CHAPTER VIII

SECONDARY SUFFIXES
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The use of the secondary suffixes in the AV is not common; it is rarely found in the RV. But in the Classical Sanskrit they are most extensively employed. It seems from the viewpoint of Patañjali(M.B.P.A.) that they are more common in South India\(^1\).

They are added in various senses in the AV.(relating or belonging to, or connected with) etc. Mostly they are added to noun, pronoun, ordinal, indeclinable words, and rarely with the compounds words.

In the AV, they are mostly employed to denote the following senses: action noun, possession, like that, descendant, measure, manner of being, relationship with yuṣmad and aṣmad, cases, time, direction, collection, small quantity, relationship. The terminations forming the superlative and comparative degrees are included amongst the secondary suffixes. With exception of the last of the above classes, secondary derivatives are declinable in either one or all the genders in the AV.
In the AV, a final vowel ้ or ำ is converted into 
guna equivalent, when followed by the secondary suffixes², e. g.,

kumāra + anus = kaumāra (AV. XII. 3.47).

In the AV, a final vowel, ้, ้, ้, ้ of the stem is dropped before the secondary suffix³, e. g.,

prthivī + anus = pārthiva (AV. XIV. 1.3), 'relating to the land'.

In some instances of the AV, a final n of the base is elided before the secondary suffix, e. g., brahman + anus = brāhma (AV. X. 2.29), 'relating to the brahma'. But the language of the AV also contains some instances, where the final n of the stem is not dropped before the secondary suffix, e. g.,

rūjan + vat = rūjanyā (AV. XV. 3.1), etc.

Here we shall discuss them under few heads as are available in the AV.

Degrees of Comparison in the Atharva-Veda

The following words in the AV are termed as degrees of comparison, tara, īyas, tama, āṣṭha.

When out of two things - one is to be separated as possessing some quality in excess then tara and īyas are employed.

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The excess of one thing over many is to be known by tama and istha in the AV. They are noticed here only as belonging to the class of secondary suffixes.

iyas and istha

In the AV, two suffixes iyas and istha are added to the words denoting adjectives. According to Macdonell, Whitney and L. Renou, both these suffixes are added to the roots directly and the radical vowel of the root is acutely accented in the AV., e.g.,

svādiyas (AV. IX. 8.9),

\( ^t\tilde{t}i\tilde{l} = təliyas \) (Pai. IV. 14.15),

\( ^t\tilde{t}u = təviyas \) (Pai. IV. 32.3),

\( ^y\tilde{a}i = yəliyas \) (AV. XVIII. 1.30),

\( ^y\tilde{v}ə = jyeṣṭha \) (AV. V. 2.1),

jyeṣṭhī (Pai. XII. 6.12),

\( ^y\tilde{v}a = vahīṣṭha \) (AV. IV. 34.5).

tara and tama

In the AV, both these suffixes are employed with the noun, pronoun and indeclinable words, as the case may be, e.g.,

basu-tara (AV. V. 27.6),
bhagavat-tara (AV. IV. 13.6),
bhagavat-tama (AV. II. 9.2),
priya-tama (AV. V. 30.17), etc.

Suffixes Indicating the Action-Noun (Dhāva) in the Atharva-Veda

tva:
In the AV. suffix tva comes after the words to express the action noun, e.g.,
  amṛta-tvam (AV. XVIII. 4.37),
  janitvam (AV. VII. 6.1),
  mahitva (AV. IV. 2.4),
  sucitvam (AV. XII. 3.28), etc.

tā:
In the AV. suffix tā is placed after the words to express the sense of action noun, e.g.,
  purusātā (AV. XVIII. 1.52), etc.

iman:
In the AV. suffix iman is added after the words to indicate the action noun, e.g.,
  prathiman (AV. XX. 71.1), etc.
In the AV. suffix \textit{ya} is added after the words in the sense of nature or action noun thereof, e.g.,
\begin{itemize}
  \item \textit{steyam} (AV. XIV. 1.57),
  \item \textit{sakhyam} (AV. XVIII. 1.2),
  \item \textit{garbhapatyam} (AV. XIV. 2.18).
\end{itemize}

In the AV., suffix \textit{a} comes after the words in the sense of action noun, e.g.,
\begin{itemize}
  \item \textit{yuvan} = \textit{youvanam} (AV. XVIII. 4.50), etc.
\end{itemize}

\textbf{Suffixes Indicating the Sense of 'Possession'.}

\textbf{\textit{mat}}:

In the AV. suffix \textit{mat} is added after the words in the sense of possession, e.g.,
\begin{itemize}
  \item \textit{gomat} (AV. XVIII. 3.61), 'one who has cows',
  \item \textit{madhu mat} (AV. I. 34.3), and so on.
\end{itemize}

\textbf{\textit{vat}}:

In the AV. suffix \textit{vat} comes after the words to indicate the sense of 'whose it is', e.g.,
\begin{itemize}
  \item \textit{aśva vat} (AV. XVIII. 3.61), 'one who has horses'.
  \item \textit{maghavat} (AV. VII. 91.1), etc.
\end{itemize}
la:
In the AV. suffix la is placed after a word in the sense of possession, e.g.,
jīvala (AV. XII. 3.25),
bahula (AV. VIII. 5.19).

sa:
In the AV. suffix sa is added after the words in the sense of possession, e.g.,
lomasā (AV. V. 5.7), etc.

na:
In the AV. suffix na comes after the words to indicate the sense of possession, e.g.,
sāmanā (AV. XIV. 1.11), etc.

in:
In the AV. suffix in is added to the words in the sense of possession, e.g.,
asvin (AV. XIV. 1.8),
manīgaṇ (AV. IX. 4.8).

ī:
In the AV. suffix ī is added after the words in the
sense of possession, e.g.,

- rtavānam (AV. VI. 36.1),
- maghayānam (AV. III. 19.3).

vin:

In the AV. suffix vin is added after the words in the sense of possession, e.g.,

- medhāvin (AV. VI. 108.4),
- yasasvin (AV. VI. 39.2).

ra:

In the AV. suffix ra is placed after the words in the sense of possession, e.g.,

- muskara (AV. VI. 14.2), etc.

Suffixes Indicating the Sense of 'Like that'

vat:

In the AV. suffix vat is placed after the words in the sense of 'like that', e.g.,

- jamađagārivat (AV. V. 23.10),
- purāṇavat (AV. VII. 15.1),
- manusvāt (AV. V. 12.8).
In some instances of the AV. it is placed to preposition in the sense of verbal roots\textsuperscript{25}, e.g.,
\begin{itemize}
  \item \textit{ud vat} (AV. XII. 1.2),
  \item \textit{nivat} (AV. VI. 22.3).
\end{itemize}

\textbf{Suffixes Denoting Descendant in the Atharva Veda}

\textbf{a}:

In the AV. suffixes \textit{a} is added to the words in the sense of the descendant of some one\textsuperscript{26}, e.g.,
\begin{itemize}
  \item \textit{ātharvāṇa} (AV. VI. 1.1), 'a son of atharvāṇa'.
\end{itemize}

\textbf{āvāna}:

In the AV. suffix \textit{āvāna} is added to the words in the sense of the descendant\textsuperscript{27}, e.g.,
\begin{itemize}
  \item \textit{dāksāyāna} (AV. I. 35.2),
  \item \textit{āmuṣyāyāna} (AV. IV. 16.9).
\end{itemize}

\textbf{i}:

In the AV. suffix \textit{i} comes after the words in the sense of the descendant\textsuperscript{28}, e.g.,
\begin{itemize}
  \item \textit{prāhlādi} (AV. VIII. 13.2), etc.
\end{itemize}
eva:

In the AV. suffix *eya* is added after the words in the sense of descendant, e.g.,

pauruṣeya (AV. I. 30.1), etc.

ya:

In the AV. suffix *ya* is placed after the words in the sense of the descendant of some one, e.g.,

aditya (AV. XVIII. 1.25), etc.

Suffixes with Pronouns Indicating the Measure in the Atharva-Veda

vat:

In the AV. suffix *vat* is added after the words etad, tad, and yad, in the sense of the measure of volume; and the final vowel of the pronouns converted into * év*30, e.g.,

etāvat (AV. IV. 11.8),

tāvat (AV. XII. 1.33),

yāvat (AV. XI. 3.25).

vat:

It is interesting to note that after *kim* the suffix *vat* is added, and before the suffix, *ki* is substituted for *kim*31 in the AV., e.g.,
kivat (AV. X. 7.8).

ati:

It may be noted that to indicate the numerical quantity the suffix ati is added to kim and im of kim is elided\(^{32}\) in the AV., e.g.,

\[
\text{kim} = \text{kåti} (\text{AV. XII. 4.43}).
\]

And in the same way tåti (AV. XII. 3.2),

\[
\text{våti} (\text{AV. XII. 2.24}), \text{etc.}
\]

In the AV. suffix måtra, is also employed in the same sense\(^{32a}\), e.g.,

\[
\text{ati måtram} (\text{AV. VIII. 6.13}), \text{'above measure'}.\]

Dependent (Upapada) Compound with Pronouns in the Sense of 'like this'.

In the AV. when the pronouns are in composition with drs, they indicate the sense of 'like this',\(^ {33}\), e.g.,

\[
\text{idrs} (\text{AV. IV. 27.6}), \text{etc.}
\]

atarå:

In the AV. suffix atara is added after the pronouns in the sense of determining of the one out of two\(^ {34}\), e.g.,

\[
\text{katerå} (\text{AV. VII. 45.1}), \text{'amongst you two'},
\]

\[
\text{yatara} (\text{AV. VIII. 4.12}), \text{'of the two'} \text{ and so on.}\]
atama :

In the AV. suffix atama is added after the pronouns, in the sense of the determining of the one out of many, e.g.,
katama (AV. XI. 6.22), 'which of you',
yatama (AV. X. 2.8), 'that one of you', etc.

Suffixes Indicating the Sense of 'Manner of Being' in the Atharva-Veda

tha :

In the AV. suffix tha comes after the pronouns, in the sense of manner of being, e.g.,
tatha (AV. XVI. 5.3), 'in that manner',
yatha (AV. XVIII. 1.18), 'in this manner',
itha (AV. IV. 1.6),
katha (AV. VIII. 1.16), etc.

tham :

In the AV. suffix tham is placed after the pronouns in the sense of denoting manner, e.g.,
ithham (AV. VIII. 9.22), 'in this manner',
katham (AV. X. 7.37), etc.
Suffix Indicating the Relationship with Yuśmād and Asmād in the Atharva-Veda

a :

In the AV. suffix a comes after the pronouns yuśmād and asmād in the sense of relationship, e.g.,

\[\text{yuśmāka} \ (\text{AV. VIII. 9.22}),\]

\[\text{asmāka} \ (\text{AV. VII. 82.1}),\]

\[\text{māmāka} \ (\text{AV. XVIII. 3.56}), \text{etc.}\]

Suffixes Indicating the Cases in the Atharva-Veda

The language of the AV. contains some secondary suffixes which indicate the cases.

Suffixes Indicating the Ablative Case in the Atharva-Veda

tas :

In the AV. suffix tas comes after the pronouns in the sense of ablative case, e.g.,

\[\text{atāh} \ (\text{AV. XVIII. 1.32}),\]

\[\text{itāh} \ (\text{AV. XVIII. 1.55}),\]

\[\text{kutāh} \ (\text{AV. XI. 10.8}),\]

\[\text{tutāh} \ (\text{AV. XV. 6.19}).\]

The same suffix is found in the AV. in combination
of abhi and pari prepositions, e.g.,

- abhitah (AV. XIV. 1.45),
- paritah (AV. X. 7.38).

**tas**:

Another feature to be noted here that the suffix *tas* is added after the nouns or the pronouns in the same sense, e.g.,

- mattah (AV. VI. 20.1),
- mukhatah (AV. XI. 4.4),
- hrttah (AV. XVIII. 11.3).

**Suffixes Indicating the Locative Case in the Atharva-Veda**

**tra**: In the AV. suffix *tra* is placed after the pronouns in the sense of locative case, e.g.,

- atra (AV. XVIII. 1.26),
- tatra (AV. XVIII. 2.7),
- yatra (AV. XIV. 2.36).

**trā**: Sometimes in the AV. the suffix *trā* is added after the nouns or the pronouns in the same sense. But according
to Panini, it indicates the sense of accusative and locative, e.g.,

\textit{devatr}\text{\textbar} (AV. XVIII. 3.47),

\textit{purutr}\text{\textbar} (AV. X. 2.6), etc.

\textit{ha}:

In some instances of the AV. suffix \textit{ha} is placed after idam and vis\text{\textbar}va in the same sense, e.g.,

\textit{ja}ha (AV. XIV. 1.21),

\textit{visvah}\text{\textbar} (AV. XII. 1.17), etc.

\textit{a}:

It is significant to note that in the AV. suffix \textit{a} comes after kim in the same sense; and kim is replaced by kva, e.g.,

\textit{kva} (AV. XV. 11.2), etc.

\textbf{Suffixes Indicating the Time in the Atharva-Veda}

\textit{d\textbar a}:

In the AV. suffix \textit{d\textbar a} is placed after the pronouns to indicate the time, e.g.,

\textit{kada\textbar} (AV. XI. 6.21),

\textit{tad\textbar} (AV. XI. 6.4),
Suffixes Indicating the Direction in the Atharva-Veda

The language of the AV. contains some suffixes which indicate the direction, they are the follows:

tat :
In the AV. suffix tat is added after the words in the sense of direction, e.g.,

purastat (AV. XVIII. 2.55),

adhistat (AV. IV. 40.5),

yadā (AV. XVIII. 2.4),
sadā (AV. XI. 8.1), etc.

danīm :
In the AV. suffix danīm, comes after the pronouns in the same sense, e.g.,

idānim (AV. VIII. 3.5),
tadānim (AV. XII. 1.55),
visva danīm (AV. XVIII. 3.54).

rhi :
In the AV. suffix rhi is placed after the nouns in the same sense, e.g.,

tarhi (AV. XII. 4.16), etc.

Suffixes Indicating the Direction in the Atharva-Veda

The language of the AV. contains some suffixes which indicate the direction, they are the follows:

tat :
In the AV. suffix tat is added after the words in the sense of direction, e.g.,

purastat (AV. XVIII. 2.55),

adhistat (AV. IV. 40.5),
parāstāt (AV. X. 7.43),
upāriṣṭāt (AV. VIII. 8.13).

tas :
In the AV. suffix tas comes after the words in the sense of direction\textsuperscript{50}, e.g.,
uttaratah (AV. XVIII. 4.9),
daksinatah (AV. XII. 3.24).

āt :
In the AV. suffix āt is placed after the words in the sense of direction\textsuperscript{51}, e.g.,
adharat (AV. XII. 1.31),
uttarāt (AV. XVIII. 4.11), etc.

Suffixes Indicating the Sense of Collection in the Atharva-Veda

The language of the AV. contains some suffixes which signify the sense of 'collection thereof'.

a :
In the AV. suffix a is added after the words in the sense of 'collection thereof'\textsuperscript{52}, e.g.,
sāhasrām (AV. XVIII. 4.35), etc.
ta:

In the AV, suffix ta is placed after the words in the sense of 'collection thereof', e.g.,

janatā (AV. V. 18.12), 'a collection of persons', etc.

Suffix Indicating the Sense of Small Quantity in the Atharva-Veda

ka:

In the AV, suffix ka comes after the words in the sense of small quantity, e.g.,

kumārikā (AV. X. 4.14), 'small in age', etc.

Suffix tāti in the Atharva-Veda

tāti:

In the AV, suffix tāti is placed after the words, e.g.,

ariṣṭa tātaye (AV. III. 5.5),

jyeṣṭha tātaye (AV. VI. 39.1).

It has rare occurrences in the AV. But in the RV, it is found frequently. There is difference of opinion among the best authorities about its meaning. From the viewpoint of Macdonell, Whitney and L. Renou, the suffix tāti is co-related with suffix ta, and indicates...
the action noun, e.g.,
ayaksmā tāti (AV. IV. 25.5),
arīṣṭatāti (AV. XVI. 3.6),
jyēṣṭa tāti (AV. VI. 39.1), 'superiority',
dākṣa tāti (AV. VIII. 1.6),
devatāti (Pai. III. 34.8), 'divine serice',
saṃtāti (Pai. V. 18.2),
saṃvatātī (Pai. XII. 1.15), 'completeness, 'complete welfare'

Suffixes Indicating the Relationship in the Atharva-Veda

The following suffixes expressing the relationship are employed in the language of the AV.: a:

In the AV. the suffix a is added after the words in the sense of relationship, e.g.,
maṟuta (AV. XIII. 4.8), 'relating to the air',
daiya (AV. IV. 16.8), 'relating to the Divinity',
vāmuna (AV. IV. 9.10),
vaśya deva (AV. IX. 12.24),
traikakuda (AV. IV. 9.9).
In the AV, suffix *ika*, comes after the words in the sense of relationship, e.g.,
- *vārṣika* (AV. V. 22.13), 'relating to the year',
- *kairātika* (AV. X. 4.14), 'which is related to kirāta'.

In the AV, suffix *iya*, is placed after the words in the sense of relationship, e.g.,
- *samudrīya* (AV. VII. 8.1), 'related to the sea',
- *agriya* (AV. V. 2.8),
- *indriya* (AV. XV. 10.10),
- *śṛtviya* (AV. XII. 3.29),
- *yajñīya* (AV. XVIII. 1.18), etc.

In the AV, suffix *in*, is added after the words in the sense of relation, e.g.,
- *visvajānīna* (AV. VII. 46.1), 'which is concern to all the men'.
- *arvācīna* (AV. X. 5.22),
- *arvācīna* (AV. III. 16.6).
In the AV. suffix iya, is placed after the words in the sense of relation, e.g.,

āhavaniya (AV. XV. 6.14).

eya :

In the AV. suffix eya, is added after the words in the sense of relationship, e.g.,

pauruṣeya (AV. I. 30.1), 'related to man',

vāsateya (AV. VIII. 10.7),

västeyi (AV. XI. 10.28).

ma :

In the AV. suffix ma, comes after the words in the sense of relation, e.g.,

madhyama (AV. IX. 14.1),

parama (AV. XVIII. 1.4),

avama (AV. X. 7.8),

adhama (AV. XVIII. 4.69).

ya :

In the AV. suffix ya, is added after the words
in the sense of relationship, e.g.,

*daivyga* (AV. VII. 110.1), 'related to the Divinity',

*prajāpatya* (AV. XVIII. 4.12), 'related to the prajāpati',

*aivyga* (AV. VIII. 3.15),

*pitrya* (AV. VI. 122.2),

*rathyga* (AV. XVIII. 1.8),

*gavya* (AV. VII. 87.1), etc.
REFERENCES

1. Priya taddhita daksinatyah 'yathä loke vede ca' iti prayoktavye 'yathä laukika Vaidikeśu' iti prayunjate (M.B.P.A.).
2. Cf. P. Gr. VI. 4.146.
8. AV. Pr. IV. 16.
14. Cf. P. Gr. V. 2.94; AV. Pr. IV. 17; V. Pr. V.8.
17. Cf. P. Gr. V. 2.100.
22. Cf. P. Gr. V. 2.102; 121-122.
27. Cf. P. Gr. IV. 1.98-103; 110-111.
32. Cf. P. Gr. V. 2.41.
32a. Cf. AV. Pr. IV. 22.
33. Cf. P. Gr. III. 2.60 (Vārtik).
34. Cf. P. Gr. V. 111.92.
36. Cf. P. Gr. V. 111.23; AV. Pr. IV. 15; V. Pr. V. 12.
42. Cf. P. Gr. V. 3.10.
43. Cf. P. Gr. V. 4.56; AV. Pr. IV. 14; V. Pr. V. 9.
47. Cf. P. Gr. V. 3.18; AV. Pr. IV. 23.
49. Cf. P. Gr. V. 3.27.
51. Cf. P. Gr. V. 3.34.
52. Cf. P. Gr. IV. 2.38.
53. Cf. P. Gr. IV. 2.43.
54. Cf. P. Gr. V. 111.35.
54a. Cf. AV. Pr. IV. 20; V. Pr. V. 9; P. Gr. IV. 4.142.
55a. Cf. SPW, WZR, MWD.