CHAPTER VII

PRIMARY SUFFIXES
CHAPTER VI

PRIMARY SUFFIXES

The primary suffixes in the AV. are arranged under two principal classes; technically these are assigned the name krt (more regular) and unādi (less regular). Popularly, they are called verbal derivatives.

These terminations are numerous in the AV. but the greater number have a very limited occurrences, in some instances almost an individual application; other comprehend a large class of words. I gave a list of selected words as appear to be useful, or as best exemplify the principles upon which they are constructed.

Participles

The language of the AV. contains two different categories of participles. Firstly, declinable participles indicate the present, past, and future times, diversified according to the voice (active or middle) to which they are regarded to belong. Secondly, the indeclinable participles are indeterminately past. We shall discuss them accordingly.
Present Participles in the Atharva-Veda (at, āna)

The present participles in the AV. belong to both active and middle voices. They are declinable in the three genders.

at

The present participle (active voice) is formed by adding the syllable at, to the roots directly, e.g.,

\[ \sqrt{bhū} = bhavat \ (AV. \ X, 8.22) \ 'being', \]

\[ \sqrt{gam} = gamat \ (Pai. \ III, 36.4) \ 'going', \ etc. \]

According to Macdonell and some other European Scholars, in weak cases ant is added, while in strong case at remains, e.g.,

\[ bhavatap \ (AV. \ XII, 2.11), \]

\[ bhavatāp \ (AV. \ XVIII, 1.29). \]

From the view point of Panini general suffix is at, but before strong case augment num is added.

It may be noted that in the case of \( \sqrt{vid} \) 'to know', vas is optionally affixed in place of at in the AV. making \( \sqrt{vid}vas \) (Pai. XVI, 58.3) 'knowing', 'wise', as well as \( \sqrt{vid}at \) (AV. VIII, 1.16).

āna

In the AV. present participle (passive voice) is
formed by adding āna to the roots directly. But it should be noted here, when in the 1st, 4th, 6th, and 10th, conjugations, the inflective base ends in a, then ma is prefixed to the termination, e.g.,

uhyanāna (AV. XIV. 2.9),

vandamāna (AV. VII. 62.1).

In the other conjugations the termination is added directly to the roots, e.g.,

\[ \sqrt{\text{dha}} = \text{adhana} (AV. XVIII. 1.24) \] 'having',

\[ \sqrt{\text{si}} = \text{sayana} (AV. XII. 1.34) \] 'sleeping'.

These participles are found in the AV. in all the three genders like nouns with a, e.g.,

pavamāna (AV. III. 31.2),
pavamāna (Mai. IV. 14.3),
pavamanam (AV. XI. 9.6).

The language of the AV. have some participles which are constructed with terminations of an analogous character and having the same letters, e.g.,

yacchamānah (Pai. XVI. 50.4),
yajamānah (AV. XV. 2.10),
\( \text{as} = \) 'to sit' makes \( \text{asinah} \) (AY. IX 12.19),
\( \text{asinom} \) (Pai. X 11.3), 'sitting', seated.

In the AY. present participle of the middle voice is formed with \( \text{mana} \) added to the inflective base of the present time, e.g.,
\( \text{dā} = \) 'to give', \( \text{diyate} \) (AY. XII 4.3),
\( \text{diyamānā} \) (AY. IX 5.9) 'being to be given', etc.

In the AV. after the root \( \text{as} \), the \( \text{ā} \) of \( \text{āna} \) is replaced by \( \text{ī} \), e.g.,
\( \text{as} = \) 'to sit' \( \text{asinah} \) (AY. IX 12.19)
\( \text{asinam} \) (Pai. X 11.3).

**Perfect Participle in the Atharva-Veda** (vas)

The language of the AV. contains about thirty five verbal derivations, which end in \( \text{vas} \), while the RV. contains about seventy five.

\( \text{vas} : \)

In the AV. past participle of the perfect tense (active voice) is constructed by adding \( \text{vas} \) to the inflective base, e.g.,
\( \text{kit} = \text{cikitvas} \) (AY. IX 14.7),
\( \text{kr} = \text{cakrvas} \) (Pai. I 18.1).
In the AV, augment \( i \) is prefixed before \( vas \) when the inflective base consists of a single vowel followed by a consonant, e.g.,

\[
\sqrt{\text{ghas}} = \text{jaksivas} = \text{jakṣivāṇasah} \quad (\text{AV. VII. 102.3}),
\]

\[
\text{jaksivan} \quad (\text{AV. IV. 7.3}),
\]

\[
\sqrt{\text{-da}} = \text{dadivas} = \text{dadivāṇsam} \quad (\text{AV. IX. 5.10}),
\]

\[
\sqrt{\text{pā}} = \text{papivas} = \text{papivāṇah} \quad (\text{AV. VII. 102.3}),
\]

\[
\text{papivaṇsam} \quad (\text{AV. XVIII. 1.48}),
\]

\[
\text{papivāṇ} \quad (\text{AV. XIV. 1.30}).
\]

From the viewpoint of Macdonell\(^5\), in some instances quoted above (dadivas, and papivas), the \( a \) of the root is replaced by \( i \), but according to Panini\(^6\), in these instances the \( a \) of the root is dropped before augment \( i \).

In the AV, some forms which end in \( vas \) are constructed without reduplication\(^7\), e.g.,

\[
\sqrt{\text{dasvas}} \quad (\text{Pai. IV. 39.1}),
\]

\[
\text{vidas} \quad (\text{Pai. XVII. 18.2}),
\]

\[
\text{mīḍhvas} \quad (\text{AV. XIII. 2.1}).
\]

The verbal formation mīḍhvas is also considered as ending in \( vas \) but there is difference of opinion among the best authorities about its root. According to Grasman
and Monier Williams there is root तिह in it, but for Macdonell this root does not appear in independent way.

**Past Participles in the Atharva-Veda (tavat, ta)**

In the AV. past participles are of two kinds, one having an active, and the other a middle importance. They are as follows:

**tavat**: The past participle active is formed by adding tavat directly to the roots.

The language of the AV. contains only one example where the suffix tavat is used, e.g.,

तस्लतवति तिथथाय अन्नियत (AV. IX. 8.8).

It means when the guest has eaten, he should eat. In the Classical Sanskrit it is much more frequent.

**ta**: In the AV. past participle (middle) is constructed by adding ta directly to the roots, the radical vowel of the stem does not convert into guna or vrddhi.

भूता (AV. XVIII. 3.19),

जित (Pai. XVIII. 29.1),

जितम (AV. XVI. 8.1),

जित (AV. I. 24.1), etc.
Peculiarities

In the language of the AV., most of the verbal formations with ta do not add the augment i, e.g.,

\[ \text{sruta (AV. IV. 30.4)}, \]
\[ \text{srutam (AV. XVIII. 1.40)}, \]
\[ \text{srutam (AV. VI. 52.3)}, \]
\[ \text{srita (Pai. V. 13.2)}, \]
\[ \text{sritam (AV. XVIII. 21.3)}, \text{ etc.} \]

In the AV. semi-vowels of the following roots are vocalised when followed by suffix ta, e.g.,

\[ \text{iva} = \text{Ita} \ (Pai. XVI. 146.7), \]
\[ \text{pracch} = \text{prgt} \ (AV. VII. 57.1), \]
\[ \text{vac} = \text{ukta} \ (AV. I. 30.2), \]
\[ \text{vad} = \text{udita} \ (Pai. IX. 4.3), \]
\[ \text{vydh} = \text{viddha} \ (AV. II. 29.7), \]
\[ \text{hve} = \text{huta} \ (AV. IV. 31.2), \text{ etc.} \]

In the AV. before suffix ta the a of the following roots is converted into long i and short i.

Example of long i: \[ \text{pita} \ (Pai. V. 16.5). \]
Examples of short i: \( \sqrt{\text{ma}} = \text{mita} \) (AV. XVII. 3.51),

\( \sqrt{\text{sā}} = \text{sīta} \) (Pai. XVI. 29.10), etc.

In the AV. \( \sqrt{\text{v}} \) of the root \( \sqrt{\text{div}} \) is replaced by \( \text{ū} \) before suffix \text{ta} \(^{12}\), e.g.,

\text{dvuta} (AV. XII. 3.46).

In the AV. before suffix \text{ta} there is rejection of radical nasal of the roots\(^ {13}\), e.g.,

\( \sqrt{\text{gam}} = \text{gāta} \) (Pai. I. 78.2),

\( \sqrt{\text{tan}} = \text{tāta} \) (AV. VI. 122.2).

But in \( \sqrt{\text{khan}}, \sqrt{\text{jan}}, \) and \( \sqrt{\text{san}}, \) the final \( \text{n} \) of the root is elided, and \( \text{ā} \) is substituted for \( \text{a} \), e.g.,

\( \sqrt{\text{kha}} = \text{ka} \) (AV. V. 13.1),

\( \sqrt{\text{lā}} \) (AV. X. 6.2),

\( \sqrt{\text{sā}} \) (Pai. IX. 22.1).

In \( \sqrt{\text{kram}} \) the prior \( \text{a} \) is converted into \( \text{ā} \) and the final \( \text{m} \) of the root is changed into \( \text{n} \) before the suffix \text{ta}, e.g.,

\( \sqrt{\text{kra}} = \text{kra} \) (AV. X. 7.38).

In the AV. nasal consonant of the root is dropped, when it is followed by suffix \text{ta} \(^{14}\), e.g.,
Future Participles in Active Voice in the Atharva-Veda (sya and svamSn)

We find there are two further participles in the AV. which belong to the active voice. They insert the augment i, or any other modification of the base; they follow the analogy of the indefinite future tense. These are not so common in the language of the AV., e.g.,

\[ \text{kr} = \text{kriyant} \text{ (Pai. II. 28.2)}, \]
\[ \text{ji} = \text{jeyant} \text{ (AV. V. 20.1)}, \]

In the AV. suffix ta is converted into n when it is preceded by the roots \( \text{du} \) and \( \text{pyay} \) accordingly, e.g.,

\[ \text{duna} \text{ (AV. II. 31.3)}, \]
\[ \text{pina} \text{ (Pai. XII. 5.7)}. \]
Future Participles in Middle Voice in the Atharva-Veda (tavya, aniya and ya)

A group of future participles, most extensively used in the language of the AV, indicate the sense of future, that which is to be or ought to be; which may be; which must be. They are as follows:

**tavya**:

In the AV, the suffix tavya is added to the roots directly and before it the augment ı is prefixed. It does not occur even once in the Rg-Vedic language, but the language of the AV contains only two instances of it, e.g., "vat jatam janitavam ca kavalam" (AV. IV. 27.7); of what exists and shall exist hereafter, "na brahmanah hisitavyah" (AV. V. 18.6) no brahma must be injured. In the later Vedic language it is more frequent.

Panini acknowledges two suffixes - tavya and tavyat. According to him, a suffix having an indicatory ı, that has an independent circumflex accent; but in which tå is acutely accented that is known as tavya.

**aniya**:

In the AV, aniya is added to the roots directly,
without any change. The language of the AV. contains only two instances of it, e.g.,

\( ^1 \text{amantraniya} \) (AV. VIII. 10.7),
\( ^1 \text{upajivaniya} \) (AV. VIII. 10.22).

There is no single instance of it in the language of the RV. In the later Vedic language there are few instances.

**Ya:**

The participles formed with *ya* are found in every period of the Vedic language. The language of the AV. has about sixty examples of it, while the language of the RV. contains about forty. And in later Vedic language it is much more frequent. From the viewpoint of T. Burrow, Macdonell, Whitney and L. Renou, *ya* should be pronounced as *ia*. 18

**Ya:**

In the AV. suffix *ya*, is added to the roots ending in vowels\(^19\), and the vowel of the root is replaced by *guna*, e.g.,

\[ \sqrt{\text{bhū}} = \text{bhavva} \] (AV. XIII. 1.55).

Sometimes in the AV. suffix *ya* comes after the root, which ends in consonant, e.g.,

\[ \sqrt{\text{vah}} = \text{vahyam} \] (AV. IV. 20.3), etc.
ya :

In the AV. suffix *ya* is added to the roots directly and after it, the radical vowel is not to be changed to its *guna* or *vrddhi* equivalent, e.g.,

\[ \sqrt{bhr} = bhṛtya (AV. XVIII. 1.6), \]

\[ \sqrt{gu} = gāhya (AV. X. 7.41). \]

ya :

In the AV. suffix *ya* is added to those roots which are ending in \( \_\_i \), \( \_\_i \) and consonants. It indicates by its initial that the radical vowel is to be changed to its *vrddhi* equivalent, e.g.,

\[ \sqrt{kr} = kārya (Pai. XI. 2.2), \]

\[ \sqrt{bhu} = bhāvya (AV. XIII. 1.54), \]

\[ \sqrt{car} = ṭcārya (AV. XI. 7.3). \]

enva :

It rarely occurs in the language of the AV. It is added to the roots directly, and the radical vowel is not substituted for its *guna* and *vrddhi* equivalent. According to Macdonell and Whitney, it is pronounced as *enīa*²², e.g.,

\[ \sqrt{vodh} = yodhēnya (AV. V. 2.5), \]

\[ \sqrt{vṛdh} = vāvrṛṛēnya (AV. XX. 64.5), \text{etc.} \]
tvā:
tvā is not commonly employed in the language of the AV. It is also added to the roots immediately after and the radical vowel is changed into guṇa. From the viewpoint of Macdonell and Whitney, it is pronounced as tau²⁵, e.g.,

\[ \sqrt{k}r = k\acute{a}\text{rtva} \text{ (AV. I. 4.3)}. \]

Indeclinable Participles in the Atharva-Veda (tvā, va)

The language of the AV. contains two participles of the past which are commonly employed and which admit of neither gender, number nor case. They are added to the roots immediately after. They do not exactly denote past tense. They only suspend the meaning, imparting that although something has been, yet that something else is immediately to follow.

tvā:

In the AV. when two actions have the same agent, the suffix tvā is added to the roots immediately after.²⁴ Generally the radical vowel is not changeable to the corresponding guṇa or vrddhi letters, but whenever the augment i is interposed before tvā, then the guṇa takes place of radical vowel, e.g.,

\[ \sqrt{muh} = mohavītvā \text{ (Padi. VII. 11.6)}. \]
Here \( \dot{u} \) of the root is changed into its substitute guna \( o \); and whenever augment \( i \) is not inserted then guna does not take place, e.g.,

\[
\sqrt{\text{muc}} = \text{muktvā} \quad (\text{Pai. XV. 17.3}),
\]

\[
\sqrt{\text{ṣru}} = \text{ṣrutvā} \quad (\text{AV. XII. 4.27}).
\]

The Atharvāṇ language contains about thirty verbal formations where the suffix tvā is added; while the RV. contains about nine; and in Classical Sanskrit it is very common.

\( \text{ya} \):

In the AV. suffix \( \text{ya} \) is affixed in place of tvā only when the verb is a compound or is preceded by a preposition. The radical vowel is not to be changed to its guna or vrddhi equivalent. One more interesting point should be noted here, that when affixed to a base ending in a short vowel, then \( t \) is commonly prefixed to \( \text{ya} \), e.g.,

\[
\text{anu-gatya} \quad (\text{Pai. XV. 3.10}),
\]

\[
\text{pra-kramyā} \quad (\text{AV. X. 7.11}),
\]

\[
\text{prādṛṣyā} \quad (\text{AV. VIII. 8.2}), \text{etc.}
\]

\text{Augment of ya}

Sometimes in the AV. the suffix tvā gets the augment of \( \text{ya}^{26} \), e.g.,
\[ ky = krtvāya \ (Pai. XIII. 1.5) , \]
\[ hān = hātvāya \ (AV. IV. 31.2) . \]

But this type of augmented formation is hardly found in the AV.

In the very old Vedic language tvī is substituted for suffix tvā, but the AV. has no example of this type.

**Participle of Repetition in the Atharva-Veda (am)**

The suffix am is hardly found in the language of the AV., no doubt of an analogous character (with tvā) although specially provided for by adding the termination am to the verbal root. The initial n of this suffix indicates the change of a final vowel to the vṛddhi equivalent.

After a deep study of the Atharva Vedic language, it would not be irrelevant to point out that the indeclinable participle of repetition (am) is nothing more than an indeterminate participle past repeated (tvā, tvā). But while the suffix tvā indicates the completeness of the previous action, am clearly indicates, the verbal action is going on with another action, e.g., *tantram ēke yuvatī virupa abhyākrāmaṇ vavataḥ sapmayukham* (AV.X.7.42). It means singly the two young Maids of different colours.
approach the six-pegged warp in turns and weave it'.

**Infinitives in the Atharva-Veda**

The language of the AV contains more than hundred expressions to indicate the sense of infinitive. In the Classical Sanskrit the sense of infinitive is indicated by *tum*.

In the AV, we do not find Locative infinitive. The following four categories are available in the AV.

(a) Accusative infinitives.
(b) Dative infinitives.
(c) Ablative infinitives.
(d) Genitive infinitives.

In the Atharvanic language the acc. and dat. forms are very common and the datives outnumber the accusatives in the proportion of three to one, and there are eight formations in the AV., where *tum* is employed in the sense of infinitive.

**Accusative Infinitives**

According to the use of the Atharvanic language, we can divide the accusative infinitive in two ways fistly ending in *tum*, and secondly ending in *am*. There individual discussion is to be needed.
tum:

In the AV. suffix tum is placed immediately after roots, to form infinitive, and indicating an action performed for the sake of the future action, e.g.,

\[ \text{āttum...yāta (AV. XVIII.4.63), 'he goes to eat'}, \]

\[ \text{kārtum...sasāka (AV. V. 31.11), 'he is able to do'}, \text{etc.} \]

In some instances of the AV. roots get the augment i before tum, e.g.,

\[ \text{yācītum (AV. XII. 4.31)}, \]

\[ \text{sparāhitum (Pai. VIII. 9.1)}, \text{etc.} \]

As I have already mentioned there are only eight instances in the AV., where tum is took place.

am:

In the AV. suffix am is added to roots, immediately after, to construct infinitive, e.g., pratiḥām (AV.XI.12.16). It has a large number of usages in the AV.

Dative Infinitives:

The dative infinitives are more extensively employed in the language of the AV. than the other infinitives. But when we compare it with the RV. then definitely say, they are less common in the AV. and in Classical Sanskrit
they are totally disappeared.

It should be noted here, in the AV, the dative infinitives ending in e, and the roots ending in ā, combine into ai. The suffixes indicating the sense of dative infinitive, in the AV, are as follows:

e:
In the AV, suffix e is added immediately after the roots, in the sense of dative infinitive, e.g.,

\[ \text{vudh} = \text{vudhe} \] (AV. IV. 24.7),
\[ \text{yul} = \text{yulē} \] (AV. XVIII. 3.39),
\[ \text{sthēvītāsthire} \] (AV. IV. 6.2),
\[ \text{vīcāṣṭe} \] (AV. XIV. 1.23), etc.

The AV contains about ten usages of this category.

ai:
In the AV, suffix ai is placed immediately after the roots, in the sense of dative infinitive, e.g.,

prācai (AV. XVIII. 2.26),
prātihitāvai (AV. VI. 90.3).

The AV contains about half a dozen usages of this type.
se :

In the AV. suffix se is added to the roots, immediately after, in the sense of dative infinitive, e.g.,

\[ \text{stu} + \text{se} = \text{stuse} \] (AV. XVIII. 1.37), etc.

It has very rare occurrence in the AV.

age :

In the AV. suffix age comes after the roots directly in the sense of dative infinitive, e.g.,

\[ \text{carase} \] (AV. XIII. 2.6),
\[ \text{jivase} \] (AV. XVIII. 2.3),
\[ \text{caksase} \] (AV. VI. 19.3), etc.

The AV. contains about ten formations of this class.

aye :

In the AV. suffix aye is added immediately after the roots, in the sense of dative infinitive, e.g.,

\[ \text{tuaye} \] (AV. VII. 51.1),
\[ \text{d'ye} \] (AV. XVIII. 2.13).

The AV. contains about half a dozen usages of this category.

taye :

In the AV. suffix taye is added immediately after
the roots, to indicate the dative infinitive, e.g.,

- estaye (AV. VII. 4.1),
- utaye (AV. VI. 35.1),
- pitaye (AV. VII. 60.1).

The Atharvanic language has about half a dozen formations of this class.

tave

In the AV, suffix tave is added immediately after the roots, in the sense of dative infinitive, e.g.,

- gantave (AV. IX. 5.19),
- datave (AV. III. 20.5),
- patave (AV. XII. 1.38),
- yatave (AV. XII. 1.47),
- vatave (AV. X. 7.44),
- atave (AV. VI. 23.2).

The Atharvanic language contains about twenty usages of this category.

tavai:

In the AV, suffix tavai comes after the roots; to indicate the dative infinitive, e.g.,
The language of the AV. contains about ten usages of this class.

**adhyai:**

In the AV. suffix *adhyai* is placed after the roots, directly, in the sense of dative infinitive, e.g.,

\[
\text{vai} = \text{vajadhyai (AV. V. 12.7)}.
\]

According to Whitney, *dhyai* is formed in dat. sing. from nouns, which are ending in *dhi*, and further an augment is prefixed to *dhyai*.

This suffix is hardly found in the AV., but very much frequent in the RV.

Some other suffixes (isyai, mane, vane) which indicate the sense of dative infinitive are found in the RV., but not in the AV.

**Ablative and Genitive Infinitive in Atharva-Veda**

In the Atharva-Veda the words that end in *as* and
tos indicate the sense of ablative and genitive infinitive. They have very limited occurrence in the AV. They deserve separate discussion as they maintain their character in the AV.

as:

In the AV. suffix as comes after the roots directly, in the sense of ablative and genitive infinitive, e.g.,

abhisrisah (AV. XIV. 2.47),
ātrīdah (AV. XIV. 2.47),
nimisah (AV. IV. 16.5).

In the AV. abhisrisah ātrīdah indicate the sense of ablative infinitive, and nimisah indicates the sense of genitive infinitive.33

tos:

In the AV. suffix tos is added immediately after the roots, to indicate the sense to genitive infinitive, e.g.,

jantēh (AV. VIII. 4.16).

But in the RV. it indicates the sense of ablative infinitive also.

The Rg-Vedic language contains about a dozen
instances of locative infinitives. But the AV. has none.

Derivative Nouns in the Atharva-Veda

In the AV. derivative nouns are formed by adding some suffixes to the roots. They can be divided in two principal groups as they are available in the AV., e.g.,

(1) attributives or adjectives; and

(2) substantives or names.

First group indicates the agent noun and the second group expresses the action noun in the AV.

These terminations are numerous in the AV., but most of them have a limited occurrences, in some instances almost an individual application, others comprehend a large class of words. I gave a list of selected words as may appear to be most useful, or as may best exemplify the principles upon which they are constructed.

ā :

In the AV. suffix ā is added to the roots to form verbal nouns. It can be explained in the following ways, as far as the language of the AV. is concerned.

In the AV. radical vowel of the root is changed into guna before suffix ā, e.g.,
\[ i = i (\text{AV. XVIII. 1.42}), \]
\[ mih = megha (\text{AV. IV. 15.7}). \]

In the AV. radical vowel of base is converted into \text{vrddhi} before suffix \text{a}^{35}, e.g.,
\[ bha = bhaga (\text{AV. X. 5.7}), \]
\[ bhr = bhara (\text{AV. IX. 3.24}). \]

In the AV. radical vowel remains unchanged (without \text{guna} and \text{vrddhi})^{36}, e.g.,
\[ krs = krsa (\text{Pai. XVII. 28.3}), \]
\[ krs = krrsa (\text{Pai. IX. 10.11}), \]
\[ grh = grha (\text{Pai. X. 2.4}). \]

In some instances the verbal nouns are formed from the reduplicate form of the root intensive (without \text{yan}) adding by suffix \text{a}, e.g.,
\[ marimrsa (\text{AV. VIII. 6.17}), \]
\[ reriba (\text{AV. VIII. 6.6}), \]
\[ varivrta (\text{AV. VIII. 6.22}). \]

In the AV. suffix \text{a} is added to roots to form abstract nouns, declinable in the feminine gender only, and which therefore, add the feminine termination \text{a}, e.g.,
\[ \sqrt{ji} = \text{jigśa (Pai. II. 65.6)}, \]
\[ \text{kathā (AV. VIII. 1.16)}, \]
\[ \text{jāra (AV. XII. 3.55)}, \]
\[ \text{ninda (AV. XI. 10.22), etc.} \]

\text{aka and tr :}

In the AV. both suffixes \text{aka} and \text{tr}, are added to the roots, expressing the agent noun, e.g.,

\[ \sqrt{pu} = \text{pavaka (AV. XVIII. 4.59)}, \]
\[ \sqrt{kr} = \text{kārtr = kārtā (AV. II. 12.5)}, \]
\[ \sqrt{gam} = \text{gāntr (AV. XX. 71.15)}, \]
\[ \sqrt{pu} = \text{pavitr = pāvita (AV. VI. 119.3)}. \]

\text{aka :}

In the AV. suffix \text{aka} is placed after the root in the sense of the agent having such a habit, e.g.,

\[ \sqrt{pivy} = \text{pivyaka (AV. XVI. 6.8)}. \]

\text{at :}

In the AV. suffix \text{at} is added to the roots directly in the sense of aniya, e.g.,

\[ \sqrt{dr} = \text{darsata (Pai. IV. 25.2)}, \]
\[ \sqrt{pac} = \text{pacata (AV. IX. 5.37)}, \]
\textbf{at:}

In the AV, suffix \textit{at} is added to the roots directly\textsuperscript{b0}, e.g.,

\begin{itemize}
  \item \textit{\textit{vra} = vajatā} (Pai. I. 7.2),
  \item \textit{\textit{ra} = rajatā} (Pai. XV. 20.7).
\end{itemize}

\textbf{ati:}

In the AV, suffix \textit{ati} is added to the roots directly\textsuperscript{b1}, e.g.,

\begin{itemize}
  \item \textit{\textit{\textit{vam} = amati} (Pai. XVI. 144.2),}
  \item \textit{\textit{\textit{vam} = ramati} (AV. VI. 73.2).}
\end{itemize}

\textbf{atu:}

In the AV, suffix \textit{atu} is placed immediately after the root\textsuperscript{\textsuperscript{b2}}, e.g.,

\begin{itemize}
  \item \textit{\textit{\textit{vah} = vahatu} (AV. XI. 9.22),}
  \item \textit{\textit{\textit{vah} = vahatu} (AV. IX. 4.3).}
\end{itemize}
aura :  
In the AV. suffix *atra* is added to the roots directly\(^3\), e.g.,

\[ \sqrt{\nuaks} = naksatra \ (AV. X. 2.22), \]

\[ \sqrt{\pat} = pataatra \ (Pai. XVIII. 23.3), \]

\[ \sqrt{\vaj} = vajatra \ (AV. XVIII. 1.26), \]

\[ \sqrt{\vid} = suvidatra \ (AV. XIII. 2.44). \]

atha :  
In the AV. suffix *atha* is added to the roots immediately after\(^4\), e.g.,

\[ \sqrt{\car} = caratha \ (AV. III. 9.4), \]

\[ \sqrt{\vaj} = vajatha \ (AV.XVIII. 1.29), \]

\[ \sqrt{\sap} = sapatha \ (AV. VI. 37.2). \]

atha :  
In the AV. suffix *atha* is placed immediately after the roots\(^5\), e.g.,

\[ \sqrt{\bhr} = bharatha \ (Pai. XIV. 1.14), \]

\[ \sqrt{\vas} = avasatha \ (AV. IX. 6.7). \]

atha :  
In the AV. suffix *atha* is added to the roots
In the AV. suffix athu is added to the roots immediately after,$^{47}$ e.g.,

\[ \text{\overline{Athu}} = \text{\overline{Athu}} (\text{AV. XII. 18}), \]
\[ \text{\overline{Vip}} = \text{\overline{Vip}} (\text{AV. XII. 18}). \]

In some instances of the AV. suffix an is employed in the sense of agent noun,$^{49}$ e.g.,
\[ \text{an} : \]

In the AV suffix an, comes after the root vah, when it is in composition with the words kavya and havya, e.g.,

- kavya vahana (AV. XVIII. 4.71),
- havya vahana (AV. VII. 21.1).

\[ \text{an} : \]

In the Jtv. suffix an, is added to the roots when the agent and action nouns are expressed, e.g.,

- kr = krapa (Pai. III. 30.3),
- ci = cayana (AV. XVIII. 4.37),
- d\u0984 = dana (Pai. I. 46.3),
- duh = dhana (Pai. XVI. 47.4),
- hve = havana (Pai. III. 36.2).

In some instances of the AV suffix an is also employed in the same sense, e.g.,

- kr = krapa (AV. XI. 10.28), etc.
In the AV. suffix an is placed immediately after the roots when the word to be formed is feminine\textsuperscript{53}, e.g., abhisāvani (AV. IX. 6.16), nirdaḥanī (AV. XIV. 2.48), prajñānī (AV. X. 7.34).

In the AV. suffix ani is added to the roots directly\textsuperscript{55}, e.g.,

\begin{itemize}
  \item vyūt = dyotanī (AV. XVIII. 1.35),
  \item vyṛt = vartanī (AV. VII. 22.1).
\end{itemize}

In the AV. suffix as is added to the roots

\begin{itemize}
  \item vrst = taranī (AV. XIII. 2.19),
  \item dhanā = dhamanī (AV. VI. 90.2).
\end{itemize}
directly, e.g.,

\[ \sqrt{\text{ap}} = \text{apes} \quad (\text{AV. VI. 23.1}), \]
\[ \sqrt{\text{avas}} = \text{aves} \quad (\text{AV. IX. 24.17}), \]
\[ \sqrt{\text{cakṣ}} = \text{cakṣas} \quad (\text{AV. XIII. 2.21}), \]
\[ \sqrt{\text{cit}} = \text{cetas} \quad (\text{AV. VI. 64.2}), \]
\[ \sqrt{\text{mah}} = \text{mānas} \quad (\text{AV. VI. 80.1}), \]
\[ \sqrt{\text{hr}} = \text{hāras} \quad (\text{AV. II. 2.2}). \]

*as*:

In the AV. suffix *as* is added to the roots directly; and their final vowel is acutely accented, e.g.,

\[ \sqrt{\text{vidh}} = \text{vedhas} \quad (\text{AV. XII. 1.39}), \]
\[ \sqrt{\text{jṛ}} = \text{jārās} \quad (\text{AV. V. 30.17}), \]
\[ \sqrt{\text{bhi}} = \text{bhīvās} \quad (\text{AV. V. 2.2}). \]

*asa*:

In the AV. suffix *asa* is placed immediately after the roots, e.g.,

\[ \sqrt{\text{man}} = \text{manasa} \quad (\text{AV. XVIII. 1.14}), \]
\[ \sqrt{\text{vac}} = \text{vacasa} \quad (\text{AV. VIII. 7.7}). \]
asānā:
In the AV. suffix asānā is added to the roots immediately after⁵⁹, e.g.,

\[ \sqrt{\text{mand}} = \text{mandasānā} \] (Pai. XVIII. 7.6), etc.

ātu:
In the AV. suffix ātu is placed immediately after the roots⁶⁰, e.g.,

\[ \sqrt{\text{ījīv}} = \text{ījīvātu} \] (Pai. XVIII. 7.2).

i:
In the AV. suffix ī is added to the roots, when the object is in composition⁶¹, e.g.,

\[ \text{pathi rākṣi} \] (AV. VIII. 1.9),

\[ \text{havir māthi} \] (AV. VIII. 4.21).

And in some instances of the AV. first syllable is acutely accented, e.g.,

\[ \sqrt{\text{jan}} = \text{jāni} \] (Pai. XVIII. 5.3),

\[ \sqrt{\text{dus}} = \text{dūgī} \] (AV. II. 11.1),

\[ \sqrt{\text{manh}} = \text{mahī} \] (AV. V. 3.7),

\[ \sqrt{\text{rup}} = \text{ropī} \] (AV. XI. 2.3).
In the AV. suffix i is added to the roots in the sense of expressing the agent noun, and operate like perfect causing reduplication of the root\textsuperscript{62}, e.g.,

\begin{itemize}
  \item \textit{da} = \textit{dadi} (AV. V. 13.1),
  \item \textit{bhr} = \textit{babhir} (Pai. XVI. 92.1),
  \item \textit{vr} = \textit{vavari} (AV. IX. 14.5),
  \item \textit{sad} = \textit{sedi} (AV. XV. 2.3).
\end{itemize}

In some instances of the AV. suffix i comes after the roots when a preposition is in composition with it\textsuperscript{63}, e.g.,

\begin{itemize}
  \item \textit{antardhi} (AV. XII. 2.44),
  \item \textit{adi} (Pai. II. 36.2),
  \item \textit{nidhi} (AV. XII. 4.29),
  \item \textit{paridhi} (AV. IX. 6.10).
\end{itemize}

In the AV. suffix i, is placed immediately after the roots\textsuperscript{64}, e.g.,

\begin{itemize}
  \item \textit{grbh} = \textit{grbhi} (AV. XII. 1.57),
  \item \textit{tvig} = \textit{tvigi} (AV. VI. 38.1),
  \item \textit{rue} = \textit{ruci} (AV. XVII. 1.21).
\end{itemize}
In the AV. suffix ɨ is added to the roots immediately after, and the radical vowel of the root is changed into its vṛddhi equivalent, e.g.,

\[ \text{kṛṣ} = \text{kṛṣi} \ (\text{AV. VI. 116.1}), \]

\[ \text{grḥ} = \text{grāhi} \ (\text{AV. III. 11.1}), \]

\[ \text{dhrāj} = \text{dhrāji} \ (\text{AV. IX. 15.26}). \]

In the AV. suffix ɨ comes after the roots, and the radical vowel of the root is converted into vṛddhi, e.g.,

\[ \text{ād} = \text{ādi} \ (\text{AV. VII. 87.1}). \]

In the AV. suffix ɨ is added to roots immediately after, e.g.,

\[ \text{kṛṣ} = \text{kṛṣi} \ (\text{AV. X. 5.34}), \]

\[ \text{khan} = \text{khanī} \ (\text{AV. XVI. 1.7}), \]

\[ \text{dhvan} = \text{dhavani} \ (\text{Pai. IX. 24.8}), \]

\[ \text{van} = \text{vani} \ (\text{Pai. IV. 9.4}), \]

\[ \text{suc} = \text{suci} \ (\text{AV. XVII. 31.1}). \]
In the AV. suffix i is placed after the roots, e.g.,
\[ \sqrt{nrt} = \sqrt{nrti} (\text{Pai. XVII. 32.2}), \text{etc.} \]

it :
In the AV. suffix it is attached to the verbal roots immediately after, e.g.,
\[ \sqrt{yas} = \sqrt{yosit} (\text{AV. XVI. 90.4}), \]
\[ \sqrt{ruh} = \sqrt{rohit} (\text{AV. VI. 101.3}), \]
\[ \sqrt{sr} = \sqrt{sarit} (\text{AV. XII. 2.41}), \]
\[ \sqrt{hr} = \sqrt{harit} (\text{AV. X. 8.40}). \]

itnu :
In the AV. suffix itnu is placed after the causative roots, e.g.,
\[ \text{stanayitnu} (\text{AV. XI. 6.2}), \text{etc.} \]

itra :
In the AV. suffix itra, is added to the roots directly, sometimes in the sense of instrumental case, and somewhere to indicate the agent, e.g.,
\[ \sqrt{khan} = \sqrt{khanitra} (\text{Pai. VIII. 2.3}), \]
\[ \sqrt{pu} = \sqrt{pavitra} (\text{Pai. IX. 22.1}). \]
imani

In the AV. suffix iman, is placed after the roots\textsuperscript{72}, e.g.,

\begin{itemize}
  \item mahiman (AV. XV. 7.1),
  \item variman (AV. VII. 15.3).
\end{itemize}

And sometimes in the AV. the first syllable is acutely accented, e.g.,

\begin{itemize}
  \item jāriman (AV. XVIII. 3.22),
  \item vāriman (AV. IV. 25.2).
\end{itemize}

ira

In the AV. suffix ira is attached immediately after the root\textsuperscript{73}, e.g.,

\begin{itemize}
  \item \textasciitilde{ai} = \textasciitilde{ajira} (AV. III. 4.3),
  \item \textasciitilde{brāndh} = \textasciitilde{badhira} (AV. XI. 4.2),
  \item \textasciitilde{rudh} = \textasciitilde{rudhira} (AV. V. 29.10).
\end{itemize}

iṣṇu

In the AV. suffix iṣṇu comes immediately after the causative roots, and the radical vowel get, guṇa and vrddhi accordingly\textsuperscript{74}, e.g.,

\begin{itemize}
  \item \textasciitilde{puṣ} = \textasciitilde{posayignu} (AV. V. 28.4),
  \item \textasciitilde{mad} = \textasciitilde{madayiṣṇu} (AV. VII. 82.3).
\end{itemize}
is:

In the AV, suffix *is* comes immediately after the roots, e.g.,

\[ \text{arc} = \text{arcis} \ (AV. \ XVIII. 2.8), \]
\[ \text{chad} = \text{chadis} \ (Pai. \ XVIII. 1.10), \]
\[ \text{suc} = \text{socis} \ (AV. \ XVI. 15.2). \]

is:

In the AV, suffix *is*, is placed immediately after the roots, e.g.,

\[ \text{lyut} = \text{lyotis} \ (Pai. \ XVI. 1.8). \]

îka:

In the AV, suffix *îka* is attached to the roots respectively, e.g.,

\[ \text{an} = \text{anika} \ (AV. \ XIII. 3.34), \]
\[ \text{is} = \text{isika} \ (AV. \ XII. 2.94). \]

iman:

In the AV, suffix *iman* is added to the roots directly, e.g.,

\[ \text{su} = \text{suviman} \ (AV. \ VII. 15.2). \]
u:

In the AV. suffix u is placed after the roots directly, e.g.,

\[ \text{car} = \text{caru} \ (AV. \ XVIII. \ 4.16), \]
\[ \text{tan} = \text{tamu} \ (AV. \ VII. \ 95.3), \]
\[ \text{tap} = \text{tapu} \ (AV. \ VIII. \ 4.2), \]
\[ \text{bandh} = \text{bandmu} \ (AV. \ X. \ 1.3). \]

\[ \text{man} = \text{manu} \ (AV. \ VIII. \ 13.10), \]
\[ \text{vas} = \text{vasu} \ (AV. \ XVIII. \ 2.60), \]
\[ \text{sr} = \text{sar} \ (AV. \ XII. \ 2.47). \]

\[ \text{asu} = \text{asu} \ (AV. \ IX. \ 14.4), \]

\[ \text{as} = \text{asu} \ (AV. \ IX. \ 14.4), \]

\[ \text{vas} = \text{vasu} \ (AV. \ XVIII. \ 2.60), \]

\[ \text{sr} = \text{sar} \ (AV. \ XII. \ 2.47). \]

\[ \text{man} = \text{manu} \ (AV. \ VIII. \ 13.10), \]

\[ \text{vas} = \text{vasu} \ (AV. \ XVIII. \ 2.60), \]

\[ \text{sr} = \text{sar} \ (AV. \ XII. \ 2.47). \]

u:

In the AV. suffix u, comes immediately after the roots, e.g.,

\[ \text{vitr} = \text{uru} \ (AV. \ XVIII. \ 2.49), \]
\[ \text{r} = \text{rupu} \ (AV. \ XIV. \ 1.34), \]
\[ \text{pas} = \text{pasu} \ (AV. \ IX. \ 6.6), \]

\[ \text{vitr} = \text{uru} \ (AV. \ XVIII. \ 2.49), \]
\[ \text{r} = \text{rupu} \ (AV. \ XIV. \ 1.34), \]
\[ \text{pas} = \text{pasu} \ (AV. \ IX. \ 6.6), \]
\[\sqrt{prth} = prthu \ (AV. \ XIII. \ 2.22),\]
\[\sqrt{mrd} = mrdu \ (AV. \ III. \ 25.4).\]

\[u:\]
In the AV. suffix \(u\) is added immediately after the roots\(^1\), e.g.,
\[\sqrt{i} = \overline{\text{āy}}u \ (AV. \ XVIII. \ 2.25),\]
\[\sqrt{as} = \overline{\text{ās}}u' \ (AV. \ II. \ 14.6),\]
\[\sqrt{kr} = \overline{\text{kā}}ru \ (AV. \ VII. \ 77.1),\]
\[\sqrt{vā} = \overline{\text{vā}}yu \ (AV. \ XVIII. \ 1.4).\]

\[u:\]
In the AV. suffix \(u\), comes after the roots directly\(^2\), e.g.,
\[\sqrt{i} = \overline{\text{āy}}u \ (Pai. \ VI. \ 2.7),\]
\[\sqrt{car} = \overline{\text{cā}}ru \ (AV. \ XVIII. \ 3.7).\]

In some instances of the AV. suffix \(u\) is added to reduplicate form of the perfect tense, e.g.,
\[\sqrt{\text{āl}} = \overline{\text{āl}}gvu \ (AV. \ VIII. \ 3.18),\]
\[\sqrt{yā} = \overline{\text{yā}}yu \ (AV. \ XVIII. \ 2.16).\]

In some instances of the AV. suffix \(u\), comes after the denominative roots\(^3\), e.g.,
\[\sqrt{ar} = \overline{\text{arā}}tivu \ (AV. \ X. \ 6.1),\] etc.
uka:

In the AV, suffix uka is added immediately after the roots, e.g.,

\[ \sqrt{\text{han}} = \sqrt{\text{ghatuka}} \ (\text{AV. XII. 4.7}). \]

una:

In the AV, suffix una comes after the roots directly, e.g.,

\[ \sqrt{\text{dhr}} = \sqrt{\text{dharuna}} \ (\text{AV. XVIII. 3.29}), \text{etc.} \]

us:

In the AV, suffix us, is placed immediately after the roots, e.g.,

\[ \sqrt{\text{jan}} = \sqrt{\text{janus}} \ (\text{AV. VII. 120.3}), \]

\[ \sqrt{\text{vid}} = \sqrt{\text{vidus}} \ (\text{Pai. XVII. 18.2}). \]

us:

In the AV, suffix us, is added to the roots directly, e.g.,

\[ \sqrt{\text{ar}} = \sqrt{\text{arus}} \ (\text{AV. V. 5.4}), \]

\[ \sqrt{\text{cakg}} = \sqrt{\text{cakgus}} \ (\text{AV. XVI. 2.5}), \]

\[ \sqrt{\text{vaj}} = \sqrt{\text{vajus}} \ (\text{AV. XVIII. 1.32}). \]
In the AV. suffix ta, is placed immediately after the roots, e.g.,

\[ \text{garta (AV. XVIII. 1.40)}, \]
\[ \text{marta (Pai. XVI. 40.10)}, \]
\[ \text{vātu (AV. V. 15.7)}. \]

In the AV. suffix ta comes after the roots directly, e.g.,

\[ \text{as} = \text{asita (Pai. I. 67.4)}, \]
\[ \text{ruh} = \text{rohita (Pai. XVIII. 17.1)}, \]
\[ \text{lohita (Pai. IX. 22.17)}. \]

In the AV. suffix ta is placed immediately after the roots, e.g.,

\[ \text{pis} = \text{pisita (Pai. I. 90.1)}. \]

In the AV. suffix ti, is employed immediately after the roots, in the sense of express an action, when a word in the feminine gender, e.g.,
\( \sqrt{\text{gupti}} = \text{Pai. XVI. 5.1}, \)
\( \sqrt{\text{santi}} = \text{Pai. XV. 9.6}, \) etc.

**tu:**

In the AV. suffix \( \text{tu} \), comes immediately after the roots\(^92\), e.g.,

\[ \sqrt{\text{a}} + \sqrt{\text{su}} = \text{otu} \quad (\text{Pai. II. 87.2}), \]
\[ \sqrt{\text{k}} = \text{kratu} \quad (\text{AV. VIII. 9.22}), \]
\[ \sqrt{\text{tan}} = \text{tantu} \quad (\text{Pai. XVIII. 11.10}). \]

**tu:**

In the AV. suffix \( \text{tu} \), is added to the roots directly\(^93\), e.g.,

\[ \sqrt{\text{an}}} = \text{aktu} \quad (\text{AV. XVIII. 1.55}), \]
\[ \sqrt{\text{ga}} = \text{gatu} \quad (\text{AV. X. 9.1}), \]
\[ \sqrt{\text{jan}} = \text{jantu} \quad (\text{Pai. XII. 1.6}), \]
\[ \sqrt{\text{ni}} = \text{hetu} \quad (\text{AV. IX. 13.3}). \]

**tr:**

In the AV. suffix \( \text{tr} \), is placed immediately after the roots to express the agent noun\(^94\), e.g.,

\[ \sqrt{\text{kr}} = \text{kartr} \quad (\text{Pai. XVI. 36.4}), \]
\[ \sqrt{\text{dā}} = \text{dātr} \quad (\text{AV. XI. 3.25}), \]
In the AV. suffix tnu, comes after the roots directly\textsuperscript{95}, e.g., 
\[ \text{idam} = \text{gatnu} \quad (\text{AV. VI. 118.1}), \]
\[ \text{idacch} = \text{jigatnu} \quad (\text{AV. V. 2.6}). \]

But it should be noted here, it has long \( \ddot{u} \) in the Pai. Samhitā, e.g.,
\[ \text{jigatnu} \quad (\text{Pai. VI. 1.7; XV. 1.7}), \] etc.

In the AV. suffix tra, is added immediately after the verbal roots\textsuperscript{96}, e.g.,
\[ \text{id} = \text{kartra} \quad (\text{AV. XI. 1.19}), \]
\[ \text{idsi} = \text{ksetra} \quad (\text{Pai. XVI. 64.1}), \]
\[ \text{idgā} = \text{gatra} \quad (\text{AV. XVIII. 3.9}). \]

In the AV. suffix tva, comes after the roots directly\textsuperscript{97}, e.g.,
\[ \text{id} = \text{kartva} \quad (\text{AV. I. 4.3}), \]
\[ \text{idian} = \text{janitva} \quad (\text{AV. VII. 6.1}), \] etc.
tha :

In the AV. suffix tha, is added immediately after the roots*, e.g.,
\[ \bar{ka} = \bar{k}a\text{\textasciitilde} (Pai. VIII. 13.7), \]
\[ ni = n\text{\textasciitilde} (Pai. XVII. 29.12). \]

tha :

In the AV. suffix tha comes after the roots directly**, e.g.,
\[ r = \text{\textasciitilde} (AV. XV. 17.18), \]
\[ gai = g\text{\textasciitilde} (AV. XIV. 1.7), \text{etc.} \]

tha :

In the AV. suffix tha, is placed immediately after the roots***, e.g.,
\[ vac = u\text{\textasciitilde} (AV. VI. 35.3), \]
\[ pa = gop\text{\textasciitilde} (AV. XVI. 2.3), \]
\[ tir = t\text{\textasciitilde} (AV. XIV. 2.6), \text{etc.} \]

na :

In the AV. suffix na, comes after the roots directly****, e.g.,
\[ vai = vaja (AV. VII. 102.5), \text{etc.} \]
ni :

In the AV. suffix ni is added immediately after the roots\(^{102}\), e.g.,
\[ \text{mi} = \text{meni} \quad (AV. \text{ XII. 7.5}), \text{etc.} \]

ni :

In the AV. suffix ni, is placed immediately after the roots\(^{103}\), e.g.,
\[ \text{ag} = \text{agani} \quad (AV. \text{ XVIII. 1.27}), \]
\[ \text{dhr} = \text{dhrni} \quad (AV. \text{ VII. 3.1}), \]
\[ \text{vah} = \text{vahni} \quad (AV. \text{ V. 27.4}). \]

nu :

In the AV. suffix nu, is added to the roots directly\(^{104}\), e.g.,
\[ \text{bha} = \text{bhanu} \quad (AV. \text{ XIII. 2.46}), \]
\[ \text{vis} = \text{visnu} \quad (AV. \text{ XVIII. 3.11}). \]

ma :

In the AV. suffix ma comes immediately after the roots\(^{105}\), e.g.,
\[ \text{dhr} = \text{dharma} \quad (AV. \text{ XII. 6.1}), \]
\[ \text{stoma} = \text{stoma} \quad (AV. \text{ XVII. 1.11}), \]
\mu = \text{homa} (AV. VIII. 8.17).

\textbf{man}:

In the AV. suffix \textit{man} is placed immediately after the roots\textsuperscript{106}, e.g.,
\begin{itemize}
  \item \textit{kr} = \textit{karman} (AV. XII. 3.47),
  \item \textit{jan} = \textit{janman} (Pai. VII. 19.1),
  \item \textit{dā} = \textit{daman} (AV. VI. 63.1),
  \item \textit{dhr} = \textit{dharman} (AV. XIV. 1.51),
  \item \textit{brh} = \textit{brahman} (AV. XVIII. 1.37).
\end{itemize}

\textbf{mi}:

In the AV. suffix \textit{mi} is added immediately after the roots\textsuperscript{107}, e.g.,
\begin{itemize}
  \item \textit{bhū} = \textit{bhūmi} (AV. XVIII. 1.1),
  \item \textit{rā} = \textit{rāmi} (AV. XI. 7.11).
\end{itemize}

\textbf{ya}:

In the AV. suffix \textit{ya}, comes after the roots directly\textsuperscript{108}, e.g.,
\begin{itemize}
  \item \textit{ī} = \textit{ityā} (Pai. V. 27.6),
  \item \textit{bhr} = \textit{bhrtyā} (AV. XVIII. 1.6),
  \item \textit{vid} = \textit{vidyā} (AV. XI. 10.23).
\end{itemize}
yu :

In the AV. suffix yu, is added immediately after the roots\(^\text{109}\), e.g.,

\[ \text{man} = \text{mayu} \] (AV. XI. 10.1),

\[ \text{mrd} = \text{mṛtyu} \] (AV. XVIII. 2.27).

yu :

In the AV. suffix yu, comes after the roots, e.g.,

\[ \text{ms} = \text{dasyu} \] (AV. XVIII. 2.28), etc.

ra :

In the AV. suffix ra, is placed immediately after the roots\(^\text{110}\), e.g.,

\[ \text{ksi} = \text{ksipra} \] (Pai. XVI. 29.3),

\[ \text{ksu} = \text{ksudra} \] (Pai. XVI. 124.8),

\[ \text{ksura} \] (Pai. XVI. 4.7),

\[ \text{chid} = \text{chidra} \] (Pai. XVI. 124.9).

ri :

In the AV. suffix ri, comes after the roots directly\(^\text{111}\), e.g.,

\[ \text{sū} = \text{sūrī} \] (AV. XVIII. 3.39), etc.
ri:

In the AV. suffix ri, is added immediately after the roots\(^{112}\), e.g.,

\[
\begin{align*}
\text{bhu} &= \text{bhiri} & (\text{AV. VII. 15.3}),
\text{vadh} &= \text{vadhri} & (\text{AV. III. 9.2}),
\text{subh} &= \text{subhri} & (\text{Pai. XVIII. 22.11}).
\end{align*}
\]

ru:

The suffix ru is placed immediately after the roots\(^{113}\), e.g.,

\[
\begin{align*}
\text{dhe} &= \text{dhăru} & (\text{AV. IV. 18.2}),
\text{pl} &= \text{peru} & (\text{Pai. XIII. 8.13}).
\end{align*}
\]

It is significant to note that in the AV. the suffix kru\(^{114}\), is also employed in the same sense, without getting any difference of accent.

ru:

In the AV. suffix ru, is added immediately after the roots\(^{115}\), e.g.,

\[
\begin{align*}
\text{as} &= \text{asru} & (\text{AV. V. 19.13}),
\text{st} &= \text{satru} & (\text{AV. VI. 66.1}).
\end{align*}
\]
va :

In the AV. suffix *va* comes after the roots directly, e.g.,
\[ \sqrt{\text{r}_f} = \text{r}_f \text{va} \text{ (AV. XVIII. 1.34)}, \]
\[ \sqrt{\text{tak}} = \text{tak} \text{va} \text{ (Pai. XII. 7.3)}, \]
\[ \sqrt{\text{pac}} = \text{pak} \text{va} \text{ (AV. XVII. 36.7)}. \]

va :

In the AV. suffix *va* comes after the roots directly, e.g.,
\[ \sqrt{\text{a}_s} = \text{a}_s \text{va} \text{ (AV. XII. 1.57)}, \]
\[ \sqrt{\text{r}_b} = \text{r}_b \text{va} \text{ (Pai. VI. 1.6)}. \]

van :

In the AV. suffix *van* is placed immediately after the roots, e.g.,
\[ \sqrt{\text{r}_c} = \text{r}_c \text{van} \text{ (AV. XVIII. 1.47)}, \]
\[ \sqrt{\text{k}_r} = \text{k}_r \text{van} \text{ (AV. IV. 18.1)}. \]

van :

In the AV. suffix *van*, is added immediately after the roots, e.g.,
\[ \sqrt{\text{y}_a} = \text{y}_a \text{van} \text{ (AV. IV. 21.4)}. \]
van:

In the AV. suffix van comes after the roots directly\textsuperscript{120}, e.g.,

\begin{itemize}
  \item \textit{rā} = \textit{grta pavan} (AV. XIII. 1.24),
  \item \textit{vas} = \textit{vivasvan} (Pai. VI. 16.17).
\end{itemize}

directly\textsuperscript{120}

vara:

In the AV. suffix vara, is added immediately after the roots\textsuperscript{121}, e.g.,

\begin{itemize}
  \item \textit{is} = \textit{isvara} (AV. XI. 6.1),
  \item \textit{vyadh} = \textit{vyadhvāra} (Pai. II. 15.4).
\end{itemize}

directly\textsuperscript{121}

vi:

In the AV. suffix vi comes after the roots directly\textsuperscript{122}, e.g.,

\begin{itemize}
  \item \textit{jī} = \textit{jirvi} (AV. XIV. 1.21),
  \item \textit{gr} = \textit{jāgrvi} (Pai. XVI. 73.3).
\end{itemize}

directly\textsuperscript{122}

sani:

In the AV. suffix sani is added immediately after the roots, e.g.,

\begin{itemize}
  \item \textit{pr} = \textit{parsani} (Pai. V. 39.3), etc.
\end{itemize}
sna:
In the AV. suffix sna is placed immediately after the roots\textsuperscript{123}, e.g.,
\textit{t}i\textit{j} = \textit{tik}\textit{sna} (Pai. XII. 5.4), etc.

snu:
In the AV. suffix snu comes after the roots\textsuperscript{124}, e.g.,
\textit{ji} = \textit{jis}\textit{mu} (AV. III. 19.5), etc.
REFERENCES

2. Cf. P. Gr. VII. 1.70.
6. P. Gr. VI. 4.64.
10. Cf. P. Gr. III. 2.102; III. 4.70.
11. Cf. P. Gr. VI. 1.15; 16.
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>34.</td>
<td>Cf. P. Gr. III. 1.134.</td>
</tr>
<tr>
<td>37.</td>
<td>Cf. P. Gr. III. 1.133.</td>
</tr>
<tr>
<td>38.</td>
<td>Cf. P. Gr. III. 2.146.</td>
</tr>
<tr>
<td>42.</td>
<td>Cf. Upādi I. 77.</td>
</tr>
<tr>
<td>43.</td>
<td>Cf. Upādi III. 105.</td>
</tr>
</tbody>
</table>
47. Cf. P. Gr. III. 3.89.
52. Cf. Upādi II. 81-82.
55. Cf. Upādi II. 106.
60. Cf. Upādi I. 79.
61. Cf. P. Gr. III. 2.27.
64. Cf. Upādi IV. 119-123.
72. Cf. Uṇādi IV. 147.
76. Cf. Uṇādi II. 110.
78. Cf. Uṇādi I. 27.
82. Cf. Uṇādi I. 3-5.
85. Cf. Uṇādi III. 53-54.
87. Cf. Uṇādi II. 117-120.
88. Cf. Uṇādi III. 83.
89. Cf. Uṇādi III. 93-94.
90. Cf. Uṇādi III. 95.
94. Cf. P. Gr. III. 1.133.
100. Cf. Unädi II. 7-12.
105. Cf. Unädi I. 137-140.
106. Cf. P. Gr. III. 2.74-75; Unädi IV. 144-146, 150.
111. Cf. Unädi IV. 64.
118. Cf. P. Gr. III. 2.74-75; 94-96; Upādi IV. 113-116.
119. Cf. P. Gr. III. 2.103.
120. Cf. P. Gr. III. 2.74-75; Upādi IV. 112.
121. Cf. P. Gr. III. 2.175.
122. Cf. Upādi IV. 54-56.
124. Cf. P. Gr. III. 2.139.