CHAPTER III

EUPHONIC COMBINATION
EUPHORIC COMBINATION

The AV. Saṁhitā, as its name implies is like the RV. and the other Vedic Saṁhitās, characterised by Euphonic combination. In other words, all the inflected words forming a hemistich of a verse have been joined together according to the rules of Sandhi or Euphonic combination as laid down in the AV. Pr. It is difficult to determine whether the original composition of the AV. was in the Saṁhitā form as at present or the rules of Sandhi were strictly applied to it at a later stage. According to some scholars, even the RV. was not originally subjected to the present Saṁhitā form. It is possible that like the RV., the present Saṁhitā form of the AV. was given to it at a later stage. However, our concern being linguistic rather than historical, we shall only consider here the Euphonic combination of the present Saṁhitās in their Saunkīya and Paippalāda recensions.

As the modern scholars say about the RV., that the strict grammatical rules of Sandhis were uniformly applied
to it when the grammatical studies had made considerable
progress, the same may be the case with the text of the
AV. It is quite probable that the strict grammatical rules
of Sandhi were applied to the text of the AV, and its
original form was thus obliterated. It is considered from
this angle that the Euphonic combinations in the text of
the AV do not show much difference from those found in the
Samhitā of the RV. and other works of the Vedic literature.

The following peculiarities of the Euphonic combina­tions found in the Samhitā of the AV are worth considering:

Euphonic combination can be divided in two forms:
(i) internal combination; (ii) external combination. To
the internal make-up of a word, by the addition of deriv­ative
and inflectional endings to roots and stems, known as
internal combination, and to the more external putting
together of stems to make compound stems, and the yet
looser and more accidental collocation of words in the
sentence, called as external combination. In both classes,
however, the general rules of combination are the same.

Vowel Combination

If two similar simple vowels, short or long,
coalesce together, then the resulting formation is known
as vowel combination. And we can divide them in the following categories:

1. Savarnadirgha combination;
2. Guṇa combination;
3. Vṛddhi combination;
4. Irregular vowel combination;
5. Absence of vowel combination;
6. Unchangeable vowel combination;
7. Metrical lengthening of vowels.

Now we shall discuss them separately as they are found in the AV.

**Savarnadirgha combination**

According to this combination, when simple vowels (a, ă, i, ī, u, ū) are followed by one of similar quality then the corresponding long vowel is the single substitute for both. ²

Preposition ā lying between two vowels always coalesces with the previous vowel, e.g.,

\[
\text{dhiya ā ihi = dhiyehi (AV. II. 5.4)},
\]

\[
\text{juṣaśva ā indra = juṣaśvendra (AV. II. 5.4)},
\]

\[
\text{stanavītnīṇā ā ihi = stanavītnīnēhi (AV. IV. 15.11)},
\]

\[
\text{kūṣṭh ā ihi = kūṣṭhehi (AV. V. 4.1)},
\]
udakēna ā iha = udakēnēhi (AV. VI. 68.1),
pasyata ā ita = pasvatēta (AV. XVIII. 4.37).

The AV. has no example where two r’s are combined with each other.

Macdonell Wackernagel, Arnold, mention that the metre shows this type of combination was not always observed.²

According to the general rules there must be combination between simple vowels. But the Atharvan text affords some exceptional usages where the vowels remain in the unabsorbed positions, e.g.,

ena ēhā (AV. XII. 3.33),
apgā āsāh (AV. I. 34.5),
prthivī utā (AV. XVIII. 1.5).

Guna Combination

If ā, ē followed by ī, ī, ĕ and ĕ, then the resulting vowel will be ē and ə respectively, e.g.,
inā iha = ihēha,
piṭā iva = pitēva,
ā ubhā = obhā (AV.).

According to the general rules ā + ĕ are joined
into o, but this general rule is not observed in the AV. Saṁhitā. There is a case where a + u are coalesced into au, e.g.,

pra ughaḥ = praughaḥ (AV. XV. 15.4).

In the RV. Saṁhitā a + r are never resulting into ar, but in the AV. Saṁhitā, they often coalesce with each other, e.g.,

āva + rtih = āvartih (AV. IV. 34.3),
yajnā + rtah = yajnārtah (AV. VIII. 10.4),
upa + rgānti = upargānti (AV. IX. 8.14).

It should be noted here that according to the AV. Pr. tāsya rabhartya ṇāgni (AV. IX. 4.11) will be pronounced as tāsya rābhartya ṇāgni.

Vṛddhi Combination

When a, ā are followed by e, ai, o and au then the resulting vowel becomes ai and au respectively. If a is followed by o then both a and o are changed into au, e.g.,

brahma-odanām = brahmaudanām (AV. XI. 1.1),
brahma-odanāya = brahmaudanāya (AV. XI. 1.3),
tāsa-odanaśyā = tāsyaudanaśyā (AV. XI. 3.1).

There is a general rule that if a is followed by e
then the fusion of the two sounds will be into ai. But the AV. Saṁhitā shows that it was not observed by the authors of the hymns. According to them, the single substitute is the form of the final vowel, e.g.,

\[\text{sakalya + esi} = \text{sakalye}i \ (\text{AV. I. 25.2}),\]
\[\text{upa + etana} = \text{upetana} \ (\text{AV. III. 14.3}),\]
\[\text{upa + estu} = \text{upe}šatu \ (\text{AV. VI. 67.3}),\]
\[\text{upa + ešantam} = \text{upešantam} \ (\text{AV. VIII. 6.17}),\]
\[\text{upa + evima} = \text{upeyima} \ (\text{AV. X. 1.10}).\]

Irregular Vowel Combination

Vṛddhi instead of Guna takes place when the \(ä\) of the preposition is followed by \(r\), then \(är\) is the only substitute for the precedent \(ä\) and the subsequent \(r\), e.g.,

\[\text{a + rchatu} = \text{archatu} \ (\text{AV. II. 12.5}).\]

This is the only one example of its own kind in the AV. Saṁhitā.

And the next example is concerned with the augment when the augment \(ä\) is followed by \(r\) the combination results into \(är\), e.g.,

\[\text{ār + rdhnot} = \text{ārdhnot} \ (\text{AV. IV. 39.1}).\]
Absence of Vowel Combination

(a) The semi vowels $y$ and $v$ are the substitutes for the corresponding vowels $i$ and $u$ (short and long) before a vowel, e.g.,

$$khanāmi ōṣdhim = khanāmyōṣdhim (AV. III. 18.1),$$
$$khanāmasi ōṣdhim = khanāmasyōṣdhim (AV. IV. 4.1),$$

As far as my count is concerned, final $r$ and $l$ nowhere in the AV. come to stand before an initial vowel.

From the viewpoint of Macdonell the evidence of the metre indicates that this $y$ and $v$ must be pronounced like $o$ and $u$.

$v$ is the substitute for the particle $u$ when it is preceded by consonants (excepting $y$) and it is followed by a vowel in the AV. Samhītā.

(b) The diphthongs $e$, $o$, $ai$, $au$ are respectively replaced by $ay$, $av$, $āv$, $āy$, when a vowel follows and there final $y$, and $v$ are dropped, e.g.,

$$vāyo utāye = vāya utāye (AV. IV. 25.6),$$
$$peu akāh = pāvakāh (AV. VI. 46.1),$$
$$asaū ādityāh = asāvādityāh (AV. XV. 10.7).$$
But Wackernagel, Macdonell, Renou mention that the metre shows after dropping the semi vowel, the previous \( a \) must be pronounced with the following vowel\textsuperscript{11}, e.g.,

\[ \text{gos\text{\-}tho pa} \text{ instead of } \text{gos\text{\-}tha upa} \text{ (AV. IX. 4.23)}. \]

(c) The final \( e, o \) are followed by \( a \) within the body of the word then the single vowel takes place of the form of the first \( e \) and \( o \textsuperscript{12} \), e.g.,

\[ \text{tè avadan} = \text{tè vadan} \text{ (AV. V. 17.1)}, \]
\[ \text{sàb abravit} = \text{sò bravit} \text{ (AV. XV. 3.2)}, \]
\[ \text{sàb arajyata} = \text{sò rajyata} \text{ (AV. XV. 8.1)}, \]
\[ \text{yàh asya} = \text{yò sya} \text{ (AV. XV. 18.3)}. \]

In the AV. \( a \) is elided after \( e \) and \( o \) in about 66 per cent usages of its occurrences.

According to the general rule \( a \) cannot remain in unabsorbed form if it comes after \( e \). But AV. Samhitā contains 34 per cent usages of its occurrence where the general rule is not observed, and \( a \) remains in unabsorbed form, e.g.,

\[ \text{yè agnàyah} \text{ (AV. III. 21.1)}, \text{ etc.} \]

In this connection there are some important ideas of Wackernagel, T. Burrow, Macdonell. According to them the evidence of the metre shows that \( a \) must be pronounced
when it comes after e and o. In the RV. 99 per cent (4430 out of 4500), in the AV. (1300 out of 1600 words) of its occurrences, e.g.,

te avadan instead of te vadan (AV. V. 17.1), etc.

According to them, at the time of pronunciation we should not pay our attention to the mode of writing the text; rather attention must be given to metrical parts. It should be noted here that in the original text of the RV. Samhita most often a remains unabsorbed in 34 per cent of its occurrences and in Classical Sanskrit, it becomes first position (pūrvarūpa) of the prior letter. So it points out a period of transition of later Vedic, where its usages are not so frequent and post Vedic period where we find the total loss of a.

Unchangeable Vowel Combination

The unchangeable vowel combination consists of two kinds, viz., over long and unchangeable vowels. Both of these retain their original forms when followed by a vowel.

(i) Over Long Vowels

The over long vowel takes three moras. It is used in various senses in Vedic and Classical Sanskrit
As far as the operation of over-long vowel is concerned in the AV. Saṁhitā, it occurs fifteen times in the whole of the AV. Saṁhitā, e.g., twice in AV. IV. 15.15, twice in AV. IX. 6.18, thrice in AV. X. 2.28, twice in AV. XI. 3.26, twice in AV. XI. 3.27, twice in AV. XII. 4.42, and twice in AV. XII. 12.5.50 hymns. It became rare in later Vedic language and is hardly found in the post Vedic language.

According to the general rule the over long vowels are not combined with each other. But in one example of the AV. Saṁhitā they are combined with each other, e.g.,

\[ \text{avasaśiti} = \text{avaśeti} \ (AV. XII. 4.42). \]

**Unchangeable Vowels**

According to the general rule of Sanskrit grammar, there is no hiatus in a sentence. If a letter ends in vowel and the next letter begins with a vowel, then both of the vowels coalesce with each other. But the unchangeable vowels are exempted from this combination. The unchangeable vowels (\( \text{i, } \text{I, } \text{e, } \text{e} \)) retain their form, whenever a vowel follows, so far as the operation of that vowel is concerned, e.g.,
vāyū ubhau (AV. III. 20.6),
agni a bharatām (AV. V. 7.6),
rnpāṭī iva (AV. VIII. 4.6),
parṣṇī abhrte (AV. X. 2.1), etc.

According to the general rules of grammar, quoted above, the final and initial vowels ought to be combined into one long vowel. But here it is not so, because according to the Atharvanic citations the dual cases affix ending in ī, ā and e, are never coalesced with each other. However, the RV. Sanshita contains some cases in which a final unchangeable vowel is combined with a following initial vowel. Thus nṛpāṭīva (RV. VII. 104.6), the same passage is met with in the AV Sanshita also (AV. VIII. 4.6), but the true Atharvan reading is nṛpāṭī i va.

Metrical Lengthening of Vowels

Generally if the preceding word ends in a vowel and the following one begins with a consonant, then the preceding vowel remains unchanged. But in some examples of the AV., the initial final vowel is lengthened before a consonant due to contingency of metre.

From the viewpoint of Wackernagel, Macdonell and Renau this type of prolongation is based on the prosodical
nature of the RV.  

Āchārya Saṅyāsa has taken a wide scope through which he has discussed the various types of prolongation in his commentaries on the Vedas. When we follow the usages of the Saṁhitās, where the lengthening is not ordered by any rule of grammar, but occurs in the writing of standard authors (Ṛṣis), there we should accept such lengthening as valid.

Now we shall discuss the various types of metrical lengthening of short vowels which are restored by the authors of the Pada Pātha.

The particle \( u \) is prolonged when it is preceded by idam, tad, pary, mahim, tyam, anayam and para, e.g.,

\[
\begin{align*}
idam \ u \ su & = idam \ u \ gu \ (AV. \ I. \ 24.4), \\
tat \ u \ su & = tad \ u \ gu \ (AV. \ V. \ 1.5), \\
pary \ u \ su & = pary \ u \ gu \ (AV. \ V. \ 6.4), \\
mahim \ u \ su & = mahim \ u \ gu \ (AV. \ VII. \ 7.2), \\
tyam \ u \ su & = tyam \ u \ gu \ (AV. \ VII. \ 85.1), \\
anayam \ u \ su & = anayam \ u \ gu \ (AV. \ XVIII. \ 1.16), \\
parah \ u \ te & = parah \ u \ te \ (AV. \ XVIII. \ 3.7).
\end{align*}
\]
The final vowel of an instrumental case is inserted into long vowel\(^{25}\), e.g.,

\(\text{vēna sahāsram} = \text{vēnāsahāsram} \text{ (AV. IX. 5.17)},\)

\(\text{vēnagne} = \text{vēnāgne} \text{ (AV. IX. 5.17)}.

Tēnā occurs twenty four times and yēnā eight times in the AV. Samhitā.

The final vowel of adha is converted into long vowel, when it is not followed by tyam and dhīp\(^{26}\), e.g.,

\(\text{ādha pitṛn} = \text{adhāpitṛn} \text{ (AV. XVIII. 2.23)},\)

\(\text{ādha yāthā} = \text{adhāyāthā} \text{ (AV. XVIII. 3.21)}.

But the AV. contains some examples where it is not lengthened before tyam and dhīp, e.g.,

\(\text{ādha tyam drāpsam} \text{ (AV. XVIII. 1.21)},\)

\(\text{ādha dhīp ajāyata} \text{ (AV. XVIII. 1.21)},\)

\(\text{ādha svāma} \text{ (AV. XVIII. 3.17)}.

Consonantal Combination

The external combination of the final consonants has a tendency to assimilate themselves to a following initial vowel or a consonant.

So we shall discuss here the chief characteristics
of consonantal combination appearing in the Samhitā of the AV.

Change of Final Mutes Before Sonants

In the AV., a mute letter, excepting nasal, is changed to a sonant non-aspirate mute, when it is followed by sonant mutes and vowels, e.g.,

\[ \text{yat våtra} = \text{yåd våtra (AV. II. 1.1)}, \]
\[ \text{tåsmåt våh} = \text{tåsmåd våh (AV. III. 13.3)}, \]
\[ \text{yat råjånah} = \text{yåd råjånah (AV. III. 29.1)}, \]
\[ \text{godhåk utå} = \text{godhåg utå (AV. VII. 73.7), etc.} \]

Position of Final Mutes Before Surds

Final surds do not change into surd consonants but remain unchanged, e.g.,

\[ \text{wåk cendriyåmåca (AV. XII. 5.7)}, \]
\[ \text{vårät pråjåpatåh (AV. IX. 10.24)}, \]
\[ \text{tråståp pancadasåna (AV. VIII. 9.20)}. \]

Change of Final Mutes Before Nasals

All the mutes excepting nasals are changed into
nasals when a nasal follows, e.g.,
\[ \text{idhak mantrap} = \text{idha}ḥ \text{ mantrap} \] (AV. V. 1.1),
\[ \text{utant ni ayanam} = \text{udana}ṇ \text{ nyayanam} \] (AV. VI. 77.2),
\[ \text{arnyāt mahat}āḥ = \text{arṇava}ṇ \text{ mahat}āḥ \] (AV. I. 10.4),
\[ \text{madūghāṭ måghumattaraḥ} = \text{madūghān mådu} \text{ mattaraḥ} \] (AV. I. 34.4),
\[ \text{mādhyāt nīcaiḥ} = \text{mādhyān nīcaiḥ} \] (AV. IV. 1.3),
\[ \text{stāyāt manvate} = \text{stāya}ṇ \text{ manvate} \] (AV. IV. 16.1).

**Change of Final Mutes Before Sibilants**

All the mutes excepting nasals are replaced by the first letters of their class when follows by a sibilant, e.g.,
\[ \text{vīṣvakaṭa satyam} \] (AV. III. 1.4),
\[ \text{vīr mt sīrāḥ} \] (AV. IX. 5.21),
\[ \text{vīr mt svarajyam} \] (AV. VIII. 9.9), etc.

**Position of Final Mutes Before h**

After final non-nasal mutes 'ḥ' changes into the aspirated sonant of the preceding letter, e.g.,
\[ \text{ut hargantam} = \text{ud dhargantam} \] (AV. III. 19.6),
\[ \text{kāṭ hanūnām} = \text{kāḍha mūnām} \] (AV. XVIII. 1.4),
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yat harah = yad dharaḥ (AV. XVIII. 2.36),

tējasvat harah = tējasvad dharaḥ (AV. XVIII. 3.71).

Position of t Before s

 t is to be inserted after t when it is followed by s. There are only three examples of this combination in the AV.32, e.g.,

virat svarajam = virat svarajam (AV. VIII. 9.9),

prtanāṣat suvīrah = prtanāṣat suvīrah (AV. XI. 1.2),

sat sahasrāḥ = sat sahasrah (AV. XI. 5.2).

Position of Nasals Before Sibilants

There are some examples in the AV. regarding guttural ɳ and dental n.33 The n once occurs in the AV. as final before v, e.g.,

brāhmaṇaḥ vatim (AV. VI. 108.2).

The ɳ found six times followed by s, e.g.,

pratyāṁ samāhitāḥ (AV. IV. 11.8),

pratyāṁ sōmah (AV. VI. 51.1),

pratyāṁ sviryaḥ (AV. XIII. 1.56),

pratyāṁ svadhyāḥ (AV. XIII. 2.3),
arvan suvarpai (AV. XIII. 3.16),
pratyen svam (AV. XVIII. 1.29).

n before s is combined three times in the AV., e.g.,
śitān sat (AV. VIII. 9.17),
avindan sat (AV. XIII. 1.4),
yāsmin sat (AV. XIII. 3.6).

**n Remains Unchanged Before s**

The dental nasal n does not change into palatal nasal ū if it is followed by s, e.g.,
asman satruyam (AV. III. 1.3), etc.

**n Remains Unchanged Before Sonant Palatals**

n is not changed into ū before a sonant palatal letter, e.g.,
avapasyan janānām (AV. I. 33.2),
trīnān jānam (AV. V. 8.7),
praiṣyān jānam (AV. V. 22.14),
vivānān jātin (AV. XII. 5.44).
The dental \( n \) never becomes \( \dot{n} \) before a lingual mute; as a matter of fact no lingual mute is found at the beginning of any word in the AV. No other treatise has a corresponding rule, excepting AV. Pr.\(^{36}\), which seems useless and according to Whitney's commentary on AV. Pr.\(^{37}\). This rule is superfluous.

**Change of \( t \) Before \( \dot{s} \) and \( l \)**

Before \( \dot{s} \) and \( l \), \( t \) becomes homogeneous with the letters are substituted\(^{38}\), e.g.,

\[
\begin{align*}
\text{ǔt sīṣṭe} & = \text{ūcchīṣṭe} \ (\text{AV. X} \text{I. 7}.1), \\
ghṛtāt ĭṭluptam & = \text{ghṛtād ĭlluptam} \ (\text{AV. V. 28}.14).
\end{align*}
\]

**Change of \( t \) Before Palatal \( ṣ \)**

Before palatal mutes, \( t \) becomes of like position with the letter\(^{39}\), e.g.,

\[
\begin{align*}
\text{ǔt ca tīṣṭha} & = \text{ūc ca tīṣṭha} \ (\text{AV. II. 6}.2), \\
yāt jāmāyah & = \text{yāj jāmāyah} \ (\text{AV. XIV. 2}.61), \\
brhāt chandaḥ & = \text{brhācchandaḥ} \ (\text{AV. III. 12}.3).
\end{align*}
\]

\( n \) Remains Unchanged Before Linguals
Position of Dentals After Palatals and Linguals

When a dental mute is preceded by palatal and lingual mutes in the same word then it is assimilated to them \(^{40}\), e.g.,

- mūḍhā amītrāh (AV. VI. 67.2),
- agnīmūḍhānām (AV. VI. 67.2),
- vajñena vajñam (AV. VII. 5.1),
- sōmāya rājne (AV. VI. 13.2),
- sōmasya rājnah (AV. VI. 68.1),
- yācñyaya kṛnute (AV. XII. 4.30).

Conversion of Dentals After š

After š the dental mutes converted in the first position an independent words also \(^{41}\), e.g.,

- Šaṅtiḥ (AV. V. 15.6),
- bahiśṭe (AV. I. 3.1).

Here an original final š becomes lingualized and the following t is assimilated to it.

Change of š After Dentals

After a dental mute š changes into ch \(^{42}\), e.g.,
devān ślokaḥ = devān chlokaḥ (AV. XVIII. 1.33),
asman śatruyatim = asman chatruyatim (AV. III. 1.3),
divi san śukraḥ = divi sān chukraḥ (AV. XVII. 4.59),
ārāt saravyāḥ = ārāc charavyāḥ (AV. I. 19.1).

Elision of an Initial s

After the preposition ud, there is elision of the s of the root श्वाय, e.g.,
ूँि श्वायमासि = ूँि त्वायमासि (AV. X. 1.29),
ूँि श्वाय = ूँि त्वाय (AV. XII. 3.30).

Counter example -
ूँि श्व (AV. VII. 52.2).

Here s is not dropped.

Elision of r Before r

The euphonic processes of the AV. indicates that r is disappeared before r, e.g.,
पुरुसि r rāyaḥ = पुरुसि rāyaḥ (AV. II. 13.3).

m Converts into Anusvāra Before Mutes

m changes into anusvāra before a mute and after
that preceding vowel becomes nasalized\(^4\), e.g.,

\textit{sām kāśayāmi} = \textit{sām kāśayāmi} (AV. XIV. 2.12),

\textit{udāgām jīvah} = \textit{udāgām jīvah} (AV. XIV. 2.44),

\textit{sām nastēbhīta} = \textit{sām nastēbhīta} (AV. II. 35.2),

\textit{sam tain} = \textit{sam tain} (AV. IV. 36.5),

\textit{sam naṭēna} = \textit{sam naṭēna} (AV. VII. 9.4).

\textbf{m Changes into Anusvāra Before Semi Vowels and Spirants}

\textit{m} changes into anusvāra, when it is followed by semi vowels and spirants\(^5\), e.g.,

\textit{vrksām yād} = \textit{vrksām yād} (AV. I. 2.3),

\textit{pitāram parjānyam} = \textit{pitāram parjānyam} (AV. I. 3.1),

\textit{sām rādhāyantāh} = \textit{sām rādhāyantāh} (AV. III. 30.5),

\textit{vrjinām śrṇantu} = \textit{vrjinām śrṇantu} (AV. VIII. 3.14),

\textit{oṣatām hatām} = \textit{oṣatām hatām} (AV. VIII. 4.1),

\textit{sām sūbhūtyā} = \textit{sām sūbhūtyā} (AV. III. 14.1).

\textbf{n Converts into Anusvāra Before Sibilants}

\textit{n} also changes into anusvāra if it is followed by sibilant\(^6\), e.g.,
parun și = parunși (AV. IX. 6.1),
yājūn și = yājūn și (AV. XI. 6.14),
hāvin și = haviṇśi (AV. XVIII. 3.14).

Change of ą Before ca

The ą changes into palatal ā before ca, e.g.,
ānusāṅcāranti = ānusāṅdāranti (AV. IV. 38.5),
pāṇcāśāṭca = pāṇcāśāṭca (AV. V. 15.5).

Position of m and n Before l

m becomes nasalized l before l, e.g.,
sārvān lokān = sārvāndā lokān (AV. IV. 38.5),
durgāndhinī lōhitāśyan = durgāndhinī lōhitāśyan (AV. VIII. 6.12).

In the Atharvan manuscripts m also becomes nasalized l before l, e.g.,
tānī lokām (AV. III. 28.5),
aviṇī lokāna (AV. III. 29.3),
pratimāṇī lokāha (AV. XVIII. 4.5).

In all these instances sign of nasality should be marked before l.
Position of m Before Semi Vowels

The m of Siam does not change into anusvāra if it is followed by the root raj, e.g.,

\[ \text{samrāṭ ekh (AV. VI. 36.3)} \]
\[ \text{samrājyaṃ (AV. XIV. 1.43)} \]
\[ \text{samrājñī (AV. XIV. 1.44)} \]

And m does not convert into anusvāra before a semi vowel v, e.g.,

\[ \text{samvāsnāha (AV. VI. 56.3)} \]

Doubling of Consonants

There is reduplication of consonants at the end of a word, in pronunciation only, e.g.,

\[ \text{godhuk (AV. VII. 73.6)} \]
\[ \text{virāt (AV. VIII. 9.8)} \]
\[ \text{dṛṣṭat (AV. II. 31.1)} \]
\[ \text{tristupp (AV. VIII. 9.20)} \]

But they are pronounced godhukk, viratt, dṛṣatt, tristupp accordingly.

After a vowel, the first consonant of a group
changes into reduplication form of the preceding letter;\textsuperscript{53} e.g.,

\textit{agniḥ} (AV. I. 7.4),

\textit{vrksaḥ} (AV. IV. 7.5).

They are pronounced \textit{agniḥ}, \textit{vrksaḥ} accordingly.

This type of reduplication is called \textit{varṇakrama} in the prātiṣākhyas or Vedic Grammar. Pāṇini also agrees with this interpretation.\textsuperscript{54}

The guttural \textit{n}, and dental \textit{n} become double when they are preceded by a short vowel and followed by a vowel\textsuperscript{55}, e.g.,

\textit{pratyaṇ} \textit{uteśi} = \textit{pratyāṇ} \textit{udeśi} (AV. XVIII. 2.20),

\textit{utyaṇ} \textit{ādityaḥ} = \textit{udyaṇ} \textit{ādityaḥ} (AV. II. 32.1).

Counter examples -

\textit{arvaṇ} \textit{ākūṭyaḥ} (AV. III. 2.3),

\textit{udaḥ} \textit{jātāḥ} (AV. V. 4.8).

Few exceptions of doubling in pronunciation are also met with in the AV. Visarjāṇīya is exempted from reduplication form in any respect\textsuperscript{56}, e.g.,

\textit{agniḥ} (AV. I. 7.4),

\textit{vrksaḥ} (AV. IV. 7.5).
The doubling of initial consonant does not take place, when it is followed by the conjunct consonants of the same class. And no reduplication takes place in a group of more than two consonants, e.g.,

\[ \text{indrah (AV. I. 9.1)}, \]
\[ \text{chandrah (AV. II. 15.3)}, \]
\[ \text{mandrah (AV. XVIII. 1.30)}, \]
\[ \text{krostré (AV. XI. 2.2)}, \]
\[ \text{rastrám (AV. III. 4.1)}. \]

Change of the Dental Nasal \( \text{n} \) into the Lingual \( \text{n} \)

After \( \text{r}, \text{r}, \text{r}, \text{s} \), the lingual \( \text{n} \) is the substitute for dental \( \text{n} \), when they occur in the same word. It means these letters must be parts of the same pada, e.g.,

\[ \text{paristrnìhi = pari strnìhi (AV. VII. 99.1)}, \]
\[ \text{paristāranam = paristāraṇam (AV. IX. 6.2)}, \]
\[ \text{pranuttānām = pranuttānām (AV. XI. 10.19)}. \]

\( \text{n} \) is changed by \( \text{n} \) when the letter occasioning the substitution occurs in the first member of a compound, e.g.,
parā āyanam = parāyaṇam (AV. I. 34.3),

vrśa yamāṇah = vrśayamāṇah (AV. II. 5.7),

pari pana = paripapa (AV. II. 17.7),

vrtra hānā = vrtrahānā (AV. IV. 28.3), etc.

The n of ahan is changed into n when it is followed by a word ending in a, e.g.,
apara ahnah = aparāhṇah (AV. IX. 6.46),
sahasra ahnavam = sahasrahnayam (AV. X. 8.18).

n converts into ṇ when it stands at the end of a nominal stem, or is the augment.

Nominal Stem Ending

pari āyinaḥ = prayāyinaḥ (AV. VI. 76.4).

Augment:

āti duḥgani = āti durgānī (AV. VII. 63.1).

n of a root is changed into n, when it comes after a cause of such change standing in preposition, even when the words are not connected together as parts of a compound, e.g.,

prā navati = prā payati (AV. IX. 6.4),
pranîくて = praṇîyte (AV. IX. 6.5),
pariniyامanam = pari piyamânam (AV. XVIII. 3.3).

After the preposition pra and para the n of ena becomes n, e.g.,
pra enān = praṇān (AV. X. 3.2),
praenān = praṇān (AV. III. 6.8),
parā enān = parāṇān (AV. VIII. 3.16).

But the AV Saṁhitā contains a single instance where this rule is not observed, e.g.,
pary enān (AV. IX. 2.5).

In this connection I would like to add something more that the n of nah becomes n if it is preceded by two prepositions pra and pari and three words, viz., āśir, urusya and śikṣa, e.g.,
pra nah = prāṇah (AV. I. 7.5),
pāri nah = pārṇah (AV. I. 2.2),
āśīr nah = āśīrnah (AV. II. 29.3),
urusyā nah = urusyānah (AV. VI. 4.3),
śikṣa nah = śikṣānah (AV. XVIII. 3.67).
The ū of nayāmasi is changed into ū after punah, e.g.,

punah nayāmasi = pūnarnayāmasi (AV. V. 14.7).

After punah the ū of root "nu" converted into ū, e.g.,

punah navah = pūnar navah (AV. VIII. 1.20),
punah navāḥ = pūnar navāḥ (AV. VIII. 7.8),
punah navah = pūnar navah (AV. X. 7.33).

The ū of pūryāna becomes ū, e.g.,
pūh yanāih = pūryā yanāih (AV. XVIII. 1.54).

The ū of durnāman is changed to ū, e.g.,

duḥ nāmni = durṇāmnī (AV. IV. 17.5),
duḥ nāmā = durṇāmā (AV. VIII. 6.1),
duḥ nāmā = durṇāmā (AV. VIII. 6.4).

The ū of a second term is changed to ū when a word ending in ū, even when there is an avagraha between the two terms, e.g.,
pitr yināḥ = pitṛya yāḥ (AV. VI. 117.3),

nṛmanā = nṛmaṇā (AV. XVI. 3.5),
pitṛyaṇaṁī = pitṛyaṇaṁ (AV. XVIII. 4.1).
The \( n \) of the root \( \sqrt{nas} \) is converted into \( \bar{n} \), e.g.,

\[ \text{dūrṇāśam} = \text{dūrṇāśam} \ (\text{AV. V. 11.6}). \]

**Exceptions**

There are so many examples in the AV, where the \( n \) does not change into \( \bar{n} \). As a \( n \) of the root \( \sqrt{mi} \) does not convert into \( \bar{n} \), e.g.,

\[ \text{prāminīt} \ (\text{AV. VI. 110.3}), \]
\[ \text{prāminānti} \ (\text{AV. XVIII. 1.5}), \]
\[ \text{prāmināti} \ (\text{AV. XVIII. 4.60}), \text{etc.} \]

The \( n \) of the root \( \sqrt{bhanu} \) does not change into \( \bar{n} \), e.g.,

\[ \text{citrabhānu} \ (\text{AV. IV. 25.3}), \]
\[ \text{bhānāvah} \ (\text{AV. XIII. 2.46}), \text{etc.} \]

After the preposition \( pari \) the \( n \) of the root \( \sqrt{mi} \) does not convert into \( \bar{n} \), e.g.,

\[ \text{parihinomi} \ (\text{AV. VIII. 4.6}), \text{etc.} \]

But after the preposition \( pra \) it changes into \( \bar{n} \), e.g.,

\[ \text{prāhinomi} \ (\text{AV. XII. 2.8}). \]
The n is not replaced by \( n \) when it occurs as a final or in conjugation with a mute\(^3\), e.g.,

\[ \text{samkrandana} (AV. V. 20.9), \]
\[ \text{pusantäva} (AV. VII. 9.3), \]
\[ \text{granthi} (AV. IX. 3.2). \]

The \( n \) of the root \( \sqrt{vhan} \) does not change into \( n' \)

\[ \text{vṛtraghnä} (AV. III. 6.2), \]
\[ \text{vṛtraghnah} (AV. IV. 24.1). \]

Counter example -

\[ \text{rakṣohānam} (AV. VIII. 3.1). \]

The \( n \) does not change into \( n \) when it gets the intervention of \( \frac{1}{3} \) and \( s \)\(^5\), e.g.,

\[ \text{priśnī} (AV. VII. 104.1), \]
\[ \text{antarād rāmānah} (AV. X. 8.13), \]
\[ \text{prasavānām} (AV. V. 24.1). \]

Where the \( n \) gets the intervention of a palatal, lingual, and dental mutes then it does not change into \( n' \), e.g.,
mitravardhanah (AV. IV. 8.6),
vartanih (AV. VII. 21.1),
upa parcanah (AV. IX. 4.23),
reșayainān (AV. XI. 1.20).

The n is not changed to ṇ when a pada intervenes, excepting the preposition a, e.g.,
parī emē gām anesata (AV. VI. 28.2).

When a intervenes then the conversion yet takes place, e.g.,
parī anaddham = paryānaddam (AV. XIV. 2.12).

Visarjanīya Combination

According to the general rules of the Prūtiśākhyas r and ṣ are not found as finals. But a Visarjanīya is found as a final. In some special cases final Visarjanīya is changed into r and ṣ. This rule is strictly applied in the language of the AV. So here we shall discuss the position of Visarjanīya in the AV. Saṃhitā.
Conversion of \( m \) into Visarjaniya

Visarjaniya is substituted for \( m \) of pum before a surd consonant\(^79\), e.g.,

\[
pum \text{ cali} = pu\text{ṃ} \text{ calī} = pu\text{ṃ} \text{s calī}(AV. XV.2.5,13,19,25).
\]

This is to say, applying the rule of AV. Pr.\(^80\), the preceding letter becomes anusāsika and after that according to the rule of the AV. Pr., Visarjaniya changes into \( \text{s} \).

Conversion of \( n \) into Visarjaniya

\( n \) changes in Visarjaniya before surd palatal and dental mutes\(^82\), e.g.,

\[
\begin{align*}
pārvatān ca &= pārvatān ṭ ca = ṭarvatān ṭ ca(AV.I. 12.3), \\
tān tvām &= tān ṭ tvām = tān s tvām(AV. I.8.4& II.25.4) \\
āsurān tvāyā &= āsurān ṭ tvāyā = āsurān s tvāyā(AV.IV.19.4).
\end{align*}
\]

The AV. has a large number of examples regarding this insertion. According to my account the AV. has one thousand, two hundred and sixty(1260) cases. Most of them are nominative singular and accusative plural.

Some exceptions are also found in the AV., e.g.,

\[
\begin{align*}
\text{brhān dākṣiṇayā} & (AV. VI. 53.1), \\
\text{nai nān nāmasā parāḥ} & (AV. VII. 7.1),
\end{align*}
\]
sām airayantan tām (AV. I. 11.2),
reṣjan tām (AV. I. 14.3),
asmin tiṣṭhatu (AV. I. 15.2), etc.

**Conversion of Final n into Visarjanīya**

There are more than hundred examples in the AV. (usually accusative plural and nominative singular) where the final n takes place of Visarjanīya, if it is preceded by a and followed by vowel, e.g.,

\[ \text{upabaddhan } \overline{\text{ihā}} = \text{upabaddhan } \̆\text{h } \overline{\text{ihā}} = \text{upabaddhan } \text{y } \overline{\text{ihā}} = \text{upabaddān } \overline{\text{ihā}} \quad (AV. I. 7.7), \]

\[ \text{mahān } \text{asi} = \text{mahān } \̆\text{h } \text{asi} = \text{mahān } \text{y } \text{asi} = \text{mahān } \text{asi} \quad (AV. I. 20.), \]

\[ \text{mac chapathān } \text{ādhi} = \text{mac chapathān } \̆\text{h } \text{ādhi} = \text{mac chapathān } \text{y } \text{ādhi} = \text{mac chapathān } \text{ādhi} \quad (AV. II. 7.1), \text{etc.} \]

In all these instances, according to the AV. Pr. the preceding vowel becomes nasal then the Visarjanīya becomes y, and lastly the final y is elided.

**Conversion of Final n into Visarjanīya Before y**

The final n changed into Visarjanīya before y, e.g.,

\[ \text{vrkṣan } \text{vānāni} = \text{vrkṣan } \̆\text{h } \text{vānāni} = \text{vrkṣan } \text{vānāni} \quad (AV. VI. 15.1). \]
It is only one example of its own kind in the Atharvan text.

Conversion of Final n into r

There are only nine examples in the AV. where final n converted in r after u, i, r and i, e.g.,

dāṣyūn utā = dāṣyūnr utā (AV. IV. 32.6),
paṇśūn abhi = paṇśūrn abhi (AV. V. 11.7),
rtūn āt = rtūnr āt (AV. VI. 36.2),

rtūn ajanayam = rtūnrajanayam (AV. VI. 61.2),

rtūn ajanayam = rtūnrajanayam (AV. VI. 62.3),

rtūn anyāh = rtūnranyāh (AV. VII. 81.1),
pitṛn upa = pitṛnrupa (AV. XVIII. 2.4),
pitṛn upa = pitṛnrupa (AV. XVIII. 2.23),
pitṛn upa = pitṛnrupa (AV. XVIII. 4.40).

Exceptions

The AV. has numerous usages where n does not get any conversion and on the other hand remains unchanged, e.g.,
Verbal case:

\[
\text{sām airayan tāṃ (AV. I. 11.2)}.
\]

Vocative case:

\[
\text{kulapārājan tāṃ (AV. I. 14.3)}.
\]

Locative case:

\[
\text{asmin tisthatu (AV. I. 15.2), etc.}
\]

Position of Visarjaniya Before a Surd Consonant

Visarjaniya becomes of like position when it is followed by a surd mute\(^{87}\), e.g.,

\[
\text{māyā h tokēbhyaḥ = mayastokēbhyaḥ (AV. I. 13.2)},
\]

\[
\text{yāḥ ca dvīṣān = yāṣ ca dvīṣān (AV. I. 19.4)},
\]

\[
\text{aruḥ sṛṇaṃ = arusṛṇaṃ (AV. II. 3.3,5), etc.}
\]

Position of Visarjaniya Before a Vowel

Visarjaniya changes into \( y \) if it is followed by a vowel\(^{88}\) and after that \( y \) is elided\(^{89}\), e.g.,

\[
\text{vaḥ āpaḥ = vay āpaḥ = va āpaḥ (AV. III. 13.7)},
\]

\[
\text{yāsyāḥ upāsthaḥ = yāsyā y upāsthaḥ = yāsyā upāsthaḥ (AV. VII. 6.2)},
\]

\[
\text{madhyāndināḥ ut = madhyāndina y ut = madhyāndina ut (AV. IX. 6.46)},
\]
Visarjaniya Converts into r After an Alterant Vowel

Visarjaniya becomes r if it is preceded by an alterant vowel and followed by a vowel, e.g.,

\[
\text{manyó} \ddot{\text{a}} \ddot{\text{va}} = \text{manyó} \ddot{\text{r}} \ddot{\text{va}} \quad (\text{AV. V. 13.6}),
\]

\[
\text{tair} \dddot{\text{amitr}}\ddot{\text{ā}ḥ} = \text{tair} \dddot{\text{amitr}}\ddot{\text{r}} \ddot{\text{ā}ḥ} \quad (\text{AV. V. 21.8}),
\]

\[
\text{agnir} \dddot{\text{asīn}}\ddot{\text{ā}ḥ} = \text{agnir} \dddot{\text{asīn}}\ddot{\text{r}} \ddot{\text{ā}ḥ} \quad (\text{AV. IX. 7.19}),
\]

\[
\text{vāyur} \dddot{\text{amitr}}\ddot{\text{ā}ṃ} = \text{vāyur} \dddot{\text{amitr}}\ddot{\text{r}} \ddot{\text{ā}ṃ} \quad (\text{AV. XI. 10.16}).
\]

Visarjaniya Changes into r Before a Sonant

Preceded by an alterant vowel, Visarjaniya becomes r, if it is followed by Sonant consonant, e.g.,

\[
\text{agnir} \dddot{\text{vats}}\ddot{\text{ā}ḥ} = \text{agnir} \dddot{\text{vats}}\ddot{\text{r}} \ddot{\text{ā}ḥ} \quad (\text{AV. IV. 39.2}),
\]

\[
\text{agnir} \dddot{\text{bh}}\dddot{\text{ā}ḥ} = \text{agnir} \dddot{\text{bh}}\dddot{\text{r}} \ddot{\text{ā}ḥ} \quad (\text{AV. X. 5.7}),
\]

\[
\text{arātīyōr} \dddot{\text{bh}}\dddot{\text{r}} \ddot{\text{ā}ḥ} \dddot{\text{vyas}}\ddot{\text{y}} = \text{arātīyōr} \dddot{\text{bh}}\dddot{\text{r}} \ddot{\text{ā}ḥ} \dddot{\text{vyas}}\ddot{\text{y}} \quad (AV. X. 6.1),
\]

\[
\text{tair} \dddot{\text{medin}}\ddot{\text{ā}ḥ} = \text{tair} \dddot{\text{medin}}\ddot{\text{r}} \ddot{\text{ā}ḥ} \quad (\text{AV. X. 6.20}).
\]

The Visarjaniya of particle vāḥ is changed into r when followed by a consonant, e.g.,

\[
\text{tāsmat} \dddot{\text{vāḥ}} \dddot{\text{nām}} = \text{tāsmad} \dddot{\text{vār}} \dddot{\text{nām}} \quad (\text{AV. III. 13.3}).
\]
Conversion of Visarjaniya into r

The Visarjaniya of ahāh is replaced by r if it is followed by sonant mute, except in the case of root hr, e.g.,

ahāh ḍāmnā = ahār ḍāmnā (AV. VI. 103.2, 3).

Counter example -

āhā ḍrātim (AV. II. 10.7).

The Visarjaniya of vocative singular changes into r, if it is followed by sonant consonant, whose dual ends in rau, e.g.,

mātāh ni dhehi = mātar ni dhehi (AV. XII. 1.63).

The Visarjaniya of indeclinables - svāh, prātaḥ, antaḥ, punaḥ and sanutaḥ becomes r if followed by sonant consonant, e.g.,

svāh na ṣhup = svāryotp (AV. II. 5.2),
prātaḥ bhāgam = prātarbhāgam (AV. III. 16.1),
antaḥ dāve = antar dāvē (AV. VI. 32.1),
punaḥ mā ētu = pinnarmaitu (AV. VI. 67.1),
sanutaḥ yuyotu = sanutār yuyotu (AV. VII. 92.1).

The Visarjaniya of svāh in svarṣāḥ changes into
After being $r$ of Visarjaniya the dental $s$ changes into lingual $s$.

The Visarjaniya of neuter ahaḥ becomes $r$ when it is followed by vowel and sonant mute, e.g.,

\[
\text{āhaḥ ahaḥ} = \text{āhar ahaḥ} \quad (\text{AV. XVI. 7.11}),
\]

\[
\text{āhaḥ mā} = \text{āhar mā} \quad (\text{AV. XVII. 25}).
\]

Only one counter example is found in the AV., e.g.,

\[
\text{āhaḥ āpi} \quad (\text{AV. XI. 7.12}).
\]

Exceptions

The Visarjaniya of neuter ahaḥ does not change into $r$ before a word rātri and case ending, e.g.,

\[
\text{ahorātrābhvām} \quad (\text{AV. VI. 128.3}),
\]

\[
\text{ahorātrē} \quad (\text{AV. XI. 6.5}),
\]

\[
\text{āhaḥ abhiḥ} \quad (\text{AV. XVIII. 1.55}).
\]

The Visarjaniya of amnāḥ, ūḍhaḥ and bhuvāḥ does not convert into $r$, e.g.,

\[
\text{amnāḥ jātāṁ} = \text{amnō jatān} \quad (\text{AV. VIII. 6.19}),
\]

\[
\text{ūḍhaḥ na vēda} = \text{ūdho na vēda} \quad (\text{AV. XII. 4.18}),
\]

\[
\text{bhuvāḥ vīvasvān} = \text{bhūvo vīvasvān} \quad (\text{AV. XVIII. 2.32}).
\]
Visarjaniya Converts into u

The Visarjaniya preceded by a and followed by a
becomes u, e.g.,

\[ \text{parah apa ihi} = \text{paropehi} \] (AV. V. 7.7; VI. 45.1).

Visarjaniya preceded by a and followed by sonant
mante, becomes u, e.g.,

\[ \text{saptarsayah viduh} = \text{saptarsayo viduh} \] (AV. IV. 11.9),
\[ \text{brahmvidah viduh} = \text{brahm vido viduh} \] (AV. X. 8.43),
\[ \text{narah vapata} = \text{naro vapata} \] (AV. XIV. 2.14).

Disappearance of Final Visarjaniya

Visarjaniya is omitted when it is preceded by a
and followed by a sonant consonant, e.g.,

\[ \text{anamiva fr vivakgavah} = \text{anamiva vivaksavah} \] (AV. II. 30.3),
\[ \text{dhirah devesu} = \text{dheira devesu} \] (AV. III. 17.1),
\[ \text{tah janatah yah bhumi} = \text{tah janata yah bhumi} \] (AV. V. 18.12).

The Visarjaniya is dropped in the \( \text{sepahar} \) (AV. IV. 4.1).
The Visarjanīya of eṣāh and saḥ is elided, when it is followed by a consonant, e.g.,
esāh priyāh = eṣā priyāh (AV. II. 36.4),
saḥ sēnām = sa sēnām (AV. III. 1.1).

The Visarjanīya of saḥ is not elided in saspādiṣṭa but it becomes s, e.g.,
saḥ pādiṣṭa = saspādiṣṭa (AV. VII. 31.1).

Position of Visarjanīya in Irregular Combination

The Visarjanīya of duḥ is changed into u before dāṣa, and lingual ṣ is substituted for ḍ of the dāṣa, e.g.,
duḥ dāṣe = du u dāṣe = dūḍāṣe (AV. I. 13.1).

The Visarjanīya of duḥ becomes t if it is followed by sun, e.g.,
duḥ sūnā = du t sūnā = ducchūnā (AV. V. 19.8 & IV. 17.4).

Here it is to say, according to the rules of AV. Pr. t becomes ṣ, and ṣ becomes ch.

Change of Visarjanīya into Sibilant Before k and p

In a compound, Visarjanīya is replaced by s before
Excepting the Visarjanīya of antah, śreyah, chandaḥ, sadyaḥ and paraḥ, e.g.,

- adhah padām = adhas padām (AV. II. 7.2),
- pibah pākām = pibas pākām (AV. IV. 7.3),
- namah kāreṇa = namas kāreṇa (AV. IV. 39.9),
- visvātaḥ pāṇīḥ = visvātas pāṇīḥ (AV. XIII. 2.26).

Exceptions

- antah kosām eva (AV. I. 14.4),
- antah pātre (AV. XI. 9.15),
- śreyah ketaḥ (AV. V. 20.10),
- chandaḥ pakṣe (AV. VIII. 9.12),
- sadyaḥ kriḥ (AV. XI. 7.10),
- paraḥ paraḥ (AV. XII. 3.39).

Before k and ṇ, ṇ is substituted for the Visarjanīya of niḥ, haviḥ, āviḥ and duḥ, e.g.,

- niḥ kritaḥ = niṣ kritaḥ (AV. II. 34.1),
- niḥ karat = niṣ karat (AV. V. 4.10),
- haviḥ krṇvantah = kaviṣ krṇvantah (AV. III. 10.5),
- āviḥ krṇusva = āvis krṇusva (AV. IV. 20.5),
duḥ kṛtām = duṣ kṛtām (AV. IV. 25.4),

duḥ pratigrāhā = duṣ pratigrāha (AV. X. 10.28).

Exceptions -

nih kravyādām (AV. XII. 2.16, 42),

nih prthivyā (AV. XVI. 7.6),

bhavāḥ purośāsām (AV. XVIII. 4.2),

The Visarjanīya of triḥ becomes š before p

The Visarjanīya converts into sibilant before karat, excepting the

nih karat = niṣ karat (AV. II. 9.5),
tirāḥ karaḥ = tirāskaraḥ (AV. IV. 20.7),

nih kṛṭiḥ = nīkṛṭiḥ (AV. V. 5.4),
purāḥ kṛdhi = purāś kṛdhi (AV. VI. 40.3),

agniḥ kṛṇotu = agniskṛṇotu (AV. VI. 106.3),
sāmmanasaḥ kārat = sām manasas kārat (AV. VII. 94.1),

amūtaḥ karam = amūtas karam (AV. XIV. 1.18),
nāmaḥ kuru = nāmas kuru (AV. XIV. 2.20).
Counter examples

kārpayoḥ kṛdhi (AV. VI. 141.2),
śyuḥ kṛnotu (AV. VI. 78.3),
maṇiḥ kṛpota (AV. X. 6.3).

The Visarjaniya of tataḥ becomes s before pari when it is followed by word brahman only, e.g.,
tātaḥ pāribrahmapā = tātas pāri brāhmaṇa (AV. I. 10.1).

Counter example

tātaḥ pāri pṛajātena (AV. VI. 89.1).

One other usage occurs twice in the AV. where Visarjaniya becomes s, e.g.,
sindhutāḥ pāri = sindhutās pāri (AV. IV. 10.4),
maṇaḥ pāpa = maṇas pāpa (AV. VI. 45.1).

The Visarjaniya of an ablative case takes place of s before pari, e.g.,
maḥatāḥ pāri = mahatās pāri (AV. I. 10.4), etc.

Counter example:

āṅgebhyaḥ pāri (AV. II. 34.5), etc.
The Tisarjaniya of divah prathivi becomes s if it is not followed by the root गच्छ, e.g.,

\[ \text{divah prthivimabhi ye srjanti} = \text{divas prthivimabhi ye srjanti} \]  

(AT. V. 28.4), etc.

Counter example

\[ \text{divah prthivim sacante} \]  

(AT. XII. 3.26).

The Visarjanīya of divah converts into s before प्रस्थान, e.g.,

\[ \text{divah prstham} = \text{divas prstham} \]  

(AT. IV. 14.2).

There is another instance where the Visarjanīya of divah becomes s before प, e.g.,

\[ \text{divah putrav = divas putra} \]  

(AT. VIII. 7.20).

The Visarjanīya of yah to be replaced by s before the word पतिः, when not preceded by गवाम and अस्यह, e.g.,

\[ \text{yah patih} = \text{yas patirekah} \]  

(RV. II. 2.1).

Counter examples

\[ \text{gavam yah patih} \]  

(AT. IX. 4.17),

\[ \text{asyah yah patih} \]  

(AT. XIV. 2.2).

In these two cases Visarjanīya does not change into
s because these are preceded by gavām and asyāṁ.

The Visarjanīya of genitive case becomes s before pati, excepting the use of śacyāṁ¹¹⁷, e.g.,

vācāḥ pāṭih = vācāśpāṭih (AV. I. 1.1; XVI. 6.6),
brāhmaṇāḥ pāṭih = brāhmaṇāś pāṭih (AV. VI. 4.1),
jāgataḥ pāṭih = jāgatas pāṭih (AV. VII. 17.1).

Counter example

ārātyaḥ śacyāḥ (AV. XIII. 4.47).

The Visarjanīya of idāyaḥ and idāḥ takes place of s before pada¹¹⁸, e.g.,

idāyaḥ pāḍām = idāyas pāḍām (AV. III. 10.6),
idāḥ pāḍē = idāś pāḍē (AV. VI. 63.4).

The Visarjanīya of pituḥ changes into s before the word pitar¹¹⁹, e.g.,

pituḥ pitaḥ pitus pitaḥ (AV. II. 1.2; IX. 9.15).

On the other hand we have some closely analogous examples where unanimously Visarjanīya remains before pitar, e.g.,

pituḥ pitāraḥ (AV. XVIII. 2.49; 3.46; 59).
The Visarjanīya of dyauḥ converts into s before the word pitṛ, e.g.,

\[ \text{dyauḥ} \text{pitṛ} = \text{dyauṣ} \text{pitṛ} \quad (\text{AV. VI. 4.3}), \]
\[ \text{dyauḥ} \text{pitā} = \text{dyauṣ} \text{pitā} \quad (\text{AV. VIII. 7.2}). \]

Exceptions

\[ \text{dyauḥ} \text{pitā} \quad (\text{AV. III. 9.1; 23.6}). \]

Two More Exceptions

The Visarjanīya of āyuḥ does not change into s before prathamām, e.g.,

\[ \text{āyuḥ} \text{prathamām} \quad (\text{AV. IV. 39.2, 4, 6, 8}). \]

According to the AV. Pr., the Visarjanīya of āyuḥ should be changed into s. But the AV. does not apparently note any such usage. So it seems to me that the rule of the AV. Pr. quoted above stands on false evidence.

The Visarjanīya of āyuḥ does not convert into sibilant before preposition pra when it is followed by roots muṣ and jīv, e.g.,

\[ \text{āyuḥ} \text{pra muṣḥ} \quad (\text{AV. VIII. 2.17}), \]
\[ \text{āyuḥ} \text{pra jīvāse} \quad (\text{AV. XVIII. 2.3}). \]
It should be noted here that according to the AV. Pr. \(^{122}\) Visarjaniya converts into sibilant before pra, when it is followed by μuṣ and jiv. But no passage occurs in the AV. Saṃhitā, where this rule may be applicable. So it would not be wrong to suggest that the rule of the AV. Pr. is superfluous.

The Visarjaniya of paridhiḥ replaced by s before patāti\(^{123}\), e.g.,

\[
\text{paridhiḥ patāti} = \text{paridhis patāti} \quad \text{(AV. V. 29.2, 3).}
\]

The Visarjaniya of nivataḥ takes place of s, when it is followed by pṛṇāti\(^{124}\), e.g.,

\[
\text{nivātaḥ pṛṇāti} = \text{nivātas pṛṇāti} \quad \text{(AV. VI. 22.3).}
\]

The Visarjaniya of manaḥ becomes s before pāpa\(^{125}\), e.g.,

\[
\text{manaḥ pāpa} = \text{manas pāpa} \quad \text{(AV. VI. 45.1).}
\]

**Irregular Insertion of a Sibilant**

s is inserted in tuvistāmah\(^{126}\), e.g.,

\[
\text{tuvitamaḥ} = \text{tuvistāmah} \quad \text{(AV. VI. 33.3).}
\]

There is only one citation in the AV. where s took place and Whitney uses for it a new term 'an inorganic
The $s$ is the substitute for Visarjanīya in the following words - rāyas pōṣm, pāruṣparu, tirās karaḥ,
e.g.,

rāyāḥ pōṣam = rāyas pōṣam (AV. I. 9.4),
pāruḥ pāruḥ = pāruṣ paru (AV. I. 12.3),
tirāḥ karaḥ = tirās karaḥ (AV. IV. 20.7).

Dental Changed Into Lingual

Change of Initial $g$ into $s$

The dental $g$ of root $sah$ converts into lingual $s$ when preceded by an alterant vowel. This type of sibilant change takes place when sah becomes $sat$. e.g.,

tur sah nvi = turā sāh = turāṣāt (AV. II. 5.3).

In this example the dental $s$ changed into lingual $s$, $h$ changed into $t$ and the final $a$ of tur is lengthened. $g$ is substituted for $s$, preceded by an alterant vowel, before secondary affix beginning with $t$, e.g.,

vāpuḥ tame = vāpuṣtame = vāpuṣtame (AV. V. 5.6).

$s$ preceded by an alterant vowel becomes $s$ before the
forms of the second pronoun tvam, tva and te which are substituted for yuṣmat, e.g.,

\[ \text{tvam} = \text{tābhīḥ tvam} = \text{tābhīṣṭvam} \quad (\text{AV. IX. 2.25}), \]
\[ \text{tābhīḥ tvam} = \text{tābhīṣṭvam} \quad (\text{AV. XI. 9.6}), \]
\[ \text{tva} = \text{tābhīḥ tva} = \text{tābhīṣṭva} \quad (\text{AV. I. 22.3}), \]
\[ \text{te} = \text{bahihte} = \text{bahiṣte} \quad (\text{AV. I. 3.1}), \text{etc.} \]

\& preceded by an alterant vowel converts into \& before the forms of the third personal pronoun viz. tam, tat, tān, taram, tan and ta, e.g.,

\[ \text{tam} = \text{nih tam} = \text{niṣṭam} \quad (\text{AV. IV. 22.2}), \]
\[ \text{tat} = \text{vidūḥ tat} = \text{vidūṣ tat} \quad (\text{AV. I. 32.2}), \]
\[ \text{tān} = \text{agnih tan} = \text{agniṣṭān} \quad (\text{AV. II. 34.3}), \]
\[ \text{taram} = \text{dustāram} = \text{dustāram} \quad (\text{AV. VI. 4.1}), \]
\[ \text{gōbhīḥ tarema} = \text{gōbhiṣṭrema} \quad (\text{AV. VII. 50.7}), \]
\[ \text{tan} = \text{dustano iti duḥ tano} = \text{duṣṭano} \quad (\text{AV. IV. 7.3}), \]
\[ \text{ta} = \text{nih tākvarim} = \text{niṣṭākvarim} \quad (\text{AV. V. 22.6}). \]

There is one citation in the AV. in which without preceding an alterant vowel \& takes place of \&, e.g.,

\[ \text{nah tābhīḥ} = \text{naṣṭābhīḥ} \quad (\text{AV. II. 35.2}). \]
s preceded by an alterant vowel to be replaced by ā before sva, strīta and root svapā, e.g.,
nih sva = niśva (AV. VI. 121.1),
ānistṛtaḥ = ānistṛtaḥ (AV. VII. 82.3),
daŭḥ svapnyam = dauṣvapnyam (AV. IV. 17.5),
duḥ svāpnyam = duṣvapnyam (AV. VI. 46.3).
s is substituted for suffix s, after an alterant vowel k or ṛ, e.g.,
krisyati = karisyati (AV. X. 6.2).

After dropping the n the suffix s changes into ś when it is preceded by an alterant vowel, e.g.,
pārūṇa (AV. IX. 6.1),
yājūṇa (AV. XI. 6.14),
hāvīṇa (AV. XVIII. 3.164).
s of straiṣūyam which is preceded by an alterant vowel, changes into ś, e.g.,
straiṣūyam = straiṣūyam (AV. VI. 11.3).

It is only one example of its own kind found in
the AV.

The s of the root is converted into s after a
preposition, e.g.,
parisvasvajanah = pari शस्वाजनः (AV. I. 2.3),
visitam = विस्तम (AV. I. 3.8),
susadah = सुषाद (AV. II. 36.4).

After a reduplication form the s of the root is changed into , e.g.,
susudata = सुसूदाता (AV. I. 26.4),
sisyade = सिष्याते (AV. V. 5.9),
susvayanti = सुस्वायति (AV. V. 12.6; 27.8),
sisatasva = शिषासघा (AV. VI. 21.3),
sisasti = सिषासति (AV. XIII. 2.14),
susuve = सुसूवे (AV. XIV. 1.43).

After a preposition the s of stha, sic, and sah is converted to , e.g.,
abhi astham = अभ्य आषां (AV. X. 5.36; XII. 1.2; XVI. 9.1),
abhi asicyanta = अभ्या अशित्व (AV. XIV. 1.36),
vi asahanta = वियाशांति (AV. III. 10.12).

There is slight doubt as to the accurate reading of the root 'sah. In the manuscripts as Acharya Visva Bandhu
quoted in his edition, there is already lingual $s$ in the
text, and along with, สทาลекะร's edition also shows
the lingualization of $s$ in the text. 141

After a preposition, the $s$ of the root $V/stha$ is to
be replaced into $s$, even when the reduplication form is
interposed, e.g.,

\[
\text{vitasthirē} = \text{vitaśthirē} \quad (\text{AV. IV. 6.2}),
\]
\[
\text{vitasthe} = \text{vitaśthe} \quad (\text{AV. IX. 10.19}),
\]

After the bhuvana, madhyama, parama, $aṅga$, āpēka,
the $s$ of the root $V/stha$ is changed into $s$, e.g.,

\[
\text{bhuwanesthāḥ} = \text{bhuvaneṣṭhāḥ} \quad (\text{AV. II. 1.4}),
\]
\[
\text{madhyamesthāḥ} = \text{madhyameṣṭhāḥ} \quad (\text{AV. II. 6.4}),
\]
\[
\text{paramesthāḥ} = \text{parameṣṭhi} \quad (\text{AV. IV. 11.7}),
\]
\[
\text{āṅgesthāḥ} = \text{angesthāḥ} \quad (\text{AV. VI. 14.1}),
\]
\[
\text{āpakesthaḥ} = \text{āpakeṣṭhāḥ} \quad (\text{AV. VIII. 6.14}).
\]

In the last example āpakesthaḥ owing to the
imperfection of the manuscript, the precise reading of
this word slightly differs. But สทาลекะร's and Visva
Bандhu's edition of the AV. quote lingualization of $s$ in
the text. 144

After apa and savya the $s$ of the root $V/sthā$ is
converted into \$^{145}\$, e.g.,

\[ \text{apāṣṭhāt} = \text{apāṣṭhāt} \ (AV. \ IV. \ 6.5), \]

\[ \text{savyaṣṭāḥ} = \text{savyaṣṭāḥ} \ (AV. \ VIII. \ 8.23). \]

After agni the \$\$ of soma, stoma, and svātta takes place into \$^{146}\$, e.g.,

\[ \text{agnisōmāu} = \text{agnisōmāu} \ (AV. \ VIII. \ 9.14), \]

\[ \text{agnistomānā} = \text{agnistomānā} \ (AV. \ IX. \ 6.40), \]

\[ \text{agnisvāttāḥ} = \text{agnisvāttāḥ} \ (AV. \ XVIII. \ 3.44). \]

Counter example

\[ \text{abhi sōmah} \ (AV. \ I. \ 29.3). \]

After an alterant vowel the \$\$ of su is replaced by \$^{147}\$, e.g.,

\[ \text{vidmō su asya} = \text{vidmō su asya} \ (AV. \ I. \ 2.1), \text{etc.} \]

Counter example

\[ \text{prthivi su} \ (AV. \ XVIII. \ 3.51). \]

The \$\$ is changed into \$\$ after the following words - tri, go, raghu, dhṛṣṇu, su, puru, rśi, gobhi, prthu, amu, rāti \$^{148}\$, e.g.,

\[ \text{trsaptāḥ} = \text{trsaptāḥ} \ (AV. \ I. \ 1.1). \]
Other instances regarding the above mentioned words are:

- (I. 18.4; III. 7.1; V. 20.9; VI. 1.3, 2.3, 108.2; VII. 7.1, 46.1, 2; VIII. 9.14; IX. 10.1; XI. 9.23; XVIII. 3.20).

When a word ending in र then ग of the root त ठ takes place of ग, e.g.,

- पित्रसदम = पित्रसदम (AV. XIV. 2.33), etc.

The ग of the root त ठ is converted into ग after दव, अप्स, बर्ह, पाठ, and प्रथिवि, e.g.,

- दिविसदाप = दिविसदाप (AV. X. 9.12),
- अपससदाप = अपससदाप (AV. XII. 2.14),
- बार्हिसदाप = बार्हिसदाप (AV. XVIII. 1.51),
- पाठिसद्धि = पाठिसद्धि (AV. XVIII. 2.12),
- प्रथिविसत = प्रथिविसत (AV. XVIII. 4.78).

After दि and दव, the ग of the root दस्ति is changed into ग, e.g.,

- आपह दि स्था = आपो दि स्था (AV. I. 5.1),
- दिविस्था = दिविस्था (AV. I. 30.3).

The ग of the root दप्तर is converted into ग when it is preceded by preposition विन, e.g.,
\[ \text{visparat} = \text{visparat} \text{ (AV. VI. 56.1 & X. 4.8).} \]

After preposition \( \text{vi} \), the \( s \) of the root \( \text{skand} \) is replaced by \( j \), e.g.,

\[ \text{viskandhani} = \text{viskandhani} \text{ (AV. III. 9.6).} \]

The \( g \) of the \( \text{syama} \) is changed into \( g \) when it is preceded by preposition \( \text{abhi} \), e.g.,

\[ \text{abhisyama} = \text{abhisyama} \text{ (AV. VII. 93.1; XIII. 1.22).} \]

Few Exceptional Cases

The \( g \) of the following roots do not change into \( g \), viz., \( \text{spr\ddot{a}}, \text{srj}, \text{srp}, \text{smar}, \text{svar} \) and \( \text{sphurj} \), e.g.,

\[ \text{upari spr\ddot{a}h} \text{ (AV. V. 3.10),} \]
\[ \text{ati sar\ddot{a}h} \text{ (AV. V. 8.2),} \]
\[ \text{pari s\ddot{a}rpati} \text{ (AV. V. 23.3),} \]
\[ \text{pr\ddot{a}ti smareth\ddot{a}m} \text{ (AV. VIII. 4.7),} \]
\[ \text{abhis\ddot{a}ranti} \text{ (AV. IX. 9.22),} \]
\[ \text{nisvar\ddot{a}h} \text{ (AV. XII. 2.14),} \]
\[ \text{sphur\ddot{jati} \text{ (AV. XII. 5.20).} \]

The \( g \) of the following words do not take the place of \( g \), e.g.,
gosānim (AV. III. 20.10),
visīmataḥ (AV. IV. 1.1),
bhūristhatrām (AV. IV. 30.2),
ānu sutam savitave (AV. VI. 17.1),
bahu sūvari (AV. VII. 46.2),
antī summe (AV. VII. 112.1),
visalpakam (AV. IX. 8.2).

After abhi and adhi the s of the root śkand is not replaced by ś,

abhiskāndam (AV. V. 14.11),
adhisīkāndam (AV. V. 25.3).

After preposition pari, the s of the srnati is not changed into ś,

parisṛṣṇihi (AV. VII. 99.1),
paristārapam (AV. IX. 6.2).

The s is not converted into ś, when it is followed by ś,

sisrātam (AV. I. 11.1),
parisṛṣṭaḥ (AV. III. 12.7),
sisrāte (AV. XIII. 2.46).
REFERENCES

1. Cf. Summaries of Papers of AIOC, XIII, p. 6; XX, pp. 3-10; XXI, pp. 1-2; Gr. Lg. Ved., p. 88 and H. S. L., p. 50.

2. Cf. AV. Pr. III. 42; R. Pr. II. 15; T. Pr. X. 2; V. Pr. IV. 51; F. Gr. VI. 1.101.


4. Cf. AV. Pr. III. 44-45; R. Pr. II. 16-17; V. Pr. IV. 53-54; T. Pr. X. 3-5; F. Gr. VI. 1.87.

5. Cf. AV. Pr. II. 35.

6. Cf. AV. Pr. III. 50-51; R. Pr. II. 7, 18, 19; V. Pr. IV. 55, 57; T. Pr. X. 6-7; F. Gr. VI. 1.88.

7. Cf. AV. Pr. III. 39; R. Pr. II. 8, 21, 22; V. Pr. IV. 45, 46; T. Pr. X. 15; F. Gr. VI. 1.77.


9. Cf. AV. Pr. I.72, 73; R. Pr. I.75; V. Pr. I.95; IV. 93; F. Gr. I.1.17-18.

10. Cf. AV. Pr. III. 40; II. 21; T. Pr. IX, 2, 12, 14, 15; X. 19; V. Pr. IV. 47, 125; F. Gr. VI. 1.78; VIII. 3.19.


12. Cf. AV. Pr. III. 53; R. Pr. II. 34, 35-48; V. Pr. IV. 61; T. Pr. II.1; F. Gr. VI. 1.109.


14. Cf. AV. Pr. III. 33; R. Pr. II. 51-52; T. Pr. X. 24; V. Pr. IV. 87; F. Gr. VI. 1.25.

15. Cf. AV. Pr. I.62; R. Pr. I.6; T. Pr. I.36; V. Pr. I.58; F. Gr. I. 2.27.
16. Cf. V. Pr. II, 53; P. Gr. VIII, 2,82-105; Sāṅkhya-yāna śrot sūtra I,2,8; Āśvalāyaṇa śrot sūtra I,4, 13; 5,7,8; Aṣṭāmb Dharma Sūtra I, 2,5,17; Vaiśnaveya Dharma Sūtra, XIII. 46; Manu Samhitā II. 125.

17. Cf. AV. Pr. III. 42; R. Pr. II. 15; T. Pr. X. 2; V. Pr. IV. 51; P. Gr. VI. 1.101.

18. Cf. AV. Pr. I. 75-76; R. Pr. I.74; V. Pr. I. 92-93; T. Pr. IV. 1, 10, 24; P. Gr. I. 1.11.


21. Cf. AV. Pr. III. 1-25; R. Pr. VII.9; V. Pr. III. 97-130; T. Pr. III. 1-15; P. Gr. VII. 3.133-137.


24. Cf. AV. Pr. III.4; V. Pr. III. 109.

25. Cf. AV. Pr. III. 19.


27. Cf. AV. Pr. II,2; V. Pr. IV.117; R. Pr.II.4,10; IV. 1,2; T. Pr. VIII. 1,3.

28. Cf. AV. Pr. II,4; V. Pr. IV. 118; P. Gr. VIII. 4.56.

29. Cf. AV. Pr. II,5; IV. 45; R. Pr. IV.1; V. Pr. IV.120; T. Pr. VIII.2.

30. Cf. AV. Pr. II. 6.

31. Cf. AV. Pr. II. 7; R. Pr. IV.2,5; V. Pr. IV. 121; T. Pr. V. 38; P. Gr. VIII. 4.62.

32. Cf. AV. Pr. II,8; R. Pr. IV.6, 17; T. Pr. V. 33; P. Gr. VIII. 3.29.
33. Cf. AV. Pr. II.9; R. Pr. IV.6,16,17; V. Pr. IV.14; T. Pr. V. 32,33; Pr. Gr. VIII. 3,28.

34. AV. Pr. II. 10.

35. Cf. AV. Pr. II.11; R. Pr. IV. 4,9; V. Pr. IV. 92; T. Pr. V. 24.

36. Cf. AV. Pr. II. 12.

37. Cf. AV. Fr., p. 77.

38. Cf. AV. Pr. II.13; R. Pr. IV.4; V. Pr. IV. 12,93; T. Pr. V. 22, 25; P. Gr. VIII. 4,40, 60.

39. Cf. AV. Pr. II. 14; R. Pr. IV. 4, 10; 11; V. Pr. IV. 92; T. Pr. V. 22, 23.

40. Cf. AV. Pr. II. 15; R. Pr. V. 2, 11; V. Pr. III. 78; T. Pr. VII. 13, 14.

41. Cf. AV. Pr. II. 16; R. Pr. V. 3, 11; V. Pr. III.78; T. Pr. VII. 13, 14.

42. Cf. AV. Pr. II.17; R. Pr. IV. 4,5; V. Pr. IV. 93,94; P. Gr. VIII. 4,63.

43. Cf. AV. Pr. II.18; T. Pr. V. 14.

44. Cf. AV. Pr. II. 19, III.20; R. Pr. IV. 9; V. Pr. IV.34; T. Pr. VIII.16.

45. Cf. AV. Pr. I. 67.

46. Cf. AV. Pr. II. 32; R. Pr. IV. 5, 15; V. Pr. IV.1, 3,9; T. Pr. XIII.2.

47. Cf. AV. Pr. II. 34; V. Pr. IV. 2.

48. Cf. AV. Pr. II. 35; R. Pr. IV. 4, 8; V. Pr. IV. 13; T. Pr. V. 25, 26.

49. Cf. AV. Pr. II. 35.

50. Cf. AV. Pr. II. 36; R. Pr. IV. 7; V. Pr. IV. 5; T. Pr. XIII. 4.
51. Cf. AV. Pr. II. 37.
52. Cf. AV. Pr. III. 26; R. Pr. VI. 3, 14.
53. Cf. AV. Pr. III. 28; R. Pr. VI. 1; V. Pr. IV. 97; T. Pr. XIV. 1.
55. Cf. AV. Pr. III. 27; R. Pr. VI. 4; V. Pr. IV. 104; T. Pr. IX. 18, 19; P. Gr. VIII. 3,32.
56. Cf. AV. Pr. III. 29; R. Pr. VI. 1; V. Pr. IV. 112; T. Pr. XIV. 15.
57. Cf. AV. Pr. III. 30; V. Pr. IV. 108, 113; T. Pr. XIV. 23; P. Gr. VIII. 4,50.
58. Cf. AV. Pr. III. 75; R. Pr. V. 20, 40; V. Pr. III. 83; T. Pr. XIII. 6; P. Gr. VIII. 4,1.
59. Cf. AV. Pr. III. 76.
60. Cf. AV. Pr. III. 77; P. Gr. VIII. 4,7.
61. Cf. AV. Pr. III. 78; P. Gr. VIII. 4,11.
62. Cf. AV. Pr. III. 79.
63. Cf. AV. Pr. III. 80.
64. Cf. AV. Pr. III. 81.
65. Cf. AV. Pr. III. 82.
66. Cf. AV. Pr. III. 83.
67. Cf. AV. Pr. III. 84.
68. Cf. AV. Pr. III. 85; P. Gr. VIII. 4,26.
69. Cf. AV. Pr. III. 90; P. Gr. VIII. 4,36.
70. Cf. AV. Pr. III. 86.
71. Cf. AV. Pr. III. 87; R. Pr. V. 22, 49; V. Pr. III. 91.
72. Cf. AV. Pr. III. 88; R. Pr. V. 22, 50.
73. Cf. AV. Pr. III. 89; R. Pr. V. 20, 40; V. Pr. III. 88, 99; T. Pr. XIII. 15.
74. Cf. AV. Pr. III. 91; T. Pr. XIII. 15; Panini VIII. 4.22 does not agree with the A. Pr. According to him n of han is changed into n if preceded by a.
75. Cf. AV. Pr. III. 93; V. Pr. III. 94; T. Pr. XIII. 15.
76. Cf. AV. Pr. III. 94; T. Pr. XIII. 15; V. Pr. III. 94.
77. Cf. AV. Pr. III. 95; P. Gr. VIII. 4.38.
78. Cf. AV. Pr. I. 7; R. Pr. XII. 1; V. Pr. I. 88; P. Gr. VIII. 2.30.
79. Cf. AV. Pr. II. 25; P. Gr. VIII. 4.6.
80. Cf. AV. Pr. I. 67, 68.
81. AV. Pr. II. 40, 62.
82. Cf. AV. Pr. II. 26; V. Pr. III. 133, 134; T. Pr. V. 20; R. Pr. IV. 32, 34, 78.
83. Cf. AV. Pr. II. 27; V. Pr. III. 141; T. Pr. IX. 20.
84. Cf. AV. Pr. I. 68; II. 41; II. 21.
85. Cf. AV. Pr. II. 28; R. Pr. IV. 28, 68; V. Pr. III. 135, 136.
86. Cf. AV. Pr. II. 29; R. Pr. I. 17, 20; V. Pr. III. 140; T. Pr. IX. 20.
87. Cf. AV. Pr. II. 40; V. Pr. III. 8, 11; T. Pr. IX. 2, 3; P. Gr. VIII. 3, 34; 4.40, 41.
88. Cf. AV. Pr. II. 40; T. Pr. IX. 10; V. Pr. IV. 36; R. Pr. II. 9, 10, 24, 27.
89. Cf. AV. Pr. II. 21.
90. Cf. AV. Pr. II, 42; R. Pr. I, 20, 76; IV. 9, 27; V. Pr. V. 35; T. Pr. VIII. 6.

91. Cf. AV. Pr. II, 43; R. Pr. I, 20, 76; IV. 9, 27; V. Pr. V. 35; T. Pr. VIII. 6.

92. Cf. AV. Pr. II, 46.

93. Cf. AV. Pr. II, 47.


95. Cf. AV. Pr. II, 49.

96. Cf. AV. Pr. II, 50; R. Pr. I, 26; V. Pr. I, 163; T. Pr. VIII. 8, 13.

97. Cf. AV. Pr. II, 51; R. Pr. IV, 13, 40; V. Pr. I, 163; P. Gr. VIII. 2, 68.

98. Cf. AV. Pr. II, 52; R. Pr. I, 22, 97, 98; P. Gr. VIII. 2, 70, 71.

99. Cf. AV. Pr. II, 53; R. Pr. II, 12, 33; V. Pr. IV, 42; T. Pr. IX. 7.

100. Cf. AV. Pr. II, 54; R. Pr. IV, 8, 25; V. Pr. IV, 41; T. Pr. IX. 8.

101. Cf. AV. Pr. II, 55; R. Pr. IV, 8, 24; V. Pr. IV, 37; T. Pr. IX. 9.

102. Cf. AV. Pr. II, 56.

103. Cf. AV. Pr. II, 57; R. Pr. II, 4, 11, 12; V. Pr. III, 15, 16; T. Pr. V. 15.

104. Cf. AV. Pr. II, 58; R. Pr. IV, 20, 58.

105. Cf. AV. Pr. II, 60; V. Pr. III, 41, 42.


108. Cf. AV. Pr. II, 62; R. Pr. IV, 14, 4; V. Pr. III, 29; T. Pr. VIII. 23.
109. Cf. AV. Pr. II. 63; P. Gr. VIII. 3.41.
110. Cf. AV. Pr. II. 64; R. Pr. IV. 24, 63.
111. Cf. AV. Pr. II. 65; R. Pr. IV. 15, 93; V. Pr. III. 22, 28, 31; T. Pr. VIII. 25, 26.
112. Cf. AV. Pr. II. 66.
113. Cf. AV. Pr. II. 67; R. Pr. IV. 15; V. Pr. III. 30.
114. Cf. AV. Pr. II. 68; R. Pr. IV. 20, 57.
115. Cf. AV. Pr. II. 69; R. Pr. IV. 22, 61; V. Pr. III. 23.
116. Cf. AV. Pr. II. 70.
117. Cf. AV. Pr. II. 71; R. Pr. IV. 15, 42; V. Pr. III. 34; T. Pr. VIII. 27.
118. Cf. AV. Pr. II. 72; R. Pr. IV. 17, 49; V. Pr. III. 22.
119. Cf. AV. Pr. II. 73; R. Pr. IV. 25, 64.
120. Cf. AV. Pr. II. 74; R. Pr. IV. 23, 24; V. Pr. III. 33.
121. Cf. AV. Pr. II. 75.
122. Cf. AV. Pr. II. 76.
123. Cf. AV. Pr. II. 77.
124. Cf. AV. Pr. II. 78.
125. Cf. AV. Pr. II. 79.
126. Cf. AV. Pr. III. 96.
127. Whitney's AV. Pr., p. 182.
128. Cf. AV. Pr. II. 80.
129. Cf. AV. Pr. II. 82; III. 1; IV. 70.
130. Cf. P. Gr. VIII. 3.56; VIII. 2.31; VI. 3. 137.
131. Cf. AV. Pr. II. 83; R. Pr. V. 16, 31; T. Pr. VI. 5; P. Gr. VIII. 3.101.
132. Cf. AV. Pr. II. 84.
133. Cf. AV. Pr. II. 85.
134. Cf. AV. Pr. II. 86; V. Pr. III. 71; R. Pr. V. 1.
135. Cf. AV. Pr. II. 87; V. Pr. III. 57.
136. Cf. AV. Pr. II. 89; V. Pr. III. 56.
137. Cf. AV. Pr. II. 88.
138. Cf. AV. Pr. II. 90; R. Pr. V. 4-10; T. Pr. VI. 4; V. Pr. III. 58-70.
139. Cf. AV. Pr. II. 91.
140. Cf. AV. Pr. II. 92; V. Pr. III. 64; T. Pr. VI. 3.
142. Cf. AV. Pr. II. 93.
143. Cf. AV. Pr. II. 94.
145. Cf. AV. Pr. II. 95.
146. Cf. AV. Pr. II. 96.
147. Cf. AV. Pr. II. 97; R. Pr. V. 2, 3; V. Pr. III. 59, 60, 61; T. Pr. VI. 2.
148. Cf. AV. Pr. II. 98.
149. Cf. AV. Pr. II. 99.
150. Cf. AV. Pr. II. 100.
151. Cf. AV. Pr. II. 101.
152. Cf. AV. Pr. II. 102; R. Pr. V. 11; V. Pr. III. 81; T. Pr. VI. 8.
153. Cf. AV. Pr. II. 103.
154. Cf. AV. Pr. II. 104.
155. Cf. AV. Pr. II. 105.
156. Cf. AV. Pr. II. 106.