidham vaneḥ; imā ū śū śrūdhī girah pray accept this my fuel; graciously hear these songs (ii. 6).

In B, the second person is used almost exclusively in wishes; e.g. asmin yājamāne babhaṣyāḥ syāta may you be numerous beside this sacrifice (SB).

The third person is used in the three different senses of wish, precept, or supposition; e.g. miḍẖvāṁ asmākām babhūyāt may he be bountiful to us (i. 27); imām amśtam dūṭāṁ kṛṇvita mártyaḥ this immortal the mortal should make his messenger (viii. 23); pṛṇāṇaḥ apiś apiśantam abhi syāt the friend who bestows would prevail over him who does not bestow (x. 117). In the sense of a supposition (regarded as possible or probable) the opt. seldom appears independently, but often in an apodosis.

In B it is common in all three senses: expressing a wish; e.g. apaś-
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rtā vādanto āṇṭam rapoma how could we now speaking righteous words utter unrighteousness? (x 109)

In B the optative with interrogatives may express a wish, precept, possibility or the repudiation of a suggestion e.g. kathām nu prā jáyeva how should I propagate myself? 'SB', yamim eva purvam samest he should first pronounce the 'in vain addressed to me? AB', kim máma tātah syat 'SB' that would then accrue to me? if I did this 'kas tād ā dnyeta yāt' did you attention i that 'SB

a. The opt appears in negative sentences with na not, sometimes nu ced nowhere. The sense is either optative or potential; e.g. na māyema kādā cāna ma jye never suffer harm (vi 54), nu cīm na vayor amāṭm vi dasyay may the nectar of Vṛṣṇi never part (vi 37); na tad devō na mar- tyas tuturyad yanti právrddho vṛṣabhā cakara no god, no mortal could surpass what the mighty bull has done (viii 96). The only opt form with which the prohibitive ma occurs is bhūjema ma va óno anyakṛtām bhūjema may we not suffer before you for a sin done by others (vi 31)

In B the opt is used with nā to express either a general prohibition or a potential sense e.g. tā yā kstāv vṛatām nā śāntām vaden, nā māmsām asmiyāt this is his u he kund na t spr id th ev n with he should not eat meat nā enám dhayukyāc caṇā pāvyayām kriyāt Dādhikāvan himself could na t make him prep

b. In dependent clauses the opt is used with relatives (pronominal or adverbial):

a. such a clause having a determining sense, usually precedes. This type is very rare in V. e.g. suryāṁ yō brahmā visiṣṭaṁ, sa id vadhuyām arhati a priest who should know Surya receives the bridal garment (x 85 1)

In B on the other hand clauses of this type which always imply a supposition, are very common. The opt here expresses a precept or a potential sense, the principal clause most often has the opt. also, e.g. yām dvārayāt, tām dhyāyāt whom he may hate, he should think of. (TS), yo vā āsān alābheta, mucyeta, vimānāt pāpayān hūkh un me to offer this bull, would be delivered from this sin TS. In the principal clause a gerundive occasionally appears or the verb to be has to be
supplied; e.g. yó rāyatrād āpabhūtaḥ syā. tāsmaɪ hotavyā this should be offered for him who should be aspirer of his kingdom TS.); yasya āgnayo grāmanyasya āgninā samdhayeran, kā tatra prāyaścitāḥ if any one's fires should be united with a vulture fire, what expiation (in) there? (AB).

β. the relative clause, if it has a final or consequential sense (in order that, so that) follows. The principal clause contains an impv., a subj. or an opt.; e.g. revātir naḥ sadhamaḍa indre santu yābhir mādema (i. 301) let our feasts beside Indra be rich (by which =) that we may rejoice (in them); dhāsatho rayim yena samātsu sāhiṣimāḥi bestow wealth on us (by which =) that we may be victorious in battles (viii. 401); yāyā ātu viśva durtā tāreṇa sutārmāṇam ādhi nāvam ruhoma we would ascend the rescuing ship (by which =) that we may cross over all misfortunes (viii. 42).

In B. final relative clauses with the optative are rare.

γ. with relative conjunctions:

1. yād if: in the antecedent clause of pres. conditional periods, the condition being generally regarded as unfulfilled. The apodosis normally contains a potential opt. (though isolated examples of the impv., inj., and ind. occur); e.g. yād ague syām aham tvām, tvām vā ghā syā aham. syuṣ te satyā ihā aṁsah if I, O Agni, were thou, and thou were I. thy prayers would be fulfilled (viii. 442); occasionally the fulfilment of the condition is expected; e.g. yac chuśrūya iṁaṁ hávaṁ durmārṣaṁ cakriyā uta, bhāver āpir no ántamaḥ if thou shouldst hear this call and shouldst not forget it, thou wouldst be our most intimate friend (viii. 45). The temporal sense of when with the opt. seems to occur only once in the RV. (iii. 33).

In B. (as in V) yād if with the opt. is very common in the protasis, when the fulfilment of the condition is not expected (yādi with opt. being used when it is expected); e.g. sā yād bhīdetaḥ ātṛim śroched yājamaṇah if it should be broken, the sacrificer would fall into calamity (TS.). The infinitive with śavara may take the place of the opt. in the principal clause; e.g. yad etam śamsed śavaraḥ parjanya 'varṣopah if he were to repeat this (formula), Parjanya might not rain (AB.). Sometimes the
verb (opt. of as be) is omitted in the apodosis. The opt with yād here rarely expresses a purely hypothetical case (that is, without the implication that the condition will not be fulfilled); e.g. yān mām pravṛśēh kim ma bhuṣyab (TS.) if you were to enter me, of what use would you be to me? (afterwards he does enter Indra).

a. yād with the opt. in the final sense of in order that is very rare; e.g. yān nūnām aśyām gātin, mitrasya yāyam pathā in order that I might now obtain a refuge, I would go on the path of Mitra (v. 64).

B. In B. yād with the opt. in the sense of that is frequently used after āvā kalpate is suitable, ut sahate endures, ivaḥ daśe, yēda knows, yuktō bhavati ir unat, in posterior clauses; e.g. nā hi tād avakālpate yād bruvāt for t. is not pitting that he should say (SB.), nā vā abām idām ut saha yād vo bōtā syām SB.) I cannot endure this that should be (I cannot be) your Holy; tād dhy ēva brāhmāṇeṇa, cānya yām yād brāhmaṇe sa syāt tō that is to be aimed at by the Brahmān that he should be pūrṇ (SB.); svayām vē etāsmi devā yuktā bhavanti yāt sādhi vādeyuh for the gods themselves are intent on this, that they should say what is right (SB.); kē tād vēda yād vratapraṭā pratam upaidext for who knows (this that whether he who handles the fast milk (should add) adds (fresh milk, to t. (SB.). In the SB. īśvarā also is used with this construction (in other Brahmāṇas with the infinitive only) to express a possible consequence though the yād is nearly always omitted); e.g. pārāṇa sāmāḥ yajñō bhūt īśvarō ha yāt tathā eva syāt the sacrifice now turned away from him it is possible that this should be so (SB.). Otherwise the phrase regularly appears in the form of īśvarō ha tathā eva syāt, perhaps because īśvarā came to be regarded as a kind of adverb possibly this might be so.

γ. In B. yād introducing a clause with the opt. accompanied by nā and ending with iti, dependent on a verb of fearing or similar expression, is equivalent to lest, e.g. devā ha vē bāhavyām cakrū yād vē nah... aṣamākṣeṣaṇām īmām grāhām nā hanyūr iti the gods feared lest the Aśvins and āśvams should destroy this draught SB.), indra ha vē ikṣām cakre yān mā tān na abhishtved īśm Indra pranti-vṛtta the fear, lest that should vanquish him SB.

2. yādī 1] with the opt. does not occur in the RV. and AV. at all, and only once in the SV.

In B. it is very common, expressing a condition the fulfilment of which is assumed (while yād with opt. implies non-fulfilment of the condition). The clause with yādī generally precedes. The apodosis has:
a. usually the opt., which expresses a precept applicable when the condition is fulfilled; e.g. yádi purá saḿsthánad díryeta, adyá var-

śiṣyati iti brūyät if (the vessel) should be broken before the completion (of the sacrifice), he should say: it will rain to-day (MS.); yádi na śaknuyät so 'gnaye purolāśam nir vapet if he should not be able to do so, he should offer a cake to Agni (AB.). The precept occasionally has a potential sense; e.g. yády ékatayiṣu dvayiṣu vā, avagáched, aparódhukā enam syuḥ (MS.) if he (the banished man) should return after one or two libations, they might exclude him from the sovereignty (but not if he returns at the conclusion of the ceremony).

B. lósra with the infinitive; e.g. távaro ha yady apy anyo

yajeta atha hotāraṃ yáco 'rtōḥ even if another should sacrifice (instead of him), it is possible that fame should come to the Hotṛ (AB.).

γ. a gerundive; sa yádi na jāyeta, rákṣogṛhyo gāyatryo 'nučyāḥ

if it (the fire) should not be kindled, the demon-slaying verses are to be repeated (AB.).

δ. an ind. (sometimes omitted if it is a form of as be);

e.g. tasmād yádi yajña ṛkta ārtiḥ syād brahmaṇa eva ni

vedayante therefore if at the sacrifice there should be any failure

with regard to a Ṛc verse, they inform the Brahman priest (AB.);
yádi no yajña ṛkta ārtiḥ syāt, kā praśaścittiḥ if we shall

have an accident at the sacrifice in regard to a Ṛc verse, what (is)

the penance? (AB.).

ε. The difference between yád and yádi with the opt.

may be illustrated by the following example: yádi no jáye-
yur imá abhyūpa dhāvema, yády u jáyema, imá abhyupā

vartemahi iti if they were to conquer us (not to be assumed),

we should take refuge with these (friends), but if (as is to be

assumed) we should conquer, we could again betake ourselves to

them (MS.).

3. yáthā used in V. only in the sense of in order that,

generally following the principal clause, which contains an

impv., an inj., or an ind.; e.g. ápa viśvāṁ amítṛān nudasva,
yáthā táva sárman mádema drive away all foes that we may

rejoice in thy protection (x. 131'); tváyá yáthā grtsamadāso

. . úparāṁ abhi śyūḥ, sūribhyo grñaté tād váyo dhāḥ

bestow on the patrons and the singer this blessing that through

thee the Grtsamadás may be superior to their neighbours (ii. 4°);
á dáivyá vṛṇimahé vámśa, yáthá bhávema milhuse ána-gáh uCrime divine aids that we may be sinless before the gracious one. (viii. 972).

a. In B. yáthá with the opt has two uses: a in antecedent clauses in the sense of as, as if, with a correlative meaning so in the principal clause, which contains an opt., an ind., or no verb, e.g. yáthá eva chinna naur bandhanát plaveta, áyam eva te plaveran násti as (boat cut from its fastening would drift, so they would drift A B); sá yáthá nad yái páram parapáyed evam sváya, áyusah páram pára cakhyaun as, if he were looking across to the farther bank of a river, so he saw the end of his life from afar (SB, 4 theo yáthá bhuvyád étáu me gopāya, iti tadag eva tát then it is so as if he were to say, toward the fire me (14).

b. In posterior clauses in the sense of but, so that e.g. útpa jánta yáthá, áyam puñar ágáchá yánu, but and not have it, could have been (SB, 4, tát tátáh evá hotah yánu yáthá, ágni m yevat an eva (it, it) is poured but it may be the fire MS)

4. yátra and yádá are not found with the opt. in V., and yárvhi does not occur at all in the RV. and AV.

In B all three conjunctions are used hypothetically with the opt. in the sense of when.

a. yátra besides having the sense of when, a case, often seems to mean at the moment when as a as the principal clause has the opt. or the ind. e.g. marutám saptakapalam nír vaped yátra pit rágánam irjáset he should give a tale to the Marutás (MS the people were a story the king MS), sá yátra prastuvat tát etáu jaspot as soon as he (the priest) begins to a yj he should mutter the title of prayer (SB, 4).

E yádá a so it seems often to imply that the action of the opt. should be assumed to be past, it seems always to be followed by átha then, e.g. sá yádá samgrámañm áyed átha, ándragánám nir vaped as soon as he may have won a battle, I should sacrifice (Indira and Agni (MS)).

g. yárvhi when is generally followed by the correlative táchá then in the principal clause, which usually has the opt. also, e.g. yárvhi prajáh kaúdham nágáheyus, tárchi navarstréna yajēta when his people should be exposed to hunger, then he should sacrifice with the rite of nine nights (TS).

5. céd if is used with the ind. only in the RV. and only once with the opt. in the AV.

In B. it is used with the opt like yádi with which it may interchange, e.g. étám céd anyásma anubrayas, táta eva te ásra advocacy if you were to communicate this to another, I would cut off your head (SB, 4).
217. This form which occurs in the RV and AV in principal clauses only, and never interrogatively, expresses a prayer or wish addressed to the gods almost exclusively, as is to be expected from the nature of those texts, e.g. yó no dvéṣṭy adharah sas padsta may he who hates us fall to the ground (iii 53²). When a negative is used it is na, e.g. bhágo me agno sakhyó na mrdhyah may my good fortune, O Agni, not suffer or (thy) hurtship (iii 54ⅹ)

In B the preceptive is almost extended to verbs or prece formule is quoted and to paraphrase with formulas, e.g. bhuyánam úttam samam kriyànam iti gavami hásma kuryat iti that I may do (this) and (you) in this and (I) shall kill the mark of the cow. Māk satám hima iti satám varṣánti uvyäm ity eva etád aha by the (you) and (I) shall do hundred path.

SB It is however sometimes found in genuine poetic narrative also, e.g. ha va prajápatí uvaca bhavyávid evá ahám tubhyan bhuyánam tásam nā yatah iti (I will be) on the (you) and (I) shall make there with speech

Conditional

218 In V the conditional occurs only once (RV, ii 30²) in a somewhat obscure passage though the form abharisyat used after a past tense appears to mean would take away (in place of the future which would have been used after a present tense).

In B the conditional is once found in a simple interrogative sentence tátam eva anya bhayám riyáya kásamadbhi abhárisyat (SB) otherwise it is only in compound sentences.

I usually in both Śā sk and upapāsa of conditional sentences expressing what did or happened in the past but did not happen because the condition was not fulfilled. The conditional clause is generally introduced by yād tām by yād iti , e.g. sá yad dha, āpi mukhādi ádhyayam, ná há, eva práyasctitr abháryasyat iti Soma had as dhanás byúhi ná iti (SB) yádevám ná ávakayo mṛdhá te vy apráxyat if you did not go here there but Soma proved that niláryam yádi ha ná ágamiyah y eṣa tām byúhi ná iti (SB)
a. When यःद is used with the opt. the supposed condition refers to the present (216).

2. in relative clauses dependent on negative principal clauses containing a past tense (always of विद find); e.g. सा 
ताद एवा ना आविन्दत प्रजापति प्रजायति 
found nothing that he could sacrifice (MS.); सा वै तम 
ना आविन्दद यास्मात तम दाक्षिणाम आश्यत हूँ 
he found no one to whom he should give this sacrificial fee (IB.).

3. in a clause introduced by यःद that dependent on a negative (or equivalent) clause; e.g. मिराम तान मोने यःদ 
वासः पार्याधास्यता he thought it too long (that -) till he should put on the garment (SR.) - He thought the time was not 
short enough till he should put on the garment.