In the Sanskrit language superlative and comparative degrees are formed with two sets of suffixes.

1. -iṣṭasun and -iṣṭhan

and

2. -tārap and -tāmap

The suffixes -tasa(p) and -iṣṭas(un) form the comparative degree and the suffixes -tasa(p) and -iṣṭha(n) are employed to form the superlative degree.

4.1. POSITION OF -tasa, -tasa and -iṣṭas, iṣṭha

In the Vedic and Classical Sanskrit

In the Vedic language both sets of suffixes (1)-iṣṭas

and -iṣṭha (2) -tasa and -tasa 3 are set with in equal proportion

1. Cf. Pan. dvyvāchane vibhajyopade tarpīvasunau—5.3.5.8.

2. Ibid. atisayane tamaristhau—5.3.55.

3. These suffixes of comparison are retained in European languages with slight variations; thus;

-iṣṭas in Iranian changes into 'yah', e.g. hrasiyas(Skt.) is preserved as 'h(a)rahyah' in Avesta.

varīvas(Skt.) is preserved as 'vahyah' in G. Avesta

Indo-German retains this suffix as 'iös'.

Cf. for detail Wackernagel, Vol. II.2, P.443.

-iṣṭha in Iranian is retained as 'išta'; thus, vedośṇa (Skt.) appears as 'veddiśta'(G. Avesta)

Cf. Wackernagel, Vol.II.2, P.447.

Greek retains this suffix as 'iōtos' and Gothic as 'iista'.

Cf. Wackernagel, Vol.II.2, P.444

Contd....
Modern German (Deutsch Sprachen) retains only

'-isthe' (sup. ending), as '-ste'

\begin{tabular}{ll}
  grog & gropte \\
  klein & kleinste \\
  Hoch & Höchste \\
  teuer & teuerste
\end{tabular}

English, too, under the influence of German retains

'-isthe' as, —'est'; thus,

\begin{tabular}{ll}
  high & highest
\end{tabular}

\textbf{Note}: Pali and Prakrits employ \textit{-īyas} and \textit{-isthe} as suffixes of Comp. and super. wholly as Sanskrit. But these suffixes have undergone slight variations, such as:

\textit{-īyas} has become \textit{-yasas}

\textit{-isthe} has changed into \textit{-išthe}

So far as second set is concerned, in Latin, Sanskrit

\textit{-tēmas} has become \textit{-timus}, thus;

'Optimum', 'intimus', 'extimus' and 'ultimus', etc.

In Greek it has changed to \textit{-siumas} (by the exchange of \textit{t} with \textit{s}) which, says Bopp (Vol. I, P. 375), is more usual in Greek than in Latin, Thus, 'Maximus' (Mac-simus) for 'mag-simus'.

In Avesta, though Sanskrit \textit{-tēma} is preserved in the form of \textit{-tēma}, but it is added to the nom.

Sing. masc. form instead of the bare stem, which is a common trend in Sanskrit, Thus: 'Spētō tēma' from 'Spēnta' 'holy' (nom. masc. sing. 'spēntō'); \textit{vērēthraza-tema} (This corresponds to Sanskrit \textit{vṛtrahanti})(am) from
'vē řē thrayant' (nom. of which is vērēthrayani s' = victorious literally uvrtr as laying.1

So far as -tara, the suffix of comparative degree is concerned it is retained in Iranian in its original form. It is here, thus, we notice that the suffix -tara like -tane unites itself with the nom. sing. masc. form of the stem rather than with the bare stem as in the Sanskrit. e.g.,

'huskōtara' (vendidad Avesta) from 'huskō', nom. sing. masc. of huska (dry)


In Latin and Gothic the suffix is not in use in genuine comparatives, but has maintained itself in pronouns in the latin in the form of 'teru' (te, teru-m) such as 'uter', 'neuter', 'alter', etc. and in Gothic in that of 'Thara', as 'hva-thar' 'which of two persons?'

O. High German 'hu'ødär' which has remained to us in the adverbs 'weder' as an abbreviation of the Middle High German, combined with a particle of negation 'newéder'.


Modern German (Deutsche Sprachen) retains it as

' -e ' in its genuine comparative sense, thus,

hoon — höher
grop — gröper
teuer — teurer
schon — schöner
klein — kleiner

Contd........
In the RV, the proportion of former to latter is three to two; in the AV, it reaches to six to five, but later the later becomes more popular. The tendency of the application of -tare and -tama as compared with -iyas and iṣṭha grows up to the time of yāska, since we find Yāska rendering all such forms which end in -iyas and -iṣṭha into forms ending in -tare and -tama respectively, thus

<table>
<thead>
<tr>
<th>dvīyas</th>
<th>dūrata</th>
</tr>
</thead>
<tbody>
<tr>
<td>vāniṣṭha</td>
<td>vodratma</td>
</tr>
<tr>
<td>grasiṣṭha</td>
<td>grasiṣṭ-tama</td>
</tr>
<tr>
<td>tapiṣṭha</td>
<td>taptatana</td>
</tr>
<tr>
<td>vāniṣṭha</td>
<td>varatara or urutara</td>
</tr>
<tr>
<td>rajīṣṭha</td>
<td>ṛjutama, rejasvataṁ</td>
</tr>
<tr>
<td>vāniṣṭha</td>
<td>venayitṛ tama</td>
</tr>
</tbody>
</table>

English, too, following German retains -tara as -er, e.g., high — higher, etc.

In the Middle Indo Aryan -tara has changed to -are, -tare, -vare, -dara, -tala etc.

4. Cf. Whitney, P. 176, ft. 471c
5. Except that of one case varīṣṭha - varṣīṣṭha (Nir. 5.1) in which suffix has been retained in its original form, while there is a change in the case.

7. Ibid. — 5.1.
8. Ibid. — 6.1.
10. Ibid. — 8.9.
11. Ibid. — 8.9
12. Ibid. — 12.5
Whereas, on the other hand, ending -tara and -tama both are fully retained in their original form, thus:

<table>
<thead>
<tr>
<th>sanskrit</th>
<th>sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>savat-tama (fem.)</td>
<td>savatiktama</td>
</tr>
<tr>
<td>bhuridavat-tara</td>
<td>bahudatrtara</td>
</tr>
<tr>
<td>ratnadat-ma</td>
<td>ratnadatr-tama</td>
</tr>
<tr>
<td>pistatama</td>
<td>surupttama</td>
</tr>
</tbody>
</table>

In this way we find the growing use of -tara and -tama which by the advent of classical phase make a dominant place, perhaps, due to their easier application.

4.2.1 -TARA AND -TAMA AS INTENSIFIERS

Sometimes, in the Vedic language the comparative and superlative suffixes -tara and -tama are added to the comparatives and superlatives in -ivas and -istha to intensify the meaning. Kāśikā kara also points out the same, as

\[ \text{Yadā cha prakarṣavatam punah prakarṣo vivakṣyate} \]
\[ \text{tadātisayikāntādaparāḥ prtyayabhavatyeva.} \]

For instance, in the Vedic language the following models in superlative may be marked.

---

13. Nir. 4.16.
14. ibid.- 6.9.
15. ibid.- 6.15.
16. ibid.- 8.20.
17. See Kasika on Pan.- 5.3.55
Following comparatives can also be noticed:

\[
\begin{align*}
\text{jyēṣṭha} & \quad (mā) \\
\text{medīṣṭha} & \\
\text{sreṣṭha} & \quad (mā) \\
\text{baliṣṭha} & \quad (mā)
\end{align*}
\]

The use of additional suffixes in comparative and superlative sense is also found in the Post Vedic Sanskrit, that is, in the Epics and Classical Sanskrit, e.g.

\[
\begin{align*}
\text{Pāpiṣṭha} & , \text{sreṣṭha} , \text{griya} , \text{bhuyastha} \\
\text{and pāpiyastha} & \text{are represented in Epics.}
\end{align*}
\]

Similarly

\[
\begin{align*}
\text{Pāpiṣṭha} (\text{Das' Kumārachant}) & \text{sreṣṭha} , \text{balīṣṭha} , \\
\text{bhuyistha} & \text{can be known from the Classical Phase.}
\end{align*}
\]

According to \text{kāśīkārā, as referred to above, the}

\begin{enumerate}
\item Occurs in the Sanhitas and Upanisads
\item Occurs in the Sanhitas and the Brāhmaṇas
\item Occurs through out the whole body of the Vedic language
\item Also Cf. sreṣṭha = J.Avesta.
\item Attested only in the Brāhmaṇas and the Upaniṣads
\item Registered only in the Sanhitas
\item It is attested only in the Sūtra literature.
\item Occurs in the Sūtras only
\item Cf. \text{Wackernagel, Vol. II.2, P.600 ft.450c}
\item Cf. \text{ibid.}
\item \text{yudhisthirāḥ sreṣṭhataṃ kuruṇāmiti-}
\item Cf. \text{kāśīka on Pan.- 5.3.55.}
\item Cf. \text{a.17.}
\end{enumerate}
use of additional affixes as regards superlatives occurs or takes place when further excellence is required. It may seem justifiable to some extent only in case of superlatives. But we have come across the use of additional affixes in respect of comparatives also. Actually, it seems to be a case of wrong identity of the finished form of the words already having there required suffixes. Consequently, adding an additional suffix to the already suffixed root was meant for showing degrees of comparison.

4.3.1 POSITION OF STEM FINAL -a BEFORE SUFFIXES OF COMPARISON

In the Vedic language the final -a of a stem is regularly retained before suffixes showing comparative and superlative degrees. Examples are: madintasa, mādintama, vrasantasa, dāhysantasa, vytrahantasa, mātrintasa, māhantama and susmintama, etc.

But this preservation of stem final -a is no more

29. Pāṇini also enjoins this tendency of the Vedic language by his locutio Sūtra- nāda ghasya-3.2.17
30. Occurs in the Saṃhitās and the Sūtras. Sub-voce, V.4.C., ab-initio Vol.16
31. Known from the Saṃhitās, the Brāhmaṇas and the Sūtras
32. Attested in the Saṃhitās only
33. Used in the Saṃhitās, the Brāhmaṇas and the Sūtras
34. Occurs throughout the whole body of Vedic language save Upaniṣads
35. Registered in the Saṃhitās and the Brāhmaṇas only
36. Attested in the Saṃhitās only
37. Found in the Saṃhitās and the Brāhmaṇas.
exercised in the Classical Phase.\(^{38}\)

14.3.2.1

In the Vedic language augmentation of \(-\eta\) is attested in stems ending \(\text{i}\) and \(\text{u}\) before the affixes \(-\text{tara}^{39}\) and \(-\text{tama}\), thus

\[
\text{surbhintara}, \text{ rayintama}, \text{ madhunataa} \quad \text{40, 41, madhunataa} \quad \text{42}
\]

But no such tendency is attested in the Classical language. Perhaps, at the earliest stage, the prevalence of \(\text{i}\) and \(\text{u}\) stems into nasal termination,\(^{43}\) account for the existence of these peculiar Vedic formations. However, the later Vedic and the Classical Sanskrit is devoid of such type of forms.

\[
\text{38. Cf. Pāṇ.- nalopah prātipadikāntasya- 8.2.27}
\]

\[
\text{39. In view of the prevalence of these forms a new vārttika may be added to Pāṇini 8.2.17 i.e.,}
\[
\text{yoh ghasyetyapuyupasaākhyaatavyam.}
\]

\[
\text{40. Known from the Saṁhitās and the Brāhmaṇas.}
\]

\[
\text{Sub-voce, V.ś.Ś. ab-initio Vol. 16.}
\]

\[
\text{Also cp. surbhāṭtaa}
\]

\[
\text{41. Occurs in the Saṁhitās and the Brāhmaṇas.}
\]

\[
\text{42. Occurs in the Saṁhitās and the Brāhmaṇas.}
\]

\[
\text{43. For prevalence of \(\text{i}\) and \(\text{u}\) stems in n-ending, see above Para 2.5.1.5; 2.5.2.2, and 2.5.3.10.}
\]

\[
\text{44.}
\]
1. In the Vedic Sanskrit, there are sporadic instances in which an ending is attested after a stem ending in *yat* and *mat* before suffixes *-tara* and *-tana*, thus:

\[
\text{madhuvantama}
\]

But Classical Sanskrit furnishes no instance of this type.

1.3.4:

In the Vedic language, there are a couple of instances in which the strong stem of a present participle is taken, as in:

\[
\text{vrādhantama} \quad \text{and} \quad \text{Suhanama}
\]

But no such an instance has come to notice in Classical Sanskrit. There rather the use of normal stems is a normal course.

1.3.5:

In the Vedic language, we chance upon cases attesting the weakest stem of a perfect participle, e.g.,

\[
\ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots
\]

45. See *Sackenmägel*, Vol. II.2, P.606; ft. 454a
46. Met with in the Sāhātīs only
    Sub-voce, *WGC*, ab-initio Vol. 16
47. Known from the Sāhātīs.
vidvad, the weakest of the perfect participle vidvas is attested in vidustara. Similarly midhvas, the weakest of perfect participle midhvas is taken in midhustama.

But Classical Sanskrit retains normal stem as usual, as in vidvattara.

4.4.1 ECCECTRIC FEATURES OF SUFFIXES OF COMPARISON

The Suffixes of comparison are usually used with the words denoting attributes in order to form superlative and comparative degrees. But there are many cases in which these suffixes come after words other than attributes such as nominal stems, case-terminations (or nominal forms), infinite verbs, prepositions, indeclinables, pronouns and proper nouns, etc.

Now we shall discuss all such eccentric features often presenting contrast between the two stages of Sanskrit language.

4.4.1.1 SUFFIXES OF COMPARISON—AFTER NOMINAL TERMS

In Sanskrit the terminations -itya and ista are

48. Confined to the Sahihitas and sporadically attested in the Sutras.
49. Occurs in the Sahihitas only.
50. Cf. Wackernagel—'Erst kl vidvattara nach der allege meinen Regel.'
    Cf. Pan. - vasusrasudhvamlsvandhah dhan. 3.2.72.
51. Cf. Pan. - ajadau guptavanchan-deva. 5.3.53
generally added after nominal attributes, e.g. lagniya
lagnistha etc. But in the Veda, these two suffixes also come
after some nominal stems, particularly stems in tr, as

\[
\begin{align*}
\text{kartr} + \text{istha} & = \text{karistha}^{55}, \text{atisayena karitta}^{54} \\
\text{dohtri} & = \text{dohi}^{55} + \text{iyas} = \text{dohiyasi} \\
\text{vahitr} + \text{istha} & = \text{vahistha}, (\text{stha})^{56} \\
\text{vahitr} + \text{iyas} & = \text{vahiyas}^{57}
\end{align*}
\]

This type of formatives do not survive in the later
Vedic (Śū. & Up.), the Epics and the Classical Sanskrit.

---

52. Cf. Pāṇ.- tusanhandasi-6.3.5.9
53. Tr. is elided before affix- istha-
Cf. Pāṇ.- turiśthemyassu- 6.4.754.
54. Cf. Kaśikā on Pāṇ.- 5.3.59
55. dohtri is changed into Masc. dohitr, according to
Vārttika bhasyāde taddhite puśvadahūvo vaktavyaḥ
on Pāṇ.- 6.3.35.
56. Attested in the Saṁhitās and the Brāhmaṇas.
Sub-voce, V.Ś.C., ab-initio Vol. 16.
57. Occurs in the Saṁhitās and the Brāhmaṇas.
We encounter a striking case in Classical Sanskrit, which perhaps is quite a later innovation and is unknown to the Vedic phase.

The comparative and superlative suffixes *tara* and *-tama* are optionally allowed to be added to the case terminations; thus:

- From Pūrvāṅhe — Pūrvāṅhetare and Pūrvāṅhatare.
- Similarly from Pūrvāṅhe — Pūrvāṅhetame and Pūrvāṅhatame.

The terminations *-tara* and *-tama* in their adverbial feminine forms — *taraṃ* and *-tamaṃ* are Classical Sanskrit used after finite verbs when the sense of 'surpassing' is to be conveyed, e.g.,

*Pachati-tarāṃ 'cooks better'*
*Pachati ūtamaṃ 'cooks best'*

---

58. Cf. Pān. ghakālatanesu kālapañah — 6.3.17
59. For these example
60. Pānini suggest here the addition of suffix *eṃ*.
   Cf. Pān. kimettiṇvyayaghādāsvadāvapraṇākaṃ — 5.4.11.
61. Cf. Pān. tīnascha — 5.3.56
alabhatataram 'obtained in a higher degree.'

Jalpatataram 'speaks more'

Harisyataram 'will laugh more'

A few cases of this type can also be noted from the Epics, e.g.

Sīdatataram (The only case attested in the Ramayana) 61A

But no such usages are found in the Vedic language.

4.4.4. AFTER PREPOSITIONS

In the Vedic Sanskrit, -tara and -tana are also allowed to be added to Prepositions, 62 thus

Prataram 63
Pratama 64
Uttaram 65
Uttamam 66

In addition to these, an adverbial feminine form(-tarām and -tana) of -tara and -tana is also added to the prepositions; thus

Prataram 67
Pratana 68

But such formations except those of uttara and uttama

were discarded in Classical Sanskrit.

61A. Cf. Whitney, p. 176, ft. 473C.
63. Occurs some 55 times in different the Śaṁhitās; some 20 times in the RV. alone, once in the V.5.(1.4.26); 3 times recorded in the Sūtras.
64. Known from the Sūtras only Sub-Voce, Vāc, ab-initio Vol.16.
65. Attested in the Śaṁhitās, the Brāhmaṇas and the Sūtras.
66. Registered in the Śaṁhitās, the Brāhmaṇas and the Sūtras.
67. Occurs 13 times from the Śaṁhitās other than the RV., occurs once each in the S.Br.s.(9.2.4.7) the Tait. Ar.(5.10.2) nearly seven times known from the Sūtras.
68. Confined to the Brāhmaṇic literature only, being recorded thrice in the Alt. Br.s.(1.9; 3.47; 3.48), and once in the S.Br.s.(5.4.3.11).
4.4.5.1 PRONOUNS WITH SUFFIXES OF COMPARISON

In Classical Sanskrit, the suffixes of comparison (-tara and -tama) in their adverbial feminine form -trəm and -təməm, are employed to certain pronouns, thus kintəram and kintəam; 'now excessively'.

In fact, these are quite a later innovations and are by no means reflected in the earlier phase.

4.4.6.1 INDECLINABLES WITH SUFFIXES OF COMPARISON

In Classical Sanskrit, the adverbial forms of the affixes of comparison are also employed to certain indeclinables, such as uchchaistaraṃ or uchchaistaśaaṃ.

But the Vedic language records no model of this type except two or three sporadic cases in the Sūtra literature.

---

69. Cf. Pān. kimetiṁ vyayaghādāsamadāvyaprakārse—5.4.11.

70. Cf. ibid.

71. uchchaistaraṃ and uchchaistaśaaṃ are known twice from the Sūtras, once each from the Ṛv. Sr. Śū (1.5.6) and the Śrāvakāśā, Śr. Śū.

Sub-voce, V.i.Ś.C., ab-initio. Vol.16.
4.4.7: PROPER NOMS WITH SUFFIXES OF COMPARISON

In the Vedic language certain proper nouns are also allowed to take the suffixes of comparison after them, e.g.

Maruttama

Indratae

Kanyatama

But this tendency is restricted to the Samnita period only and fails to survive thereafter.

---

72. Represented by maruttama. RV. 1.132.2.

73. Taken by Indratae RV. 1.132.2; 7.19.3;

Indratae—VS.33.16; Kavva S. 33.3.2;

Mait. S. 4.9.9.

74. Represented in kanyatamah RV. 1.48.4; 10.115.5.

Note: Basically those are adjectives used as nouns.