CHAPTER VI

CONJUGATION
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The main object of the present chapter is to give a clear and detailed explanation of the conjugational system of the AV.

The roots of the Sanskrit language as enumerated by the Indian Linguists comprise a list of some two thousand. Among them about eight hundred roots are being utilized in forming the verbal structure of the Sanskrit language; about four hundred are met in the Vedic and Classical Sanskrit side by side; about one hundred and fifty roots appear in the Vedic language; two hundred and fifty roots are found in Classical Sanskrit. It is worth noting that the language of the AV contains five hundred and fifty three roots in all.

There are some roots in the AV which conjugated in more than one class, e.g.,

\( \sqrt{kr} \) occurs in first, sixth and eighth conjugation,

\( \sqrt{vuj} \) is met in fourth, seventh and tenth conjugation,

\( \sqrt{cal} \) is read in first, sixth and tenth conjugation, etc.
Another feature should be noted here that no root is used in the conjugational system of the AV. which begins with pha. There is only one root which begins with la, e.g., lālapīti (AV. VI.113.1).

Numbers and Persons in the Atharva-Veda

The Atharvanic verbal system has three numbers, namely - singular, dual, plural, and in each number it has three persons. They are systematized by the Ancient Indian Linguists in an inverse order to that which European Scholars follow, e.g., third person being placed first and the first person last.

Voices in the Atharva-Veda

The language of the AV. contains two voices: an active voice (parasmāi pada) means a word for another, e.g., sārvebhyo vāḥ pāre dadāmi (AV. I. 30.3). Here the verb dadāmi is directed to another, because the action is considered to be transitive or to pass parasmāi 'to another (object)'.

A middle voice (ātmane pada) means a word for one's self, e.g., ēdhante asyāḥ jnātāyah (AV. XIV. 1.26). Here the verb ēdhante is directed to the agent himself, because the action is considered to be reflective, ātmane 'to oneself'.
These technical terms are also known as transitive and reflective verbs accordingly.

Both voices (ubhaya pada); some verbs are conjugated in both voices, e.g.,

\[ \text{yajñīyaṁ rūn... (devān) yajati (AV. XVIII. 1.18) and devān... yajate (AV. IV. 21.3).} \]

In the first case the sacrifices for another (his devān), the verb is then put in the active voice, but in the another case, he sacrifices for himself, the middle voice is then employed.

It should be noted here that all the tenses and moods are common to the usual distinctions of both the voices.

Here is one more point to note that in the language of the AV, the active voice is much more frequent than the middle voice. It can be concluded that the active voice occurs more than 65 per cent of its total occurrences in the AV.

The verbs are not more than fifty in all, which are available in both of the voices in the language of the AV.

Tenses and Moods in the Atharva-Veda

To explain the Atharvanic verbal system the
Linguists have adopted the principle of classification to divide them generally into five tenses and four moods.


Moods: Subjunctive, Injunctive, Optative, Imperative.

The imperfect has no moods.

The Classes in the Atharva-Veda

Coming to the classification of roots in the AV., they can be divided in ten major groups. The basis of the distribution is the way in which the roots form their present stem. So the Ancient Indian Linguists were fully acquainted with this as the basis of distribution is very scientific. Whitney seems in agreement with them that the present system is the most prominent and important part of the whole conjugation, since, from the earliest period of the language its forms are much more frequent than those of all the other system together.\(^1\)

The verbal form in its inflected manner is the combination of two elements, firstly known as the base, the modified verb to which the inflexions are subjoined; secondly some syllables which constitute the inflectional terminations and are subjoined to the base.

There are some remarkable changes which affect the verbs and classifying them in the ten conjugations. Thus
the guna which effect the simple vowel, the affixes are composed immediately to the base; the root gets the reduplication; interposes of y; addition of nu; interposes of ą; subjoins ń; adds u; takes na; inserts ay.

The sequence of these groups are as follows:

I. Bhū-class with a as the characteristic class sign.

II. Ad-class signed by disappearance of a.

III. Hu-class marked with slu, a simple absence and having a reduplication of the root.

IV. Div-class marked with ve.

V. Su-class marked with characteristic nu.

VI. Tud-class marked with a.

VII. Rudh-class signed with na.

VIII. Tan-class marked with characteristic class sign u.

IX. Kri-class marked with na.

X. Cur-class signed with ā.

Here is more point to note, these conjugational characteristic class-sign(vikaranas) are limited to four tenses only, viz., the present, the imperative, the
imperfect, and the optative. In all the others, except the 10th (in which the distinctive sign is preserved in most of the other tenses) have no conjugational characteristic distinctions.

First Conjugation in the Atharva-Veda

The first class is the largest of all the classes. From the numerical point of view, it contains about three hundred and twenty roots in all, which is more than half of the total number of roots, found in the AV.

The first class interposes the characteristic calls-sign a between the final of the verb and the inflectional terminations and requires the guna change of the simple vowel, before ti, the affix of the IIIrd pers. sing. of the present tense, the root hr substituting guna becomes hr, and a being inserted, the entire form, therefore, is harati (AV. IX. 10.2) and in the middle voice rāvate (AV. IV. 24.4).

In the imperfect tense - ajavat (AV. VII. 64.1), in the imperative tense javatu (AV. VI. 125.1), and in the potential javema (AV. V. 3.1). An initial long vowel, long by nature is unaltered, e.g., jivati (AV. V. 5.2), etc.
Some Peculiarities of this Class in the Atharva-Veda

I. According to the general rule, the radical vowel will be changed to its guna, when it is a final, whether it be short or long. But in the AV. short vowel u of the root ūguh does not change into guna, but it is prolonged, e.g.,

\[\text{gūhāta (Pai. III. 5.6).}\]

II. In the language of the AV. the roots īgam, īyam, and īyū are substituted for gacch, yacch, and yucch accordingly, e.g.,

\[\begin{align*}
gācchāti (AV. V. 23.3), 
vacchāti (Pai. I. 56.1), 
yucchānti (Pai. V. 22.6).
\end{align*}\]

III. The roots īpā, īsthā, īsad, and īsac, are substituted for pib, tiṣṭ, sīd, and saśe accordingly, e.g.,

\[\begin{align*}
pibātī (AV. V. 5.2), 
tiṣṭātī (AV. I. 2.4), 
sīdāntu (AV. IV. 21.1), 
sacēte (AV. V. 1.7).
\end{align*}\]

Second Conjugation in the Atharva-Veda

The roots of the second class available in the AV.
are not so many, the whole number is about thirty eight. There are some other roots also, which form their inflectional terminations in the second conjugation, e.g., \( \text{kṛ} \) = \( \text{kṛṣi} \) (AV. XIII. 2.3) actually it belongs to first and ninth conjugations; \( \text{dā} \) = \( \text{dattah} \) (AV. XIV. 2.42). It also belongs to first or third conjugations. Therefore, this rule is applied on some other roots also which are available in different classes altogether.

This class has the most important peculiarity, which agree in affixing the regular terminations to the final letter of the root immediately without the intervention of a vowel or characteristic class sign and the terminations, e.g.,

\( \text{vid} = \text{veitu} \) (AV. XII. 3.12),

\( \text{vidmah} \) (Pai. XV. 13.9),

\( \text{vidmā} \) (AV. I. 2.1),

\( \text{apān} \) (AV. II. 5.5), etc.

There are two general changes of the terminations firstly \( \text{hi} \) IIInd pers. sing. of imperative is changed into \( \text{dhi} \), e.g., \( \text{addhi} \) (AV. VII. 77.11), secondly \( \text{h} \) is altered into \( \text{gh} \), e.g.,

\( \text{ghnanti} \) (AV. VI. 76.4),
ghnantu (AV. III. 1.6),
aghnata (AV. VIII. 12.1), etc.

Some Peculiarities of this Class in the Atharva-Veda

I. Vṛddhi Substituted for gupa

A root ending in u gets vṛddhi in the place of gupa, before the terminations of 1st pers. sing. in the AV. e.g.,

Vy = vaumi (AV. II. 2.1),
Vstu = steumi (AV. IV. 23.29), etc.

II. Before the affix, the ₁ of the root ₋₁ is altered into gupa, e.g., in 1st pers. sing. sva(AV. X. 8.26); IIIrd pers. plu. savanti (Pai. XIII. 13.4); IIIrd. pers. sing. savate(Pai. XIII. 6.5) and ₋₁ gets the augment r, e.g., in 1st pers. sing. sir(AV. X. 3.15), sere(Pai. XI. 7.9). In the imperative of IIIrd pers. sing. we find a word formation - sa(ya)m (AV. VI. 134.2); XI. 11.19; 12.22) and in the imperative IIIrd pers. sing. The AV. contains a form aśa(ya)t(AV. XI. 10.16), aśa(ya)t (Pai. XIII. 6.7), etc.

III. The root śvag gets the augment ₁ before a affix beginning with a consonant, e.g., IIind pers. sing. śvasihi(AV. VI. 101.1).
III (a). The root $i$s gets the augment $i$ before the 1Ind pers. sing. and plu. affixes of middle voice, e.g.,

$\dot{i}si\dot{e}$ (AV. II. 28.3; VI. 79.3),

$\dot{i}si\dot{d}h\dot{y}e$ (AV. IV. 27.6).

IV. The root $\sqrt{\nu}ru$ gets the augment $i$ before the three pers. in sing. affixes, e.g., in present IIInd pers. sing. $\sqrt{\nu}rav\dot{g}i$ (AV. V. 11.7) in 1st pers. sing. $\sqrt{\nu}rav\dot{m}i$ (AV. XIII. 2.44; 45); IIInd pers. sing. of imperative $\sqrt{\nu}rav\dot{i}tu$ (AV. I. 7.4) and IIInd pers. sing. of imperfect $\sqrt{\nu}rav\dot{i}$ (AV. I. 6.2).

V. In IIInd pers. sing. of the present tense of the AV. s of the root $\sqrt{\nu}s$ is dropped before an affix beginning with s, e.g., $\sqrt{s}i$ (AV. I. 25.2).

The $s$ of the root $\sqrt{\nu}s$ is disappeared before the three pers. in dual and plu. affixes, e.g.,

$s\ddot{a}nti$ (AV. VI. 104.2),

$samah$ (AV. XVIII. 4.87),

$s\ddot{v}at$ (AV. XII. 4.13),

$s\ddot{v}ama$ (AV. V. 8.9), etc.

In the imperative IIInd pers. sing. the $s$ of the root $\sqrt{\nu}s$ is replaced by $\ddot{s}$, e.g.,

$\ddot{e}dhi$ (AV. III. 28.3).
The root \( \text{vas} \) gets the augment \( i \) in \text{IIIrd pers. sing.} before the affix in the imperative tense, e.g.,
\[
\text{àsit} (\text{AV. VIII. 9.14}).
\]

VI. The \( n \) of the root \( \text{han} \) is dropped, before an affix beginning with a consonant except a semi-vowel or nasal in the imperative, e.g.,
\[
\text{hata} (\text{AV. III. 19.7}).
\]

The prior \( a \) of the root \( \text{han} \) is elided before the affixes, beginning with a vowel and \( h \) altered into \( gh \), e.g.,
\[
\text{ghnanti} (\text{AV. VI. 76.4}),
\]
\[
\text{gnantu} (\text{AV. III. 1.6}),
\]
\[
\text{aghnata} (\text{AV. VIII. 12.1}).
\]

The \( ka \) of \text{IIInd pers. sing. imperative} is changed into \( ja \), e.g.,
\[
\text{jahi} (\text{AV. II. 27.1-7}).
\]

VII. The root \( \text{vas} \) gets the vocalisation when it is followed by the \text{IIIrd pers. plu. affix}, e.g., \( \text{įsanti} (\text{AV. XVIII. 1.3}) \). But not when it is followed by the \text{IIIrd pers. sing. affix}, e.g., \( \text{vasti} (\text{AV. XVIII. 1.2}) \).
VIII. The root \textit{duh} contains so many characteristic peculiarities in the AV. It contains the forms - \textit{adhok} (Pai. XVI. 135.1) and \textit{aduhat} (AV. VI. 16.1) side by side in the IIIrd pers. sing. of the imperfect tense. 

In the present tense, IIIrd. pers. plu. of the middle voice, it contains two additional forms, e.g., \textit{duhrate} (AV. IX. 14.5) and \textit{duhrê} (AV. X. 10.32) instead of general form \textit{duhate} and in the IIIrd pers. sing. of the imperative mood, it contains \textit{duhäm} (AV. III. 10.1); and in IIIrd pers. plu. it contains two forms \textit{duhratām} (AV. VII. 87.6) and \textit{duhräm} (AV. III. 20.9) altogether.

Third Conjugation in the Atharva-Veda

The Atharva Vedic language contains about twenty roots, which form their verbal formations in the third conjugation. Among them about six Vedic roots are found in the language of the AV. and the rest in the Vedic and Classical languages.

The most important may be conveniently noticed here. It requires the reduplication of the base and the conversion of the guna vowel, before certain terminations. It contains \textit{alu} which means elision of the characteristic class sing. It causes the reduplication of the root.
In reduplication the initial consonant of a root and the first vowel is mostly reduplicated. When a root starts with a double consonant then only the first consonant is reduplicated; but when a root contains double consonants whose first is a sibilant and whose second is hard, then the second is repeated.

Regarding the vowels, it can be said that a short vowel is reduplicated for a long and diphthongal sounds are reappeared by their second element.

Generally, the terminations remain in the same position except those of the IIIrd pers. plu. present and imperative tenses which reject $n$ and the IIIrd pers. plu. of the imperfect which contains $us$ for $an$.

Some Peculiarities of this Class in the Atharva-Veda

I. The final $\tilde{a}$ is replaced by $\tilde{a}$ of the roots which are ending in $\tilde{a}$ of this conjugation, before the affixes excepting the roots $\dot{d}h\ddot{a}$ and $\ddot{d}a$, e.g.,

$\sqrt{ma} = \sqrt{m}i\tilde{m}i\tilde{t}$ (Pal. V. 32.5),

$\sqrt{m}i\tilde{m}i\tilde{ma}h$ (AV. XVIII. 2.38),

$\sqrt{a}m\tilde{m}i\tilde{t}a$ (AV. VII. 15.2),

$\sqrt{h}a = \sqrt{j}a\tilde{h}i\tilde{t}a\tilde{t}$ (AV. XI. 1.13),
In the optative mood the a of the root ha is dropped before an affix beginning with y, e.g., jahyuh (AV. VI. 47.2).

II. The final a of the reduplicate roots, is disappeared before a affix beginning with a vowel, e.g., hā in present tense IIIrd pers. sing. jahati (Pai. VI. 22.24), dādati (AV. VIII. 12.4), dādhate (AV. XI. 6.3), dhatte (AV. X. 7.42).

III. In the Atharvanic citations the long i of the reduplicate roots (dī and dhi) does not become short, e.g., IIInd pers. sing. of the imperative dīdhī (AV. VIII. 83.2), and of IIIrd pers. sing. optative, dīdhyuh (AV. XIV. 1.46).

IV. The root vyac gets the vocalisation, e.g., vivvajmi (Pai. II. 28.1). And the root hvṛ after getting the vocalisation, it is reduplicated, e.g., juhureṇa (AV. XVIII. 1.33).

V. From the viewpoint of Pāṇini, the prior a of the root ṇhas gets the elision, but the language of the AV. contains a citation in IIIrd pers. sing. of the present
tense, e.g., babhasti (AV. VI. 49.1; 2), where it does not get elision.

Fourth Conjugation in the Atharva-Veda

The fourth conjugation contains about thirty nine roots in the language of the AV. Some of them are to be found in other conjugations, sometimes in the same, sometimes in different acceptations, when the non-conjugational tenses often adopt different modes of inflexion.

It interpose ya between the inflective base and inflectional terminations of the conjugational tenses. Sometimes it elongates a radical vowel, e.g., kṣiyate (AV. XII. 9.7). Before ya the vowel of the root is not capable of a gupa substitute and generally remains unaltered.

It should be noticed here, this conjugation contains some roots, which have no difference between active voice and middle voice, e.g.,

jañyate (AV. VIII. 3.12),
jañyate (AV. V. 17.13).

Some Peculiarities of this Class in the Atharva-Veda

I. Before a characteristic class-sign ya, a long is substituted for the root-vowel in ḍam, iva and iva, e.g.,
I. 

dāmyatu (Pai, XIII. 1.3), 
mādayante (AV. XVIII. 1.35), 
śrāmyataḥ (AV. XI. 1.30).

II. In the AV. the root which end with v usually prolong a prior i, when it is followed by the characteristic class sign va, e.g., 
sivvatu (AV. VII. 50.1), etc.

III. Before a characteristic class-sign va the root jan is changed into jā in the AV., e.g., 
jāvāte (AV. X. 5.48).

IV. There is vocalisation of the semi vowel of the root vyadh in the AV. when it is followed by the characteristic class sign va, e.g., 
vidhyāti (AV. V. 18.8).

Fifth Conjugation in the Atharva-Veda

The Atharva Vedic language contains about eighteen roots of this conjugation; among them only one Vedic root vi(AV. V. 2.1) is employed in the Atharvānic language and the rest are found in the Vedic and Classical Sanskrit side by side. Some roots of this conjugation are stated
to be peculiar to the language of the Vedas. A few which
are available in previous conjugations repeated here for
the sake of the differences which their inflexious
represent.

It inserts \textit{nu} as a characteristic class-sign. In
1st, 2nd, 3rd pers. sing. the \textit{u} of \textit{nu} is converted into
guna letter \textit{o}, e.g.,

\begin{itemize}
  \item \textit{kṛnomi} (AV. II. 36.2),
  \item \textit{kṛṇosi} (AV. V. 22.2),
  \item \textit{kṛṇoti} (AV. II. 36.3).
\end{itemize}

The \textit{u} of the characteristic class-sign \textit{nu}, where not
preceded by a conjunct consonant will be dropped before \textit{v}
and \textit{m}, e.g.,

\begin{itemize}
  \item \textit{kṛnvah} (Pai. VI. 22.14),
  \item \textit{kṛṇmah} (AV. VI. 5.3).
\end{itemize}

In 2nd pers. sing. of the imperative \textit{hi} is
optionally elided. If characteristic class-sign \textit{u} is not
preceded by a conjunct consonant, e.g.,

\begin{itemize}
  \item \textit{kṛnu} (AV. II. 19.22),
  \item \textit{kṛṇuhi} (AV. III. 1.4).
\end{itemize}

In the AV. the forms without \textit{hi} are about six-fold
more than the comparison of with hi.

But in the RV, the forms with hi are three-fold more than the comparison of without hi.

Some Peculiarities of this Class in the Atharva-Veda

I. The semi vowel ŭ is substituted for u before the affixes beginning with a vowel, e.g.,

\[ krūvanti (AV. I. 33.3), \]
\[ srūvantu (AV. IV. 35.7), etc. \]

But before an affix beginning with a vowel, the uv is substituted for the u, e.g.,

\[ asnuve (AV. IX. 15.15). \]

II. Before a nu characteristic class-sign Şr is the substitute for ūru, e.g.,

\[ Śrmoti (AV. IV. 30.4). \]

Sixth Conjugation in the Atharva-Veda

The Atharvanic language contains about twenty eight roots of this conjugation, when it forms its verbal construction.

It inserts a affix, as a characteristic class-sign. It does not substitute the guna and vṛddhi letter for the
vowel of the base.

The final short ı of the root is converted into riy and i, i, to iy, u, u to ot before the a (characteristic class-sign) of the conjugation, e.g.,

\[ k_i = kliyate \ (AV. \ III. \ 29.3), \]
\[ kši = kšiyati \ (AV. \ X. \ 2.22), \]
\[ kšiyanti \ (AV. \ XIII. \ 3.1), \]
\[ su = suvate \ (AV. \ IX. \ 14.21), \text{etc.} \]

The rest terminations of this conjugation follow the same modification as in the first conjugation.

Some Peculiarities of this Class in the Atharva-Veda

I. ı is substituted for the final of i̯ and i̯ before a (characteristic class-sign) of sixth conjugation, e.g.,

icchate \ (AV. XI. 7.17),

icchante \ (AV. X. 8.5),

rcchatu \ (AV. IV. 19.6),

rcchantu \ (AV. VIII. 3.14).

II. The semi vowel of pracch and vraśc get the vocalisation if they are followed by the affixes, e.g.,

prcchanti \ (AV. XII. 10.4),

vraścate \ (AV. VI. 136.3).
III. The following roots in the AV. get augment of न before the characteristic class-sign (a) of this conjugation and it is placed after the vowel of the root, e.g.,

\[ \sqrt{\text{krt}} = \sqrt{\text{kṛnta}} \text{ (Pai. XIII. 11.7)}, \]
\[ \sqrt{\text{piś}} = \sqrt{\text{piṇṣati}} \text{ (AV. V. 25.5)}, \]
\[ \sqrt{\text{muc}} = \sqrt{\text{muncāmi}} \text{ (AV. I. 10.3)}, \]
\[ \sqrt{\text{vid}} = \sqrt{\text{vindate}} \text{ (AV. IX. 5.27)}, \]
\[ \sqrt{\text{subh}} = \sqrt{\text{sumbhati}} \text{ (AV. XIV. 1.28)}, \]
\[ \sqrt{\text{sic}} = \sqrt{\text{sincați}} \text{ (AV. XI. 7.12)}. \]

Seventh Conjugation in the Atharva-Veda

The verbal formations of this conjugation are not many. Actually the language of the AV. contains about seventeen roots of this class. All the roots of this class end in consonant and the union with the initial consonant of the terminations takes place according to the rules of sandhi.

The most peculiar feature of this conjugation is the insertion of na before the terminations, e.g.,

\[ \sqrt{\text{bhindati}} \text{ (AV. VI. 138.5)}, \text{ etc.} \]
Some Peculiarities of this Class in the Atharva-Veda

I. After a characteristic class-sign na, there is a elision of the following na (i.e., the na of the root), e.g.,

- anakti (AV. V. 27.2),
- bhānakti (AV. X. 3.13),
- hinsati (AV. II. 12.2).

II. Before a affix beginning with a consonant ṭ is added in place of a of the characteristic class-sign na, e.g.,

- tṛṇedhu (AV. VIII. 8.11), etc.

Eighth Conjugation in the Atharva-Veda

The Atharvanic language has about four roots to form the verbal constructions of this group and all the roots (except kp) end in nasals; being therefore, exactly analogous to verbs of the fifth conjugation which interposes characteristic class-sign nu.

In this conjugation ṭ is inserted between the roots and the terminations which must be gṛñtāted before the three pers. in sing. terminations.

Some Peculiarities of this Class in the Atharva-Veda

I. In the AV. before the three pers. in sing., the ṭ of
kr and u of the characteristic class-sign are omitted, e.g.,

karoti (AV. XII. 9.7),
karotu (Pai. XVI. 50.1).

II. Before a prefix short u takes the place of the a of kr (kur) and after adding characteristic class-sign u, it becomes (kuru), e.g.,

kuvanti (AV. VIII. 12.6),
kuru (AV. XI. 11.1),
kurvate (AV. VII. 56.1).

III. The affix u (characteristic class-sign) is always dropped before a personal ending beginning with a y, e.g.,

kurya (Pai. VII. 9.10).

IV. hi is elided after the u (characteristic class-sign) in the 1st person singular of the imperative, e.g.,

kuru (AV. XI. 11.1).

Ninth Conjugation in the Atharva-Veda

We find twenty seven roots of this conjugation, when dealing with the verbal construction in the AV.

It interposes na between the roots and the terminations, before the affixes beginning with a
consonant, the ā of snā is converted into i, e.g.,

gṛṇīmah (Pai. I. 17.1),
gṛṇītam (Pai. II. 73.3).

In 1st pers. plu. gṛṇīmasi (AV. IV. 31.5); and before a affix beginning with a vowel, the long ā of snā (characteristic class-sign) is dropped, e.g.,

gṛṇate (AV. XVIII. 3.18),
punate (AV. VII. 28.1).

Some Peculiarities of this Class in the Atharva-Veda

I. Some roots of this conjugation, ending in long vowels are converted into short vowels before a characteristic class-sign (nā), e.g.,

\[ \sqrt{\text{i}} \] = ājanāti (AV. VI. 134.3),
\[ \sqrt{\text{pū}} \] = punāti (AV. XII. 2.11),
\[ \sqrt{\text{ṣt}} \] = ṣṛṇāmi (AV. II. 32.2),
\[ \sqrt{\text{ṣt}} \] = ṣṛṇāmi (AV. XVIII. 4.51).

II. Before a characteristic class-sign (nā) of this conjugation āja is substituted for jnā, e.g.,

jānāti (Pai. XVI. 32.6),
jānantu (AV. VII. 62.2).
III. When the roots ending in consonants preceded by n, then the n is dropped before a characteristic class-sign (nā) of this conjugation, e.g.,

\[
\begin{align*}
\text{\textbf{bandh} } &= \text{ badhnāmi (AV. I. 35.1)}, \\
\text{\textbf{manth} } &= \text{ mathnāmi (AV. II. 30.1)}, \\
\text{\textbf{stambth} } &= \text{ stabhnāti (Pai. V. 22.2)}. \\
\end{align*}
\]

Tenth Conjugation in the Atharva-Veda (Wish and Cause)

The language of the AV. contains about forty two roots of this conjugation. The verbs of this conjugation take characteristic class-sign i. They extend the interposition to all the tenses except the active voice of the injunctive. But according to Indian linguists the affix i is employed in both the senses in the sense of wishing and in the sense of causative. Either ways the verbal formation remains in the same position. But T. Burrow Macdonell and Whitney are not agree with them. They say, there is clearly difference due to the distinction of meaning.

It is significant to note that it is consequently regarded as an internal part of the root. Also, it does not supplant a, but comes side by side with it. All verbs admit of a modification implying sense of wishing,
causality, as causing to be, to do, and the like.

Before i affix the vowel of the root converted into guna or vrddhi as the case may be, e.g.,

\[\text{\textit{dvut}} = \text{adyotayan (AV. IV. 23.5),}\]
\[\text{\textit{pat}} = \text{p\textit{t}ayanti (Pai. XV. 22.8).}\]

Some Peculiarities of this Class in the Atharva-Veda

The roots \textit{\textbeta}sn\textalpha and \textit{\textbeta}s\textbeta retain their penultimate short vowel before i, e.g.,

\[\text{\textit{s\textalpha}Dayanti (AV, V. 19.14),}\]
\[\text{\textit{sr\textbeta}payat (AV. XI. 1.4).}\]

I. The augment \textit{\textbeta}a is added to the verbal stem of \textit{\textbeta}p\textalpha before i, e.g.,

\[\text{\textit{ap\textbeta}ayat (AV. X. 10.9),}\]
\[\text{\textit{p\textbeta}ay\textbeta\textalpha\textbeta\textbeta\textalpha\textbeta\textgamma\textbeta\textalpha (AV. VIII. 7.22).}\]

II. In a stem ending in a consonant with an a immediately preceding it, the vrddhi is substituted for such a, before i, e.g.,

\[\text{\textit{\textbeta}am = \textit{\textbeta}m\textalpha (Pai. XVI. 61.9),}\]
\[\text{\textit{\textbeta}as = \textit{\textbeta}s\textbeta\textgamma\textbeta\textalpha\textalpha (AV. III. 7.6),}\]
III. The prior \( a \) of some roots remain short before \( i \), e.g.,

\( \text{jan} = \text{janayati} \) (AV. VII. 20.1),

\( \text{janayamasi} \) (Pai. XIII. 3.2),

\( \text{dam} = \text{damayan} \) (AV. V. 20.1).

In some roots the prior \( a \) optionally remain short before the causative \( i \), e.g.,

\( \text{pat} = \text{patayanti} \) (AV. VIII. 13.18; 20),

\( \text{patayanti} \) (Pai. XV. 22.8),

\( \text{mad} = \text{madayanti} \) (AV. IX. 13.19),

\( \text{madayante} \) (AV. XVIII. 1.135).

IV. The last \( u \) and \( r \) of the stem are converted into vrddhi before \( i \), e.g.,

\( \text{cuyu} = \text{cavayati} \) (AV. X. 1.13),

\( \text{cavayantu} \) (AV. XII. 3.35),

\( \text{dhr} = \text{dharayati} \) (AV. X. 7.11),

\( \text{dharante} \) (AV. XVIII. 1.135),
Regarding these conjugational distinctions it may be noted that their main aim is obviously (in every conjugation except the second and third) to insert a vowel between the stem and the terminations. In four of them the vowel is mediately ā and consequently an analogous made of adapting the terminations to the base prevails in all of them; that is, in the first, fourth, sixth and tenth. The vowel of the fifth and eighth classes is u of the ninth ā. The second and third dispense with the vowel. Therefore, we distribute the verbs in two ways: the first composed of the first, fourth, sixth and tenth and the second of the remaining conjugations.

The Present Tense in the Atharva-Veda

The present tense is more common in the AV. than the other tenses. It denotes an action started and not completed, e.g.,

prajāratī janayati (AV. VII. 20.1),
brahmacārī carati (AV. V. 17.5),
dure pūrṇena vasati (AV. X. 8.15),
deviṣuṣcarati (AV. V. 18.13).
All these instances indicating that the action has been started, not completed.

The vowel of the base is to be changed to itsguna substitute, e.g.,

emi (AV. IV. 28.3),
\( \tilde{e}ti \) (AV. IV. 24.1), etc.

The at is used where the root applies to the two taken together, elsewhere ant is applied, e.g.,

\( \sqrt{d}a = dadati \) (AV. XII. 1.22),
\( \sqrt{bhr} = bibhrati \) (AV. XII. 1.23).

In another case where ant is took place, e.g.,

bharanti (AV. X. 8.15),
bhayanti (AV. I. 33.3), etc.

One more point should be noted here that in the middle voice the final portion ti is changed into te, e.g.,
edhante (AV. XIV. 2.26).

In the IIInd pers. sing. thās is replaced by se, e.g.,

badhyase (AV. VI. 121.2), etc.
The Aorist Tense in the Atharva-Veda (Requiring augment a)

The aorist is the past of any period, e.g.,
\[ yāsu deviṣu ādhi devāh āsīt, \]
\[ kāsmai devaya haviṣa vidhema (AV. IV. 2.6), \]
\[ prajām dhanam ca grāpānāḥ, \]
\[ parihastāḥ abhūt ayām (AV. VI. 31.1), \]

It means, they were in use at one time, actually long ago; but how long, is uncertain. It always requires the augment ā and a. The initial a of the compounds stam, stā, stām, sthām and stā is set aside after an inflective base ending in any short vowel except a, or in any consonant except a nasal or a semi vowel in the AV.

The Aorist

This tense is peculiar in the Atharvaśīc language. According to its use it can be divided into seven parts. And clearly show two groups non-sigmatic and sigmatic. Now we shall discuss them accordingly.

I. The Root-Aorist

The AV. contains about thirty verbal formations of this category. In the root-aorist the affixes are directly added to the roots, therefore, it is known as
root-aorist. And moreover we can say the affix $s$ of this aorist is elided after some roots in the active voice, e.g.,

\[ \text{agh\text{h}ät (AV. VI. 44.1),} \]
\[ \text{agh\text{h}äm (AV. XII. 1.11), etc.} \]

The root $\text{bhū}$ gets no $\text{guna}$ before an immediately following personal ending, e.g.,

\[ \text{abhūt (AV. XVIII. 4.65),} \]
\[ \text{abhūh (AV. II. 13.3),} \]
\[ \text{abhūtam (AV. XIV. 2.5).} \]

There is one example in the AV. where the affix $s$ is dropped in the middle voice, when affix $\text{ta}$ of IIIrd person follows, e.g.,

\[ \text{āmāta (AV. XX. 16.7).} \]

Both of the voices are available under the root-aorist but the active voice is more frequent in the AV.

II. The a-Aorist

The AV. has about twenty derivative forms of the roots where $\text{an}$ is the substitute for $\text{dī}$ when the aorist follows, e.g.,

\[ \text{āvidān (AV. II. 9.4),} \]
\[ \text{āvindat (AV. XIII. 2.36),} \]
\[ \text{āmuncat (AV. III. 11.8).} \]
In the middle voice also an is the substitute for cli, e.g.,

āmūncata (AV. X. 6.6).

Both of the voices are found in the AV. under the a-aorist tense. But the active voice is much more frequent than the middle voice.

III. Reduplicated Aorist

After a root, can is the substitute for cli, and a root gets the reduplication, when affix can of the aorist follows. The reduplication is of the first or second syllable according to the root begins with a consonant or a vowel. And a long penultimate is to be shortened before can, e.g.,

āciklpat (AV. VI. 11.3),

āvivṛdhat (AV. I. 29.3),

ācikradat (AV. III. 3.1),

āvivṛtan (AV. VII. 59.2).

It should be noted here, excepting some roots, most of the verbs of this tense are formed by the causative roots.

There are about twenty five verbal formations of this tense, which are found in the language of the AV.
IV. The s-Aorist

(a) When the aorist follows, the affix *cli* is added to the verbal roots and immediately after it is replaced by *sic*. In fact *cli* is common name word for all the aorist affixes. And it is significant to note that the augment *i* is not prefixed before *sic*.

(b) Before the aorist characteristic class-sign *sic*, *vrddhi* is substituted in the active voice for the final of a stem ending in *i* (long and short), e.g.,

- *ājaiṣam* (AV. VII. 52.5),
- *bhaisih* (AV. X. 9.7), etc.

In the same way the roots which are ending in consonants are replaced by the *vrddhi*, e.g.,

- *anaikṣit* (AV. II. 7.1),
- *āprākṣam* (AV. VII. 57.1).

But in the middle voice they are guneted before *sic*, e.g.,

- *aneṣata* (AV. VI. 28.2).

(c) In the middle voice the roots which are ending in *r* and consonants are not guneted and lengthened before s-aorist, e.g.,

- *asṛkṣata* (AV. XIV. 2.52),
- *avṛṣata* (AV. III. 3.5).
(d) The root da changes its vowel into i before the terminations of the aorist of the active voice, e.g.,

\[ \text{adisi (AV. XIII. 1.30).} \]

The language of the AV. contains about fifty roots, which form their verbal formations in s-aorist. But in the RV. the numeral relations are quite different. In the RV. about one hundred and forty roots construct their verbal formations under the s-aorist.

V. The is-Aorist

A characteristic class-sign affix \( s \), gets the augment \( i \) in this tense. It will be interposed between the root and the affix \( s \), e.g.,

\[ \text{abhārisam (AV. VI. 52.3).} \]

Vṛddhi is substituted for the short \( a \) of the root \( vād; \) in active voice of this tense, e.g.,

\[ \text{avādisam (AV. V. 7.4),} \]
\[ \text{avādisuh (AV. IV. 15.13).} \]

The vowel of a root ending in a consonant does not get vṛddhi, when the \( s \) takes the augment \( i \), e.g.,

\[ \text{agrabbhit (AV. I. 12.2).} \]

In the middle voice the vowel of the root is changed into guna before augmented \( s \), e.g.,
aroçathāḥ (AV. III. 20.1).

But we find a instance where it is not gāpated, e.g.,
nudisthāḥ (AV. II. 1.32).

The augment i added to affixes, is lengthened, except in the personal endings of the perfect, after the root grabh and grah, e.g.,
agrabhīt (AV. XVIII. 3.16),
agrahīt (AV. XIV. 1.51).

And some roots get the gūpa instead of vrddhi,
e.g.,
anavīt (AV. X. 4.26),
āsarīt (AV. VI. 66.2).

The g is elided after the augment i. If after this g the augment i follows. And there is a instance where i is converted into ā i.e.,
āsarīt (AV. VI. 32.2).

The language of the AV. contains about thirty roots of iṣ-aorist. And the RV. contains about eighty roots of this category.

VI. The sis-Aorist

The sig of the aorist in the middle voice takes the augment i after vyañj, vān, vā, and g is added at the end
of the roots. According to the European Scholars the verbal formations of the injunctive of middle voice are considered as the formations of the sis-aorist (Pyäšigimahi, AV. VIII. 81.5; Vānsigīya, AV. XVI. 9.4; Hasistām, AV. XVI. 2.5; Hāśigu, AV. VIII. 2.26), otherwise there is no single instance of middle voice in it.20

VII. The sa-Aorist

After the roots which end in ṭ, ṭ, ṭ, h consonants, and have i, u, ā vowels for their penultimate letters; sa is the substitute for eli in the sa-aorist, e.g.,

\[
\begin{align*}
\text{amrsat} & \quad \text{(AV. XIII. 1.8)}, \\
\text{aruksat} & \quad \text{(AV. XVIII. 4.14)}, \\
\text{aruksām} & \quad \text{(AV. XIV. 2.8)}, \\
\text{aruksāh} & \quad \text{(AV. XVIII. 1.8)}. \\
\end{align*}
\]

In unaugmented form sa is accented, e.g.,

\[
\text{dvikṣāta} \quad \text{(AV. XII. 1.18; 2.33)}. 
\]

The verbal formations of the sa-aorist are quite similar to the imperfect of the sixth conjugation; and the vowel of the root does not get guṇa and vrddhi accordingly.

The Augment

One more point to be noticed here is that the tenses,
viz., imperfect, aorist, and the pluperfect gets the augment \( \sqrt{\text{a}} \), which is prefixed to the roots, but the roots which begin with the vowel got the augment \( 
abla \text{a} \). Both indicate the past time.

There are many verbal forms in the AV, where both these augments get eligibility. As in the AV, augmentless forms are less than augmented. In the AV, about 475 forms are augmentless and 1450 are augmented and usually the augmentless forms belong to the aorist tense. But in the RV, the numeral relations are quite different. In the RV, 2000 forms are augmentless and about 3300 forms are augmented, and more than half of the augmentless forms belong to the aorist tense.

The Imperfect Tense in the Atharva-Veda

The imperfect tense is defined as denoting action recently past, action only not of today. It is employed in the AV, to signify the past action, but not perfect. It indicates a past action accompanying during another past action. It also requiring the augment \( \sqrt{\text{a}} \) and \( \sqrt{\text{n}} \) as the case may be, e.g.,

\[ \text{kaḥ asya āyuḥ akalpayat...kaḥ asya akalpayat javām} \]  
\[ (\text{AV. X. 2.15}), \]

\[ \text{tvāṣṭa jāyām ajanayat (AV. VI. 78.3)}. \]
We see, in both of the examples the action continuing another action, and only begun, not done and past.

The Perfect Tense in the Atharva-Veda

The perfect tense is the complete past. It concerns an action which is absolutely out of sight, and it is constructed by the reduplication form of the root. It should be used in denoting the past time, whether of the current day or otherwise.23

In the AV. it is employed in the same sense, e.g.,

idām viṣṇuḥ vi cakrame tredhā nidadhe pādā (AV. VII. 27.4),

trīnī padāni cakrame (AV. VII. 27.5).

Both these instances indicate the complete past time. But sometime in the AV. it is used with the imperfect tense, to indicate the past events, e.g.,

yāyām pūrve pūrvajānāḥ vicakriṁ,

yāsyām dēvāḥ āsuraḥ ābhī āvartayan (AV. XII. 1.5).

And it is very interesting to note that the perfect tense often employed in the AV. to represent the present time, e.g.,

brāhmaṇāḥ jajne prathamāḥ (AV. IV. 6.1),

yavat saptā sindhava vitaṣṭire (AV. IV. 6.2),
In these hymns the affixes of perfect tense are denoting the present time.

Regarding the application of this tense in the Vedic language, we may say that the aorist, imperfect and perfect tenses are optionally used in all the tenses. But from the viewpoint of Macdonell "the perfect characteristically express the condition attained by the subject as the result of a preceding action." He further adds "If that action (often a repeated or continuous one) is continued into the present so as to include the latter, it may be translated by the present;" and T. Burrow says in this connection that the perfect tense is only a variation of the present tense. Usually in the AV. the affixes of the perfect tense are indicating the present time.

The Pluperfect

There are some verbal formations in the Atharvanic language in which the augment ṣ is prefixed to the reduplication form of the root; e.g., ṣpeciran (AV. V. 18.11), etc.

This type of verbal formation is never found in any
tense mentioned by the Indian Linguists. We should be thankful to the European Scholars that they have thrown light on these Vedic usages and given a new term, which is technically called pluperfect. The same verbal formation is found in Greek language also. So it would not be wrong to suggest that they have imagined the new term due to the analogy of the Greek verbal formations. Macdonell admits some verbal formations of pluperfect, e.g.,

- jihinsih (AV. XII. 3.18),
- ajagrabham (AV. IV. 5.4),
- jagrabham (AV. VI. 21.1).

It is hardly found in the AV. and totally disappeared in Post-Vedic language.

The Future Tense in the Atharva-Veda

(a) The first future is the definite future, expressing action which will be after a fixed period. It is employed in the sense of what will happen; it means action should not be of the current day. It is rarely found in the AV. and also not common in very old Vedic language, e.g.,

- bhavitā (Pai. IX. 18.4), etc.

(b) The second future does not denote limit to the commencement of the action. It defines some future period,
or indicates the event which will be in coming time. Generally, it is employed where pure and simple future is expressed, e.g.,

\textit{agre...iyam eva idam bhavisyat\textbar{}i (AV. VIII. 10.1),}

\textit{sa\textbar{}h gamisyati b\textbar{}alhik\textbar{}an (AV. V. 22.9).}

In both cases, we have the action, which indicates some future event.

In the RV, the use of second future is not so frequent; there are only nine roots which form seventeen verbal forms. But in the AV, we find its more developed stage, there are twenty five roots and constructed fifty verbal forms in whole of the Atharva\textbar{} Samhit\textbar{}a.

The Subjunctive Mood in the Atharva\textbar{}Veda

The subjunctive stem is formed by the addition of the vowel \( a \) to the indicative tense stem, the gun\textbar{}ated form of such a stem being employed if it exists: \textit{d\textbar{}hat (AV. VIII. 77.7), karat (AV. VI. 103.1), parsat (AV. VI. 34.1).} This \( a \) combines with the \( a \) of thematic stems to form long \( \ddot{a} \): \textit{bhavati (AV. II. 36.3), suv\textbar{}ati (AV. XIV. 1.3).} The inflection of the subjunctive verbal stems is illustrated by the following paradigms:

**Active**: sing. \textit{ti\textbar{}sth\textbar{}ati (AV. VI. 12.1), ti\textbar{}sthat(AV. I. 17.2),}
vadāti (AV. V. 20.8), vadat (AV. III. 3.6),
āsat (AV. I. 22.2), āsatī (AV. VII. 3.71),
āsāti (AV. VII. 37.1), bhavāsi (AV. III. 23.3),
bhavaḥ (Pai. V. 17.7), āsāni (AV. I. 29.5),
āsa (AV. XIV. 1.6), vādiṣaḥ (AV. VI. 42.3),
vādāmaśi (AV. VI. 142.2); plu. stha = sthā (AV. I. 5.1),
asatha (Pai. I. 56.1), asatha (AV. III. 8.4), etc.

Middle: sing. etayai (Pai. VIII. 13.9), etāva (AV. VI. 23.3),
āsātaį (AV. XVIII. 3.70), ut āśātaį (AV. II. 31.3),
carātaį (AV. III. 4.3), varavātaį (AV. IV. 7.1),
mucvātaį (AV. IV. 16.4), rājavātaį (AV. VI. 98.1),
āsate (AV. XI. 10.32), nāsvāsaį (AV. III. 4.3),
josase (Pai. XIV. 4.6), jūsase (AV. XVIII. 3.9);

dual: janaśavahai (AV. XIV. 2.71), plu. īsidhve
(AV. IV. 27.6), bhajadhyam (AV. XII. 3.4),
bhajāmahe (Pai. VI. 16.8), etc.

It will be observed that the endings of the subjunctive are partly secondary and partly primary. In Ist dual, Ist plu., and IIIRD plu., of the active secondary endings are employed; in IIIND and IIIRD dual and IIIND plu., primary endings; in IIIND and IIIRD sing. either primary or secondary endings are used. In the middle forms with secondary endings are rare, appearing normally only in the
Illrd plu.

The 1st sing. active has a special ending of its own, āni, beside which in the earlier language simple ā appears. The 1st sing. middle ending ai arises from the contraction of the a of the subjunctive stem with the e of the termination. This ai is then extended to other parts of the middle inflection and such eventually become the normal forms. This type of termination is preceded by the vowel ā even in subjunctives of non-thematic verbs.

The Injunctive Mood in the Atharva-Veda

The verbal formations of the injunctive mood follow the analogy of unaugmented (without a and ā) forms of the imperative, aorist, and pluperfect tenses, e.g.,

susrot (AV. II. 29.7),

্঵ায্যদ্ধত (AV. XVIII. 3.22).

Same idea is found in T. Burrow's treatise "The so-called injunctive is no separate morphological category, but the term is applied to those unaugmented forms of the imperative or aorist which are used with the force of subjunctive or imperative."

The language of the AV. contains only two instances of this mood, which have been quoted above. And the RV.
contains about eight examples of it. But in the Classical Sanskrit the injunctive mood is totally disappeared.

The Imperative Mood in the Atharva-Veda

The imperative possesses distinct forms only in a certain number of persons and numbers, namely in the IIInd, IIInd sing. and IIInd plu., e.g.,

\[
\text{gacchatāt (AV. II. 30.3)},
\]
\[
\text{jāgṛtad (AV. IV. 5.7)},
\]
\[
\text{rājatu (AV. II. 36.3)},
\]
\[
\text{sthana (AV. I. 32.2)},
\]
\[
\text{pātana (AV. V. 3.1)}.\]

Macdonell argues that "the only pure imperative forms are those of the IIInd, IIInd sing. and IIInd plu."\(^{32}\) The other forms are borrowed from injunctive and subjunctive altogether. T. Burrow also mentions the same idea in his teratise.\(^{33}\)

The Optative Mood in the Atharva-Veda

It may be stated that the optative is of comparatively rare occurrence in the language of the AV. and nearly the same in the RV., but it gains rapidly in later developed Vedic language.
The terminations of the optative are mainly the normal secondary terminations. The 1st sing. and IIIrd plu. middle have special endings, e.g.,

svāṁ (AV. III. 10.7),

pasyema (AV. VII. 5.3), etc.

The Precative in the Atharva-Veda

The precative is formed on the basis of the optative stem by the addition of ः to the optative suffix, producing the combination yās/ः, e.g.,

bhūyāt (AV. IV. 22.4), etc.

Individual Verbs in the Atharva-Veda

Individual verbs are not many in the language of the AV. They have very little occurrence: where they are available, indicate that some notion should be received of these secondary or derivative forms of which the simple verb admits. Most probably these are marked as moods; for causality, desire, intensity or frequency and denominaty; are but different positions of the same action; and the alteration by which they are expressed are no more to be considered as distinct verbs because they take all the tenses of the simple verb.
Desiderative Verbs in the Atharva-Veda

The language of the AV. contains about fifteen desiderative verbs. When the agent wishes to do the action, which the verb imports, then the affix san, technically known san, is attached to the root, and the root undergoes reduplication, e.g., \( \sqrt{\text{kr}} '\text{to do}', \text{cikir<\text{\text{a}}} \text{\text{\text{\text{a}}} (AV. V. 8.3; XII. 4.19)\text{. It means he wishes to do.}} \)

Some Peculiarities of Desiderative Verbs in the Atharva-Veda

I. Before \( \text{s}\) the augment \( \mathbf{i} \) is substituted for the final short \( \text{s} \) of the root and after \( \mathbf{i} \) the \( \text{s}\) of the \( \text{s} \) is converted into \( \text{s}\) , e.g.,

\[
\text{\check{\text{yaj}}} = \text{iyak\text{sati}} \quad (AV. XVIII. 1.23).
\]

II. In the AV. some roots do not prefix the augment \( \mathbf{i} \) to \( \text{s}\), e.g.,

\[
\text{\check{\text{dambh}}} = \text{dipsati} \quad (AV. IV. 36.2; V. 14.2),
\]

\[
\text{\check{\text{san}}} = \text{si\text{s\text{sati}} \quad (AV. XIII. 2.14), etc.}
\]

III. The lengthening of the vowel takes place in the case of a stem ending in \( \text{\check{\text{r}}} \), and \( \text{\check{\text{r}}} \), is substituted before \( \text{s}\), e.g.,

\[
\text{\check{\text{kr}}} = \text{cikir\text{sati}} \quad (AV. XII. 4.19),
\]

\[
\text{\check{\text{hr}}} = \text{jihr\text{sati}} \quad (AV. II. 25.3; V. 29.15).\]

IV. \( is \) is placed for the root vowel of \( \text{da} \) and \( \text{dha} \), when the desiderative \( sa \) is not taking the augment \( i \) follows, and \( s \) of \( is \) is substituted by \( t \), e.g.,

\[
\text{\textit{dā}} = \text{dītsati} \quad (\text{AV. XII. 4.2, 12, 13, 19}).
\]

\[
\text{\textit{dḥā}} = \text{dḥītsate} \quad (\text{AV. X. 7.42}).
\]

V. The vowel of the root \( \text{āp} \) (ā) is converted into long \( l \), when desiderative \( sa \) is not taking the augment \( i \) follow, e.g.,

\[
\text{\textit{iśp}} = \text{îptati} \quad (\text{AV. IX. 5.22, 11, 13}).
\]

VI. The \( n \) of the root \( \text{san} \) is substituted by \( _answer \), when desiderative \( sa \) is not taking the augment \( i \) follows, e.g.,

\[
\text{\textit{sīśas}} = \text{sīśasati} \quad (\text{AV. XIII. 2.14}).
\]

VII. The \( s \) of the root \( \text{gḥas} \) is changed into \( t \) when it is followed by \( sa \) (desiderative), e.g.,

\[
\text{\textit{gḥas}} = \text{gḥatsati} \quad (\text{AV. V. 19.6}),
\]

\[
\text{\textit{gḥas}} = \text{gḥatsataḥ} \quad (\text{AV. VI. 140.1}),
\]

\[
\text{\textit{gḥas}} = \text{gḥastṣanti} \quad (\text{Pai. XVII. 14.5}).
\]

**Intensive (with and without \( \text{saḥ} \)) Verbs in the Atharva-Veda**

The intensive or frequentative verbs are hardly found
in the language of the AV. These are more frequent in the Classical Sanskrit. Whenever we concern with the Atharvanic language, there are not more than nine in whole of the AV. Samhitā.

The intensive verbs are indicating the repetition of the action and they added य to the root. ³⁵

Worth Noting Peculiarities

I. In the AV. when the intensive verbs reject य then the augment नि is added to the reduplication forms, e.g.,

- कानिक्रदत (AV. II. 30.5),
- कानिक्रदति (Pāi. V. 2.8),
- कानिक्रदेः (Pāi. XI. 7.5),
- अकानिक्रदत (Pāi. XI. 7.12),
- कारिक्रत (AV. IV. 18.3).

II. The reduplication of a root, which is ending in र, gets the augment रि in the intensive (with यान) in the AV., e.g.,

- वारिवर्जयांति (AV. XII. 7.11).

III. Sometimes in the AV. reduplication form, gets the augment ई in the intensive (without यान), and due to
The Denominative Verbs in the Atharva-Veda

The Atharva-Vedic language contains about fifty denominative verbs in the entire Samhita. But RV. language contains about hundred denominative verbs and in the later Vedic language denominative verbs are not in very common use.

These are constructed by adding certain affixes to the crude base of nouns in the AV. Firstly they insert kāmya, secondly va, between the noun and verbal terminations.

I. kāmya is inserted before the terminations to imply desire, e.g., dhankāmya (AV. XII. 2.51), who wishes for money; putrakāmya (AV. VI. 81.3) one who wishes for a son.

II. va is more extensively used in the AV. and in most cases with some modification of the vowel of the noun, e.g.,

   raniyasi (AV. XVIII. 4.88).

III. The affix va is employed in the AV. in the sense of becoming what the thing previously was not and is used after the crude form, e.g., sumanasyāmānaḥ (AV. XIV. 2.29). He becomes a man of good heart (from a bad).
IV. The affix *ya* is used in the AV. in the sense of doing or suffering what the noun implies, e.g.,

- *mahiyáte* (AV. V. 17.15),
- *mahiyáse* (Pai. VII. 12.6).

Some Peculiarities of Denominatives in the Atharva-Veda

I. In the AV. long ā is substituted for the final of certain nominals before the denominative *va*, e.g.,

- *amitrāyantām* (AV. VII. 89.2).

II. In the AV. short i is substituted for the final a of a nominal stem, before the denominative *va*, e.g.,

- *nurtiyánti* (AV. XIV. 2.72),
- *nurtiyántu* (Pai. XVIII. 14.2).

III. The final long ā of the nominal stem remains in the same position before the denominative affix *va*, e.g.,

- *raśanāyamāna* (AV. XIV. 2.72).

But in the AV. the final ā of *prtānā* is dropped before denominative affix *va*, e.g.,

- *prtānyáti* (AV. VI. 75.1; XIII. 1.29).

IV. In the AV. substitution of *av* for *o* of *go* takes place before an affix beginning with *va*, e.g.,

- *gāvyán* (AV. V. 20.3).
REFERENCES

1. Skt. Gr., p. 227, article 600.
2. Cf. P. Gr. III. 1.68.
5. Cf. P. Gr. VI. 1.10.
7. Cf. P. Gr. III. 1.73.
17. Cf. P. Gr. VII. 1.5 and III. 4.79.
27. Skt. Ig., p. 297.
29. P. Gr. III. 3.15.
31. Skt. Ig., p. 345.
33. Skt. Ig., p. 299.
34. Cf. P. Gr. III. 1.7.
35. Cf. P. Gr. III. 1.22.