9. INDECLINABLES

9.1.1 Nouns Used as Indeclinables

In the Vedic language we have some nouns which are being used as indeclinables, e.g.

\text{hastaghya}^2
\text{hastaghya}^3
\text{pādaghya}^4
\text{lāṅgulaghya}^5

In Classical Sanskrit it is devoid of these forms. It, however, has developed a tendency to treat nouns as indeclinables. But this remains confined to some eccentric cases only and that also takes place optionally, i.e., they are used both as nouns as well as indeclinables. This can be illustrated as:

1. According to the rule (Cf. Pāṇ. = समस्तेऽसमपुर्वे क्वो
\text{lyap-4.1.37}), lyap is substituted for kvō before an indeclinable in a compound.

2. Occurs twice each in the RV. 10.85.25; 10.109.2; and the AV. 5.14.4; 14.1.20; as many as six times in Paś. S. 2.35.4; 2.71.2; 4.10.1; 9.15.2; 9.24.5; 18.2.9.

Also attested once each in Āṣ. Gr. Sū. 1.8.1, and Kāth. Gr. Sū. 25.5.

3. Finds its attestation only in the Pāṇinian Āṣampāṇa on 2.1.72 and Kauśika Sū. 76.10 and used nowhere else.

4. Attested twice in the RV. 4.18.12; 10.27.4; and absent else where, though Pāṇini enumerate it in Āṣampāṇa 2.1.72.

<table>
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<th>as nouns</th>
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<td>upājekṛtvā&lt;sup&gt;10&lt;/sup&gt;</td>
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Though the grammarians have recorded the indeclinable like use of these nouns, the Classical writers have rarely used them as indeclinables.

### 2.2. VERBAL ATTRIBUTIVES

#### 2.2.1.1 INFLECTED VERBAL ATTRIBUTIVES

These verbal attributives are formed from the pronominal, nominal or adjectival stems. A large number of case-forms of

6. Cf. Pān.- nityā hasta pānauvup saṃsane- 1.4.77
7. Cf. ibid.- madhye pade nivachane cha- 1.4.75
8. Cf. ibid.- anātyādhāna ursai mensai- 1.4.74.
9. Cf. ibid.- saksāt prabhṛtini cha- 1.4.75.
10. Cf. ibid.- upāje' uvāje- 1.4.72.
these stems fossilised later on and were employed adverbially. These inflected verbal attributives are named as vijnapti or tirupaka svayam.

Forms of almost all the cases are most frequently and widely used as adverbs. But only those present contrast between the two stages of linguistic development will be dealt here with.

9.2.1.1 ACCUSATIVES

Accusative forms of pronominal stems used adverbially are yad 'if', tad 'then', cndd 'even', idam 'now', adun 'yonder (there). These are common at all periods, but the following particles are restricted to the Vedic language and discarded in the Classical Sanskrit.

Kad— 'an interrogative particle'— occurs as many as forty eight times in the RV, thirteen times in the AV and only once in the VS.11 It is attested eight times in the Brāhmaṇas, but becomes extinct in the later vedic and the Classical Sanskrit.

Kān— a particle emphasizing a preceding dative, such as Jīvanāya-kam.12

11. 34.55.

12. It is a single example of its own type attested only in the Vedic verse—
muṃcuṣāni tvā naviṣa Jīvanāya-kam RV. 1.161.1.
kīm + 'ever'— is preserved in mākīm 'never' which occurs twice in the RV, once each in the Kau. S., the Jaim. S., and the AV, and is totally absent in the later Vedic and Classical Sanskrit.

id 'just'— extremely frequent in the Sūtras but abandoned later.

īm 'ever'— frequent occurrences of it are attested in the Sūtras, but almost abandoned in the later phases.

gīm 'ever'— attested as many as 86 times in the Sūtras, of which 52 times in the RV and four times in the AV, becomes rather less frequent by the time of Br., being attested only five times therein. It is totally absent in the later Vedic and Classical Sanskrit.

As regards the accusative attributives of noun stems, nāma 'by name', kāman 'at will', and naktam are common at every period. But Osam 'quickly' is particularly used in the Veda.
It is attested nine times in the Śāhītās. Of which only once in the RV. 17, thrice in the RV. 19, and as often as five times in the pañs. S. 19, but totally discarded in the later Vedic and Classical stage. 20

Some of the neut. acc. forms with the suffixes of comparison -terasa, -teṣaṣ are alone in use in the Vedic language, e.g.

Vitaram vi kramasva. 21
Śāhītās cait saṁterasa saṁśeśādny. 22
pratasa naya pratasa vasyo acna. 23
ud enasa uttara naya. 24 etc.

In the Brāhmaṇas and later, the accusatives with feminine suffixes of comparison are commonly used as attributives, e.g.,

'commodum', 'pleauque', 'primum', 'facile' etc. can be quoted from the Latin, 'malo', 'little', 'a nogo', 'much', 'dol go', 'long' can be known from ... Slavonic, 'filu', 'much' from ... Gothic and 'μεγίστο', 'κλατο' 'φίλον', 'νοίον' etc. from ... Greek.


20A. Cf. Pan. a sho enaccahanandas. 5.4.12.
21. RV. 4.13.11.
22. RV. 10.45.11.
23. RV. 10.45.9.
24. RV. 6.5.1.
attribute, as:

atitarām, uttrām, abhitarām, anumānām, ātmanām, uchchāsitarām, etc.

These forms are rarely used in the Classical Sanskrit.

From the adverbial accusative, there develops a special form of gerund in -āsa, as in

abhikramām jñahoti

viparyāsaṁ svagūhati.

These forms are often used in the Brāhmaṇas and Brāhmaṇa portion of the later Samhitās, but rarely found in the earlier Samhitās.

In Classical Sanskrit, only a repeated variety is used, e.g.,

srava-sravā and bhujem-bhojām, etc.

25. Cf. Pāṇ.- kīmetyānvyadhāvadavasyaprakāreṣu-5.4.11.
28. Cf. Sūr. 1.5.3.6; Ait. Br. 3.4.4; Go. Br. 2.4.10.
29. Only once in Sūr. Br. 10.5.2.10.
30. Cf. Sūr. 1.5.1.25.
31. Cf. Ait. Br. 1.7.3.24; Go. Br. 2.3.5.
32. Cf. Tā. 2.6.1.4; MS. 1.4.12; Kāth. 8.6.5; Kāth. 4.4.12; also Cf. Jaim. Ar. 143, attested 14 times in Br. 50.
33. Cf. Sāktī. Sr. Su. 11.4.3; 16.10.12.
34. Pāṇini allows the use of this variety by vide his pronunciation—abhikenye nāmul ca-5.4.22.
Adverbial use of the instrumental forms is also frequently attested in both the languages. \( ^{20} \) \( ^{21} \) \( ^{22} \) \( ^{23} \) \( ^{24} \) \( ^{25} \) \( ^{26} \) \( ^{27} \) \( ^{28} \) \( ^{29} \) \( ^{30} \) \( ^{31} \) \( ^{32} \) \( ^{33} \) \( ^{34} \) \( ^{35} \) \( ^{36} \) \( ^{37} \) \( ^{38} \) \( ^{39} \) \( ^{40} \) \( ^{41} \) examples of this variety of adverbs.\(^{35}\)

The Vedic language, besides the verbal attributives in instr. case-ending \( ^{2} \) \( ^{3} \) \( ^{4} \) \( ^{5} \) \( ^{6} \) \( ^{7} \) \( ^{8} \) \( ^{9} \) \( ^{10} \) \( ^{11} \) \( ^{12} \) \( ^{13} \) \( ^{14} \) \( ^{15} \) \( ^{16} \) \( ^{17} \) \( ^{18} \) \( ^{19} \) \( ^{20} \) \( ^{21} \) \( ^{22} \) \( ^{23} \) \( ^{24} \) \( ^{25} \) \( ^{26} \) \( ^{27} \) \( ^{28} \) \( ^{29} \) \( ^{30} \) \( ^{31} \) \( ^{32} \) \( ^{33} \) \( ^{34} \) \( ^{35} \) \( ^{36} \) \( ^{37} \) \( ^{38} \) \( ^{39} \) \( ^{40} \) \( ^{41} \) exhibits the verbal attributives in \( ^{1} \) \( ^{2} \) \( ^{3} \) \( ^{4} \) \( ^{5} \) \( ^{6} \) \( ^{7} \) \( ^{8} \) \( ^{9} \) \( ^{10} \) \( ^{11} \) \( ^{12} \) \( ^{13} \) \( ^{14} \) \( ^{15} \) \( ^{16} \) \( ^{17} \) \( ^{18} \) \( ^{19} \) \( ^{20} \) \( ^{21} \) \( ^{22} \) \( ^{23} \) \( ^{24} \) \( ^{25} \) \( ^{26} \) \( ^{27} \) \( ^{28} \) \( ^{29} \) \( ^{30} \) \( ^{31} \) \( ^{32} \) \( ^{33} \) \( ^{34} \) \( ^{35} \) \( ^{36} \) \( ^{37} \) \( ^{38} \) \( ^{39} \) \( ^{40} \) \( ^{41} \). Lithuanian also exhibits adverbs with \( ^{1} \) \( ^{2} \) \( ^{3} \) \( ^{4} \) \( ^{5} \) \( ^{6} \) \( ^{7} \) \( ^{8} \) \( ^{9} \) \( ^{10} \) \( ^{11} \) \( ^{12} \) \( ^{13} \) \( ^{14} \) \( ^{15} \) \( ^{16} \) \( ^{17} \) \( ^{18} \) \( ^{19} \) \( ^{20} \) \( ^{21} \) \( ^{22} \) \( ^{23} \) \( ^{24} \) \( ^{25} \) \( ^{26} \) \( ^{27} \) \( ^{28} \) \( ^{29} \) \( ^{30} \) \( ^{31} \) \( ^{32} \) \( ^{33} \) \( ^{34} \) \( ^{35} \) \( ^{36} \) \( ^{37} \) \( ^{38} \) \( ^{39} \) \( ^{40} \) \( ^{41} \) termination in a remarkable conformity with the Sanskrit, e.g., 'Pulka-s' 'frequent' from Pulka-as 'heap', 'Kartas' 'at times' from 'karta-s' 'at time', 'Wakara-s' 'in the evening' from 'Wakara-s' 'evening', 'Naktimis' 'by night', 'Pietu-nis' 'at no n' are especially noticeable.

35. Cf. RV. 4.11.1; Tait. 5.4.3.15.2.
36. Cf. AV. 4.11.1; RV. 5.49.3.
37. Cf. AV. 5.7.3; Paip. 7.9.5.
38. Cf. AV. 5.49.3.
39. Cf. RV. 2.6.7; 6.15.9; Kau. 3.2.913; Jaim. 5.4.16.2.
40. Cf. RV. 1.46.11; AV. 10.4.21.
41. Cf. RV. 4.4.2; 6.46.34.
ragnuya 42 'quickly'. dharmya 43, mithya 44.

But these and like forms become extinct in Classical Sanskrit. 45 According to Burrow T. 46 these forms have the appearance of instrumental singulars of feminine stems.

9.2.1.3.1 ABLATIVE

Utarat, adhara, aksat, etc., can be exemplified as an Ablative adverbs.

Some of the Ablative case forms of the Pronominal stems are also used adverbially in the Vedic phase, thus: tât 47 'then', tôt 48 'thus' and yât 49 'as far as' 50

But these particular formations go out of vogue in the Classical stage. A few new formations, however, come into use such as kasmât and aksaât, etc. 51

9.2.1.4.1 GENITIVE

Adverbial use of Genitive is very rare. According to Whitney 52 akton 'by night' and vástoh 'in the morning or by day' occur in the Vedic as adverbs. I have found out

42. Occurs only once in the RV.2,28.4.
43. Cf. RV.1,23,11; 1,46,5; 1,53,7.
44. Cf. RV.7,104,13; Teit.S.1,5,7,2.
45. Avestu furnishes parallel formations, as angraya 'evilly', aksa 'rightly' etc.

Cf. Burrow T., p. 231.
46. P. 281.
47. Cf. PS. 5,5,3.
48. Cf. RV.6,21,6; 10,95,16.
49. RV. 10,68,10.
50. Greek 'w's and 'Tw's are corresponding to the Vedâ yât and tât.

the example of aktoṇ occurring once in the Rgvedic verse—

ukṣā ha yatra pari dhānamaktoranu svām dhāma jarituvavakṣa, 53

but the model of vastoṇ does not occur at all. Instead of this, vaste in one attested in the RV. 54

None of these two examples could survive in the Classical Sanskrit. Rather onirasya is an innovation of the Classical period. 55

9.2.1.5: LOCATIVE VERBAL ATTRIBUTIVE

aty, ana-sta-saare 56, 'behind', astamaike 57 (at home)
āre 'afar', ste 'without', dūre 'a far', aparīsu 58, and onise 59

51. Greek, Latin and Gothic, too, record a sufficient number of adverbs of abl. forms. e.g. (G κ.)

'continue', 'perpetuo', 'nero', 'primo', 'secundo' and
'invaturo' 'wither', 'thataro' 'therefrom' (Latin)(Gothic)


52. Sanskrit Grammar 7. 410, ft. 1119a.

53. RV. 3.7.6.

54. Cf. RV. aditivrasta usna-5.49.3.

55. Gothic and Greek record genitive adverbs, thus, 'allis' 'entirely', 'gistra-dayis' 'yesterday', (Gothic) and 'σοῦ', 'ποῦ', 'ανα' (Greek).

56. Cf. RV. 3.45.2; 10.117.8.

57. Cf. RV. 1.129.91

58. RV. 1.113.1; 10.117.3.

are the locatives used, in the Vedic, adverbially. Of these, only $\text{agre, अग्र, अुर्ग, पते}$ and $\text{चिरे}$ survive in the Classical phase and the remainings become obsolete. A few other locatives also make their first appearance in Classical Sanskrit such as $\text{स्थाने, अदान दर्शे, अनिन्दे, राहसी, अर्थे, and कर्ठे}$ etc.$^{60}$

9.2.2.1 UN INFLECTED VERBAL ATTRIBUTIVES

Un-inflected verbal attributives are generally formed by addition of suffixes to pronominal roots, also to nouns, adjectives and sometimes to prefixes. These suffixes are enumerated by indigenous grammarians among secondary terminations (Taddhita-pratyayas). We will, here, take up only the contractive features.

9.2.2.(1) FROM ADVERBIAL SUFFIX 'tas'

are formed the adverbs having an ablative sense$^{61}$, e.g., $\text{kutaḥ, yataḥ and tataḥ etc.}$$^{62}$ are common in both the stages.

Lithuanian also retains locative adverbs, as $\text{'giesių' 'good', 'žinomas' 'knowing', 'primai' 'before', 'tenai' 'there'}$.

Greek and Latin also preserve the loc. adverb.

For details, Dr. B.J. Sharma, p. 136.

Cf. Pān.- $\text{Paṇḍavaśay-stasita}$$^{5.3.7}$ and $\text{tasišča}$$^{5.3.3}$.

Cognate forms are also found in the European languages.
Thus, $\text{'x atu' 'of one self', 'kiviito' 'around' (Avesta) 'hacce paruviyita' 'from of old', 'amata' 'from there', (Old Per.) 'έκτος' 'outside' (Gr) 'funditus', 'œclitus'}$.

Cf. Bopp. Vol. III.
But svatah which also formed on this pattern is quite a later innovation and does not exist in the Vedic phase.

2.2.2.2

From pronominal stems— in 't' and d of personal with the suffix tas are formed mttatth, tvattatth, asmatatth and yusmatatth of which mttatth and yusmatatth do not exist at all in the Vedic stage and start appearing in the Classical phase only. On the other hand asmatatth makes its debut in the Sāudh, Dn. Su64 and tvattatth in the Chandogyu up65, and later on occupy a dominant position.

2.2.2.3:

Adverbs from nouns, adjectives and prefixes are used right from the earlier stage, but their frequency rises in the later stage. For instance, the adverbs like mttatth mukhatth 66, rdbhutatth 68, uttaratth 69, daksinatth 70, paritath 71 show a rising

63. According to Whitney, P. 404, ft. 1093a, it occurs once in the Veda. In fact, it is totally absent therein. Though it is attested twice in Br. Lit., S. Br. 6.6.3.9 and Jāja. Br. 2.154, that is also from the root \textit{daksinottarabhya-}

64. 2.1.49
65. 5.3.7.
66. Occurs twice in the Sāhātī, Once each in the RV. 10.11.6, and the AV. 13.1.23.
67. Cf. RV. 4.162.2; VS. 25.25; Frequent in other Sāhātīs and the later Vedic language.
68. Occurs once in the RV. 4.36.5.
69. Cf. AV. 4.40.4; VS. 2.3; 5.11.
70. Cf. RV. 1.95.6, 2.42.3; Also Cf. Pañ.- daksinottarabhya-

71. Does not occur in the RV. but available in the later Sāhātīs.
trend in the successive stages of the Sanskrit language.

9.2.2.4.

Adverbs yielding locative significance are also made by the suffix *tra* (or Pāṇ. *trai*). Thus, *kutra, tatra, devatā, purustra*, etc.

In the Vedic language we have other two forms— *asmatra* and *atra* in *trā* which are restricted to the Vedic period only and make no survival in Classical Sanskrit. Of these, *asmatra* occurs as many as eight times in the Samhitās, once each in the RV.\(^73\) and the AV.\(^74\). *Satra* occurs frequently in the Samhitās\(^75\), becomes less frequent in the Brāhmaṇas and discarded totally in the Sūtras and later period.

9.2.2.5.

Adverbs having a locative value are also formed by the suffix *ha*. For example, *ha*\(^76\) is shared commonly both by the Vedic as well as Classical Sanskrit.

But the Vedic language, inspite of it, attests two other forms— *kuna* and *yāvaha* which are not seen in the Classical phase. Though Panini makes a mention of

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72. Cf. Pāṇ. *saptasyāst* al-5.3.10

Also— devamānyuṣyapurūṣapuruṣaṁtyebhyo dvitiyā sapta

myā bahulas-5.4.56.

73. 1.132.2.

74. 20.94.3.

75. Cf. RV.1.37.6

76. Cf. Pāṇ. *idamo* na-5.3.11.
I fail to note visvaha, kusa occurs 13 times in all in the Samhitas, 12 times in the RV., four times in the AV., and once in the Paip. S. As it is already on the wane in the Samhitas, becomes rather less frequent in the Brāhmaṇas occurring only five times, still less in the Sūtra literature. Two occurrences of it are attested in the Sūtras. It becomes obsolete in the Up. and in Classical Sanskrit.

Visvaha or visvaha is frequent in the Samhitas, but appears only twice in the Brāhmaṇas, thrice in the Sūtras becomes obsolete in the Up. and the later period.

9.2.2.6.

Tat (or Pāṇ. astati) is also added to the words to form the adverbs of ablative value. Thus prakatat, udakatat, adhastat etc. used frequently in both the phases.

In spite of tat, forms with at can also be marked, e.g. paschat, urterat, adharat, daksinat, etc.

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77. Visvaha can be added after Pāṇ. 5.3.33; 33...5.313.


78. 20, 34, 5; 20, 130, 5; 120, 130, 6; 20, 132, 11.

79. 13, 7, 5.

80. Once each in the Ait. Br. 5.5; Sānkha. Br. 22, 8; Tait. 2, 3, 9.

81. Tat; and Jaim. Br. 212, occurs once in the Tait Ar. 1, 11, 2.


83. Cf. Tait. Br. 2, 3, 1, 2, 3, 6, 10, 2.


85. Cf. Pāṇ.-dikasabdehvo. satamī, panchamī pratihāśyayo digdesekālayeṣvastatin 5.3.27.

86. Cf. Pāṇ.-pascat 5.3.32.

87. Cf. Pāṇ.- Uttarādhānarakṣāpādāyī 5.3.34.
But the Vedic language records some eccentric features as praschna and praschnatat. Of these two, praschna is frequently attested in the Samhitas, also frequent in the Brâhmanas, perhaps, does revive in the Śûtra literature, occurring once each in the Āv. Sr. Sû. and Śâkh. Sr., but dies out in the Up. and Classical Sanskrit. Though Panini refers both praschna and praschnatat to the Vedic language, no theoretical proof of praschna is available either in Vedic or Classical Sanskrit. Instead, Panini fails to refer to praschnatat which is attested as many as seven times in the Vedic language.

87. Cf. Rv. 1.123.5; Av. 10.4.11.
88. 7.72.5; 7.73.5; 8.43.15; 10.27.15; 10.36.14.
89. 3.8.1.
90. 6.6.1.
91. Cf. Pan. Paschna praschna one enchnhandas-5.3.3.
92. Hence, praschnatat and similarly formed adverbs, as adhârattatat, utruttat (Cf. Rv. 10.36.14), can be added as a new varttika wise,

praschnatadadibhyo stotyarthakraptayãnte bnyastatit veti
vaktavyam on Pan. 5.3.22.
The adverbs daksināhī and uttarāhī are formed with the suffix āhī added to the words daksīna and uttara. Both of these forms are later innovations. Though uttarāhī appears first in the Brāhmaṇic phase, but it becomes altogether extinct in the later phases of the Vedic language.

By the suffixes thā and tha are formed the adverbs of manner from Pronominal roots, viz. yathā, tathā, itthā, kathā, etc.

The Vedic language exhibits some distinctive formations which do not survive in the Classical Sanskrit. In this connection mention may be made of kathā, itthā, praṇathā, imathā.

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93. Cf. Pan.- āhī one dura-5.3.37
94. Ibid.- uttaraṇcya- 5.3.38.
95. Occurs twice in the Sū. Br. 2.1.2.4; 3.2.3.15.
96. Cf. Pan.- praṇārvaṇeṇa thā- 5.3.23.
98. Ibid.- vra-sa-5.3.25.
99. Occurs frequently in the Saṁhitās (e.g., RV.1.41.71) as well as the Brāhmaṇās, attested four times in the Sūtras, lost its existence in Up. and later. Also Cf. Pan.- thehet caṇchnhandasi-5.3.26.
100. Fairly common in the Saṁhitās (e.g., RV.1.6, AV.1.20.4) and Br. occurs as often as twice in the Sūtras (Asv, Sū. Sū. 4.7.4; 6.7.9), once in the Kāt. Up. 1.2.25. Pāṇini fails to make a mention of it. Hence it can be added to Pan.- 5.3.24 by way of a new Vārttika—that vṛti vākṣa vyāc caṇchnhandasi.
pūrvatna viśvatna\textsuperscript{101} and svatna\textsuperscript{102}. These all are restricted to the Vedic language only and go out of vogue by the time of Classical Sanskrit\textsuperscript{103}.

\textbf{9.2.2.9.}

The suffix \textit{da} from pronominal roots forms the adverbs of time. Thus \textit{kada}, yada, ekada, anyada and \textit{tada} etc.\textsuperscript{104} which are common to all the periods of the development of Sanskrit language.

But the Vedic language records a specific form \textit{lada}\textsuperscript{105} which occurs as many as twenty times in the Saṁhitās, 12 times in the \textit{RV}, four times in the \textit{kau. S.}, thrice in the \textit{Jaïm. S.} and once in the \textit{Av.}\textsuperscript{106} Its frequency still decreases in the Brāhmaṇas. It is attested once each in the \textit{Ait. Br.}\textsuperscript{107} and the \textit{Tand. Br.}\textsuperscript{108} The Sūtra literature records it 6 times, but becomes totally absent in the Up. and later.

\begin{itemize}
\item \textsuperscript{101} Cf. a Rigvedic verse: Saṁ pratnatna pūrvatna viśvatnena the jyeṣṭahāsti barhiśadām svarvidam-5.44.1.
\item \textsuperscript{102} Also Cf. Pān.- pratnapūrya viśvesāṭṭhāl onhandasi-5.3.111
\item \textsuperscript{103} Occurs once each in the \textit{RV}.3.24.15; \textit{kau. S.}2.361.becomes obsolete later. Pāṇini fails to record it. Hence it can be regularised by adding to Pān.-5.3.23. a new Vārttika—evasyāpi vakt vyaśā onhandasi.
\item \textsuperscript{104} Similar forms occur in Avesta, thus: \textit{kaθa}, \textit{kua} 'how', \textit{svaθa} 'thus', \textit{hamaθa} 'in the same way'—Burrow T., P. 279.
\item \textsuperscript{105} Cf. Pān.— sarvākānyaśāyaṭṭādah kāle dā-5.3.15
\item \textsuperscript{106} Cf. Pān.— teyyoddārhilau one onhandasi- 5.3.20.
\item \textsuperscript{107} 2.97.1.
\item \textsuperscript{108} 5.2.4.
\end{itemize}
The suffix \textit{vat} (or Pāṇ, \textit{vatup}) is generally used with the pronouns to denote the measurement (parīmāṇa) in the Vedic as well as Classical Sanskrit, e.g. \textit{vāvat}, \textit{tāvat}, etc.

But the Vedic language with the help of this suffix from pronouns asam and yusmadd makes adverbs signifying 'like', thus: 
\textit{tvāvat} and \textit{māvat}. Both of these remain no longer in use in Classical Sanskrit.

The suffix \textit{sāt} is used with the nouns to form the adverbs like \textit{bhāsasāt}, \textit{ātmasāt}, \textit{saniśat}, etc. These forms are almost used with verbs, namely \textit{vkr, ibhū, as and vgam} etc. forms of this type do not exist in the Vedic literature, but make their debut in the Epics and Paurāṇic literature only, e.g.

\begin{itemize}
\item 109. Cf. Pāṇ.- yattadebhyah parīmāṇe vatup-5.2.39
\item 110. Cf. Vārttika on Pāṇ.- 5.2.39- vatup prakarṇe yusmadas-
\item 111. Cf. RV. 10.100.1; 1.91.8 etc.
\item 112. tvā vataḥ puruvaso yajñāśa vipraya māvataḥ.

quote by Māhābhaṣya on Pāṇ.- 5.2.39.
\item 113. Cf. Pan.- Vibhāṣā sāti kārtṣye-5.4.52.
\item \begin{itemize}
\item ibid.- abhīvidaṃ saṁpadā cha-5.4.53.
\item ibid.- tadadhina taḍa vacane-5.4.54.
\end{itemize}
\end{itemize}
These forms occurring in the Puranas, the Epics and the Classical Sanskrit may have originated on the analogy of the form saksit which was current even in the Vedic Language.

9.3. PARTICLES

In the Vedic language particles are more frequent than in the Classical Sanskrit. In the Vedas mostly particles are used to denote multifarious significances, though a few of them are also used as devices for filling out metre. As we come down to the brāhmaic phase, we find them losing their significances. There they can easily be marked in the combination of two, three or more, often yielding no sense, as in

vā taduchāvāyasyātēna

yadu chaivāyātratmano.

Similarly often quoted phrases itiha vai aṣa, yadu na vāva, atha na sama vaitat, etc. conveys no sense.

114. Note: These examples are already quoted by Whitney in his Sanskrit Grammar p. 407, ft. 1103.

115. Cf. AV.1.7.1., TS.1.5.7.4., etc.


Also Upanad- Unānām pūraṇārtas vā pādānām apare kvacnī 2.94

118. S.Br. 2.6.1.3.

119. ibid.-
The Brahmantic tendency of the superfluous use of particles was also adopted in the Pauranic and Epic literature. But by the time of the Classical stage, these superfluous particles become less frequent and serve in poetry simply to make out the metre or as decoratives.

Now we shall present a brief account of the treatment of particles in different stages of Sanskrit Language.

9.1.1 PARTICLES OF COMPARISON

iva and yathā are very common particles of comparison prevailing in both the Vedic and Classical stages. But in the Vedic language we chance upon a particle which apart from its conventional sense of negation is also employed in the sense of comparison. whereas in the classical it is used only to negate the sense. For example, we may quote Yāska in this regard as

'As iti prativedharthīya bhāsāyaṁ ubhayam anvidhyāyaṁ.

manda devam amaśat (RV.10.86.1)

iti prativedharthīyaṁ purastād upachāras tasya yat
prativednaṁ. duraṅgāso na surūyam (RV.4.2.12)

iti upamārthīyaṁ. uparistād upachāras tasya yenopamimīte.

As it is clear from Yāska's citation, in the Vedic language, as a particle of negation, it antecedes the negated.
form and as a particle of comparison it proceeds the comparable form.

As a particle of comparison, it is less frequent than as a particle of negation. 121

9.1.2. CONJUNCTIVAL PARTICLES

In the Vedic, like that of che, as is also used as a conjunctival particle. In this regard Yaska maintains, thus:

'Che iti saasuchchayarte ubhabhvasa samprayu yate, shah gha tvam vrtranam (RV. 3.62.51)

iti, stasminnervarte (i.e., saasuchchayarte), akarha deveshysaacha pitrabha a (RV. 10.16.11).

But in the conjunctival sense, it remains no more in practice in the Classical Language.

9.3.3. PROHIBITIVE PARTICLES

In the Vedic language, the prohibitive particle as was allowed to be used with any of the tense forms, as in

a as no sti khya a z hi; a as no sti aahidruhah
m as bhema savasaspat; a as no saasi babhruh susipro
niradhananayai 126 etc. This tendency was also in practice in the Epic period, thus,

121. upasamartne nakhirstu kvacrid eva nipatyate.
mitaksaresu granthyesu pratisede tvanapasaan Brhaddevata

122. RV.1.4.3.
123. RV.1.4.3.
124. ibid.-1.5.10.
125. ibid.-1.11 2.
227

227 ma viśādasam ganiśyāṇaj 127 ma viśādam mañābhāno kuru
yatamā mayā sana 128 sañña buddhi tvaṁ kurya rājan
kathañcana, 129 etc.

But in the Classical Sanskrit this type of liberty was
altogether stopped and its use was fixed to the nonst(luṅ lakār)
only, 130 though Pāṇini himself in one of his sūtras indirectly
indicates its use with the imperfect (āha) and lṝ (conditional) also.

9.3.4.1 PARTICLES OF MANNER

Of the particles of manner, nāna 132 is very common to
both the Vedic and Classical phases. But the Vedic language
exhibits two other particles nānam 133 variously and saśvar 134
'secretly' which are abandoned soon after the Saṁhita epoch and
fall in disuse in the later period.

127. Rām. 7.35.63.
128. Ibid. 3.59.15.
129. Ibid. 7.40.11.
130. Cf. Pān. - saññi luṅ -3.3.175.
132. Cf. RV. 1.102.5.
133. Occurs once each in the RV. 9.112.1; Mait. S.2.5.6; AV.
12.2.43 and Paip. S.17.34.4, and becomes obsolete later.
134. Occurs twice in the RV. 5.3.2; 7.60.10.
Also Cf. Nīg. 3.25. Regarding its meaning,
Cf. anter hite; rtne avyaya. \cite{Vol. 13, p.3545, ft.p.}
Apart from the aforementioned classified particles, there exist some others which are wanting either in the Vedic or in classical language. For instance, of the total 128 particles read in svarādīgana, following are restricted to the Vedic language only and fail to make their survival in Classical Sanskrit. They are as:

- svar 135, sanutar 136, rdnak 137, avas 138, addha 139
- smati 140, sanat 141, sanāt 142, jyok 143, nak 144, kam 145
- sāna 146, avasī 147, svadhā 148, vasat 149, prabāhuk 150.

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135. Cf. T.S.5.5.5; T.Br.1.1.5.1; T.Ar.3.6.1; Jum.Up.2.9.7.
137. Cf. RV.3.64.30; 4.13.4.
139. Cf. ko addhā veda-RV.3.54.5.
141. Cf. sanat kaksīvām abhīptve aṁvāś-RV.1.126.3.
142. Cf. sanēt sanīlē avanīravētā vrata-RV.1.62.10.
143. Cf. jyok cha sūryām drē-RV.1.23.21.
144. Cf. apa svasurūsasa no jihīte-RV.7.71.1.
145. Cf. śīśāma jīvānāyaKam also see in this regard Nir.1.9.
146. Cf. sanē purāṇasadhyēmi-RV.3.54.9.
147. Cf. svastyuttaramāsiya-MS.1.23.
148. Cf. Pitr-bhya svadhāstau- T.Ar.10.67.2, very common
149. Cf. kāsmai deva vasādastu tuṇyaṃ-VS.1139.
On the other hand, the particle *nāma* which is frequently employed in various meanings in Classical Sanskrit, as in,

\[ \text{na kaśonionchandakopānāmātmiyo nāma bhūbhujām.} \]

\[ \text{ko nāma pākōniumukhyo janturivārāni daivastya pidnātumīste} \]

was not current in the Vedic period. Hence, it may be called a later origin.

**9.3.6: PARTICLES USED AS INTERVENING SOUNDS IN MULTIPLICATIVES.**

In the Brāhmaṇas, there are a couple of examples of multiplicatives in which particles are used as intervening words between a cardinal and the multiplicative suffix, e.g.

\[ \text{dvis tu kṛtvā} \]

\[ \text{chatur hi kṛtvā} \]

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151. RV. 1.164.32; Kāth. S.29.6; Also See Nir.1.9.
152. Cf. - chhīdra gatrāṇyaśinā mithu kah. RV(1.162.20)

Also Kṛp. S.3.3.
153. Cf. - ghē ye agnismindatertṣṭviṇanti barhīro naṃ kūpāsak VS.7.32.
154. Cf. - yāvad vai kumāro'manno jēt enastāvadetassminne no

\[ \text{bhavatī - Kāth. S.36.5.} \]

155. Frequently occurs in the Vedic Language.
156. Cf. nāha vai tasmāścha loke daksīṇāmionchhanti.

\[ \text{dipsanta nāha vai ripavo nāha debhuh-RV.1.147.3.} \]

158. Bhart. 1.46.
159. Uttarāmonahrit. 7.4.
160. S. Br. 6.3.2.5.
161. S. Br. 6.7.3.6.
but this type of tendency which was already rare in the Sanshitas, could not get currency in the later Vedic and Classical Sanskrit.

9.4.1 INTERJECTIONS

Voice gestures and onomatopoeias are normally included into interjections.

Both Vedic and Classical stages bear the following contrastive features in case of interjections.

9.4.1.1 VOICE GESTURES

Following voice gestures are registered in the Vedic language, e.g.

ha 162, hah 163, hai 164, ha 165, hava 166, hiruk 167, huruk 168
hi 169, beta or vata 170 and beta 171

These interjections are confined to the Vedic language and do not get currency in Classical Sanskrit.

162. Paip. S. 5.1.2; 7.11.7.
163. Ibid.- 4.22.6.
164. Cf. AV. 6.50.2; 16.4.56; Paip. S. 19.20.6; 20.6.9.
165. TS. 2.6.7.3.
166. RV. 2.29.4; 10.95.1.
167. Occurs once in the RV. 1.164.32; AV. 4.3.1; 9.15.10; PS. 2.8.1.
168. Occurs once in the RV. 9.77.5.
169. Paip. S. 7.11.7.
170. Cf. RV. 10.10.13; AV. 18.1.15.
171. Cf. RV. 1.96.1; AV. 13.2.29.
Following onomatopoetic or imitative utterances are traced in the Vedic language, as:

- chišca\(^{172}\), māma\(^{173}\), māsā\(^{174}\), bal\(^{175}\), phat\(^{176}\), bhuk\(^{177}\)

Some other onomatopoeias are also attested in it in composition with the roots kr and bhū, viz.-

- akkhalākrtya\(^{178}\), janjanābhan\(^{179}\), alalabhan\(^{180}\),
- kikirākry\(^{181}\), bbibabhavan\(^{182}\), kikitākṣarat\(^{183}\),
- kikkitākara\(^{184}\), kikkitākāra\(^{185}\), balalabel\(^{186}\)

Imitation of a water sound\(^{187}\) hinkmoti\(^{188}\)

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172. Occurs in the RV, 6.75.5; VS, 29.42; TS, 4.6.6.2; Cf. also Nir, 9.14.
173. VS, 11.80; TS, 4.1.10.3; Kāṇva, 12.7.45.
175. Cf. TS, 3.3.10.2; AV, 13.2.22.
176. VS, 7.33; AV, 4.1.8; PS, 5.24.3.
177. AV, 20.135.11; JS, 2.4.44; Khilās, 5.18.1.
178. Occurs once in the RV, 7.103.3.
179. Once in the RV, 3.43.3.
180. Once in the RV, 4.13.6.
181. Twice in the RV, 6.53.7; 6.53.8.
182. Once in the MS, 1.6.5.
184. TS, 3.4.3.5.
185. iul\(-\)i, 3.4.3.5.
186. JŚ, 260.
187. Jālasāqbdāmukrti-
188. Cf. AV, 9.10.1.
But these formations could no longer survive in Classical Sanskrit.

### 2.4.3: NOMINAL OR ADJECTIVAL INTERJECTIONS

In Classical Sanskrit, we come across some nouns and adjectives which have assumed an interjectional character, e.g. bhos (for vocative bhavah)\(^{139}\), are or re (voc. of ari 'enemy')\(^{190}\), dhik, kaśṭam, distya, musthu, sādhu etc.

None of these exists in the Vedic literature as an interjectional form.

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139. See Whitney P. 417, ft. 1134c.
190. ibid
191. Whitney treats it more as voice-gesture and relates it to the root */dhi*/

Cf. P. 417, ft. 1134c.