

NOTES
ON
ARYAN AND DRAVIDIAN
PHILOLOGY

M. SESHAGIRI SASTRI

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TO
THE HON. D. F. CARMICHAEL

IN

*ACKNOWLEDGMENT OF THE
INTEREST HE TOOK IN THE STUDY AND
PROGRESS OF THE LANGUAGES AND LITERATURES
OF THE COUNTRY AND IN TOKEN OF
RESPECT AND ADMIRATION*

THIS VOLUME IS DEDICATED

BY

THE AUTHOR

Madras, Sept. 1884.

PREFACE.

I STUDIED while young Mahrathi, Tamil, Telugu and Sanskrit for many years, and, after finishing my collegiate course of studies, learnt Kanarese, Malayalam, Hindustani, Bengali and Uriya. Having seen my taste for linguistic study, my teacher, Mr. E. Thompson, the late Principal of the Presidency College, recommended to me a comparative study of the languages, and I carried out the advice. This comparative method gave a fresh impetus to my study of languages and made the otherwise uninteresting and barren investigation of words and grammatical forms of languages very pleasant and fruitful. He recommended me also to learn Latin and Greek, and in my study of those languages he rendered me much assistance for which I have to thank him for ever. By means of this peculiar study I was able to discover many facts concerning the languages, I studied, which had remained in deep obscurity, to assign proper derivations to difficult words, and to explain grammatical formations by sound philological laws. I have thus gathered materials for an etymological dictionary of each of the languages I studied, and a comparative grammar of each family of those languages; and all these works are in preparation. Before publishing them I wished to communicate to the reading public the new laws and rules which I have discovered in the Aryan and Dravidian languages and be benefited by the criticism of competent scholars. With this view I have written a series of volumes which treat of the Aryan and Dravidian languages alternately and of which this is the first.

The method I have followed in treating of the subject is my own and is in keeping with the analytical scheme of my investigations.

Each word mentioned in a Group must be traced directly to the word from which it is derived, and ultimately connected with the principal word which heads the Group. But, in some cases, I have provisionally included words in one Group, and they may be referred to another with equal propriety.

The different Groups which are headed by different words may be blended into one on account of the alliance of the representative words which may be proved hereafter. In the same way one Group may be separated into more Groups owing to the errors I may have committed in putting some words in a particular Group.

In deriving words from a primitive source I have conceived forms which do not now exist, though they might have been in use formerly; but I have not marked them and have left the readers to know them and treat them as such. Those who cannot make the distinction may bear the fact in mind that such forms will not be mentioned in the Index which will appear at the end of this volume.

The results of my investigations may be imperfect, and, in some cases, erroneous, owing to the incomprehensiveness of my knowledge of the Aryan languages, which is confined to Sanskrit, Greek, Latin and Anglo-Saxon. But I have been *emboldened to put them before the public* by a conviction which I have myself derived and which was strengthened by the agreement of some of my learned friends in my views and theories notwithstanding their novelty.

With regard to the languages treated in this book, it is to be remarked that Sanskrit being the oldest of the Aryan languages occupies a prominent position and next come Greek and Latin and other languages. In Sanskrit too

we must recognize a threefold division according to the three stages of the language. The first stage may be called primitive, the second, derivative, and the third, corruptive. The Vedic Sanskrit occupies the first stage and has passed the agglutinative character and assumed the inflexional. We have no record of the language in its agglutinative character. The second stage is occupied by the Classical Sanskrit in which there is a greater change than seen in the Vedic Sanskrit. The last stage is to be assigned to Prakrit which has undergone a greater modification than the previous two have done. But the present classification of Sanskrit into the three kinds is not coterminous with the above three stages, but arbitrarily created by Pāṇini and his predecessors who separated the Classical from the Vedic, and by Vararuci, Hemacandra and others who differentiated the Prakritic languages from the Classical Sanskrit. These three languages are therefore overlapping each other. But as no living language in the world can remain without undergoing any modification, the Vedic Sanskrit which was a living language at one time, began to pass from its primitive stage to the derivative and corruptive stages; for in the Vedas themselves we see traces of mutations and corruptions. The Classical Sanskrit also exhibits a great deal of those modifications and corruptions which constitute the peculiar feature of the Prakritic languages. Take, for instance, the three allied forms *gr̥bhñāmi*, *gr̥hñāmi*, *ghinnāmi*, the first of which is primitive; the second, derivative, because of the change of *bh* into *h*; and the third, Prakritic on account of the corruption of the word *gr̥bhñāmi* by the insertion of *i* for the vowel (properly a consonant) *r*, the doubling of *n* and the amalgamation of the aspirate *h* with the initial *g*. The first two occur in the Vedas and the last in the Classical Sanskrit. The form *ūpiṣe* which is a Prakritic

corruption of *āvapasē* (*ā* prefix, *vap*, 'to sow') occurs in the Rig. Veda. The words *vauṣat* and *vaṣat* (for *vahśat*), and *vat*, a contraction of *vaṣat*, all meaning 'may he carry,' are Prakritic in their forms. A right understanding of these three stages is necessary for scientific investigations. But in the Dravidian languages which have been the spoken languages of Southern India for nearly twenty-four centuries, no such distinctions have come into existence.

With regard to the Dravidian languages, which are generally considered as belonging to the Turanian family, I would observe that I am not acquainted with any of the languages of the so-called family. The word *Turanian* is a negative term and means at most that the languages to which it is applied are not Aryan. In spite of the prevailing opinion of Dravidian scholars, I have brought the Dravidian languages within the pale of the Aryan family, and have succeeded, to a great extent, in connecting their vocabularies with those of the Aryan languages and their vernacular daughters, and in explaining their grammatical structure by reference to those of the latter languages, and hope that those scholars whose opinion differs from mine will begin to agree with me when they read my etymological dictionaries and comparative grammars. The Dravidian languages cannot, however, entirely be traced to the Classical Sanskrit to which they are related rather as younger sisters, but to the Vedic Sanskrit only; and in their philological importance they are greater than Latin, Persian and many other languages. As regards the religion, archæology, philosophy and history of Southern India, they are as important as Sanskrit itself and perhaps more. They are older than any classical language except Sanskrit, Latin, Greek and Hebrew, and to them we must look for a thorough knowledge of the intercourse which the Western nations had with the Hindus in Southern India and the mutual

influence thus exerted. The subject is treated at full length in the Second Volume which is also in the Press.

In writing these volumes, the principal resources are derived from my own original investigations. I have published in the beginning of this volume a list of the names of authors to whom I am variously indebted for the valuable information received from their works. Foremost of them are Professors Bopp, MaxMüller and Whitney, the study of whose works suggested to me the method of my investigations and whom I regard as my teachers.

I have to thank Dr. Oppert, Professor of Sanskrit in the Presidency College and my collaborateur in the field of Philology, for his sympathy with, and his interest in, my linguistic researches.

In conclusion, I have to thank Dr. Duncan, the Principal of the Presidency College, for the special access he allowed me to the books of the College Library.

M. SESHAGIRI SASTRI.

MADRAS, *Sept. 1884.*

LIST OF BOOKS
CONSULTED AND REFERRED TO IN THIS VOLUME.

1. Adams' Roman Antiquities.
2. Æschylus's Agamemnon.
3. Aufrecht's Uṇādisūtra with the Commentary of Ujjvaladatta.
4. Ākhyātacandrikā.
5. Āśvalāyanagr̥hyasūtra and Gargyanārāyaṇa's Vṛtti.
6. Beames's Comparative Grammar of the Modern Aryan Languages of India.
7. Benfey's Sanskrit Grammar.
8. Bohtlingk and Roth's Sanskrit-English Dictionary.]
9. Bopp's Comparative Grammar.
10. Bopp's Glossarium Sanskritum.
11. Bresslau's Hebrew-English Dictionary.]
12. Burnell's Palæography.
13. Buttmann's Greek Grammar.
14. Catafago's Arabic-English Dictionary.]
15. Cowell's Prākṛtaprakāśa.
16. Cox's Aryan Mythology.
17. Cox's Introduction to Mythology and Folklore.
18. Crusius's Homeric Lexicon.
19. Dvirūpakōśa.
20. Eadie's Biblical Cyclopædia.
21. Fallon's New Hindustani-English Dictionary.
22. Forbes's Bāgh-o-Bahar.
23. Forbes' Hindustani Grammar.
24. Forbes' Hindustani-English Dictionary.
25. Freund's Latin Dictionary.
26. Gesinius's Hebrew Lexicon.
27. Gladstone's Homeric Synchronism.
28. Gladstone's Homeric Primer.
29. Gladstone's Juventus Mundi.
30. Goldziher's Mythology among the Hebrews.
31. Græcæ Grammaticæ Rudimenta.

32. Haug's Essays on the Parsis.
33. Hesiod.
34. Hoernle's Grammar of the Gaudian Languages.
35. Homer's Iliad.
36. Homer's Odyssey.
37. Lee's Grammar of the Hebrew Language.
38. Liddell and Scott's Greek-English Lexicon.
39. L. N. R.'s "The Book and Its Story."
40. Matthiæ's Greek Grammar.
41. Max Müller's "Chips from a German Workshop."
42. Max Müller's Rig Veda Samhitā with Commentary.
43. Max Müller's Essays on the Science of Language.
44. Mēdinikōśa.
45. Monier Williams's Sanskrit-English Dictionary.
46. Muir's Original Sanskrit Texts.
47. Oppert's "Ancient Commerce of India."
48. Oppert's Classification of Languages.
49. Oppert's Śukranītisāra.
50. Palmer's Persian-English Dictionary.
51. R̥kprātīśākhyā.
52. Roth's Yāska Nirukta.
53. Sayce's Principles of Comparative Philology.
54. Schleicher's Compendium of Comparative Grammar of Sanskrit, Greek and Latin.
55. Schmitz's Latin Grammar.
56. Smith's Dictionary of Greek and Roman Biography and Mythology.
57. Smith's Greek and Roman Antiquities.
58. Smith's Latin-English Dictionary.
59. Sophocle's Œdipus.
60. Taittirīyaprātīśākhyā.
61. Whitney's Sanskrit Grammar.
62. Whitney's Study of Languages.
63. Zumpt's Latin Grammar.

And other works.

☞ A separate list of the books on Dravidian Languages consulted and referred to will be given in Volume II.

LIST OF ABBREVIATIONS.

Abl.....	Ablative case.	Kan.....	Kanarese.
Accus.....	Accusative case.	Lat.....	Latin.
Ang.-Sax...	Anglo-Saxon.	Loc.....	Locative case.
Arab.....	Arabic.	Mal.....	Malayalam
Comp.....	Comparative degree.	Mas.....	Masculine gender.
Dan.....	Danish.	M. E.....	Middle English.
Dat.....	Dative case.	Neut.....	Neuter gender.
Egypt.....	Egyptian.	Nom.....	Nominative case.
Eng.....	English.	Pers.....	Persian.
Fem.....	Feminine gender.	Plur.....	Plural number.
Gaud.....	Gaudian languages.	Rel.....	Relative.
Gen.....	Genitive case.	Sans.....	Sanskrit.
Ger.....	German.	Sing.....	Singular number.
Gr.....	Greek.	Śukra.....	Śukranītisāra.
Heb.....	Hebrew.	Sup.....	Superlative degree.
Hind.....	Hindi and Hindustani.	Tam.....	Tamil.
Hōm. Syn.	Homeric Synchronism.	Tait. Sam.	Taittirīya Samhitā.
Icel.....	Icelandic.	Tel.....	Telugu.
Inter.....	Interrogative.	Teut.....	Teutonic.
Juv. Mund.	Juventus Mundi.	=.....	'equals,' or 'is equal to.'

COMPARATIVE TABLE

LANGUAGES.	VOW.						
	a	ā	i	ī	u	ū	r
SANSKRIT ...	अ	आ	इ	ई	उ	ऊ	ऋ
GREEK ...	α	ᾱ	ι	ῑ	υ	ῡ	—
TAMIL ...	அ	ஆ	இ	ஈ	உ	ஊ	஋
TELUGU ...	అ	ఆ	ఇ	ఊ	ఉ	ఊ	ఋ
KANARESE ...	అ	ఆ	ఇ	ఊ	ఉ	ఊ	ఋ
MALAYALAM ...	അ	ആ	ഇ	ഈ	ഉ	ഊ	ഋ
HEBREW ...	א	א̄	י	י̄	ו	ו̄	—
ARABIC ...	ا	آ	ي	ي̄	و	و̄	—

COMPARATIVE TABLE OF ALPHABETS.

OF ALPHABETS—I.

FLS.

ī	ī	ī	e	ē	ai	o	ō	au
इ	इ	इ	—	ए	ऐ	—	ओ	औ
—	—	—	ε	ε	ai ei &c.	o	ω	au ou &c.
झ	झ	झ	ग	ग	झ	ग	ग	ग
झ	झ	झ	घ	घ	घ	घ	घ	घ
झ	झ	झ	च	च	च	च	च	च
झ	झ	झ	छ	छ	छ	छ	छ	छ
झ	झ	झ	ज	ज	ज	ज	ज	ज
झ	झ	झ	झ	झ	झ	झ	झ	झ

COMPARATIVE TABLE

LANGUAGES.	CONSO-				
	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ñ</i>
SANSKRIT ...	क	ख	ग	घ	ङ
GREEK ...	κ	χ	γ	—	γ*
TAMIL ...	க	வ	ம	ய	ந
TELUGU ...	క	ఖ	గ	ఘ	ఙ
KANARESE ...	ಕ	ಖ	ಗ	ಘ	ಙ
MALAYALAM ...	ക	ഖ	ഗ	ഘ	ങ
HEBREW ...	ק	ך	ג	ג	ך
ARABIC & PERSIAN.	ك ق	خ ح	ج	ج ج	ع

* *g* is used before three other letters of the guttural group to represent *ñ*.

OF ALPHABETS—II.

NANTS.

c	ĉ	ch	j	j̄ or z	jh	ñ
च	—	छ	ज	—	झ	ञ
।	।	।	।	।	।	।
क	।	क	ख	।	ख	क
ख	ख [†]	ख	ग	ख [†]	गु	ग
क	।	ख	ग	।	गु	ग
प	।	फ	घ	।	गु	ग
।	।	।	।	।	।	।
ब	।	ब	ड	।	ड	ड

† A dental sound as c and j in Mahrathi.

COMPARATIVE TABLE

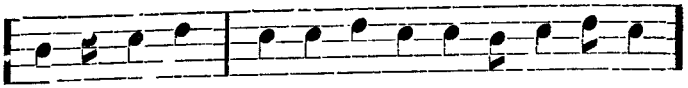
LANGUAGES.	CONSONANTS.				
	t	th	d	dh	n
SANSKRIT ...	ट	ठ	ड	ढ	ण
GREEK ...	—	—	—	—	—
TAMIL ...	᳚	᳞	᳙	᳛	᳞
TELGU ...	ట	ఠ	డ	ఢ	ణ
KANARESE ...	ಟ	ఠ	డ	ఢ	ణ
MALAYALAM ...	ട	ഠ	ട	ഢ	ണ
HEBREW ...	—	—	—	—	—
ARABIC AND PERSIAN ...	ت	ث	د	ذ	ن

COMPARATIVE TABLE

LANGUAGES.	CONSONANTS.							
	y	r	l	v	ś	ṣ	ṣ	h
SANSKRIT ...	य	र	ल	व	श	ष	स	ह
GREEK ...	ι	Ρ ρ	Λ λ	Τ υ	—	—	Σ σ ς	*
TAMIL ...	ய	ர	ல	வ	ச	ஷ	ஸ	ஹ
TELUGU ...	య	ర	ల	వ	శ	ష	స	హ
KANARESE ...	ಯ	ರ	ಲ	ವ	ಶ	ಷ	ಸ	ಹ
MAJAYALAM ...	യ	ര	ല	വ	ശ	ഷ	സ	ഹ
HEBREW ...	י	ר	ל	ו	—	ש	ס	ה
ARABIC & PER.	ي	ر	ل	و	—	ش	س	ه

* An inverted comma, originally ε, is inserted over initial vowels and r to

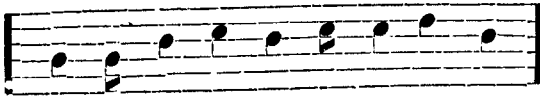
नि स्स सा री सा सा री सा स न्नि सा रि सा



मृ त्वि जं - हो तां - रं र ळ धा तं मं

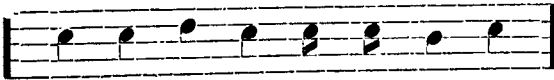
Rig Veda, I. 1. 1.

दा प नि स्सा नी स सा री नी



चो द् यि च्ची मु नृ तां - नां

सा सा री सा स स नी सा



चे तं - ती मु म ती नाम्

Ibid, I. 3. 4.

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[~~es~~ *Matters contained in the Foot-notes are inserted in brackets.*]

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- 1 Philology, a physical and a metaphysical science. 1
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- 2 The analysis of a language like that of the substances of the material world 4
- 3 Three kinds of words ; the *r* in Sans. suf. *trima*, *tima*, 5
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- 9 Sans. *śubha*, *śōbhana*, *śubh*, *svam*, *svas*, *svar*, all traced to the word *ātman*, p. 102, § 64. ... 12
- Sans. *śivam*, *Śivas*, *Śivā*; *suvar*, *suvarga*; *śēva*, *kṣēma*; *śam*, Gr. *ιδιος*, derived from Sans. *sva*; (Tam. *uḍai*, Sans. *sva*, Gr. *ou*; Sans. *svatvan*, Gr. *ιδιωματ*, *κτηματ*, Tel. *kalimī*) ... 13
- Ang.-Sax. *habban*, Lat. *habeo*, derived from *svam*; Gr. *ολβος*, Lat. *salvus*, corruptions of *svar*; *aveo*, *haveo*; Eng. *hap*, *happy*, *happiness*. Sans. *sukha*, (*duhka* coined from *sukha*), Gr. *ύγεια*, *ύγιης*; Lat. *halvus*; Sans. *su*, Gr. *ευ*; (meaning of *ātman*). ... 14
- 10 Sans. *sarva*, (*sarvatātī*, *sakala*, Gr. *οχλος*, Sans. *sarvasta*, Gr. *πασ*); Gr. *σωξω*, *σαω*, *σωω*, Sans. *śvas*, Gr. *φυσωω*, Lat. *sibilo*, Sans. *svasti*, Gr. *σωστειον*, Sans. *śarman*, (Arab. *salāmātī*), Sans. *kēvala*, *kuśala*, Pers. *hkuṣāmad*, *khus*, *khusī* traced to *svar* or *sva*. ... 15
- 11 Ang.-Sax. *heofon*, *heofen*, *hefon* and *heben*, and Eng. *heaven* usually derived from the root *hebban*. ... 15
- 12 From *svar*, Sans. *upari*, Gr. *ύπερ*, Lat. *super*, Ang.-Sax. *ofer*, Eng. *over*, Gr. *περι*, *περ*, Lat. *per*, Ang.-Sax. *for*, Gr. *ύπο*, Lat. *sub*, Ang.-Sax. *upp*, Sans. *ava*, *adhara*, *adhama*, *avara*, *avama*, *upara*, *upama*, Gr. *ύπεριων*, *ύπατος*, Lat. *superus* and Ang.-Sax. *ufan*, *ufa*, *ufon*, *ufera*, *ufema* and *upha*. ... 16
- Gr. *οφρα*, *οψε*, *οψια*, *ύψι*, Sans. *ūrdhva*, (Gr. *αρδην*, *αερδην*, Lat. *altus*, Sans. *atṭa*, *atṭālaka*), Gr. *αιπυς*, *αιπος*; *ηλιβατος*, Ang.-Sax. *lyft*, *luft*, Sans. *ṛṣva*, Gr. *ολυμπος*; Sans. *adhara*, *adha-*

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15 From <i>svas</i> , Sans. <i>divas</i> , Gr. <i>Zeus</i> , <i>Δις</i> , <i>Διος</i> (Sans. <i>divya</i>), <i>Θεος</i> , <i>Διωνη</i> , Lat. <i>Deus</i> , and <i>Jovis</i> , <i>Juno</i> , <i>Janus</i> and <i>Diana</i> ; Sans. <i>Divaspati</i> , <i>dyauspitar</i> , Gr. <i>Zeusπατηρ</i> , (<i>Δημητηρ</i> , <i>Γημητηρ</i>), Lat. <i>Jupiter</i> ; Sans. <i>dyus</i> , <i>dyaus</i> , <i>dyaś</i> ; from <i>divas</i> , <i>tithi</i> ; <i>divasa</i> 24	

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17 From <i>dyas</i> , Sans. <i>hyas</i> , <i>śvas</i> , Gr. <i>χθες</i> , Lat. <i>here</i> , <i>heri</i> . Lat. <i>cras</i> , (change of <i>y</i> into <i>r</i> , <i>s</i> into <i>r</i> , and <i>y</i> into <i>s</i>), Sans. <i>sama</i> , <i>samaya</i>	26
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INTRODUCTION.

I. Grammar and Etymology originated first among the Hindus and, having been incorporated with their sacred literature, were held in high esteem. Nearly four thousand years ago, when almost all the other nations of the earth were leading a savage life without any civilization, and without any learning, the Hindus had a sacred literature named Veda and some sciences which arose out of and for the study of the Veda, and among them were Grammar and Etymology. The Hindus learnt the Vedas by heart, closely attending to every word and every syllable, which they pronounced according to rules and with proper accents. They investigated the etymology of every word they found in the Vedas and enquired into its meanings. From such a study originated the Niruktas and the Prāṭisākhya in which are embodied the most complete classification of sounds according to the organs of pronunciation, the rules of the combination of vowels and consonants, and discussions on various parts of speech, and the like. Even in the Vedas themselves we can see the attempts of early etymologists to derive words; and their views and theories are, in some respects, better than those held by modern philologists. The Prāṭisākhya were followed by more systematic works on the subject called Vyākaraṇa.

II. There are several works on the subject founded on different systems, of which the most important was that of Pāṇini which brought into desuetude all the other systems. It was written about twenty-six centuries ago and ever since has occupied the highest place in the grammatical

literatures of the world. Making every allowance for its errors and imperfections and for the symbols and signs arbitrarily introduced on account of the system adopted, we can say that it is the most scientific grammar, analysing the grammatical forms on sound principles, and classifying the processes. These classifications and analyses are generally so correct that even modern philologists take them as fundamental principles in their scientific investigations. I may therefore rightly call Pāṇini the first philologist. But his system was not perfect and there were errors, and these could not be detected by persons who knew only Sanskrit and could not compare it with the kindred languages; for they felt the same contempt as the Greeks for the languages of other nations whom they called *Mlēcchās* (those that speak an unrefined tongue), as the Greeks called them *βαρβαροι*. These errors and defects have been discovered by the modern philologist in whose hands the science of grammar and etymology has assumed a new form and a new character. Instead of studying one language, deriving its words and grammatical forms independently and laying down arbitrary rules, he compares every word of a language with the corresponding ones in the other languages of the same family and discovers the general laws of letters and words, on which he founds his new science of language.

III. This young science is now rapidly growing and trying to attain to maturity and perfection. There are, however, persons who question the scientific character of philology and maintain that nothing is certain about it. They assert also that there are only a very few letters in each language, of which the vowels are nothing and that any consonant may become any other consonant. In fact, such is the taunt which the incipient science received at

the hands of one of the greatest satirists of the world, Voltaire.¹ Satirical as it is, it is truth and nothing but truth, and in fact the crystallization of the whole truth of the science of philology. Charges of this kind may be brought against any science viewed in the light of an ignorant man for whom everything in the world is an independent element. If union is the principle of science, variety is the principle of ignorance.

Amidst the apparent confusion in the growth and development of a language there is a cosmos and harmony. The growth of a language takes place according to some order and this order is the foundation of the science of philology. There is a humorous anecdote of a Tamil man learning Telugu on the principle of analogy. He began his study with the Telugu word for a horse, viz. గుర్రము *gurramu*. No sooner did he hear the word, than he was reminded of the Tamil word குதிரை *kudirai*; and he began to apply the analogy to every other word resembling *kudirai*; and first of them was ஆனை *ānai*, meaning 'elephant.' Like *kudirai* the word *ānai* ends in the vowel *ai*. He began his conjecture thus. If the Telugu name for *kudirai* (horse) be గుర్రము *gurramu* (properly కుర్రము *kurramu*), the name of *ānai* must be అర్రము *arramu*. Though this conclusion, based on the principle of analogy, is wrong in this particular case, yet it is the principle on which languages have been formed, and a person that is not capable of taking cognizance of this principle in the languages he studies, can never become a philologist. Let us see how this principle can be applied rightly. If the Tam. வரு *varu*, 'to come,' becomes వచ్చే *vačcū* in Telugu, Tam. తరు *taru*, 'to give,' must become తెచ్చే *tečcū*² and పెరు *peru*, 'to

¹ Vide Max Müller's 'Lectures on the Science of Language.'

² By the same analogy పోతరు *pōdaru* becomes పుతేచ్చే *puttečcū* and

get,' పుచ్చే *puccu*. If the Tam. *కొనే* *konai*, 'top,' assumes the form *కొంగు* *konngu* = *కొనగు* *konagu* = *కొనై* *konai* + *అగు* *agu*, then *వలై* *valai*, that is *వణై* *vanai*, must become *వంగు* *vangu* = *వొంగు* *vanagu* = *వణై* *vanai* + *అగు* *agu*. In Sanskrit the word *वृष* *vr̥ṣa* means 'a beast' and 'virtue.' If *वृष* *vr̥ṣa* meaning 'animal' is modified as *वृष* *ṛkṣa*, 'bear,' (properly, *अवृष* *ṛṣa*), by the elision of the initial *व* *v*, and then as *ursus* in Latin and *αρκτος* (properly *απος*) in Greek, and then this *ursus* is softened into *अच्छ* *accha*, 'bear,' in Sanskrit, is it not natural to expect that there should be the same or similar changes undergone by the word in the other meaning (viz. 'virtue')? and our expectation is realized in the forms Sans. *अत* *ṛta*, 'right,' Gr. *απτι*, 'just,' Lat. *ordo*, 'a straight row,' and Sans. *अच्छ* *accha*, 'good,' thus *अवृष* *ṛkṣa* corresponding to *अत* *ṛta*, *αρκτος* and *ursus*, to *απτι* and *ordo*, and *अच्छ* *accha*, to *अच्छ* *accha*. Vide *Vṛṣa* Group.

In Sanskrit, *वृष* *vr̥ṣa* means 'an animal,' 'bull,' 'rat,' 'eminent,' and so on; of these meanings the most original is 'an animal'; and the word is modified as *वृषभ* *vr̥ṣabha* by taking the suffix *व* *va*, which is changed into *भ* *bha*. Now, *वृषभ* *vr̥ṣabha* is transformed into *वर्षभ* *varṣabha* by the gunation of the vowel *अ* *ṛ*, *गर्षभ* *garṣabha* by the change of *व* *v* into *ग* *g* and *गर्दभ* *gardabha* by the change

అక్రత్ర *ēgutaru* ఏతెచ్చే *ēteccu*. But the words are modified as *పుతెచ్చ* *puttencu* and *ఏతెచ్చ* *ētencu* by the insertion of a nasal sound for the first *c*, and the Telugu Pandits derive them from *పొవుతెచ్చ* *pōvutencu*, 'to cut off going,' *ఏగుతెచ్చ* *ēgutencu*, as if the latter parts were *తెచ్చ* *teccu*, 'to cut.'

of स *s* into द *d*. Analogy leads us to expect a similar transformation of ऋषभ *ṛṣabha*. We see accordingly that ऋषभ *ṛṣabha* is, in its turn, metamorphosed into अरुषभ *arsabha* by the gunation of the initial vowel ऋ *r* and रासभ *rāsabha* by the transposition of the र *r* to the beginning of the word.

Again take the form पृश् *prś*, which means 'back' or 'side,' and forms the radical part of पृष्ठ *pr̥ṣṭha*, 'back,' पार्श्व *pārśva*, 'side,' Lat. *prope*, 'near,' पशु *parśu*, 'rib,' पुच्छ *puccha*, 'tail,' मुष्टि *muṣṭi*, 'elbow,' पृत् *prt*, 'battle,' originally 'side,' पृतना *prtānā*, 'army,' originally 'side,' पर्द *pard*, 'to fart,' Gr. *μετα*, Dor. *πεδα*, 'by side,' 'in the midst,' *παλι*, 'back,' *πυγη*, 'tail,' *περδομαι*, *βδεω*, 'to fart,' Lat. *merda*, 'dung,' वर्चस् *varcas*, पुरिष *purīṣa* and पुरीष *purīṣa*, 'dung,' &c., is at last modified as विश् *viś*, Lat. *fœx*, 'grounds,' 'sediments,' and is further modified as विष्ठा *viṣṭhā* = विस् *vis* + आ *ā* = विस्सा *vissā* = विस्ता *vistā* = विष्ठा *viṣṭhā*. Compare Lat. *crista* = Gr. *κρᾱς* + *a*, and the Gr. *ιστος*, Sans. इष्ट *iṣṭa*, suffixes of the superlative degree of adjectives, = ईयस् *īyas* + अ *a*, ईयस् *īyas* being the suffix of the comparative degree (p. 111). In these words there is a series of meanings all originating from the radical one of 'side,' the transition being from 'side' to 'back,' to the fist (or elbow), to tail and at last to animal excrescence. If पृश् *prś* assumes the forms of पृष्ठ *pr̥ṣṭha*, &c., we may expect similar changes from the similar word वृष *vṛṣa*, meaning 'an animal.' The word accordingly has the following

forms: बस्त *basta*, 'a goat,' बष्कयणी *baṣkayanī*, 'a cow that has yeaned long ago,' वशा *vaśa*, 'a cow,' पशु *paśu*, 'cattle,' मर्त्य *martya*, 'man,' वृष्णि *vr̥ṣṇi*, 'a goat,' गृष्टि *gr̥ṣṭi*, 'a cow that has yeaned once' for वृष्टि *vr̥ṣṭi*, मूष *mūṣa*, 'rat,' मार्जार *mārjāra*, 'cat,' पुरुष *puruṣa* and पूरुष *pūruṣa*, 'man,' वध *vadhū*, 'woman,' विश्व *viś*, 'man,' वेश *vēśa*, वेश्या *vēśyā*, 'whore,' विट *viṭa*, 'adulterer.' See the following table:—

Sans. पृश् <i>pr̥ś</i>	— Sans. वृष <i>vr̥ṣa</i>
„ पृष्ट <i>pr̥ṣṭa</i>	} — „ गृष्टि <i>gr̥ṣṭi</i> properly दृष्टि <i>dr̥ṣṭi</i> .
„ पशु <i>paśu</i>	
„ पार्श्व <i>pārśva</i>	
Lat. <i>prope</i>	
Sans. पर्द <i>parda</i>	} — „ मर्त <i>mar̥ta</i>
Gr. <i>περδομαι, βδew.</i>	
Sans. पुच्छ <i>puccha</i>	} — „ पुंस <i>pums</i> developed into पुमांस <i>pumāms</i> .
Gr. <i>πυγη.</i>	
Sans. मध्य <i>madhya</i>	} — „ वध <i>vadhū</i>
Gr. <i>μετα & μετα.</i>	
Sans. पार्शिणि <i>pārṣṇi</i>	} — „ वृष्णि <i>vr̥ṣṇi</i>
Lat. <i>perna</i> , 'ham.'	
Sans. पाश <i>pāśa</i>	} — „ पशु <i>paśu</i> Lat. <i>pecus</i> , Sans. वशा <i>vaśā</i>
„ मुष्टि <i>muṣṭi</i>	
„ वर्चस् <i>varcas</i>	} — „ मेष <i>mēṣa</i> „ मार्जार <i>mārjāra</i>

Sans. पक्ष <i>pakṣa</i>	}	Lat. <i>vacca</i>
		Sans. वस्त <i>basta</i>
	}	„ बष्कयणी <i>baṣkayanī</i> .
„ पुरीष <i>purīṣa</i>		„ पुरुष <i>puruṣa</i>
	}	„ पूरुष <i>pūruṣa</i>
„ विश् <i>viś</i>		„ विश् <i>viś</i>
„ विष्टा <i>viṣṭhā</i>	}	„ वेश <i>vēśa</i>
		„ वेष्ट्या <i>vēṣṭyā</i>
	}	„ विट <i>viṭa</i>

Again the word आत्मन् *ātman* is modified in Sanskrit as अस्मन्तम् *aśmantam* and in Persian آسمان *āsmān*, and this modification leads us to expect a similar one in the allied languages; and we accordingly find in Greek *ασαμιθος* applied to a tub used for a hot bath (p. 141). In Greek and Latin the same word आत्मन् *ātman* is metamorphosed into *κμινον* and *cuminum*, and though at first I did not know, yet by a continued search I succeeded in discovering the corresponding form in अजमोदा *ajamōdā* which is however not applied to cummin seeds but to bishop's weed (p. 142). If in Greek there exists a reduplicated form of *κινθος* as *υακινθος*, we hope to see a similar form in Sanskrit of the corresponding Sans. शोण *śōṇa*; and I have shown that the word कौकनद *kōkanada* is the required form, notwithstanding the apparent difference in the forms of these words (p. 150). In Kanarese the future participial adjective ends in *a* as well as the present and past participial adjectives; as, *ಗೆಯ್ಯುವ* *geyyuva*, 'who will do.' This form is the most original and is variously modified as in Tam. *செய்யும்* *seyyūm*. Analogy leads us to expect a form *செய்யுவ* *seyyuvva* which,

however, does not exist. But the root *கட* *kada*, 'to pass,' gives the required form as *கடவ* *kaḍava*, which answers to Kan. *ಕಳವ* *kaḷava* which is a contraction of *ಕಳಯುವ* *kaḷiyuva*. The Tam. *கடவ* *kaḍava* must therefore be a contraction of *கடக்குவ* *kaḍakkuva*, originally *கடயுவ* *kaḍayuva* answering to Kan. *ಕಳಯುವ* *kaḷiyuva*. I can add a multitude of more instances, but what I have given is quite sufficient to prove the importance of the principle of analogy.

IV. The method of my study and observation is purely analytical and experimental, and though in possession of the rules and theories already given by ancient grammarians and lexicographers, I did not apply them in any case till I arrived at them by the very instances which I gathered during the course of my study. Care was taken to find corresponding words and grammatical forms in the allied languages and to institute close comparisons among them. I have thus been able to discover new laws of orthographical growth, decay and mutation, and by their means explain the etymologies of difficult words and the formations of complicated grammatical forms, of which some instances will be given lower down in this Introduction.

V. I have written a series of volumes under the designation of NOTES ON ARYAN AND DRAVIDIAN PHILOLOGY of which this is the first. It is entirely devoted to the description and illustration of the method of investigation which I have pursued. As the method consists in the analysis of the languages which are investigated, I have analysed the Sanskrit, Greek, and Latin languages into groups of allied words, and these groups are treated one after another. In conformity to the experimental and analytical character of my investigation, the above outline is filled

rp with grammatical and etymological matters which are introduced for the illustration of orthographical or other processes in an order quite different from that in which they will be arranged in a synthetic grammar. Thus, for instance, the Latin perfect and pluperfect forms are explained under the heading of the Sanskrit word 'svādu' in the First Group, which is changed into 'suavis' in Latin by the change of *d* into *v*; and for the illustration of this process the above perfect and pluperfect forms are introduced (p. 78). But they will occur in a synthetic grammar in the chapter on Verbs and under the heading of Tenses. Again, the Greek perfect forms ending in *κα* as *πεφυκα* are introduced under the Sanskrit termination 'vas' which I suppose to have been changed in Greek into *κοτ* by the insertion of *k* for *v*; and this process is illustrated by the above perfect forms in which I discovered the same change and also the allied change of *य y* into *ka*.

VI. Words are of three kinds; first, those which are indivisible; second, those which are divisible and contain two parts, such as a root and a prefix, a suffix, or both; third, those that are composed of the above parts and contain in addition to them some orthographical outgrowths which are the excrescences in the natural development and growth of words. This classification is very important, inasmuch as we are dealing with a critical analysis of the words of kindred languages. The linguistic chemist, so to speak, must try to analyze a word completely and be able to account for the smallest residuum in the decomposition; and, in this analytical method, he must arrive ultimately at the most simple elements—elements which do not admit of a further analysis, nor contain common parts. In the synthetic method he must start from the simplest roots and derive words by the most natural processes.

This method has not been properly followed and is violated not only by the ancient but also by modern grammarians and philologists. To illustrate this linguistic aberration, I give here below a few instances.

VII. Pāṇini tells us that the augment आनुक् *ānuḥ* (आन् *ān*) is to be added to some masculine nouns such as इंद्र *Indra*, वरुण *Varuṇa*, &c., to get the feminine forms इंद्राणी *Indrāṇī*, वरुणाणी *Varuṇāṇī*, &c. But how is this particle derived? Is it an arbitrary and extraneous addition or a natural growth? The question can be easily solved, if we know the changes which स *s* undergoes in Sanskrit and other languages. The letter स *s* is changed into न *n* as in Pāli नस् *nas*, Sans. सस् *sas*, 'he'; एन *ēna*, एष *ēsa*, 'this'; ज्ञातम् *gñātam* (prop. ज्ञातन् *gñātan*), Gr. γνωτον, in which *ov* comes from the masculine *os*; Sans. अहन् *ahan*, अहस् *ahas*, 'day;' and so on. From these examples we can clearly see that the स *s* of इंद्रस् *Indras* may be the source of the न *n* of इंद्राणी *Indrāṇī*. We may therefore derive the feminine form इंद्राणी *Indrāṇī* from the masc. इंद्रस् *Indras* by the addition of the fem. suffix ई *ī*; thus,—
 इंद्रस् *Indras* + ई *ī* = इंद्रन् *Indran* + ई *ī* by the change of स *s* into न *n* and इंद्रान् *Indrān* + ई *ī* by the lengthening of the अ *a* preceding न *n*, and at last, इंद्राणी *Indrāṇī*. Similarly we may explain the feminine form Διωνη from Διος. While we connect Δεσποτης with दिवस्पति *divaspati*, 'lord of Heaven,' the feminine form Δεσποια may be derived from दिवस्पती *divaspatnī* which is shortened into

Δεσποτινη and then modified as Δεποινα by the elision of τ, which is represented by *i* as in εἶμι for εσμι, and the change of the final η into *a*. Following the same theory we can derive पत्नी *patnī* from पतिस् *patis* + ई *ī* = पतिन् *patin* + ई *ī* = पत्न् *patn* + ई *ī* by the elision of the इ *i* preceding न *n*.

VIII. If all such forms may be explained by assuming the change of स *s* into न *n*, why should we bring in the unnecessary augment आन् *ān* (आनुक् *ānuk*)? Even supposing that there is such an augment, we do not get a physical explanation of this augment. Nor does it account for the form पत्नी *patnī* which is formed exactly like इन्द्राणी *Indrāṇī*, except as regards the process of the elision of the final इ *i* of पति *pāti*; nor for असिकी *asiknī*, 'a young female servant,' and पलिकी *paliknī*, 'an old woman,' of which असिकी *asiknī* = असितस् *āsitas* + ई *ī* = असित्न् *asi'n* + ई *i* = असित्नी *asitnī* by the elision of अ *a* preceding न *n*, असिकी *asiknī* by the change of त *t* into क *k*, असितस् *āsitas* meaning 'black,' (*sc.* in hair), therefore 'young' and not 'old.' Similarly can be derived पलिकी *paliknī* from पलितस् *palitas*, 'grey,' that is, 'having grey hairs.'

IX. Again, according to Pāṇini आन *āna* (ज्ञानच् *śānac*) is to be added to an Ātmanēpadi root to form the present participle, and when the root takes अ *a*, य *y*, and अय *aya* before the verbal suffix ते *tē*, then *m* is inserted before आन *āna* after those augments. But I have compared these suffixes मान *māna* and आन *āna* with the correspond-

ing Gr. *μενος* and Lat. *bundus*, and *andus*, *endus* and *undus*, and ultimately traced them to the Sanskrit suffix **मन्** *man*. (Vide p. 112.)

X. In the Tamil grammars, the *Tolkāppiyam*, the *Nan-nūl* and the like, a list of சாரியைகள் *sāriyaiḡal*, augments, is given, which, on a minute investigation, I have dissolved into simpler elements. Thus the augment *அன் an* in *வந்தனன் vandanan*, 'he came,' is traceable to the demonstrative adjective *அனை anai*; for *வந்தனன் vandanan* is composed of *வந்த vanda* and *அனன் anan*, *வந்த vanda*, the past participial adjective of *வா vā*, 'to come,' and *அனன் anan*, a contraction of *அனையன் anaiyan* = *அனை anai* + *அன் an*, meaning 'a man of that sort,' which, like the pronoun *அவன் avan*, is used merely as a personal suffix in the above verb *வந்தனன் vandanan*. The so-called குச்சாரியை *kuccāriyai*, the augment *கு ku*, in *நடக்க nadakka*, 'to walk,' and *உரைக்க uraikka*, 'to say,' springs from the *உடம்படுமெய் uḍamḍadu-mey v* and *y*, as the words are modifications of the original forms, *நடவ nadava* and *உரைய uraiya*, which are to be distributed respectively as *நட naḍa* + *அ a*, and *உரை urai* + *அ a*, and in which *v* and *y* are used to fill up the hiatus, and are changed into *க k*, which process prevails in the Aryan languages also, especially in Greek in which I have been able to explain some perfect forms by the analogy of the above Tamil forms. (pp. 116-118).

XI. In Telugu, we have such words as *మ్రాకు mrāku* 'tree,' *వలకు valaku*, 'beauty,' *కొలకు kolaku*, 'tank,' in which the particle *కు ku* is inorganically inserted in the singular optionally and in the plural necessarily. In the plural the part *ku* is an organic element and with the following part *ulu* is traceable to the Tamil plural termi-

nation *kaḷ* which is itself a corruption of the masculine plural pronoun *அவர் avar* shortened into *வர் var* and used as a personal suffix; and this connexion is clearly seen by comparing those forms with the corresponding Tamil ones, as முகூல *mrāckulu*, மரங்கள் *marāṅgal*, வலகூல *valackulu*, பொலங்கள் *polāṅgal*, காலகூல *kolackulu*, குளங்கள் *kuḷāṅgal*. The identity of the plural forms முகூல *mrāckulu* and மரங்கள் *marāṅgal* can be easily seen. The Telugu language does not generally allow consonants at the end of words, but modifies them by the addition of the vowels *a*, *u* and *i*. Thus, the Tam. மரங்கள் *marāṅgal* becomes மரங்களு *marāṅgalu*, and the part மரம் *maram* being contracted into மராம் *mrām*, மரங்களு *marāṅgalu* assumes the form of மரங்கலு *mrāṅkalu*. Compare Tam. கடைக்கண் / *adaikkan*, Tel. క్రేగన్ను *krēcgannu*, 'a side-look;' Tam. கீழ்த்தொடை *kīlittodai*, Tel. క్రింద క్రేదోదా *krīcdoda*, 'the lower thigh'; Tam. பழங்கெம்பு *paḷāṅkembu*, Tel. ప్రాచీనంపు *prācǵempu*, 'old ruby'; Tam. புதுச்சீரை *puḍuccīrai* (properly குடச்சீரை *kuduccīrai*), Tel. క్రొంచీర *krōmǵira*, 'new cloth;' in which Tam. கடை *kadai*, கீழ் *kīl*, பழம் *paḷam*, and புது *puḍu* are shortened in Telugu into క్రే *krē* (క్రే *krē*), క్రి *krī* (క్రీ *krī*); ప్రా *prān* (ప్రా *plān*), and క్రొ *kro* (క్రో *kdo*).

XI. Here I have to refer to another law of the Telugu language, viz., the law of the assimilation of vowels, according to which, contiguous vowels are assimilated as in అడిగి *aḍigi*, 'having asked' = అడుగు *aḍugu* + ఇ *i* = అడుగి

¹ In the North Indian Vernaculars 'kōrū' means 'new,' as in *kōrāpān*, 'newness,' and క్రి *kri* is used by washermen in the sense of 'new cloth.' These are traceable to Tel. క్రొ *kotta*, and Tam. புத்த *putta*, 'new.'

adug + ఇ *i*, then అడిగి *adigi* by the change of the vowel *u* of *du* into ఇ *i*. We have thus మ్రాంకలు *mrāṅkalu* becoming మ్రాంకులు *mrāṅkulu*, which is modified as మ్రాకులు *mrāckulu* by inserting the ardhānūsṡāra *č* instead of the pūrṅānūsṡāra *o*. Similarly can be derived the forms వలకులు *valackulu* and కొలకులు *kolackulu*. [Vide Vol. II.]

But the Telugu grammarians analyzed them wrongly, distributing them as మ్రాకు *mrācku* + ఉలు *ulu*, వలకు *valacku* + ఉలు *ulu*, and కొలకు *kolacku* + ఉలు *ulu*, in which they thought *ulu* was the plural suffix and the remaining parts మ్రాకు *mrācku*, వలకు *valacku*, and కొలకు *kolacku* were stems in singular, and thus were compelled to add the particle *ku* to the singular forms of those words. But as there were already separate singular forms as మ్రాను *mrānu*, వలను *valānu*, and కొలను *kolānu* modified from the corresponding Tam. மரன் *maran*,¹ பொலன் *polan*, and குளன் *kulan*, the above inorganic addition of *ku* to the singular became optional.

XIII. Again the technical term *ఔపవిభక్తిక* *aupavibhaktika* is invented to be applied to a class of so-called augments such as *i*, *ti* and *ti*, of which the first *i* hold to be a genitive singular suffix and the next two are composed of *t* and *i* and *t* and *i*. The initial consonants of the latter two augments are modifications of the final *y*, *d*, *n*, *l*, *r*, and *r* of nouns, owing to the addition of the suffixes *i*, *in* and the like. They sometimes spring from the final *n* of the casual suffixes ఇన్ *in* and అన్ *an*, which are changed into *it* or *int* and *at*.

¹The Tam. *an* *n* is to be treated as *n* *n* for all scientific purposes.

Thus, ఆలిచేతన్ *ālicētan*, 'by the wife,' corresponds to అంకాయాల్ *āṅkaiyāl*, 'by the hand of person.' The *i* in ఆలి *āli* is a genitive suffix and occurs in దానిచేతన్ *dānicētan* (Tam. அதன்கையால் *adankaiyāl*, Kan. ಅದರಕೈಯಿಂದ *adarakaiyinda*), and corresponds to the *a* of అదర *adara*.

చేతన్ *cētan* = చేయి *cēyi* + అన్ *an* = చేయ్ *cēy* + అన్ *an* = చేత్ *cēt* + అన్ *an*, in which య *y* is changed into త *t* as it is changed into స *s* in చేసి *cēsi* = చేయు *cēyu* + ఇ *i*. Compare Sans. एधिषीष्ट *ēdhīṣīṣṭa* for एधिषीस्त *ēdhīyīsta*, and Gr. Θειδος for Θειγος.

కంటన్ *kantān* = కన్ను *kannu* + అన్ *an* = కన్న్ *kann* + అన్ *an* = కణ్ట్ *kaṅṭ* + అన్ *an*, by the change of the second *n* into ట *t* and the consequent change of the previous *n* into ణ *ṇ*. Compare Sans. स्वांतम् *svāntam*, 'heart' = स्वन् *svan* + अम् *am* = स्वन्नम् *svannam*; Lat. mentes, 'mind' = men + es = menses; Tel. ఉండు *unḍu* = Tam. இர் *ir* + உ *u* = இர் *in* + உ *u* = உந్ *un* + உ *u* = உந్ *unn* + உ *u*, = ఉన్ను *unnu*; Tel. పుండు *punḍu*, 'sore' = Tam. புண் *pun* + உ *u* = పుణ్ణు *punṇu* (Kan. ಹುಣ್ಣು *hunṇu*).

Similarly comes డ in వింటన్ *viṅṭan* = Tam. వీలలాల్ *villāl*,¹ 'by bow'; పంటన్ *paṅṭan* = Tam. పల్లాల్ *pallāl*, 'by teeth'; నుదుటన్ *nudutaṅ*, Tam. నుదలాల్ *nudalāl*, 'by the forehead,' (Sans. निटिला *nitilā*); వెంటన్ *veṅṭan*, వెన్నన్ *vennan*, Tam. వెనినాల్ *verināl*, వెన్నాల్ *vennāl*, పిన్త్రాల్ *pinnāl*, 'by back.'

గోటన్ *gōṭan* = గోరు *gōru* + అన్ *an* = గోట్ *gōṭ* + అన్ *an*, Tam. ఉకిరాల *ukirāl*, 'by the nail'; similarly నీటన్ *nīṭan*,

¹ The stem వీల *vil* becomes వన్ *vin* before అన్ *an*, so that విల్లన్ *villan* = విన్నన్ *vinnan* and then వింటన్ *viṅṭan*. Similarly పంట్ *paṅṭan*.

Tam. நீரால் *nīrāl*, 'by water'; నెత్తుటన్ *nettutan*, Tam. உதிரத்தால் *udirattāl*, 'by blood,' (Sans. रुधिर *rudhira*.)

In the above examples the final *y*, *n*, *l*, and *r* of the Telugu nominal stems are changed into *t* and *l*.

పేరిటన్ *pēritan* = పేరు *pēru* + ఇన్ *in* + అన్ *an* (Tam. పేరిణால் *pēriṅāl*) = పేరు *pēru* + ఇట్ *it* + అన్ *an*, by the change of *n* into *t*.

రెండిటన్ *reṅḍitan* = రెండు *reṅḍu* + ఇన్ *in* + అన్ *an* (Tam. இரண்டினால் *iraṅḍināl*) = రెండు *reṅḍu* + ఇన్న *inn* + అన్ *an*, by the doubling of *n* = రెండు *reṅḍu* + ఇంట్ *int* + అన్ *an*, by the change of the second *n* into *t* and the consequent change of the first *n* into *ṅ*; also రెండిటన్ *reṅḍitan* by the elision of *ṅ*.

సరసంపుటలక *sarasamputaluka* (Tam. సరసత్తின் *sarasattin* + అగ్రుంకల్ *alūṅgal*), 'amatory anger;' సరసంపుటలక *sarasamputaluka* = సరసమ్ *sarasam* (Tam. సరసం *sarasam*) + ఇన్ *in* (Tam. இன் *in*) + అలక *aluka* (Tam. అగ్రుంకల్ *alūṅgal*), in which ఇన్ *in* is the genitive suffix. Here I have to observe that the final *am* of the Telugu and Tamil word *sarasam* is a neuter singular suffix corresponding to the *am* of Sans. दानम् *dānam* and *ov* of Gr. *δωρον*, and *at* of तत् *tat*, 'that;' and, of these Aryan neuter singular suffixes *am*, *ov* and *at*, the Gr. *ov* is original, being directly traceable to the masculine singular suffix 'os.' When the genitive singular suffix *in* is added, the Tamil word changes its final *am* into *an*, corresponding to the Gr. *ov*; and hardens the *n* into *t*, as is seen in Sans. तत् *tat*, so that సరసంపుటలక *sarasam* + ఇన్ *in* + అగ్రుంకల్ *alūṅgal* = సరసన్ *sarasan* + ఇన్ *in* + అగ్రుంకల్ *alūṅgal* = సరసన్ *saraann* + ఇన్ *in* + అగ్రుంకల్ *alūṅgal* = సరసత్ *sarasatt* + ఇన్ *in* + అగ్రుంకల్ *alūṅgal*,

by the hardening of *nn*. But the Tel. *సరసమ్ sarasam* follows a different yet allied modification. Thus *సరసమ్ sarasam* + ఇన్ *in* + అలక *aluka* = *సరసమ్మ sarasamm* + ఇన్ *in* + అలక *aluka* by the doubling of the final *m* of *సరసమ్ sarasam*; then = *సరసమ్మ sarasamp* + ఇట్ *it* + అలక *aluka*, by the change of the second *m* into *p* and of the *n* of ఇన్ *in* into ట *t* = *సరసమ్మ sarasamp* + ఉట్ *ut* + అలక *aluka*, by the change of ఇ *i* into ఉ *u* as in గురువునకు *guruvunaku* = గురువి నకు *guruvinaku* (Kan. గురువింకి *guruvinge*, Tam. குருவிற்கு *guruvirku*) = గురు *guru* + ఇన్ *in* + అ *a* + కు *ku*.

Tel. మిర్రన్ *miritan*, 'by elevation' = మిర్రు *mirru* + ఇన్ *in* + అన్ *an*, in which మిర్రు *mirru*, properly మిట్టు *mittu*, is a corruption of Tam. మేదు *mēdu* by the change of *tt* into *rr* as in కట్ట *karra*, Tam. కட்டை *kattai*, 'stick.' మిర్రు *mirru* + ఇన్ *in* + అన్ *an* corresponds to Tam. మేదు *mēdu* + இன் *in* + ஆல் *āl* and = మిర్రు *mirru* + ఇట్ *it* + అన్ *an* by the change of the *n* of ఇన్ *in* into *t* = మిరు *miru* + ఇట్ *it* + అన్ *an*, by the elision of one of the two *r*'s.

XIV. In the Kanarese Grammar, Śabdamanidarpana, in the chapter on Verbs, it is said that the particles *అనేగం anegam* and *ఇనేగం inegam* are to be added to the participial adjectives to indicate time, as *బరువనేగం baruvanegam*, *బరువినేగం baruvinegam*, 'at that and this time when he, &c., will come'; *బందనేగం bandanegam*, *బందినేగం bandinegam*, 'at that and this time when he, &c., came.' But *అనేగం anegam* and *ఇనేగం inegam* are not particles but are nouns in the dative case. *అనే ane* and *ఇనే ine* are demonstrative adjectives, meaning 'that' and 'this' respectively, and correspond to

the Tam. அனை *anai* and இனை *inai* from which I have derived the demonstrative adjectives அன்ன *anna*, 'of that sort' and 'that,' and இன்ன *inna*, 'of this sort' and 'this,' and their modified forms அந்த *anda* and இந்த *inda* in Modern Tamii. By adding the dative suffixes Tam. கு *ku*, and Kan. ீ *ge*, and the particles Tam. உம் *um*, and Kan. எஃ *am*, we get அனைக்கும் *anaikkum* and அனைகொ *anegam*, radically meaning 'to that,' that is 'to that time,' and இனைக்கும் *inaikkum*, இனைகொ *inegam*, 'to this,' that is, 'to this time,' which latter is modified into இன்கம் *inkam*, இன்கன் *inkan* and at last இன்கன் *inkan* and இன்கன் *ickan* and means 'now' and hence 'hereafter.' By adding 'anaikkum,' and 'anegam' to Tam. வருவ *varuva*, and Kan. வருவ *baruva*, we get வருவனைக்கும் *varuvanaikkum* and வருவனைகொ *baruvanegam*, meaning 'to or at the time when he, &c., will come.' The *v* of the suffix *uva* being changed into *t* as in அவன் *avanu*, அதன் *atanu*, 'he,' வருவனைக்கும் *varuvanaikkum* becomes வருந்தனைக்கும் *varundanaiikkum* and வருவனைகொ *baruvanegam* வருவதனகொ *baruvatanaka*, and this yields the Tel. వచ్చుతనక *vaccutanaka*.¹

XV. Again the particle అపొడం *alodam* is to be added to any root to indicate the time of completing the action. Thus గెయ్యపొడం *geyyalodam* means 'after doing' = Tam. செய்ய *seyyaludan*. Comparing these two expressions we can easily see that the Kan. అపొడం *alodam* = Tam. అలుடன் *aludan* in which the first part అல் *al* belongs to the verbal noun செயல் *seyyal* (Kan. గెయ్యల్ *geyyal*), 'the act of doing,' and ఁடன் *udan* (Kan. ఁడం *odam*) is the instrumental suffix

¹ The latter part of this expression, viz. తనక *tanaka*, is modified in Hindustani as تَك *tak* by the elision of *n*, and تالك *talak* by the change of *n* into *l* and means 'till.'

meaning 'with' or 'immediately after.' What an unscientific analysis and distribution! In Tamil no one would commit such an error. The Kanarese Grammarian, however, did not know the analysis of the expression and distributed it wrongly.

XVI. Such were the errors and mistakes of the ancient grammarians and philologists, and they have been handed down to us without any correction whatever. The duty of the philologist is to enquire into the nature and composition of every grammatical form and the etymology of every derivative word. Following this principle, I have been able to discover the affinities of many words and grammatical forms in the Aryan and Dravidian languages and have thus thrown much light on subjects which have remained in deep obscurity, in spite of all the attempts of lexicographers, grammarians and philologists.

XVII. The subject of this volume, as already mentioned, is the method of linguistic investigation pursued by me; and with the description and explanation of this method the book begins. Then follow lists of groups of words which are introduced to illustrate the method. The first list contains five groups each of which includes the corresponding words of the allied languages of the Aryan family, which are similar in form, and convey the same or allied ideas. The second contains the corresponding words of allied languages which express the same ideas and are allied in form. In the third are given the allied grammatical forms of the kindred languages, and I have then discussed the peculiarities of conjugation and proposed a new classification of them instead of the old. The First, Fourth, Sixth and Tenth are brought under one class, and the Second includes the Third, Seventh and the Yajuganta or the

frequentative without any augment. The Fifth is referred to a separate class with the augment *u*, and the *r* of the so-called augment नु *nu* (अनु *śnu*) has been shown to spring from a radical nasal and is therefore organic. In this class is included the Eighth which inserts *u* before the personal suffixes. In the Ninth class, the root ज्ञा *jñā* is shown as belonging to the Second, as the part जाना *jānā* of जानाति *jānāti* is only an organic development of ज्ञा *jñā* by the insertion of आ *ā* between ज *j* and ञ *ñ* and the consequent change of ञ *ñ* into न *n*. Compare Gr. γνωθι and Sans. जानीहि *jānīhi*. In the remaining roots मञ् *manth*, ग्रञ् *granth*, &c., the radical nasal is transposed to the end, and when आ *ā* is added before the personal suffixes, such as ति *ti* and ते *te*, we get मञ् + आ + ति = मञ्जाति *mathnāti* and ग्रञ् + आ + ति = ग्रञ्जाति *grathnāti*. In the Seventh the vowel अ *ā* is inserted between the last consonant of the root and a preceding nasal, so that we get *na* in the midst of the root, which is wrongly treated as an augment. But in the Ātmanēpadi roots no augment is inserted, so that we get such forms as रुद्धे *runddhē* from रुध् *rundh* + ते *tē*.

According to my system, therefore, there are five classes, the First, the अ *a* class; the Second, आ *ā* class including the original Ninth class (आविकरण *śnāvīkaraṇa*) and the subjunctive forms as भवति *bhavāti*; the Third, इ *i* class which inserts इ *i* before the augment ति *ti*, as स्वसिति *śvasiti*, अनिति *aniti* and the like; the Fourth class which inserts

ई *i* as ब्रवीति *bravīti*, बोभवीति *bōbhavīti* and such forms as अब्रवीत् *abravīt* and अबोभवीत् *abōbhavīt*; the Fifth, उ *u* class in which उ *u* is added to the root, as कुरुते *kurutē*, तरुते *tarutē*, अश्नुते *aśnutē* and the like.

XVIII. The etymological importance of my researches is as great as the historical, ethnological, and mythological. Etymology is to Philology what Chemistry is to Physical Science. It is the essential part of a dictionary, and the science of grammar is based upon a right etymology. But lexicographers and grammarians did not follow a strictly scientific method in their investigations. They assigned wrong and fanciful derivations to words and analyzed the grammatical forms in a way quite contrary to the fundamental laws of philology; and, in consequence, many errors have crept into the works of most writers on languages and grammars and dictionaries. It is therefore the duty of every philologist to follow a strict method of investigation, and establish a system of sound principles derived from carefully analyzed facts. The etymology so established should be introduced into grammars and dictionaries. I need not bring in here examples, as every page of my work contains some illustrations of what I say. Such a critical investigation furnishes us with a set of psychological and orthographical rules by which we can determine the root of many a doubtful word and explain the construction of many a difficult grammatical form. We have been lately favoured with an Etymological Dictionary of the English Language by Mr. Skeat, Professor of Anglo-Saxon in the University of Cambridge. It has been compiled with great learning, and the author has therein embodied the results of the researches of many etymological scholars, and, in that way, has done a good service

to the language. But in many cases, however, he has not settled the etymologies of words; and the failure must be attributed to the want of some definite rules to guide. Such rules can be derived only by a scientific comparison of the words and grammatical forms of a language with one another and with the corresponding ones found in the other allied languages of the family, as has been attempted in this work.

XIX. For instance, in the Second Group, that is, the *Siras Group*, we arrive at a conclusion that in the Aryan languages the words for 'head,' 'crown,' 'hair' and 'horn' are allied and spring from the Sanskrit root शिरस् *śiras* and Gr. *καρ*. If we refer to the Etymological Dictionary of Mr. Skeat for the etymology of the word 'crest' we can see there many allied words given under it and, among others, Lat. 'crista' with which it is ultimately connected by the author; but with regard to the derivation we learn nothing, for the author says that 'the root of the word is uncertain.' The fact above mentioned, however, settles the etymology, as the word 'crista' is only 'cris' in another form, and means 'hood.' In form it is allied to Gr. *καρ, कार, कोपυ, क्रασ, क्रानου, and कालη*; Sans. शिरस् *śiras*, शृंग *śṛiṅga*, कच *kaca*, and केश *kēśu*; Lat. *caput, crinis, caesaries, and cornu*; which words mean 'head,' 'hair,' 'horn,' or 'crest.' Now applying the analogy we can connect the Lat. *crista* with the corresponding Sanskrit and Greek words mentioned above and derive it by the addition of the suffix *a* to *κρας*. Thus $\kappaρας + a = \kappaρασα = \kappaρισσα = krista = crista$.

XX. Referring to the Dictionary for the derivation of the English word 'hair,' we learn that the word is found in many other forms and that the author is not certain about

its root. Now, applying the above rule, we can easily suppose that English, which is mainly an offshoot of Anglo-Saxon, one of the languages of the Aryan family, must contain the corresponding words used in the respective ideas, and a slight acquaintance with English will suggest to any person the most common words 'head,' 'horn,' and 'hood,' 'hair.' The first and second of these words are evidently connected with the Gr. *κεφαλη* and Lat. *caput*, and Gr. *κρανον* and Lat. *cornu* respectively. 'Hood' is allied to Sans. **कोटि** *kōṭi*, Gr. *κωδια*, 'top,' **चूडा** *cūḍā* and **चूला** *cūlā*, 'crest,' and has changed the initial क *k* of **कोटि** *kōṭi* into *h*, as the word 'head' itself has done with the *k* of *κεφαλη*. There can be no doubt that the English word *hair* and Anglo-Saxon '*hair*' and '*her*' are modifications of *καρα*.

Under the word '*hat*' he gives the allied words such as the Ang-Sax. '*hæt*,' Dan. '*hat*,' Icel. '*hattr*,' and observes that it is probably connected with Lat. *cassis*, 'helmet,' which he derives from *skad*, 'to cover,' and cautions the reader not to confound the word with *kut* which is cognate with Eng. '*hood*.' But by the rule above mentioned we can at once settle the derivations and connect *hat*, as well as Lat. *cassis*, with Sans. **कोटि** *kōṭi*, 'top.'

XXI. Under the word '*cap*' which agrees in meaning with '*hat*,' though apparently differing in form, the author mentions some allied words such as *cape*, *cope* and Lat. *coppa*; but as these are in form and meaning allied to Sans. **शिफा** *śiphā*, 'head,' and **शफ** *śapha*, 'hoof,' of which the Eng. '*hoof*' is a modification, they may be easily traced to the latter.

XXII. In the First Group, I have derived from **आत्मन्** *ātman*, **स्व** *sva*, 'own,' 'possession,' **स्वर्** *svar*, 'heaven,' modified as **सुवर्** *suvar*, and **सुमेरु** *sumēru*, and contracted

into मेरु *mēru*, तमन् *tman*, &c., meaning 'self,' 'soul,' 'spirit,' 'smell,' 'wind,' 'region of wind,' 'sky,' 'clouds,' 'water,' &c., and I may lay down a general rule to the following effect, that words which are similar to the above words in form and convey the above and allied ideas are allied to each other and are ultimately traceable to आत्मन् *ātman*. Referring to the Dictionary of Mr. Skeat for the etymology of the word 'heaven,' we learn that it has allied forms in M. E. *heuen*, Ang.-Sax. *heofon*, *hiofon*, *hefon*, O. Icel. *hifinn*, and is of unknown origin. But its connexion with Sans. स्वर *svar*, सुवर *suvar* and Gr. Ολυμπος is settled by the above rule. (Vide p. 20.)

XXIII. With reference to the origin of the word 'have,' we are informed by the lexicographer that it is from the Teutonic base, 'hab.' This root he connects with the Lat. *capere*, 'to seize,' 'to hold'; Gr. *κωπη*, a handle; and the original idea must accordingly be 'to take' or 'to hold.' But by the above rule I would connect the word with Sans. स्व *sva* (Gr. *ιδιο*) of which Lat. *haveo* is a developed form by the change of स *s* into *h* and the insertion of the vowel *a* between स *s* and व *v*. (p. 14).

XXIV. Under the words 'self' and 'soul' he gives many allied words of the kindred languages and traces them to their original Teutonic sources, *selba* and *saivala*, respectively, and observes however that their origins are unknown. We can, however, conclude, *primâ facie*, that the two words must be the different forms of the same word as they are identical in form, except that the final consonant of *saivala* is metathetically transposed to the middle of the word; and this *primâ facie* conclusion is thoroughly established by the above rule by which they can be both connected with आत्मन् *ātman*.

XXV. Mr. Skeat traces the word 'smell' to its original form *smoran*, 'to suffocate,' which ends with *r* instead of *l*. From आत्मन् *ātman* we get Sans. बाष्प *bāṣpa* (originally आस्प *āspa*) and Lat. *vapor*, Gr. ατμος and ατμς, 'vapor,' and नभस् *nabhas* meaning 'clouds,' 'vapour,' &c.; and we can, according to the rule, connect 'smell' with Lat. *sibilus*, Sans. श्वस् *śvas*, and त्मन् *tman* from which last is derived the verb ध्मा *dhmā*, 'to blow.'

We can thus see the great utility of the method of investigation pursued by me and of the fundamental general rules of philology which are derived from the classification and the analysis of allied words according to that method. By the application of the rules to the other languages of the Aryan family, we can settle the etymologies of the corresponding words of those languages.

XXVI. The application of the rule may not be confined to the Aryan languages. I suspect very strongly that there must be more connection between the Aryan and Semitic families than hitherto discovered, perhaps, sufficient to warrant a radical union between them in one family. The Semitic languages have not yet been subjected to a scientific analysis by philologists. The laws of constructing words and grammatical forms, which present a striking contrast to those prevailing in the Aryan languages, have not been properly accounted for. The way in which they are enunciated are most unscientific in appearance. Unless these laws are simplified and reduced to fundamental facts, they must remain in deep oblivion. Take, for instance, the laws of *guṇa*, *vṛddhi* single and double, reduplication of radical forms, the insertion of the augment *a* in past tenses at the beginning of roots and so on, which were so

many arbitrary processes as they were treated in our Sanskrit and Greek grammars, and which, when they were analyzed and simplified, appealed to our reason.

We learn from the English grammars that the roots *rise*, *lie* and *sit* are changed into *raise*, *lay* and *seat* respectively in the causal; and the vowel changes which take place seem to be arbitrary. But when we refer them to the general laws of lengthening the vowel of the first syllable of a word, which are in Sanskrit called *guṇa* and *ṽṛddhi*, we understand them better. There are many similar grammatical and verbal peculiarities in the Aryan languages, and, unless they are reduced to most general laws and are thus explained, they must remain arbitrary and unreasonable.

The same must be the case with the Semitic languages. "In no language," says Dr. Bresslau, "are found words and roots with so various and not unfrequently with opposite significations as in the Hebrew, besides the peculiarities in that remarkable tongue arising from the various paradigms." What is the cause of this? Why should there be so many roots which are not found in the actual usage? The limited comparison which I have instituted between the Aryan and the corresponding Semitic words leads me to think that there must be an ultimate connection between the Aryan and the Semitic languages. When the nation speaking these languages separated, the nucleus common stock must have been replenished with new matters which grew naturally and were created arbitrarily. A portion of the difference can be explained by reference to the ignorance of the ancient grammarians and lexicographers who had a system of traditions and beliefs regarding the language, instead of a scientific grammar and etymology; roots were coined to assign some etymon to every word, and grammatical forms were wrongly analyzed and new

forms, coined on wrong analogies. When these were incorporated with the language, there arose some inconsistencies and complicacies which have eluded the closest scrutiny of philologists. This is the case with the Aryan languages, and must be equally so with the Semitic languages also.

Let us see how far we can compare the Aryan and Semitic words. In the Aryan languages the word आत्मन् *ātman* originates words expressive of the following ideas:—‘sky, light, sun, day, wind, breath, deity, time, happiness, peace, health, colours such as white, yellow, and the like, beautiful, shining, burning, strength, youth, &c.’ The words so derived resemble, both in form and meaning, the corresponding Hebrew and Arabic words:

Heb. <i>Ṣabath</i> , ‘rest,’	Sans. स्वस् <i>svas</i> , ‘happiness.’
„ <i>Selan</i> , ‘peace,’	„ शर्मन् <i>śarman</i> , „
„ <i>Gabar</i> , ‘to be strong,’	{ „ कुमार <i>kumāra</i> , ‘young.’ Gr. οβριμος, ‘strong.’
„ <i>Balag</i> , ‘to shine,’	Sans. भ्राज् <i>bhrūj</i> .
„ <i>Ṣamar</i> , ‘to watch,’	„ स्मील् <i>smīl</i> , ‘to close the eye,’ the idea of closing the eye arising from that of winking.
„ <i>Ṣafar</i> , ‘to shine,’	„ ज्वल् <i>jval</i> , ‘shine.’
„ <i>Ṣemes</i> , ‘sun,’	„ दिवस् <i>divas</i> , by the change of द <i>d</i> into ढ as in ‘Ṣen,’ दंत <i>danta</i> , ‘teeth.’
„ <i>Ṣua</i> , ‘to be rich,’	„ स्व <i>sva</i> , ‘possession.’
„ <i>Nafaṣ</i> , ‘to breathe,’	„ नभस् <i>nabhas</i> , ‘wind.’
„ <i>Nefes</i> , ‘breath,’	„ „ „

Heb. <i>Ṣahan</i> , 'to be hot,'	Sans. खर् <i>sva</i> r, ज्वल् <i>jval</i> , 'to shine.'
„ <i>Ṣem</i> , 'Third son of Noah.'	„ देव <i>dēva</i> , 'a deity,' (compare <i>ṣen</i> , <i>ṣafar</i> , <i>ṣemes</i> , above given).
„ <i>Laban</i> , 'white,'	„ श्वेत <i>śvēta</i> .'
„ <i>Ṣaban</i> , 'tender,'	{ „ कोमल <i>kōmala</i> , 'soft.'
	{ Gr. ἀβροσ, 'delicate.'
„ <i>Suṣ</i> , 'to be white,'	{ „ शुच् <i>śuc</i> , 'to be pure.'
	{ „ शुचि <i>śuci</i> , 'white.'
„ <i>Yōn</i> , 'wine,'	Gr. οἶνος, 'wine.'
„ <i>Zaphah</i> , 'to look out,'	Sans. स्पश् <i>spaś</i> , 'to see.'
„ <i>Ur</i> , 'light,'	„ उषा <i>uṣā</i> , 'dawn.'
„ <i>Saraf</i> , 'to burn,'	„ ज्वर् <i>jva</i> r, 'to be hot.'
„ <i>Ṣafir</i> , 'beautiful,'	„ ज्वल् <i>jval</i> , 'to shine.'
„ <i>Barak</i> , 'lightning,'	„ भ्राज् <i>bhrāj</i> , 'to shine.'
„ <i>Faz</i> , 'refined as gold,'	„ भास् <i>bhās</i> , „
Arab. <i>Lebbek</i> , 'God,'	„ दिवस् <i>divas</i> , द्यौस् <i>dyaus</i> , 'God of Heaven.'
Heb. <i>Baaz</i> , 'fleetness,'	Gr. βίος, 'strength.'
„ <i>Ṣabah</i> , 'to extol,'	Sans. सभाज् <i>sabhāj</i> , perhaps स्वस् <i>svas</i> , 'happiness,' the original idea being 'to please.'
„ <i>Yom</i> , 'day,'	„ व्योमन् <i>vyōman</i> , 'sky.'

XXVII. In its bearing on Comparative Mythology the system of linguistic analysis adopted by me is very important and, in my opinion, will be attended with good results.

The Science of Comparative Mythology was, as it were, created by Prof. Max Müller and Mr. Cox, whom we ought to call fathers of the science as far as England is concerned. By comparing the Vedic theogony with the Homeric and Hesiodic versions and also their modified forms among the Teutonic and other branches of the Aryan nations, they have found a close alliance not only in the various details of the stories told concerning the personages connected with the theogonies, but also in the names applied to some of them. We know how each myth and story of a nation has a corresponding one in those of the other kindred nations kept up intact in its full integrity, slightly modified, or entirely metamorphosed into new shapes, and how the same myth among the same nations assumes a variety of forms, in each of which the nucleus of the story is repeated. Thus, for instance, in the Hesiodic theogony the 'Earth' under the names of *Gaia*, *Terra*, *Rhea*, and *Hera* becomes the wife of *Chaos*, *Ouranos*, *Cronus* and *Jupiter*, respectively. But these alliances are psychological and ethnological; and there is yet a connexion which is wanting, and that is formal or philological. We do not know why *Zeus* and द्यौस् *Dyaus*, *Uranus* and वरुण *Varuna*, *Hera* and इरा *Irā*, *Olumpos* and स्वर् *Svar*, and other personages who figure in the Aryan theogonies are so called. Are such corresponding names significant or mere words coined to be applied to an individual deity? But a scientific investigation of languages will clearly show that the latter can never be the case. Language is the result of a physical development of sounds and not an arbitrary and conventional growth. Most of the proper names of languages must be common names expressive of some particular idea, and, in spite of the apparent difference in their forms, can be traced to a few roots. This is the conclusion arrived at

by my analysis of Sanskrit, Greek and Latin. I have assigned proper etymologies to the names of many deities who figure in the Vedas of Sanskrit and in the poems of Homer, Hesiod and Virgil. Many of the names have been traced to the word आत्मन् *ātman* which represents the First Group ; some, to the word शिरस् *śiras* which represents the Second Group ; and some, to वृषन् *vr̥ṣan* from which originate all the words of the Third Group.¹ As a psychological

¹ I give here a list containing the most important of the proper names derived in the book :—

A	Baseleus	<i>Dusyanta</i>	Hercules
Achaian	<i>Bālakhilya</i>	<i>Dyaus</i>	Hesperos
Achilles	<i>Bāskala</i>	<i>Dyōtanā</i>	Hestia
<i>Aditi</i>	<i>Bhāradvāja</i>		Hippotes
Adruades	Boiōtos	E	Hippotades
<i>Æthra</i>	<i>Brahman</i>	Echidna	Huakinthos
<i>Agastya</i>	Breareōs	Eos	Humen
<i>Agni</i>	<i>Bṛhaspati</i>	Epiros	Huperion
<i>Ahalyā</i>		Europa	
<i>Ahanā</i>	C	Evadne	I
Ahura	Caia		Ialkos
Ajax	Caius	F	Iapetos
Aithra	Chaos	Faunus	Iason
Angellos	Cheiron		<i>Ida</i>
<i>Āngiras</i>	Coeus	G	Iduia
Apollon	Cohus	Ga	Ilia
<i>Apsaras</i>	Cottos	Gaia	Ilion
Arethusa	Covella	<i>Gundharva</i>	Ilos
Argos		<i>Gautama</i>	<i>Indirā</i>
Ariadne	D	<i>Gmā</i>	<i>Indra</i>
Arthur	Da	<i>Gnā</i>	Ino
Asana	<i>Daitya</i>	Gua	Iokaste
<i>Āsara</i>	Danae	Guges	Ion
<i>Asura</i>	Danaos		Isis
Athamas	<i>Dānava</i>	H	Italia
Atnēnē	<i>Danu</i>	Hamadruades	Italos
Atlas	Despoina	Hanvanu	
<i>Atrēya</i>	Despotes	Heaven	J
<i>Atri</i>	Diana	Hebe	Jacob
Atrides	Diipetes	Hector	Japheth
Atrius	Dikte	Hekatos	Javan
	Diōnē	Helios	Jebus
	Dis	Hellas	Jehoshua
B	<i>Diti</i>	Hellen	Jehc 7a
<i>Bādarāyana</i>	Dionusos	Hera	Jehu
Barbaros			

connection has already been proved to exist among these names, so I have argued a philological one among them and made their alliance complete. Making allowance for the affinities and kindredships founded on accidental coincidences and resemblances of forms, a great part of my etymology seems, in my humble opinion, to be correct. If so, a connecting link is established by which we can thoroughly unite the myths of all the Aryan nations who were originally living together and are now separated by thousands of miles.

Twenty years ago Professor Max Müller traced the various forms of द्यौस् *Dyaus* and *Zeus* in the Aryan languages.

Jehudu	M	Peleus	T
Joseph	<i>Maināka</i>	Penelope	Tanau
Judah	<i>Mēna</i>	Phaethon	<i>Tanūnapāt</i>
	<i>Mēru</i>	Phrugia	Tethus
K	Minos	Pieros	Thebai
<i>Kailāsa</i>	Minotauros	Psuchē	Theos
<i>Kantārava</i>			Thesbes
<i>Kanva</i>	N	R	Theseus
<i>Kapila</i>	Naiades	<i>Rāma</i>	Thessalia
<i>Kāśyapa</i>	<i>Namuci</i>	<i>Rambhā</i>	Thetis
<i>Kavi</i>	<i>Naraka</i>	<i>Rbhukṣan</i>	Titan
<i>Kārtavīrya</i>	Narkissos	Remus	Tithōnos
Kentauros	Nephele	Rhea	Tituos
Kerberos	Neptunus	Roma	Triton
<i>Kinnara</i>	Nereides	Ronulus	U
<i>Kirāta</i>	Nereus	Romus	Ulysses
Koios	Nessos	S	Ulyxes
<i>Kokanada</i>	<i>Niobe</i>	<i>Sagara</i>	<i>Uśanas</i>
Kolossos	Notos	<i>Saindhava</i>	V
Kosmos	O	<i>Samīra</i>	<i>Vivasvan</i>
Kronos	Odusseus	<i>Saramā</i>	<i>Virabhadra</i>
<i>Kumāra</i>	Oidipous	<i>Sarasvatī</i>	
	Olimpos	Sarpedon	W
L	Osiris	Saturos	Woden
<i>Laitma</i>	Ouranos	Serapis	Wuotan
Latinus	P	<i>Sindhu</i>	Y
Latium	Pan	<i>Siva</i>	<i>Yakṣa</i>
Latmus	<i>Parāśara</i>	<i>Sivā</i>	<i>Yavana</i>
Latona	Pegasos	<i>Sumēru</i>	
Lemures	Pelagos	<i>Sura</i>	Z
Lykos	Pelasgos	<i>Sūra</i>	Zepheuros
Lyktos			

His method suggested to me the possibility of making more comprehensive groups of the same kind. Attempts were already made to discover the origin of the Mythological names of the Aryan languages. Several words are derived by Mr. Cox in his Aryan Mythology and his Introduction to Mythology and Folklore, and part of his etymology is very creditable to him. Mr. Gladstone, in his 'Juventus Mundi,' refers to a book published by M. Jacoliot, which he, however, considers as untrustworthy. "It would be," he says, "a matter of great interest to know how far, apart from any theory, the names of the Hellenic divinities are really derivable from the Sanskrit: and in the recent work of M. Jacoliot, 'La Bible dans l' Inde,' a list of many of them is given with Sanskrit roots, in many cases seemingly appropriate." Certainly it must be in Sanskrit alone which is the most ancient and most cultivated of the Aryan languages that the etymology must be sought, and the failures of scholars who have tried to seek in that language the etymons of the names of the Vedic and Hellenic characters must be attributed to the erroneous methods they pursued, and not to any other cause.

It is really astonishing to see that the roots from which the proper names have sprung are not many and are very limited in number. It is equally astonishing that the names applied to many of the Vedic and Hellenic deities have been evolved from the word आत्मन् *ātman*, 'sky,' the prevailing radical idea of those words being 'heavenly' or 'bright.' Most of the names of the water deities are metamorphoses of the word मलिल *salila*, Gr. ἄλς. We are not the less surprised when we see that the names of Ṛṣis, such as पराशर *Parāśara*, भारद्वाज *Bhāradvāja*, बाष्कल *Bāṣkala*, बालखिल्य *Bālakhilya*, पैल *Paila* and बादरायण *Bādarāyaṇa*, गिरिश *Giriśa*, the name of Śiva,

कैलास *Kailāsa*, the name of the mountain in which he dwells, are traceable to the word शिरस *śiras* from which have been derived the words गंधर्व *Gandharva*, *Kentauros*, *Satyr*, *Chiron* and *Cronos*.

XXVIII. Finally, I shall mention some linguistic and psychological conclusions to which my investigations lead. There may be errors committed by me and they may require corrections from competent scholars. This circumstance, however, does not much affect the conclusions which I am going to mention. By the analysis adopted by me, it would appear that the Aryan languages can be reduced to a few groups of allied words, of which five have already appeared in this volume, and a few more groups will be introduced in the succeeding volumes. In the treatment of the subject my intention has been to simply point out the application of the method and give a few important instances. The analysis was applied to Sanskrit, Greek, Latin and Anglo-Saxon, and, among these too, importance was attached to Sanskrit as the oldest and nearest representative of the mother language of the Aryan family. In some places Greek and Latin words corresponding to the Sanskrit have not been given, and left to be learnt from the existing dictionaries; and they will all be included in my 'Comparative Lexicon' which is under preparation. It can be easily seen that each word of each of the other allied languages of this family must be included in the group, in which the corresponding words of Sanskrit, Greek and Latin have been included. Perhaps the few groups to which I have tried to reduce all the allied languages may be split into more groups by the separation of some words wrongly included in one group. But this does not materially affect the conclusions which I am going to mention. The whole vocabulary of the Aryan languages has been

evolved from a small number of words. What that number is we cannot determine; nor is it necessary to do so. A more important and surprising conclusion is that not only the whole vocabulary of languages has sprung from a few words, but also the very grammatical elements are traceable to one word **आत्मन्** *ātman*! I have shown, for instance, that the nominative, accusative, and genitive suffixes are remnants of the pronouns **स** *sa*, 'he,' and **स्व** *sva*, 'own,' and these are ultimately traceable to **आत्मन्** *ātman*. The conjugational suffixes, most of the personal pronouns and the majority of suffixes added to nouns and verbs to form derivative words, have been traced to the same source. In short, the greater part of the grammatical machinery has been traced to the single word **आत्मन्** *ātman*.

XXIX. It has been shown also that most of the verbs have sprung from nouns. In the *Ātman* Group itself have been derived many important and primitive verbal roots, as **शुभ्** *śubh*, **स्वप्** *svap*, **सुख्** *sukh*, **दीव्** *dīv*, **जीव्** *jīv*, **दीप्** *dīp*, **द्युत्** *dyut*, **ज्युत्** *jyut*, **विष्** *tvis*, **टप्** *trp*, **ट्रप्** *drp*, **लस्** *las*, **लक्ष्** *laks*, **लज्ज्** *lajj*, **हस्** *has*, **दृश्** *drś*, **रुच्** *ruc*, **लोक** *lōk*, **लोच्** *lōc*, **स्पश्** *spaś*, **खद्** *savd*, **पच्** *pac*, **मृड्** *mṛd*, **भास्** *bhās*, **भी** *bhī*, **ज्वल्** *jval*, **तप्** *tap*, and **क्षिप्** *kṣip*; in the *Salila* Group **सिञ्च्** *siñc*, **उद्** *und*, &c.; and in the *Vṛṣa* Group **मुष्** *mumṣ*, &c. It has been supposed by many that verbs must have preceded nouns, and this theory has been the source of many etymological and grammatical blunders. It will, however, be overthrown by the above and other examples. The word *heaven*, for instance, was hitherto derived from *heave*, 'to lift,' but I have shown in the book

clearly that the contrary is the fact and that *heave* is derived from *h.aven*. The importance and utility of the discovery is seen to a greater extent in the last three verbs, उद् *und*, सिच् *siñc* and मुष् *muñs*. In the *Salila* Group उद् *und* and सिच् *siñc* have been derived from उदन् *udan*, 'water,' and शीकर *śīkara*, 'drop,' respectively. उदन् *udan* is connected with वरुण *Varuṇa*, *Oupavos*, *Okeavōs*, इन्द्र *Indra* originally a water god, &c., and शीकर *śīkara*, with सागर *sāgara*, 'ocean,' लहरी *laharī*, 'wave,' लवण *lavana*, 'salt,' सिकत *sikata*, 'sands,' जंबाल *jambāla*, 'mud,' λιμνη, 'harbour,' रुमा *rumā*, 'salt ocean,' रुमन् *ruman*, 'salt.' In उद् *und*, the final *n* of उदन् *udan* is transposed to the middle of the word, and in सिच् *siñc* the final *r* of शीकर *śīkara* is similarly transposed and changed into *n*. We thus see that the nasal in उद् *und* and सिच् *siñc* are radical. The conjugational form उन्ति *unatti*, third per. sing. indicative, must therefore be distributed as उन् *un* + अ *a* + द् *d* + ति *ti*, in which अ *a* is inserted between the nasal and the following द् *d*, and to the root thus modified the personal suffix ति *ti* is added. According to this analysis the form must belong to the second conjugation, लुग्विकरण *lugvikaraṇa*, and is not a separate conjugation (vide p. xx, *supra*). With regard to the root सिच् *siñc*, we must have it enunciated as सिच् *siñc* and not as सिच् *sic* as has been done in the *Dhātupāṭha*. As for the root मुष् *muñs*, it is enunciated as मुष् *muṣ* and in the conjugational form

मुष्णाति *muṣṇāti*, we have to add according to Pāṇini आ *ā* (आ *śnā*) to the root and derive the form from मुष् *muṣ* + ना *nā* + ति *ti*. But according to my analysis the form मुष्णाति *muṣṇāti* is to be distributed as मुष् *mumṣ* + आ *ā* + ति *ti* by the transfer of the nasal to the end of the root in the form of *n*; for मुष् *mumṣ* is borrowed from मूष *mūṣa* (मूष्) 'rat,' because the idea of stealth was represented by the action of a rat which takes away food and edible substances without the knowledge of the household. मुष् *mumṣ* must be a nasalized form of मुष् *muṣ* as पुष् *puṣ* is of वृष *vṛṣa*. (Vide the *Vṛṣa* Group, and p. xx, *supra*).

XXX. We thus see that the majority of verbs have been derived from nouns only. It may be objected that the Sanskrit Dhātupāṭha contains about 4,000 roots, and that they cannot at all be derived from nouns. The objection, however, may be removed by supposing that the Dhātupāṭha is a grand attempt to derive every Sanskrit word from a primitive root; and this fact will be clearly seen by any one who studies the Uṇādisūtra and the commentaries on the Nighaṇṭus (Lexicons). In this attempt hundreds of roots which had never existed in the language have been created arbitrarily; and this unnatural element was incorporated with the language, especially in its secondary stage (Classical Sanskrit). A critical analysis, therefore, of the language must exclude all the alien elements.

XXXI. With reference to the psychological or logical part of the results of my investigation, I have to remark that, assuming that thought and language progress side by side and depend upon each other, man in the primitive age

must have had a limited knowledge and a limited language; and in this possession he occupied a condition of which childhood is the best representative; and as the twofold property was enriched, the difference became wider and wider till at last he attained to the present condition of being. For instance, he had the notion of an animal, and expressed it by the word वृष *vr̥ṣa* which was applied to a man and an ox; and this word assumed the following forms as he acquired the ideas of new animals; as वृक *vr̥ka*, 'wolf' and 'quadruped,' मृग *mṛga*, 'quadruped' and 'deer,' पशु *paśu*, 'cattle,' Lat. *vacca*, 'cow,' बस्त *basta*, 'sheep,' चश्र *ṛśya* and पृषत *pr̥ṣata*, 'deer,' चञ्च *rk̥ṣa*, 'bear,' उलूक *ulūka*, 'owl,' उलूपी *ulūpī*, 'an alligator,' Eng. 'wolf,' Gr. *αλωπηξ*, and Lat. *vulpes*, 'fox,' फेर *phēru* and फेरव *phē-rava*, 'jackal,' Lat. *lupus*, 'wolf,' *Roma*, 'the city of Rome,' Rom-lus and Remus, of which the latter is a modification of Romus, meaning radically 'wolf' (which meaning was the source of the myth of their having been suckled by a wolf) and corresponding to the Sans. राम *Rāma*, 'son of Daśaratha,' which word also must have originally signified a wolf and was applied to the prince, referring to his courage and strength; मार्जार *mārjāra*, 'cat,' Lat. *martes*, 'a marten,' मुसली *musalī* (Tam. முசலி *mudalai*), 'lizard,' Sans. गृष्टि *gr̥ṣṭi*, 'boar,' and 'a cow that has yeaned once,' मेष *mēṣa*, 'sheep,' महिष *mahiṣa*, 'buffalo,' (cf. महिला *mahilā*, 'woman'), श्रोतु *ōtu*, 'cat,' बिडार *bidāra*, उद *udra*, otter, उंदर *undaru*, 'mouse,' and so on; and in its application to man it is transformed into मनुष्य *manuṣya*, मानुष *mānuṣa*, मर्त्य *martya*, मानव *mānava*, पुंस *pums* (modified as

पुमंस् *pumans* by the insertion of *a* between the nasal *m* and *s* and the addition of a second nasal between *a* and *s*),
 पुरुष *puruṣa*, पूरुष *pūruṣa*, विश् *viś*, विट *viṭa*, वधू *vadhū*,
 'woman,' वेश *vēśa*, and वेश्या *vēśyā*, 'whore.' I shall give
 another instance. The verbal roots Gr. *γραφω*, 'to write,'
γλυφω, *γλαφω* and Lat. *sculpo*, 'to engrave,' are not origi-
 nal roots, but are borrowed from the name of stone, such
 as Sans. *यावन्* *grāvan*, from which are to be derived Gr.
λαος, *λευς* and Lat. *lapis*, in which the initial *g* is cut off.
 But in the Latin *scribo* the initial *g* is changed into *c*, and
 the letter *s*, added to the beginning of the word. The Sans.
लिख *likha* may be traced to the Gr. *γραφω*; and the ख
kha of *लिख* *likha* may be a modification of *φ*. *यावन्* *grā-*
van is shortened into *या* *grā* and then developed into two
 syllables as *गिरा* *girā* from which form may be derived
गिरि *giri*, 'mountain,' and by the change of *ग* *ga* into *श* *śa*
शिला *śilā*, 'stone,' and *शैल* *śaila*, 'mountain.' The Tam.
வரி *vari*, Tel. *వ్రాయు* *vṛāyu*, and Kan. *ಬರೆ* *bare*, 'to write,' are
 corruptions of *या* *grā*. Perhaps Sans. *शिल्प* *śilpa*, 'art,'
 particularly stone-masonry, may be referred to the Gr.
γλυφη, 'engraving,' and *लिपि* *lipi* to *γραφη*, 'writing.'
 From this it is clear that the roots meaning 'writing,' 'en-
 graving' were originally borrowed from the name of stone.
 This conclusion applies not only to the Aryan languages
 but also to the Semitic languages. The so-called trilateral
 root *ktb* from which are evolved various forms, such as *katb*,
 'writing,' *kātib*, 'writer,' *maktūb*, 'written,' *taktīb*, 'caus-
 ing to write,' *iktāb*, 'dictating,' *kitāb*, 'book,' and *kitābat*,
 'inscriptions,' is nothing but a modification of the Gr.
γραφω. In this way we can clearly see that as one word

is developed into so many forms, and all these allied forms are traceable directly or indirectly to the original word, just in the same way the meaning of the original word is modified in various ways, and these modified and allied ideas can be connected directly or indirectly with the original idea. In some cases the original idea is so much modified that the alliance is not clear. The language or the creative genius of its speakers depends on the principle of analogy, and works out the existing resources in preference to arbitrary coining. The ancient Romans, for instance, who had never seen an elephant before, saw one for the first time in the army of Pyrrhus in Lucania, they called it *Luca bos*, meaning thereby 'Lucanian ox.' What a mistake that was! We that are very familiar with the elephant think that no one would commit such a mistake. But even in the difference between a cow and an elephant which is very striking, there is a similarity; viz., an elephant is a quadruped and has tusks which answer to the horns of an ox, and the genius of Romans like that of any other nation worked out the existing resources of the language instead of coining a new name for an elephant and used it till they got the right names of the animal, viz., *eliphas* and *eliphantus*, from Sans. ऐरावत *airāvata*, 'celestial elephant,' through Gr. *ελεφας*.

From these examples we clearly see that language was developed in proportion as ideas were. Words did not deal with things as they were, but only as they were conceived by men. Names were given to things with reference to qualities, actions, conditions and the like, and to the latter with reference to their associations. Sometimes the connection was real, and sometimes merely imaginary and arbitrary. In this book general laws relating to such applications have been enunciated according to contexts

and illustrated by proper examples. The words expressing the ideas of shining and laughing, for instance, are connected in the Aryan languages, the former producing the latter, and this law is found even in the Hebrew language.¹ The same idea produces those of fear, hesitation and shame; for when a person shines, his brilliancy may cause fear in the minds of the spectators, or it may expose the person who shines and thus make him shy or ashamed. (Vide pp. 74-77). Many more laws have been given in the book; and I simply refer the readers to them as it is unnecessary to quote them here.

In conclusion, I have to remark that I adopted a certain method of investigation not hitherto adopted in the analysis of the Aryan languages and entirely followed the course which my investigation took of itself. New facts and laws were discovered in some particular cases and they were applied to other cases. Thus my method has been inductive and deductive. But there may be errors both in the inductions and deductions, owing to the erroneous-ness and incompleteness of the laws, and also owing to the mistakes committed in the application of those laws. I have, however, ventured to put forward the results of my researches before the people more as a student desirous of learning from them than as a scholar presuming to teach them. I am, therefore, prepared to receive most thankfully every correction and improvement in my work, and to withdraw any statement or give up any conviction, in my homage to TRUTH and in my adoration to HIM who is the abode of

TRUTH.

“Veritas a quocunque dicitur, a Deo est.”

¹ Vide Goldziher's Hebrew Mythology, p. 93.

NOTES

ON

ARYAN AND DRAVIDIAN PHILOLOGY.

METHOD OF LINGUISTIC INVESTIGATION.

PHILOLOGY, A PHYSICAL AND A METAPHYSICAL SCIENCE.

PHILOLOGY is the science of language and is therefore a physical as well as a metaphysical science. A language is a monument of the nation speaking it. It is as such of a twofold aspect. As it is an embodiment of the national thought and intellect, it is a metaphysical monument of the nation. As a nation progresses from a primitive condition to a highly civilized one, the intellect of the nation also receives a proportionate culture, and their language keeps pace with their intellect. Though speech is not absolutely necessary for thinking, an advanced state of knowledge can never be reached without the means of language. If this be the case with a man individually, much more so will this be with a society. The sum of knowledge which we possess now is the aggregate of what our ancestors inherited from their forefathers and what each of them acquired by his own original researches and added to the then existing stock, and all this was handed down by oral precepts in ancient times and by means of writing in subsequent times. The immemorial intellectual heirloom of our ancestors and the addition which each of them made to the stock could not

have reached us if there had been no language to communicate human ideas and thoughts with, and human knowledge could not have made so much progress. Language is therefore closely connected with human thought and intellect.

Next, a language is the means of the expression of thought for men, and, as such, reducible to a number of words, and then again to a number of sounds (letters). Letters are articulate sounds. Acoustics is the science of sounds in general. Whatever is heard or perceived by the organ of hearing is called a sound. A sound has other characters; it is pleasing or unpleasing. The pleasantness and unpleasantness of a sound arise respectively from the regularity and irregularity of vibrations of the body which produces the sound. Sounds which are pleasant are musical; and music is the science of pleasant sounds. But what is musical may not be articulate, and music has nothing to do with consonants. Sounds which are distinctly produced by human voice from the various organs of pronunciation are called articulate. But I should observe here that the above definition is somewhat arbitrary and that what is articulate in one language may not be considered so in another. Thus, the letter *f* which is an articulate sound in English, is not so in Sanskrit and the Dravidian languages. The Arabic ξ *gh* is not found in any European or Indian languages. In Sanskrit the most unscientific vowels, अ *r*, ए \bar{r} and इ *l*, ई \bar{l} , were adopted as vowel sounds in a later stage of the language, and they are not found in any other languages of the world. In Sanskrit the letters ट *t*, ठ *th*, ड *d*, ढ *dh*, न *n*, श \acute{s} , ष \acute{s} , क *ks*, ल \bar{l} and a few others did not exist in the primitive stage of the language, and the same is the case with ψ and ξ in Greek. The cerebral letters were

entirely unknown to the Ancient Aryan languages, and came into existence in several languages of the family after the separation of the original Aryan nation. In the Dravidian languages the letters φ l and ω l were derived both in form and sound from Sans. \llcorner l , and represent the latter, often standing for other letters, such as \llcorner s , \llcorner d , &c. In the same way, the Dravidian ρ r called in Telugu *śakatarēpha* and the ω n of Tamil sprang from φ t and ω n respectively. In Sanskrit the visarga and the Tamil aspirate written as \circ and called *āydam* came into existence as modifications of the sound h . The Telugu *ardhānusvāra* is a modification of the *anunāsika* sound represented by \circ in the Vedas and in the North Indian vernaculars, and is allied to the \circ *nūn* of the Arabic alphabet and can be ultimately connected with Sans. \llcorner n . The dental *th*, *dh*, though found in Anglo-Saxon, were not adopted in English which is derived from that language. The digamma F which represented the letter 'f' in the Ancient Greek language was discarded in the later stage. The Vedic $ḷ$ (as the cerebral \tilde{d} is pronounced in the Rig Veda when it comes between two vowels) is not found in Modern Sanskrit. Of the sounds which can be called articulate, each language has adopted some, leaving the rest as inarticulate.

¹ In many ancient Tamil Inscriptions which I have studied, and in the Table of Ancient Tamil Alphabet given by Dr. Burnell in Vol. I, Part VIII, *Indian Antiquary*, this letter appears in forms which are allied to those of t and \tilde{t} ; and after a careful examination I have come to the conclusion that this form is a modification of that of the dental t used in the inscriptions and of that representing the cerebral \tilde{t} in common writing till the introduction of printing in Southern India. As the sound \tilde{t} is only a modification of t , the form for \tilde{t} was taken from that used for t . In many cases, the *śakatarēpha* is inserted arbitrarily for Sans. \llcorner r .

The science of language is consequently metaphysical on the one hand, and, on the other, physical.

2. As ideas or the things to which they belong are connected, the words which are applied to them are also connected in their orthographical forms. In the material world, we see at a cursory glance innumerable things entirely different from one another. But the scientific man will see that, different as they are, they can be classified into a small number of groups or categories as earth, water, fire, air and empty space. But the chemist makes a critical analysis of the material substance of every kind, and says that they can be reduced to about sixty-five elementary substances. The whole universe or cosmos is divided, first, into astral systems or starry clusters; secondly, into individual systems; thirdly, into individual components of these systems; fourthly, into substances; fifthly, into molecules; and sixthly and at last, into atoms. I quote the following passage from Mr. Atkinson's *Natural Philosophy* :—

“It has been ascertained that all the various forms of matter with which we are acquainted may be resolved into about sixty-five different kinds, which are called simple substances or elements, to express that each only contains one kind of matter. Many of these are very rare, and are found in very minute quantities; others are more widely diffused, and have important uses, but are not abundant; and the great mass of the universe is made up of about fourteen; the non-metallic or metalloids are oxygen, hydrogen, nitrogen, silicon, carbon, sulphur, phosphorus, and chlorine; and the metals, aluminum, potassium, sodium, calcium, magnesium, and iron. Very few of these elements occur in nature in the free state; by far the greater number of the substances we know are compound; that is, formed by the union of two, three or four of these

elements. Thus, water consists of hydrogen and oxygen; marble, of carbon, oxygen and calcium; muscular tissue, of carbon, hydrogen, oxygen and nitrogen. The number of substances containing more than four elements is very small."

3. Similarly, the linguist should divide the whole language into words; and each word is to him what a substance is to the chemist. When analyzed into its components, each word will contain one or more elements and may be classified into three kinds:—first, words which contain a mere root without any other element as Eng. *I*; (Ang. Sax. *ich*). The words of this kind, though admitting of no verbal analysis, can be orthographically analyzed by a comparison of them with the allied words in the same language and the corresponding words of the other languages of the family; next, words which are composed of a root or a primitive word of the above description and a suffix or a prefix or both, as Sans. अस्मि *asmi*, 'I am,' संपत् *sampat*, 'fortune,' and आविरस्मि *āvirasmi*, 'I come out.' Thirdly, those that contain in addition to the root and a suffix, a prefix, or both, some nexus or connecting link as *y*, *v*, *w*, and other letters, and the outgrowth produced by the rules of combination of letters and the like prevailing in the language, as in स्वयंभुवा *svayambhuvā*, 'by Brahma,' in which *v* is inserted between स्वयंभू *svayambhū* and the instrumental suffix आ *ā*; दत्त्रिम *datrima*, 'which is given,' in which *r* is inserted to strengthen त *t* of the suffix तिम¹ *tima*, which corres-

¹ The same termination तिम *tima*, which is, as shown above, modified as त्रिम *trima* by the addition of र *r* to त *t*, assumes

ponds to Gr. *σιμος* as in *άλωσιμος*, 'easy to take,' *πτωσιμος*, 'fallen, slain,' *βασιμος*, 'accessible,' *Κρισιμος*, 'decisive or critical,' and to Lat. *tivus* as in *dativus*, *captivus*; **हंग्स** *hagmsa*, which stands for **हंस**¹ *hamsa*, 'a swan,'

the form of **लिम** *lima*, in **पचेलिम** *pacēlima*, 'which is to be cooked,' from **पच्** *pac*, 'to cook,' **भिदेलिम** *bhidēlima*, 'which is to be broken,' from **भिद्** *bhid*, 'to break.' Cf. **श्रोत्रिय** *śrōtriya* for **श्रोतिय** *śrōtiya*, 'a Vedic scholar' from **श्रुति** *śruti*, 'the Veda.'

¹ As 'yuvan,' contracted into *youn* and with *n* strengthened by *g*, becomes *young* in English, so 'ham' in **हंस** *hamsa* becomes *hang*, and by metathesis becomes 'hagm' the anusvāra preceding *g* coming after it. This pronunciation is not mentioned in the Prāṭisākhya and is mentioned in the śikshās only. I think therefore that this is a Dravidian pronunciation originating from a desire on the part of the reciter to strengthen the unsteady and weak anusvāra; and the pronunciation prevails in the Dravidian languages to a great extent; e. g., Tamil **பசு** *paśu*, 'yellow,' as seen in such compounds as **பசும்பொன்** *paśumpon*, taking the following *m*, becomes **பசும்** *paśum*, is modified as **பைம்** *paīm* and then **பயின்** *payiṅ*. To this **பயின்** *payiṅ*, *d* is added to strengthen the final consonant and then the vowel **இ** *i* for the sake of pronunciation. Thus we get **பயிண்டி** *payiṅḍi*, which is in Telugu modified as **పసిండి** *pasinḍi*, and then **పసిడి** *pasidi*, meaning 'yellow.' Similarly we have **మామిడిపండు** *māmiḍi-panḍu* = **மாவீன்பழம்** *māvīṅpaḷam*, Tamil **மாவீன்** *māvīṅ* = **மா** *mā*, 'mango tree' + **இன்** *iṅ*, gen. termination meaning 'of,' assuming the form of **மாமிడి** *māmiḍi*, in the Telugu language. Similarly, also, **பீர** *pīr* + **காய்** *kāy*, (**பீர** *pīr*, a creeper, **காய்** *kāy*, its fruit), becomes **பீரக்காய்** *pīraṅkāy*, by the insertion of the augment **அம்** *am*. See Tol-kāppiyam Pullimayaṅgiyal, Sūtra 70.

“பீரக்காய்வி யம்மொடு சிவனும்.”

Pīrenkīḷavi yammodu śivaṅum.

'The word **பீர** *pīr* will take the augment **அம்** *am*.'

பீரக்காய் *pīraṅkāy* assumes the form **பீரக்குகாய்** *pīraṅkukāy* by strengthening **ங்** *ṅ* with **கு** *ku*, which corresponds to **ग्** *g* in Sans.

in the Yajur Veda and in which ग् *gm*, pronounced somewhat like *gim*, is used for the *anusvāra* sound: and so on.

Most of the conjugational and declensional forms are derivatives containing several parts.

4. By a careful comparison of the words of one language which are connected in forms and meanings, with the corresponding words of the other languages of the same family, we can trace them to their simplest sources and be in a position to explain the derivation of each of them. We can also become acquainted with the principles on which each grammatical form is constructed and get a clear insight into its component parts. This is the method in which the philologist must conduct his linguistic investigations and solve all questions connected with the derivations of the words of a language and the analysis of its grammatical forms. This is not a quite new scientific method and need not be specially noted here but for the very limited use made of it in linguistic researches; and, when we look into the results achieved by philology even in the most cultivated languages of the world, viz. Sanskrit and Greek, we shall see that, with some exceptions, the most learned and intelligent scholars have fallen back and have contented themselves with what could be gathered about the surface and have not dived below the depth already reached.

हग्ँस *hagṁsa*, then பிரகுக்காய் *pīrakunkāy*, by the transfer of க் *ñ* and கு *ku*, and at last shortened into பிரக்குக்காய் *pīrkkunkāy*, by the elision of ஞ *a* of ற *r* and the euphonic doubling of க் *k*. But in the Telugu பிரகாய *bīrakāya*, corresponding to the Tam. பிரக்குக்காய் *pīrkkunkāy*, no such orthographical outgrowth is seen. This is the best way, I think, to account for the peculiar pronunciation of the Yajur Veda Brahmins.

5. Now I shall give a brief account of what has been done in the Aryan and Dravidian philology.¹ Taking the Comparative Grammar of Mr. Bopp, we can say that it is really a great work and, as the first of the kind, a most admirable one. It is the only systematic and complete work on the subject and has not yet been surpassed or rivalled. But it is not sufficient and does not solve all questions and difficulties; and in addition to this, I may say that there are errors which require corrections. After the gigantic progress which that great pioneer of linguistic science made, his followers did not go much beyond his limit. This is the case with the Comparative Grammar of the Aryan languages. As for comparative lexicons, we have Bopp's Comparative Lexicon, Benfey's Dictionary and Mon. Williams' Dictionary and the like in which attempts have been made to bring under each word the corresponding words of allied languages for comparison but without much success.² But if we refer to Latin and Greek dictionaries of which we may take Smith's and Liddell and Scott's Dictionaries as the best representatives we have, we must observe that the case is equally unsatisfactory. With great deference to their scholarship and their immensely useful works, I beg to observe that the authors have failed to discover the alliance of many words in the same language and have treated words which are allied in form and meaning as different primitive words, and that they have equally failed to avail them-

¹ I request that my readers will be good enough to understand that I make these remarks very generally and that they are to be taken with much limitation.

² It is to be regretted much that, even in the St. Petersburg Sanskrit Dictionary, no attempt was made to find out the right etymology of words.

selves of the results achieved by the past and contemporary philologists. The same remarks may be applied to the various works on the grammars, we have, of the other classical languages of Europe individually.

Coming to the Indian Vernaculars, I have to observe that within the last twenty years two Comparative Grammars have been produced, one written by Mr. Beames styled "A Comparative Grammar of the Modern Aryan Languages of India," and the other, by Dr. Hoernle styled "Grammar of the Gaudian Languages," and to these we may add a small book produced by the former with the title of "An Outline of Indian Philology." As for the Dravidian Languages, the Comparative Grammar written by Dr. Caldwell which is the first work of the kind is to the Dravidian languages what Bopp's Comparative Grammar is to the Aryan languages. It is an elaborate and interesting work in which the learned author has shown his researches and scholarship to a great extent.

I may next mention Dr. Gundert's Malayalam Dictionary in which the author has attempted to introduce under each word the corresponding words of the other Dravidian languages with some success.¹ But speaking generally of the results produced by the above and other philologists, I have to observe that the success achieved by them is very limited and much remains to be done, and that this is partly owing to the imperfection of the knowledge which the linguists possessed of the languages which they have treated and partly to their failure to give a wide application to the method above described.

¹ I cannot omit mentioning here the 'Kanarese Dictionary on the Comparative Method' which was promised five years ago by the Rev. Mr. Kittel of Mercara, who is one of the best Kanarese scholars in this Presidency and has done much for Kanarese literature and from whom we may expect much.

6. Now, to return to the scientific method of the philologist. He should classify all the allied words of one language and the corresponding words of the other languages of the family into one group, and if he continues this method in the analysis of the kindred languages and forming groups of allied words, he will arrive ultimately at a number of groups. He will then be able to see that each individual word of each group bears some orthographical affinity to the rest of the group and that all words of the group are traceable to one primitive word from which the other words can be reconstructed by orthographical changes which take place according to certain phonetic laws and which are to the linguist what evolution is to the chemist, with this difference that the orthographical changes which produce so many words from a primitive one partly depend on the peculiar construction of the organs of speech of the nation who speak it and partly on the will of the speaker, and the thought he wants to express. The Ang.-Sax. *cunnan*, 'to know,' for instance, should give us the past tense form '*cuthe*' and not '*could*' with an *l* as we now spell it.

7. The above method of grouping is of two kinds, one being the grouping of all words bearing some analogy in their forms and some connection in their meanings and then tracing their forms and meanings to their proper sources in the group itself as in the first of the following lists. This belongs to a higher stage of philology, which is accessible only to advanced scholars. The other kind of grouping consists in classifying together the corresponding words of the allied languages of the same family, which express the same idea as in the second of the following lists; as, Sans. अहम् *aham*, Gr. *εγω*, Lat. *ego*, Ang.-Sax. *ich*, and so on. There are, however, exceptions; e. g., Sans. द्युस् *dyus* and Gr. *ολυμπος* are con-

nected with स्वर *svar*, as shown lower down, while Lat. *caelum* and the older form of it, *coelus*, are traceable to a group of words which originally conveyed the idea of 'a hole,' such as Sans. सुषि *susi*, गुहा *guhā*, कुल *kula*, कुहर *kuhara*, कोटर *kōṭara*, Gr. *κευθω* and *κευθμων*. The novitiates must begin their study of philology and their researches first in this method, for the chances of errors are fewer and the conviction is more certain than is the case with the other method.

8. As for the grammatical forms and derivative words, the second kind of the groupings abovementioned is to be followed. The philologist should take a grammatical form or a derivative word of one language and compare it with what is corresponding in the kindred languages.¹ Whatever may be the changes and outgrowths concealing the real origin of many of the allied forms and words, there may be some or at least one in which we can see a clear trace of the component parts; and we can apply the analysis thus arrived at to the rest of the corresponding forms and words. If, however, there be a peculiar part or residuum in the composition of them, it can be accounted for by some orthographical laws already existing or to be discovered hereafter. But if, after a careful investigation, we are not able to explain away the residuum, we may then, very generally, infer that the grammatical form or word, which thus baffles a clear and complete analysis, must be an unconnected one.

To illustrate what I say I shall give the following four lists, of which the first will contain five groups of the corresponding words of the allied languages of one family

¹ Here too there are exceptions; e. g., Sans. द्वितीय *dvitīya* is formed from द्वि *dvi*, 'two,' and तीय *tīya*, a termination modified

expressing the same and allied ideas; the second, many groups, each of which contains the corresponding words of the allied languages expressive of the same idea; the third, the corresponding grammatical expressions; the fourth, derivative words.

List I.

First Group, which I call *Ātman Group* as it is represented by the word **आत्मन्** *ātman*.¹

9. Take the Sanskrit word **शुभ** *śubha*, 'good,' **शोभन** *śōbhana*, 'good,' and **शुभ्** *śubh*, 'to shine.' It is easy to connect them; for there is not much difference in their forms. But the verb **शुभ्** *śubh*, 'to shine,' seems to be a little far in meaning from **शुभम्** *śubham*, 'good;' but what is good is attractive or beautiful by association. The two ideas are therefore connected. In Sanskrit **स्वम्** *svam* [**स्वर्** *svar* and **स्वस्** *svas*, 'heaven and happiness']

from **त्य** *tya*, and is found in Gr. **τριτος** and **τριταιος** and Lat. *tertius*; but the corresponding Greek and Latin words are differently formed, e. g. Gr. **δευτερος** (Sans. **द्वितर** *dvitara*) is composed of **δew**, 'two,' and **τερος**, a termination of the comparative degree; and Lat. *secundus* comes from *sequor*, Sans. **सच्** *sac*, Gr. **ἐπομαι**, and is a present participial adjective form of the root meaning 'following.' Similarly, Tam. **ஒன்று** *onru* (radically **ஒன்று** *onnu*), Kan. **ಒಂದು** *ondu*, and Tel. **ఒకటి** *okati*, meaning 'one,' are differently formed; for the former two are radically the same forms, while the last, Tel. **ఒకటి** *okati*, is a contraction of **ఒకటి** *oruvadi*, **ఒక** *oru*, Tam. **ஒன்று** *onru*, **అది** *ad*, Tam. **అది** *adu*, 'that,' meaning radically 'that which is one.' The real Telugu word corresponding to Tam. **ஒன்று** *onru*, and Kan. **ಒಂದು** *ondu*, is **ఒಂದು** *ondu*, which is replaced in the common language by **ఒకటి** *okati*, and is confined to literary language only. (*Vide* Vol. II.)

¹ *Vidq* Note 1, p. 14. *Vide* the Semetic Analogy at the end of the List.

means 'happiness,' and from this word I derive the above three words शुभम् *śubham*, शोभनम् *śobhanam* and शुभ् *śubh*. The words शिवम् *śivam*, 'good,' शिवस् *śivas*, 'God Śiva,' शिवा *Śivā*, 'his wife,' also, are modifications of the same root स्वम् *svam*. But स्वम् *svam* is only of one syllable, and the connection between it and शुभम् *śubham*, &c., and शिवम् *śivam*, &c., which contain two syllables, may appear improbable. We may, however, take such examples as स्वर *svar*, सुवर *suvar*, 'heaven,' and स्वर्ग *svarga*, सुवर्ग *suvarga*, 'heaven,' and see that the monosyllabic स्वम् *svam* is modified by the insertion of *u* and *i* into शुभम् *śubham* and शिवम् *śivam* respectively. शिव *śiva* is modified as शैव *śēva* and क्षेम *kṣēma*, 'happiness,' the former being used in the Vedas. स्वम् *svam* is contracted into शम् *śam*, 'happiness.' Gr. *ιδιος*,¹ 'one's own,' Ang.-Sax.

¹ स्व *sva* is modified as *δία* by the change of स *s* into *δ* and व *v* into *ια*, (Sans. य *y*) and *i* is prefixed simply for pronunciation as 'o' in *ολυμπος* (स्वस् *svas*), which is explained lower down.

It is this word स्व *sva*, which is converted into स्य *sya*, and is used as a genitive suffix. As स्वम् *svam* becomes *ιδιον* in Greek, it becomes *உடை* *udai* in Tamil by the insertion of *u* at the beginning, and means 'possession,' 'property.' *உடைய* *udaiya* is used in Modern Tamil as the genitive suffix and is derived from *உடை* *udai*, and answers to Sans. स्य *sya*, and to Gr. *ου*. Tam. *உடைமைய* *udaimai*, 'possession,' is formed exactly as Sanskrit स्वत्वम् *svatvam* (old form स्वत्वन् *svatvan*) and Gr. *ιδιωματα* (*τ*) and agrees with the latter words in meaning. Compare Gr. *κτηματα* (*τ*) 'possession,' Tel. *కలిమి* *kalimi*, 'wealth.'

habban, 'to have,' and Lat. *habeo*, 'to have,' are derived from स्वम् *svam*, meaning 'possession or property' and connected with स्वर *svar*, 'heaven.'¹ To this स्वर *svar* meaning 'happiness,' are traceable the Gr. ολβος, 'happiness,' Lat. *salvus* 'well,' 'sound' and perhaps the Eng. *happiness*, *happy* and *hap* which are usually derived from Fr. *happer*, 'to snatch,' and also Lat. *aveo* and *haveo*, 'to be happy,' and Sans. मुख *sukha*,² Gr. ὑγίεια, 'health,' 'soundness of body,' ὑγιης, 'sound,' 'healthy,' &c., in which *v* of स्व *sva* is changed into *kh* and *g*. The same idea is expressed in Latin by the word *salvus* of which '*halvus*' is simply a modification. स्व *sva* is contracted into सु *su* and ए, 'good.'

10. Gr. ολβος and Lat. *salvus* seem to be metathetical modifications of स्वर *svar* and स्वस् *svas*, 'happiness,' the final *r* coming to the middle of the word and being changed

¹ I shall assume here that the most original idea of this group is found in आत्मन् *ātman*, which I have taken as the representative of this group and which I shall mention hereafter. आत्मन् *ātman* means 'self,' that is 'I' or 'Soul,' Wind or breath, and all the other meanings are traceable to those two. The change of meanings may be as follows: from wind, region of wind, that is sky, the firmament, heaven, the region of Gods which is supposed to be above the sky, earth, the sun, moon, other planets, clouds, rain, snow, water, vapour, smoke, &c., and from the idea of 'I' or 'Self,' own, possession, property, wealth, happiness and so on.

आत्मायत्नधृतिस्वांतस्वभावपरमात्मसु। जीवबुद्धिशरीरेषु।
Ātmāyatna dhṛtīsvānta svabhāva paramātmāsu, jīvabuddhī śarīreṣu.
Nānārtharatnamālā.

² मुख *sukha*, being wrongly analyzed into सु *su* + ख *kha*, produced the word दुःख *duḥka*, 'sorrow,' दुस् *duḥ* + ख *kha*. From मुख *sukha* are derived Arab. شوق *shauq*, Pers. شوخ *shōkh*, 'playful,' Tel. సొక్కు *sōkku*, 'a spirit,' 'to be entranced,' सोक्कु *sokku*, 'charm.'

into *l*. Sans. सर्व *sarva*, 'happy,' 'whole,' is also allied to it.¹ Connected with स्वस् *svas* are the Gr. σωξω, σω, and σωω, 'to keep alive,' and Sans. श्वस् *śvas*, Gr. φυσω and Lat. *sibilo*, 'to breathe' and also Sans. स्वस्ति *svasti*, and Gr. σωστειν, 'it is to be saved,' and Sans. शर्मन् *śarman*, 'happiness,' केवल *kēvala*, 'sole, entire,' क *k* being inserted for स *s* of स्वर *svar*, Sans. कुशल *kuśala*, 'welfare,' Pers. خوشامد *hkušāmad*, 'flattery,' خوش *hkus*, 'pleased,' خوشی *hkušī*, 'happiness.'

11. Here I would mention the Ang.-Sax. *heofon*, *heofen*, *hefon* and *heben* and the English derivative *heaven*. This group is usually derived from Ang.-Sax. *hefan*, 'to raise or lift,' in Bosworth's Anglo-Saxon Dictionary, Angus's English Grammar, and other works; and this is the view held universally about the origin of the word. The final syllable *en* would then be a corruption of *ed*, *n* standing for *d* as in 'shaped,' 'shapen,' the past tense forms of the verb to 'shape' as in Sans. त्रात *trāta* and त्राण *trāṇa*, 'protected,' from त्रा *trā*, to 'protect,' त *t* and न *n* being past participial terminations.

¹सर्वतातिम् *sarvātātim*, 'happiness,' सर्व *sarva*, 'happy.'

Rig Veda, X. 100, 1; 36, 14.

Similarly Sans. सकल *sakala*, 'all,' Gr. οχλος, 'a throng of people,' seem to be traceable to the same source and also Sans. समस्त *samasta*, Gr. τασ, Gen. παντος, shortened from पास, a form directly derived from समस्त *samasta*.

²I would derive the Arab. سلامتي *salāmati*, 'safety,' from Sans. शर्मन् *śarman*, by the change of *r* into *l* and the insertion of the vowel *ā* between *l* and *m*.

But if we compare *heaven* with Sans. **स्वर** *svar*, 'heaven,' **सुमेरु** *sumēru*, and **मेरु** *mēru*, which last two words will be mentioned hereafter, we can easily see that the word is not to be derived from *hefan*, 'to heave,' but is to be connected with Sans. **स्वर** *svar*, consonant with consonant, as *h* with **स** *s*, *f* with **व** *v*, and *n* with **र** *r*. Analogy is, moreover, in favour of my supposition, for the idea of 'up' is derived from that of the region of sky, wind or air, with which the idea of 'Heaven' is to be connected.

12. Compare the following list:—

SANSKRIT.	GREEK.	LATIN.	ANG.-SAX.	ENGLISH.
उपरि <i>upari</i> ,	ὑπερ.	<i>super.</i>	<i>ofer.</i>	over
परि <i>pari</i>	περι, περ	<i>per</i>	<i>for</i>	for
उप <i>upa</i> ,	ὑπο	<i>sub</i>	<i>upp</i>	up
अव <i>ava</i> , as in				
अधर, <i>adhara</i> ,				
अधम <i>adhama</i> ,				
अधस् <i>adhas</i> , and				
अवर <i>avara</i> , and				
अवम <i>avama</i> .				
—	—	—	<i>ufan</i>	above.
—	—	—	<i>ufa</i>	—
—	—	—	<i>fon</i>	—
उपर <i>upara</i> ¹	ὑπεριων ²	<i>superus</i> ,	<i>ufera</i>	upper.
उपम <i>upama</i> ³	ὑπατος, ⁴	—	<i>ufema</i>	upmost.
—	—	—	<i>upha</i>	—

¹ 'Clouds,' 'near.' ² 'Sun-god.' ³ 'Similar.' ⁴ 'Highest.'

SANSKRIT.	GREEK.	LATIN.	ANG.-SAX.	ENGLISH.
	οφρα,			'that or in order that.'
	οψε,			'at length.'
	οψια,			'the latter part (of the day).'
	ὕψι,			'aloft.'
ऊर्ध्व ¹	ἄρδνα,	αιπυς	—	—
		αιπος	—	—
—	ἡλιβατος	—	lyft, luft	'heaven or atmosphere.'
अव	ῥενα.	ολυμπος	—	—

The first words of the above list, उपरि *upari*, ὑπερ, &c., may be connected with Sans. स्वर *svar*, the idea of 'sky' originating that of 'high.' In Sanskrit, उपरि *upari* is shortened into परि *pari*, by the elision of the first vowel, and into उप *upa*, by that of the final syllable रि *ri*. Similarly are formed from Gr. ὑπερ, Lat. *super*, Ang.-Sax. *ofer*, respectively, Gr. περι, περ and ὑπο, Lat. *per* and *sub*, and Ang.-Sax. *for* and *upp*, *ufon*, *ufa*, *upha*, &c. In Sanskrit, अव *ava* meaning 'down' must be a modification of उप *upa*, and, in अधर *adhara*, अधम *adhama*, and अधस् *adhas*, is still more modified owing to the contact of त *t*. अधर *adhara*,²

¹ Gr. *αρδην* or its full form *αερδην* and Latin *altus*, 'high,' Sans. अट्ट *atta*, 'lofty' and अट्टालक *attāḷaka*, 'an apartment on the roof of a house,' seem to be allied to it.

² In these words अव *ava* is changed into अह *aha* by the change of व *v* into ह *h*; and, when तर *tara*, तम *tama* and तस् *tas* follow, ह *h* is united with त *t* and changes it into ध *dha*; as,

'low' or 'mean' = अव *ava* + तर *tara*, in which अव *ava* means 'down' and तर *tara* is a suffix of the comparative degree; and अधम *adhama*, 'meanest,' 'lowest' = अव *ava* + तम *tama*, in which तम *tama* is a suffix of the superlative degree; अधस् *adhas*, 'down or downwards' = अवतस् *avatas*, तस् *tas* being an adverbial suffix corresponding to the Gr. *θεv*.

सधस् *sadhas* = सह *saha* + तस् *tas* as in सधस्थस् *sadhasthas*, 'an attendant,' सध्र्यञ्च *sadhryañc*, 'an attendant' = सधस् *sadhas* + अञ्च *añc* = सधर् *sadhar* + अञ्च *añc* by the change of स *s* into र *r* = सधर् *sadhr* + अञ्च *añc* by the elision of the penultimate अ *a* and then = सध्र् *sadhr* + य् *y* + अञ्च *añc* by the insertion of an extraneous य् *y* between ध्र् *dhr* and the vowel अ *a* (as in सम्यञ्च *samyañc* = सम् *sam* + अञ्च *añc* and तिर्यञ्च *tiyañc* = तिर् *tir* + अञ्च *añc*, तिर् *tir* being contracted from तिरस् *tiras*.) Similarly, in Tamil அது *adu*, 'that,' இது *idu*, 'this,' and உது *udu*, 'yonder,' are written as அஃது *ahdu*, இஃது *ihdu*, and உஃது *uhdu*, respectively, in the first of which the āyda letter 'ஃ' (Sans. ह *h*) is inserted as a modification of வ *v* of அவ் *av* (and ஒ *o*), which stands for Sans. सम् *sas*, Pali and Prākṛtic सो *sō*, and Greek ó, the aspirate sound of which is lost in Tamil. அ *a* is a modification of ஒ *o*, and is used generally, but the latter which is more original reappears before the termination து *tu*; thus அது *adu* becomes ஒது *odu*, then அவ்து *avdu*, அவ் *av* being put for ஒ *o*, then அஃது *ahdu*, வ *v* being changed into ஃ *h*. But this aspirate sound is universally seen in the Kanarese language in both of its dialects, in the demonstrative adverbs, as Kan. ಅಹಗ್ಗೆ *ahage*, Tam. அங்கு *aṅgu*, 'so'; Kan. ಇಹಗ್ಗೆ *ihage*, Tam. ஈங்கு *iṅgu*, 'thus'; Kan. உಹಗ್ಗೆ *ehage*, Tam. உங்கு *eṅgu* (obsolete) or யாங்கு *yāṅgu*, which is used in its place and means 'where;' and the modern forms ಹಾಗ್ಗೆ *hāge*, ಹೀಗ್ಗೆ *hige*, and ಹೀಗ್ಗೆ *hēge* corrupted into ಹ್ಯಾಗ್ಗೆ *hyāge*.

But in **अवर** *avara* and **अवम** *avama*, the root **अव** *ava* remains unchanged and the suffixes **अर** *ara* and **अम** *ama* are modifications of **तर** *tara* and **तम** *tama* by the elision of the initial *t*. Compare **परम** *parama*, Lat. *supremus*, Gr. *ὑπατος*. In Gr. *οψε*, *οψια* and *ὑψι*, the *r* of *ὑπερ* is changed into *σ*. *Οφρα* is a modification of *ὑπερ* like Ang.-Sax. *ofer*; Eng. *above* is derived from *ab* + *ufa*, 'high.'

Sans. **ऊर्ध्व** *ūrdhva* seems to be a modification of **स्वर्** *svar*, which, by the insertion of a euphonic **ऊ** *ū* at the beginning as in Gr. *Ολυμπος*, Sans. **स्वर्** *svar* and **उलूखल** *ulūkhala*, Gr. *δοιδυξ* [see § 13], and, by the transposition of *r*, becomes **ऊर्स्व** *ūrsva* and then **ऊर्ध्व** *ūrdhva* by the change of **स** *s* into **ध** *dh*, and is connected with **ऋष्व** *rṣva*. It is from this word **ऊर्ध्व** *ūrdhva*, I think, that the Greek words *αιπυς*, 'high,' 'steep,' and *αιπος*, 'high,' are to be derived by the elision of **र** *r* and **ध** *dh* and the change of *v* into *p*. Compare the following:—

SANSKRIT.

GREEK.

उद्वह् *udvah*, 'to marry.' *οπιω*, *οπιω*,

उद्वहम् *udvahus*, 'son,' *υιος*,

अध्वन् *adhvan*, $\left. \begin{array}{l} \text{οιμος} \\ \text{οιμη} \end{array} \right\}$ a way or path, by the elision of **ध** *dh* and the change of *v* into *m*.

Sans. **श्लेषन्** *ślēṣman* $\left. \begin{array}{l} \text{Gr. } \lambda\alpha\pi\eta \text{ by the elision of } \gamma \\ \text{and the initial } \phi. \end{array} \right\}$

Gr. *φλεγμα* (*τ*)

Lat. *sagnus*

Sans. **असृक्** *asṛk* $\left. \begin{array}{l} \text{Gr. } \alpha\iota\mu\alpha \text{ by the elision of } g \\ \text{and the change of } v \text{ into } m \\ \text{and of the initial } s \text{ into } h. \end{array} \right\}$

Sans. **चिह्नम्** *cihnam* $\left. \begin{array}{l} \text{Gr. } \sigma\eta\mu\alpha, \text{ by the elision of } g \\ \text{and the change of } n \text{ into } m. \end{array} \right\}$

Lat. *signum*

Sans. रुग्ण *rugṇa*, 'sick,' Gr. λοιμος, 'plague,' by the elision of ग *g*, the change of न *n* into म *m*, and र *r* into λ:

Sans. रश्मि *r̥ṣva* means 'high,' 'lofty,' as in the following Vedic passage:—

अज्राइंद्रस्यगिरयंसिद्धिष्वाः Rig Veda. VI. 24. 8.

Ajrā indrasya girayaścidr̥ṣvāh.

'Even lofty mountains are surmountable to Indra.'

Gr. Ολυμπος corresponds to Ang.-Sax. *lyft* or *luft*, 'heaven,' 'atmosphere,' with this difference: that the euphonic *o* found at the beginning of the Greek word is not found in the Anglo-Saxon and the *t* which is found at the end of *lyft* disappears in Ολυμπος. As for the other consonants there is a clear affinity letter to letter, as *l* to λ, *f* to μπ. From *lyft* are derived Eng. *luft*, 'height,' *lofty*, 'high,' *aloft*, 'high,' and *lift*, 'to raise.' But *lyft* bears a closer alliance to स्वर *svar* than it does to Ολυμπος, and can be connected with *heafon*, *heofen*, *hefon* and *heben*, the स *s* of the Sans. स्वर *svar* being changed into *h* in *heafon*, &c., as it is changed into *l* in *lyft*. I would therefore trace Sans. उपरि *upari*, Lat. *super* and all the allied words and derivatives in the above list, the Eng. *heaven* and the Ang.-Sax. *heofon*, &c., *lyft* and *luft* to स्वर *svar*.

As in Sanskrit and Greek we have क्षिप् *kṣip*, σκηπτω, σκιπτω, σκιπω and also σκιπω, 'to throw,' and ηλιβατος, 'steep,' 'high' from स्वर *svar*, so have we Ang.-Sax. *lifton*, Icel. *lypta*, 'to lift,' Eng. *lift*, *sift*, Ang.-Sax. *hefan*, 'to lift,' Eng. *heave*, and Lat. *levo*, all traceable to the same root स्वर *svar*.

13. From स्वस् *svas* and स्वर *svar*, 'heaven,' 'happiness,' which gave us स्वम् *svam*, 'happiness,' and सुवर *suvar*,

'heaven,' I derive **सुमेरु** *sumēru* and **मेरु** *mēru*¹ by the change of *v* into *m*, the idea of sky or heaven giving the idea of 'high.' Lat. *superus* 'above,' Gr. Ἰπεριων, Sans. **सुपर्वन्** *suparvan*, 'a deity,' **पर्वत** *parvata*,² 'clouds' and Gr. Ὀλυμπος, a high wall on the Macedonian frontier of Thessaly which was believed to be the abode of the gods, and the way to which was guarded by thick clouds, are allied to Sans. **स्व** *sva* (and **स्वर्** *svar*) which is changed into **सुव** *suva*,³ as already shown in **शुभ** *śubha*, and then becomes **लुप** *lupa*, by the change of *s* into *l*⁴ and *v* into *p*. Compare Lat. *liber*, Sans. **स्वैर** *svaira*, 'free.' **लुप** *lupa* is modified into **लुंप** *lumpa* by the insertion of *m* before *p*. The vowel *o* may have been inserted before the word for the sake of pronunciation; and the addition of a vowel to the beginning of a word often occurs in Sanskrit and Greek; as,

¹ Gr. Ἐπιρος, a large country in the north-west of Greece, which is elevated, Πιερια, a district in Macedonia, and Πιερως, a king of Emathia; Tam. மெடு *mēdu*, Tel. మిట్ట *mitta*, 'elevation,' Kan. ಮೇಲೆ *mēl*, Tam. மெல் *mēl*, Tel. మిడు *mīdu*, which are modifications of Sans. **परि** *pari*; Gr. *περι*, and are traced to the syllable **वर्** *var* of **स्वर्** *svar*.

² **पर्वत** *parvata* comes from **पर्वन्** *parvan* (πειρατ), 'end' = **परिमन्** *pariman* = **उपरिमन्** *upariman*, Gr. Ἰπεριων.

³ From **सुव** *suva* we get **सुम** *suma*, which is changed into **कुम** *ksuma* and then **क्षौम** *kṣauma*, 'an airy room on the top of a house.' Similarly can be derived from **सुवर्** *svar*, Vedic **सुमत्** *sumat*, **कुमत्** *ksumat*, 'happy,' and **सुवितम्** *svitam*, 'happiness.'

⁴ Vide § 31.

SANSKRIT.

अद्भुतम् *adbhutam*,
 भ्रू *bhrū*,
 चल *cala*,
 एडूक *ēdūka*,
 अनीक *anīka*,
 मिह् *mih*,
 नख *nakha*,
 दन्त *danta*,
 दभ्र *dabhra*,
 लज्ज् *lajj*, 'to be ashamed,'
 ग्लै *glai*,
 लेश *lēśa*,
 दु *du*,
 अश्रु *aśru*, 'tear,'
 मृज् *mṛj*,
 निन्दा *nindā*,
 उलूखल *ulūkhala*,

GREEK.

θαυμα (τ), 'wonder.'
 οφρυς, 'eyebrow.'
 κελλω, 'to move.'
 τειχος, 'a wall.'
 νεικος, 'battle.'
 ομιχω, 'to make water.'
 ονυξ, 'nail.'
 οδους, 'teeth,' οδαξ, 'with teeth.'
 ελαφρος, 'small,' 'light.'
 ελεγχω, 'to put to shame.'
 οκλαζω, 'to sink down.'
 ολιγος, 'few,' 'small.'
 οδυσομαι, 'to be grieved.'
 ολοφυρομαι, 'to shed tears,' in
 which the radical part is
 λαφυρα which contracted
 into λαφρα answers to दाक्यु,
 φ standing for κ of दाक्यु,
 Latin *lacrima* and *dacrima*.
 ομοργγυμι, 'to wipe out.'
 ονειδος, 'reproach.'
 δοιδυξ, 'a pestle,' which by metä-
 thesis becomes δοικαδα and
 then δυχαδα and, by the
 change of δ into ल l, and
 the euphonic insertion of उ
 u before the word, is trans-
 formed into उलूखल *ulū-*
khala.

SANSKRIT.	GREEK.
नर <i>nara</i> ,	<i>ανηρ</i> , 'a man.' Sans. अंडीर ¹ <i>aṇḍīra</i> , ¹ 'a man.'
नामन् <i>nāman</i> ,	<i>ονομα</i> (τ), 'a name.'
सभाज् <i>sabhāj</i> ,	<i>ασπαζομαι</i> , 'to embrace.'

Sans. सभाज् *sabhāj* being modified from स्वज् *svaj*, 'to embrace' which latter in Tamil becomes தழுவு *taluvu*, Kan. ತಬ್ಬು *tabbu*, 'to embrace,' Tel. దొబ్బు *dobbu*, 'to cohabit with a woman,' Hindi شاباش *ṣābāṣ*, 'bravo,' has received an additional *a* at the beginning in the Gr. *ασπαζομαι*.

In the above examples a vowel is inserted at the beginning of a word for the purpose of euphony. But Gr. *Ολυμπος* may be derived from स्वर *svar*, by metathesis as Lat. *salvus* and Gr. *ολβος*, 'happiness,' were derived; and in that case the initial *o* must be aspirated as a modification of स *s* and, as the *o* however is not aspirated, we may also suppose that the aspirate sound was lost.

14. Next comes the word सस् *sas*, 'to sleep,' which is a contraction of स्वस् *svas*, 'happiness.' Similarly, I derive from स्व *sva* and सुख *sukha*, स्वप् *svap*, 'to sleep,' Lat. *sopio*, 'to put to sleep,' Gr. *ύπνος*, 'sleep,' Sans. स्वप्न *svapna*, and the corresponding words of other languages and their derivatives. स्वाहा *svāhā*,² a word applied to the Gods, and

¹ In the sūtra कांडांडादीरनीरचौ *kāṇḍāṇḍādirannīracau* (V. 2, 111), Pāṇini derives अंडीर *aṇḍīra* from अंड *aṇḍa*, 'testicle' and ईर *īra*, a suffix indicating possession.

² Yaska mentions स्वाहा *svāhā* among the synonyms of वाक्

स्वधर¹ *svadhā*, applied to the Manes, both meaning 'happiness,' correspond to the word स्वस्ति *svasti*, applied to men, as स्वस्त्यस्तुते *svastyastutē*, 'may there be happiness to you.' स्वाहा *svāhā* seems to be a modified form of स्वस् *svas*, by inserting *h* for the final *s* and adding *ā* to the end and lengthening the preceding vowel *a*. But in स्वधा *svadhā*, *ā* is added to स्वस् *svas*, and *h* is changed into *dh*.

15. Next, from स्वस् *svas* we proceed to दिवस् *divas*, Gr. *Zeus*, *Δις*, *Διός* (Sans. दिव्य *divya*), *Θεός*, *Διωνη*, Lat. *Deus*, and *Jovis*, *Juno*, *Janus* and *Diana*. दिवस् *divas* originally meant 'Heaven,' as in दिवस्पति *divaspati*,² द्यौस्पितर *dyauspitar*, Gr. *Ζευσπατηρ* and Lat. *Jupiter*, and, when contracted, becomes द्युस् *dyus*, and द्यौस् *dyaus*, 'Heaven,' द्युस् *dyus*, द्यस् *dyas*, and तिथि *tithi*, 'a day.' दिवस *divasa*, which comes directly from दिवस् *divas*, also, means 'a

vāk, 'speech,' and derives it in the following way:—

स्वाहेत्येतत्सु आहेतिवा स्वावा गाहेतिवा स्वंप्राहेतिवा स्वा
Svāhētyētatsū āhētivā svāvā gāhētivā svamprahētivā svā

ऊतं हविर्जुहोतीतिवा ॥ (Nirukta, 8-20.)

hutam havirjuhōtītivā.

¹ स्वधा *svadhā* is mentioned by him among the synonyms of water and 'food.' From this may be derived सुधा *sudhā*, 'nectar.'

² In the word दिवस्पितर *divaspitṛ*, Gr. *Ζευσπατηρ*, the word पितर *pitṛ*, *πατηρ*, is added to दिवस् *divas*, *Zeus*, as *μητηρ* to *Γη* in *Γημητηρ* which is found in an older form as *Δημητηρ*, Demeter or Ceres, the goddess of agriculture and rural life and mother of Persephone.—Max Müller's 'Science of Language,' Lecture X.

day.' दिन *dina*, 'a day,' is a modification of द्युस् *dyus* by the change of *s* into *n*.

In the Latin word *Jupiter* the द्य *dya* of द्यौस् *dyaus* is changed into *j*, as also in *Jovis*, *Jupiter*, 'God,' *Juno* the wife of *Jupiter*, and *Janus*, 'the sun-god.' As ज्या *jyā* is the wife of द्यौस् *dyaus*, Δη of *Zeus*, so is *Juno*, the wife of *Jupiter*. Compare *Caius* or *Gaius* and *Caia*, which will be mentioned lower down. The change of the *s* of द्यौस् *dyaus* into *n* in *Juno* and *Janus*, is like that taking place in Sans. ऋषी *kṣ̄ṇī*, 'earth', Gr. Διωνη, the mother of *Venus*, दिन *dina*, 'a day,' Eng. *dawn* and Lat. *Diana*, the daughter of *Jupiter* and *Latona*, sister of *Apollo*, (*Latona* answering to Sans. द्योतना *dyōtanā*, 'the goddess of dawn') and Gr. *Zav*, Doric form for Ζην, 'Zeus.'

16. To this word द्युस् *dyas*¹ or दिवस् *divas* may be traced the Ang.-Sax. *daeg*, *daga*, *dah*, Eng. *day* and *dawn* (Ang.-Sax. *dagian*); Sans. सद्यस् *sadyas*, 'now,' अद्य *adya*, 'to-day,' द्यवि *dyavi*, 'in the day,' तदा *tadā*, 'then,' a contraction of तदम् *tadam*, तदानीम् *tadānīm*, which is a modification of तदम् *tadam* + इत् *it*, तदम् *tadam*, Lat. *tandem*, meaning 'then' and इत् *it*, 'also or even,' Vedic सदमित् *sadamit*,² which is composed of सदम् *sadam*,

¹ I derive प्रादुस् *prāduś*, 'brightness,' 'openness,' from प्र *pra*, 'much,' and द्युस् *dyus*, 'day,' 'brightness.'

² पादिसदमिद्विषायुः.—Rig Veda, I. 27, 2.

Pādisadamidviśāyuh.

'Protect (me) always. everlasting.'

'always,' and इत् *it*, 'even,' इदा *idā* and इदानीम् *idānīm*, 'now;' perhaps Lat. *donicum* and *donec*, 'as long as' or 'while,' *denique* and *demum*, 'at last,' 'at length,' 'amdiu,' 'so long,' *quondam*, which is a modification of *quumdam*, 'at a certain time,' 'at one time,' *diu*, 'by day,' and *dum*, 'while;' Gr. *τηνικα*, *τηνικαδε*, 'at this or that part of the day,' *τηνικαυτα*, 'at this particular part of the day,' *δην*, Dor. *δαν*, 'for a long while,' *δη* and *ηδη*, 'now,' 'already,' *δαι*, 'then,' as in 'τι *δαι*,' 'what then,' *ἡμερον*, *σημερον*, Doric *σαμερον* and Attic *τημερον*, 'to-day,' of which the Doric *σαμερον* may be metathetically modified as *μασερον* and, by the change of *m* into *v*, may give us the Sans. वासर *vāsara*,¹ 'a day.' I hold *ἡμαρ* to be a corruption of दिवस् *divas* or स्वस् *svas*, as well as the Lat. *tempus* (-*oris*), 'time,' by a natural change. Though Lat. *tempus* is usually derived from *temno*, 'to cut,' I would trace it to दिवस् *divas*.

17. Next come the Sans. ह्यस् *hyas*, 'yesterday,' श्वस् *śvas*, 'to-morrow,' which may very easily be connected with Sans. द्यस् *dyas*, 'day,' by the change of *d* into *h* and *ś*. The Gr. *χθες* is a modification of ह्यस् *hyas*, and has ह *h* strengthened into *χ* and य *y* changed into *s* and then hardened into *θ*. Lat. *here* and *heri* are modifications of the same root ह्यस् *hyas*. Compare Sans. गद् *gad*, कथ् *kath*, 'to say,' चक् *chaks*, 'to say,' शंस् *śams*, 'to say or praise,' which are all allied forms and are contracted into ख्या *khyā*, 'to say or proclaim,' and क्शा *kśā*, a modification of the same.

¹ Or, it may better be derived from अतस *atasa*, 'brightness,' by the addition of *v* to the beginning of the word. (Vide अतस *atasa*.)

If $\chi\theta\epsilon\varsigma$ and *here* or *heri* are derived from ह्यस् *hyas*, I do not see any reason why द्यस् *dyas*, which gives श्वस् *śvas*, may not be modified as *cras* in Latin, the processes of change being somewhat like those in $\chi\theta\epsilon\varsigma$, द्यस् *dyas* becoming *gyas*, *gsas*, *ksas* and at last *kras*, that is, *cras*.¹ The Sanskrit words सम *sama*, 'a year' and समय *samaya*, 'time,' seem to be traceable to दिवस् *divas*.

¹ Compare the following :

श्रेयते *śreyatē*, 'they sleep,' becoming श्रेरते *śeratē*, शी *śī*, 'to sleep;' एधेयन् *ēdhēyan*, 'they may grow,' एधेरन् *ēdhēran*; in which two instances य *y* is changed into र *r*.

एधियीस्त *ēdhīyīsta*, 'may he grow,' एधिषीष्ट *ēdhīṣīṣṭa* in which य *y* is changed into स *s*. (Vide List III, Conjugation.)

एधियीसन् *ēdhīyīsan*, 'may they grow,' एधिषीरन् *ēdhīṣīran*, in which स *s* is changed into र *r* and य *y* into स *s*.

This law prevails to a great extent, also, in the Dravidian languages; e.g.

Sans. कैकेयी *kaikēyī*, Tam. கைகேயி *kaikēsi*, 'a wife of Daśaratha, father of Rama.'

Sans. क्रिया *kriyā*, Tam. கிரியை *kiriśai*, Kan. ಕೆಲಸ *kelasa*, 'work,'

Sans. कृ *kr*, 'to do.'

Tel. చేసి *cēsi*, 'having done,' చేయు *cēyu*, 'to do' + ఇ *i*, past participial termination.

In these instances *s* is used for *y*.

Tam. వాయి *vāyi*, Tel. వాయిను *vāyinēu*, (Sans. वाद् *vād*, 'to play on a musical instrument'), Kan. ಬಾರಿಸು *bārisu*.

Tam. పారు *pāy*, 'to flow,' Kan. ಹಾರು *hāru*.

In these instances *r* is inserted for *y*.

It would appear from the examples that Lat. *kras* may directly come from *hyas*, or from Gr. $\kappa\theta\epsilon\varsigma$ ($\kappa\sigma\epsilon\varsigma$) by the change of σ into *r*.

18. द्यौस् *dyōs* is further modified as दोस् *dōs*, and, by the addition of *ā* at the end, becomes दोषा *dōṣā*, meaning 'night.' From द्युस् *dyus*, we get द्युष्टम् *dyuṣṭam* or द्युष्टि *dyuṣṭi*, and, by the change of *d* into *v*, व्युष्टम् *vyuṣṭam* or व्युष्टि *vyuṣṭi*, व्युष्टम् *vyuṣṭam* meaning 'dawn or daybreak' and व्युष्टि *vyuṣṭi*, 'dawn,' 'felicity' or 'happiness,' and also दिष्टम् *diṣṭam*, 'fortune,' the decree of deity, in which last three स्त *st* is inserted for स *s* as in स्वस्ति *svasti* = स्वस् *svas* + इ *i*, स्वस् *svas*, 'happiness,' विष्टप *viṣṭapa*,² properly विस्तप *vistapa*, from विश्व *viśva*,³ 'all' and विषु *viṣu*, 'everywhere.' दिवम् *divam*, दिवा *divā*, 'day,'

¹The Sanskrit word दोस् *dōs* and its modification दोषा *dōṣā*, meaning 'arms,' though identical in form with that which means 'night,' have no radical connection with it. I connect them with Sans. उरस् *uras*, 'breast,' Lat. *thorax*, Gr. *θωραξ*, Ang.-Sax. *throte*, *throtu* and Eng. *throat*, Tam. *உதரம் tōl*, 'arms,' and *உதரணை tonḍai*, 'throat' and also Sans. क्रोड *krōḍa*, 'the space between the shoulders,' in which last the *θ* of the Gr. *θωραξ* is represented by *k*.

² विष्टप *viṣṭapa* is simplified as विटप *viṭapa* by the elision of the ष *ṣ* and means 'extension as of a tree.' Also विष्टप् *viṣṭap* in the Veda.

³ Compare also the following :

वृष् *vṛṣ*, 'a bull,' वृष्टि *vṛṣṭi*, 'a cow that has yeaned once.' Vide the *Vṛṣan Group*.

गमस् *gmas*, गभस्ति *gabhasti* (q. v.)

पृश् *prś*, 'back' (as in पार्श्व *pārśva*, 'back'), पृष्ठ *prṣṭha*, 'back,' मुष्टि *muṣṭi*, 'elbow,' Gr. *πυγῆ*, Sans. पुच्छ *puccha*, 'tail.'

are contractions of दिवस् *divas*. दिवस् *divas* gives also the words दिव् *div*, 'to shine,' 'to rejoice,' देव *dēva*, 'a god,' and देवता *dēvatā*, 'deity,' जीव् *jīv*, 'to live,' दीप् *dīp*, 'to shine,' ज्वल् *jval*, 'to shine,' and ज्वर् *jvar*, 'to be hot,' and the kindred words in other languages. दिव् *div*, taking the suffix मन् *man* (Gr. *μεν*, 'men,' Lat. *men*), becomes दिव्मन् *divman*, then द्युमन् *dyuman* and द्योमन् *dyōman*, (the *u* of द्यु *dyu* taking its *guna* form ओ *ō*) and at last व्योमन् *vyōman*, by the change of *d* into *v*, as in व्युष्ट *vyuṣṭa* and व्युष्टि *vyuṣṭi*. This word, by the way, is shortened into व्युम् *vyum*, and is changed into वियुम् *viyum*, by the insertion of *i* between *v* and *y*, and, by the addition of *u* at the end, वियुत् *viyutu*, and then वियुम्बु *viyumbu*, by the use of *b* to strengthen *m*, and at last विशुम्बु *viṣumbu*, by the change of *y* into *ś*; विशुम्बु *viṣumbu* in Tamil means 'sky.' In Sanskrit व्योकार *vyōkāra* means 'a polisher of metals' or 'an iron-smith.' I see in this the word द्यौ *dyau* which, being modified as द्यो *dyō*, becomes व्यो *vyō*, by the change of *d* into *v* as in द्योमन् *dyōman*, व्योमन् *vyōman*.

कासर *kāsara*, 'buffalo,' कस्तूरी *kastūrī*, 'bos grunniens,' Gr. *कास्τωρ*, 'the beaver.' Vide *Vṛṣan Group*.

स्वस् *svas*, 'happines.,' समस्त *samasta*, 'whole' (q. v.)

कुसुम *kusuma*, 'flower,' कौस्तुभ *kaustubha*, 'a precious stone worn by Viṣṇu,' कुसुंबुर् *kustumburu*, 'coriander.' I think the latter two words are derived from कुसुम *kusuma*, the original idea of which is 'hollow,' 'round.'

व्यो *vyō* means 'brightness' and व्योकार *vyōkāra*, 'one who makes brightness.' This word व्योकार *vyōkāra* is, therefore, rightly applied to a polisher of metals, and then comes to mean, also, an 'iron-smith.' The word व्योषम् *vyōṣam*, also, meaning the three medicinal plants, 'black pepper, long pepper and dry ginger,' which are believed to possess good medicinal virtues and therefore to remove sickness and give *brightness* to the countenance, comes from द्यौस् *dyaus*.

19. Now to make the reader understand the change of *d* into *v*, I shall introduce other examples which are, also, derived from the same root and in which the same change has taken place. From दिवस् *divas*, 'heaven,' we have दिवस्वान् *divasvān*, which, by the change of *d* into *v*, becomes विवस्वान् *vivasvān*, meaning 'sun.' As दिवस् *divas* is changed into विवस् *vivas* in विवस्वान् *vivasvān*, so the latter विवस् *vivas* is further changed into वियत् *viyat*, by the insertion of *y* for *v*, and *t* for *s*, and means 'heaven.' From वियत् *viyat*, we get वयस् *vayas*, 'a bird,' contracted into विस्र *vis*, 'a bird,' विह *viha*, 'sky,' in which *h* stands for *y*, and *t* is cut off, and which occurs in विहग *vihaga*, विहंगम *vihāṅgama*, 'a bird,' विहायस् *vihāyas*, and विहा *vihā*, 'heaven.' वीक *vīka*, 'heaven or wind,' is another form of विहा *vihā*, and is found in विकिर *vikira* modified as विष्किर *viṣkira*, 'a bird,' in which latter *s* is used as in बष्कयणो *baṣkayanī*, Lat. *vacca*, 'cow,' to strengthen *k*. विहा *vihā* and वीक *vīka* are given in the Uṇadisūtra.

20. It is surprising to see that, while Jupiter is known

by allied words in the other kindred languages, as *Zeus*, *Zeusπατηρ*, *Jovis*, *Tiu*, *Woden* and so on, in Sanskrit he is to be called गुरु *Guru*, गीष्पति *Gīṣpati*, धिषण *Dhiṣana*, इज्य *Ijya*, जीव *Jīva*, आङ्गिरस *Āṅgīrasa*, वाचस्पति *Vācaspati*, none of which is connected with the above words. But I suspect that, in the word बृहस्पति *Brhaspati*, which has assumed a strange form by the addition of the vowel च *r* instead of इ *i* to ब *b* to strengthen it, the real alliance is concealed. (Vide दृश् *drś* and the rule under it.) If so, the word बृहस्पति *Brhaspati* should be विहस्पति *Bihaspati*, and a corruption of दिवस्पति *Divaspati*, and is to be applied to Indra as the now lord of विहस् *vihas*, 'heaven,' a word already derived from दिवस् *divas*. When the word was thus differentiated in form a separate origin was assigned to it, as consisting of बृहत् *brhat*, 'great,' 'speech,' and पति *pati*, 'lord.' बृहस्पति *Brhaspati* is called वाचस्पति *Vācaspati* in the Yajur Veda.

बृहस्पतये वाचस्पतये नैवारंचरुम्. I. 8, 10.

Brhaspatayē vācaspatēyē nāvō'āncarūm.

'The *nīvāra* cake should be offered to *Bṛhaspati*, lord of speech.'

वाग्बृहतीतस्याएषपतिः Chāndogya, I. 2, 11.

Vāgghibrhatī tasyā ēṣapatih.

'Speech is *brhati*; this (*Āṅgīrasa*), its master.'

This derivation is not, however, given in the *Nirukta* where the word is distributed as बृहत् *brhat* + पति *pati*,

बृहत् *brhat* being mentioned among the synonymes of महत् *mahat*, 'great,' and the same origin is given in the *Vārtika* on the *sūtra* (VI. 1,157) of *Pāṇini's Aṣṭādhyāyī* :—

तद्बृहतोः करपत्योः *Tadbrhatōh karapatyōh.*

When the words कर *kara* and पति *pati* are combined with तद् *tad* and बृहत् *brhat* respectively, the final consonants of the latter two words are changed into स *s*, as तस्कर *taskara* and बृहस्पति *Brhaspati*. तस्कर *taskara* will however be connected with Lat. *dexterous* and shown to be the comparative degree of दक्ष *dakṣa*. Vide the last Group.

These mistaken derivations of the word बृहस्पति *Brhaspati* brought into existence such names as बृहतांपति *Brhatāmpati*, वाक्पति *Vākpati*, गीष्पति *Gīṣpati*, &c., and changed the position of Jupiter from that of the sovereignty of Heaven to that of the mastership of speech and the priesthood of the gods.

In the Vedic theogony Jupiter lost the sovereignty of Heaven which he enjoyed in the Hesiodic—a position universally assigned to him in the Aryan mythology. When the Aryans separated, this position was usurped by Indra whom the Hindus called दिवस्पति *Divaspati*.

बृहत् *brhat*¹ being contracted into बृह् *brh* and taking the suffix मन् *man*, becomes ब्रह्मन् *Brahman* and is applied to what is great, knowledge, hence to the Vedas, the Brahman, the creator, and a Brahmin. As वाक् *vāk*, 'speech,' is associated with Brhaspati, so सरस्वती *Sarasvatī*,² the goddess of speech, originally a river goddess, is associated

¹ The Tamil word *வியன்* 'big,' 'large,' 'great,' which is probably derived from बृहत् *brhat*, 'great,' has softened the vowel बृ into *दृ* and, when it means 'sky,' must be connected with Sans.

वियत् *viyat*. Tam. *வியாழன்* *Viyālan* is, also, traceable to वियत् *viyat*.

² सरस् *saras*, 'water' and the suffix वत् *vat*, 'having.'

with Brahman. In the sense of greatness and vastness the word ब्रह्मन् *Brahman* has yielded in Greek *μορμω* which has, however, degenerated in meaning and is applied to anything hideous, or a bugbear.

We thus see that the transformation, which the word *विहस्पति* *Vihaspati* underwent, has called into existence two Vedic characters *बृहस्पति* *Brhaspati* and *इन्द्र* *Indra* who cannot be compared to any in the mythology of other Aryan nations.

The modification of the word *विहस्* *vihās* into *बृहस्* *brhas* has also taken place in *बृहन्* *brhat*, 'large,' a word which I derive from *विहस्* *vihās*, 'heaven,' the idea of heaven giving that of vastness or extensiveness as seen also in *विश्व* *viśva*, 'all,' *विषु* *viṣu*, 'everywhere.' From *विहम्* *vihās* we get *वहस्* *vahas* and then *बहल* *bahala*, *बहुल* *bahula* by the change of the final *स* *s* into *ल* *l* as in Gr. *μεγαλ*, Sans. *महस्* *mahas* (vide p. 42). *बहल* *bahala* is shortened into *बहु* *bahu*, Gr. *παχυς* and *πολυς*, Sans. *भूरि* *bhūri*, *पुरु* *puru* and Lat. *multus*.

21. *द्योमन्* *dyōman* is shortened into *द्युमन्* *dyuman*, and by the addition of *अम्* *am* at the end and the elision of the *अ* *a* of *म* *ma*, becomes *द्युन्नम्* *dyumnām*, 'wealth,' a source of happiness. *द्युन्नम्* *dyumnām* is modified as *स्युन्नम्* *syumnām*, 'happiness,' and *सुन्नम्* *sumnām* (Gr. *ὕμνος*), 'happiness,' thence, 'a hymn.'

22. From *द्यौस्* *dyaus* we get *द्योस* *dyōsa* by the addition of the vowel *α*, *द्योन* *dyōna* by the change of *स* *s* into *न* *n* as in *द्युस्* *dyus*. *दिन* *dina*, and *स्योन* *syōna* by the change of *d* into *s*. *स्योन* *syōna* and its modification *स्यून* *syūna* are

words used in the Vedas, स्योन *syōna* meaning 'happiness,' 'beautiful,' 'light,' 'sun,' and स्यून *syūna*, 'light,' 'sun,' &c and allied to सून *sūnu*, Eng. *sun*, Ang.-Sax. *son*, Lat. *sol*, Sans. सूर *sūra* and सूर्य *sūrya*. स्यून *syūna* gives us स्यूम *syūma* by the change of न *n* into म *m*. It is a Vedic word meaning 'light,' 'happiness,' and is modified as सोम *sōma*, 'moon.'

23. द्यौस् *dyaus* is shortened into द्या *dyā*, and becomes ज्या *jyā*, by the change of *d* into *j* (as in *Jupiter*, दिवस्पति *divaspati*); ज्या *jyā* means 'earth,' 'mother,' 'bow-string.' Compare Gr. $\gamma\eta$ and $\gamma\epsilon\alpha$, $\gamma\hat{\alpha}$, Doric and Aeolic for $\gamma\eta$, and $\delta\hat{\alpha}$, Doric. ज्या *jyā* means first 'earth,' and corresponds to $\gamma\upsilon\alpha$, $\gamma\eta$, $\gamma\epsilon\alpha$, &c., and had an original form as द्या *dyā*, 'sky,' allied to the Doric form $\delta\hat{\alpha}$ of $\gamma\eta$. The next meaning is 'a bow-string' which seems to be a secondary one; for the primary one is, no doubt, 'a curve or arch' which is preserved in the corresponding Greek word $\beta\iota\omicron\varsigma$, 'a bow.' The word ज्या *jyā* is found also in its original form द्या *dyā*, when it means a 'bow-string.' I therefore conclude that the name of sky, द्या *dyā*, was applied to a bow, which resembles the sky on account of its curved appearance; but in Sanskrit, the word which was so applied to the bow originally, was subsequently transferred to the bow-string. ज्या *jyā* also means 'strength, power, or excessive force,' an idea derived from the sky or bow, and answers to Gr. $\beta\iota\alpha$, 'bodily strength.'

24. As Sans. द्या *dyā* is modified as ज्या *jyā* (Gr. $\gamma\upsilon\alpha$), so we have another modification of each of the above two words. By the elision of य *y* we get दा *dā* and गा *gā*

1 ज्यामौर्वी मातृभूमिषु *jyāmaurvī mātṛbhūmiṣu*.—*Nānārtha Ratnamālā*. The word came to mean also 'mother' as the earth was considered mother and द्यौस् *dyaus*, 'heaven,' father.

which answer respectively to Gr. *δα*, and *γη* (*γα*). *Δα* is changed into *δη* as in *Δημητηρ*, an old form for *Γημητηρ*. Lat. *Ceres*. But the form **दा** *dā* does not exist in Sanskrit but is modified as **इडा** *idā* (**इदा** *idā*) which is pronounced in the Rig Veda as **इळा** *ilā*, and **इरा** *irā*. **इडा** *Idā* is a Vedic Goddess or the earth, the wife of Dyaus; and this *Idā* may be identical with *Ida* who nourished *Zeus* whom his mother *Pēa* placed in her care to protect him from *Kpovos*, her husband, who was devouring all her children. Gr. *Pēa* and *ερα* are modified forms of Sans. **इडा** *Idā*.

25. But **ज्या** *jyā* undergoes a further transformation by the change of *y* into *v*, and then into *m*, and becomes **ज्मा** *jmā*, meaning 'earth.' But this **ज्मा** *jmā* is again changed into **ग्मा** *gmā* by the change of **ज** *j* into **ग** *g*; or we may derive **ग्मा** *gmā* directly from **द्या** *dyā* by the change of **द** *a* into **ग** *g* and **य** *y* into **म** *m*. It is also metamorphosed into **क्ष्मा** *kṣmā*, by the change of **ग** *g* into **क्ष** *kṣ* and, by the insertion of **अ** *a* between **क्ष** *kṣ* and **म** *m*, is at last developed into two syllables as **क्षमा** *kṣamā*, 'earth,' and Gr. *χαμαι*,¹ **क्षमायां** *kṣamāyām*, 'on the earth.' **क्षमा** *kṣamā* is found in the Veda in the form of **क्षम्** *kṣam*² as in,—

यथाचिद्दुद्धमतस मग्नेसंजूर्वसिचमि¹. Rig Veda, VIII. 60-7.

Yathācidvṛddhamatasa magnēsamjūrvasikṣami.

'O God of fire, just as you burn dry sticks³ on earth.'

¹ The word *χαμαι* is in the locative case and does not occur in other cases.

² Also as **क्षामा** *kṣāmā* as in **द्यावक्षामा** *dyāvākṣāmā*, 'Heaven and Earth.'

³ I take **अतस** *atasa* as meaning a tree. Vide the word further on.

It is from the word **ग्या** *gmā*, I think, that the Vedic **ग्या** *gnā*, which is interpreted variously in the Nighantu and Sayanā's Commentary and in the St. Petersburg Dictionary, is derived.

26. **ग्या** *gnā* passes from the meaning of 'the earth' to that of 'a woman' and is modified as **अंगना** *anganā*. From **ग्या** *gnā* are to be derived Sans. **जानि** *jāni*, 'wife,' **जनी** *janī*, 'daughter-in-law,' **जनि** *jani*, 'a woman,' Gr. *ρυνη*, Pers. **زان** *zan*, Tam. **நங்கை** *naṅgai* and **மங்கை** *maṅgai*, 'a woman.' As **ग्या** *gnā* comes from **द्या** *dyā*, so the form **गनुस्** *gnus* comes from **द्युस्** *dyus* and, by the change of **ग** *g* into **स** *s*, assumes the form of **सनुस्** *snus* from which we may derive **सनुषा** *snuṣā*, Gr. *νυος*, Lat. *nurus*, 'a daughter-in-law.' **गनुस्** *gnus* is also modified as **गोसिन्** *gōsin* by metathesis, and **जोषित्** *jōṣit* by the change of **ग** *g* into **ज** *j* and the hardening of **न** *n* into **त** *t*. **जोषित्** *jōṣit* means 'a woman' and is modified as **जोषा** *jōṣā*, **योषित्** *yōṣit* and **योषा** *yōṣā*. The form **गनुस्** *gnus* is changed into **गुनक्** *gunak* by inserting **क** *k* for **स** *s*, and then **गणिका** *gaṇikā*, 'a whore,' to which I trace the oblique cases of *ρυνη*, Gen. *ρυναικος*, Accus. *ρυναικα*, Pl. *ρυναικες* and *ρυναικων* in all of which *κ* appears at the end.

Sans. **योषित्** *yōṣit* is modified as *uxor* in Latin by the insertion of *x* for *s*; and this modification occurs very frequently in Sanskrit, Greek and Latin and has concealed the close alliance of many a word in these languages. I therefore give a few examples.

Sans. **लस्** *las*, 'to shine,' **लक्ष्** *lakṣ*, 'to see.'

Sans. पाश <i>pāśa</i> ,	पक्ष <i>pakṣa</i> , 'side.'
„ काश <i>kāśa</i> ,	कक्ष <i>kakṣa</i> , 'a kind of grass.'
„ लेश <i>lēśa</i> , 'small' (Gr. <i>ολιγος</i>)	लिखा <i>likṣā</i> , 'louse.'
„ शैव <i>śēva</i> ,	क्षेम <i>kṣēma</i> , 'happiness.' (p. 13)
„ सुवर् <i>suvar</i> ,	क्षौम <i>kṣauma</i> , 'a lofty apart- ment in a house.' (p. 21)
„ „ „	क्षिप <i>kṣipa</i> , 'to throw.' (p. 20) (Gr. <i>σκηπτω</i> .)
„ मशक <i>maśaka</i> ,	मक्षिका <i>makṣikā</i> , 'a fly.'
„ सुषि <i>suṣi</i> , 'hole'	कुक्षि <i>kukṣi</i> , 'belly,' the origi- nal idea of कुक्षि <i>kukṣi</i> being 'hollow.'
„ सम <i>sam</i> ,	{ Gr. <i>ξυν</i> , 'with.' „ <i>συν</i>
„ ईषिका <i>ēṣikā</i> , 'grass'	} इक्षु <i>ikṣu</i> , 'sugarcane.'
„ इषिका <i>iṣikā</i>	
„ वृषन् <i>vṛṣan</i> ,	उक्षन् <i>ukṣan</i> , 'ox.'
„ वृष् <i>vṛṣ</i> ,	उक्ष् <i>ukṣ</i> , 'to pour.'
„ निष् <i>niś</i>	Gr. <i>νυξ</i> , <i>νυκτος</i> } 'night,' Lat. <i>nox</i> , <i>noktis</i> } wherein <i>ks</i> is put for श <i>ś</i> , (that is, स <i>s</i>), and then is hardened into <i>kt</i> .

For the guidance of the reader, I would here mention that wherever the letter श *ś* occurs in Sanskrit it may be treated as स *s* for all scientific purposes, and that the modern Aryan vernaculars often restore the original sound as Sans. क्रोश *krōśa*, कोस् *kōs*, 'a short distance'; पाश *pāśa*, पास *pās*, 'side.'

27. द्यौस् *dyaus* is also modified as already shown into द्यस् *dyas* and द्युस् *dyus*, meaning 'a day.' From द्यस् *dyas* we get ज्यस् *jmas*, as we get ज्मा *jmā* from द्या *dyā*, and, by the change of *s* into *n*, ज्यस् *jmas* is modified into ज्यन् *jman*, meaning 'sky' or 'earth'. I derive from ज्यस् *jmas*, ग्यस् *gyas*, which and the two former also are Vedic words meaning 'earth,'¹ गमस् *gamas*, by the insertion of *a* between *g* and *m*, and then गभस् *gabhas*, by the change of *m* into *bh*; and this गभस् *gabhas* gives us गभस्ति *gabhasti*,² as स्वस् *svas*, स्वस्ति *svasti*: गभस्ति *gabhasti* means 'light.' Again द्यौस् *dyaus* becomes द्योस् *dyōs*, ज्योस् *jyōs*, ग्योस् *gyōs*, and ग्योस् *gmōs*, the processes of changing द्यौस् *dyōs* into ग्योस् *gmōs* being similar to those taking place in changing द्या *dyā* into ग्मा *gmā*. But ग्योस् *gmōs* may be altered into ग्नोस् *gnōs* by the change of *m* into *n*, and when

१ त्वं विश्वस्य मे धिर दिवश्च गमश्च राजसि

Tvam viśvasyamēdhira divāścagmas̄ca rājasi. I. 25, 20.

"O wise Varuṇa! thou shinest on all the earth and heaven."

अबोधग्निर्जमः *Abōdhyagnirjmaḥ*.

"The God of fire was awakened on earth." Rig Veda I. 157, 1.

अभिक्रत्वेन्द्रं भूरधजमन् *Abhikratvēṅdrābhūradhajman*.

Rig Veda VII. 21-6.

"O Indra, thou hast by thy deeds excelled on earth."

² Or, it may be derived directly from दिवस् *divas*, and be a connecting link between दिवस् *divas* and युवस् *yuvas*, which latter will be mentioned further on.

n is hardened into *t*, we have **गतोस्** *gtōs*; and by changing *g* into *k* and aspirating *t* and *k*, we have **खथोस्** *khthōs*. This last form **खथोस्** *khthōs* may become **χθω** in Greek by the change of *s* into *n*, as in **द्युस्** *dyus*, **दिनम्** *dinam*, 'day,' and **द्यौस्** *dyaus*, **स्योन** *syōna*. In Greek, **χθω** means 'earth,' and Sans. **चीली** *kṣōnī* can be easily derived from it by the addition of the feminine suffix *ī*, and inserting **च** *ks* (क *k* + स *s*) for **χθ** as we do **ξ** for **κς** in Greek.

28. **द्युस्** *dyus* becomes **द्युत्** *dyut* by the change of **स** *s* into **त** *t* and means 'to shine'; and **द्युत्** *dyut* is also modified as **ज्युत्** *jyut* by inserting **ज** *j* for **द** *d* as in **ज्या** *jyā*, **द्या** *dyā*. **द्युस्** *dyus* may also assume the form of **त्रिष्** *tris*, 'to shine,' by hardening the initial **द** *d* into **त** *t*, cerebralizing the final **स** *s* into **ष** *ṣ* owing to the contact of the preceding *i* and changing *y* into *v* and the vowel **उ** *u* into **इ** *i*. The word **त्रिष्** *tris* seems to be allied to **श्रित्** *śrit*, the root of **श्वेत** *śvēta*, 'white,' and the idea of white may be derived from that of shining. **श्वेत** *śvēta* is modified as **श्वेत** *śyēta* which also assumes the form of **श्वेन**¹ *śyēna* by the change of **त** *t* into **न** *n*. **श्वेत** *śyēta* is contracted into **श्रिति** *śiti* and **सित** *sita*, which words mean 'white' and 'black,' respectively.² I think that the idea of black is not radical and

¹ वर्णादनुदात्तात्तोपधात्तोऽनः.—IV. i. 39. Pāṇini.

Varnādānudaṭṭāttātpādhatōpādhātōnah.

² श्रितीधवलमेचकौ.—Amara, Canto III.

Śritīdhavalamēcakau. श्रिति. *śiti* means 'white' and 'black'.

is attached to the word only by mistake or by a remote connection. श्वेत *śvēta* may become विशद *viśadā* by metathesis and by the change of त *t* into द *d*.

29. From श्वेत *svēta* we may get पीत *pīta*, 'yellow,' by the elision of the initial consonant, and from पीत *pīta*, पीतन *pītana* and पिंजर *piñjara*, 'yellow orpiment' and मंजिष्ठा *mañjiṣṭhā*, 'a kind of yellow wood,' of which the first part मंज *mañja* seems to be a modification of पीत *pīta* by the change of प *p* into म *m*. The Tamil word பசு *paśu* and மஞ்சள் *mañjal*, 'yellow,' have modified पीत *pīta* similarly. I feel no doubt that the meaning and form of the Vedic मंश्चतु *maṁścatū*,¹ 'yellow,' point to the same origin.

The word occurs in the Rig Veda in the passage (VII. 44-3.)

दधिक्रावा॑णं बुबु॒धानो॑ अग्निमु॒प॑ब्रुव उ॒षसं॒सूर्य॑गाम् ।

Dadhikrāvāṅambubudhānōagnimupabruva uśasamsūryangām,

ब्र॒ह्मं॒मंश्च॑तोर्व॒रुण॑स्य ब॒भ्रु॒तेवि॒श्वस्मद्दु॑रितायाव॒यन्तु॑ ।

Bradhmanimamścatōrvaruṇasyababhruntēviśvāsmadduritāyāvayantu.

'Knowing the horse called Dadhikrāvan, I praise Agni, Ushas, Sun, the cow and the great dun-colored (horse) of yellow Varuna.' Let them remove our sins.

30. As द्यौस् *dyaus* is modified as द्या *dyā* and becomes गया *gyā* and then रमा *gmā* as already noticed, it may

¹The word is derived by Sāyana as,—

मन्यमानान्स्तुवतो जनान् चेतयते जानातीति; यद्वाभिमन्यमानांश्चातयते नाशयतीति मंश्चतुः

nāṁścātayatēnūśayatītimamścatuh.

also be modified as ग्यौस् *gyaus* and then ग्मौस् *gmaus* and at last ग्नौस् *gnaus* by the change of *m* into *n* as in ग्मा *gmā*, ग्ना *gnā*. This form ग्नौस् *gnaus* is again modified as ग्लौस् *glaus* by the change of *n* into *l*. ग्लौस् *glaus* means 'moon,' and with its form changed into गोल *gōla* is applied to what is spherical. From गोल *gōla* we get Gr. βωλος, by the change of *γ* into *β*, as in βους, Sans. गौस् *gaus* (q. v.). ग्लौस् *glaus* is changed into ग्लप् *glapsa*,¹ 'a bunch as of fruits,' Lat. *globus, glomus*, 'a sphere,' *gleba*, 'a lump of earth.' गुल *gula* and गुड *gudā*, 'a lump of sugar,' have shortened the *o* of गोल *gōla* into उ *u*, and produced the verbal roots गुड् *gud*, 'to cover,' घुट् *ghut*, घुण् *ghun*, घूर्ण् *ghūrṇ*, 'to turn,' 'to roll,' and the nouns गुलिका *gulikā*, 'a pill,' and घुटिका *ghutikā*, 'ankle,' so called on account of the round knotty bone projecting in that part of human body. गुण *guṇa* is a modification of

अथास्यैयुग्मेनशलाटुग्लप्सेनत्रेण्याच शलत्यात्रिभिश्चकुश

Athāsyaīyugmēna śalāṭuglapsēna trēṇyāca śalatyātribhiścakuśa

पिञ्जलैरूर्ध्वंसीमन्तं व्यूहति ॥ *Āśvalāyana Gr̥hyasūtrā.*

piñjūlairūrdhvam sīmantam vyūhati.

शलाटुग्लप्सेनतरुणफलसंघातेन । शलाटुरितिअपक्वानां

Śalāṭuglapsēnataruṇaphalasaṅghātēna, śalāṭuriti apakvānām

फलानां सभाष्या । ग्लप्सदतिस्तबक उच्यते । औडुंबरस्तबकेन

phalānām samāṅkhyā, glapsa itistabaka ucyatē, auḍumbarastabakēna

शास्त्रांतरेदृष्टत्वात् ॥ *Gārgyanārāyaṇavṛtti.*

śāstrāntarē dṛṣṭatvāt.

गुल *gula* or गुड *gudā* by the change of the second consonant into ण *n*. Though the word गुण *guṇa* has several meanings, it is not one word. In its form we see two different words derived from two different sources. As meaning 'a rope,' 'bowstring,' 'repetition' (as in गुण *guṇ*, 'multiply,' 'to repeat,' गुणनम् *guṇanam*, 'multiplication,' गुणनिका *guṇanikā*, 'repetition'), गुण *guṇa*¹ is to be derived from ग्लौ *glau* as shown above. But when it means, 'quality,' 'nature,' 'property of material substances,' 'unimportant,' &c., it is to be traced to जन् *jan*, 'to be born'; for quality, nature, &c., are born in the thing in which they are found.

31. As दिवस् *divas* assumes the form of वियस् *viyas*, and then विहस् *vihās* as already shown, it assumes further changes. विहस् *vihās* is modified as महस् *mahas*, 'light' and महत् *mahat*, 'great.' (Compare बृहत् *br̥hat*, 'great').

महस् *mahas* means the fourth of the seven worlds which are above earth in the sky one above another, and in this meaning the word is modified as महर् *mahar* by the change of स *s* into र *r*. As the modified form of अतस *atasa*, 'air,' viz., अतल *atala* called into existence a new nether world and the corresponding Gr. *Ἀτλας*, just so did the above modified form of विहस् *vihās*, 'sky,' call into

¹ गुणोमौर्यामप्रधानेरुपादौसूदइन्द्रिये ।

Guṇōmauryāmapradhānē rūpādauśūdaiṅdriyē,

त्यागेशौर्यादिसत्त्वादिसंध्याद्यावृत्तिरज्जुषु ।

Tyāgēśauryādisatvādisandhyādyāvṛttirajjuṣu,

शुक्लादावपिवद्याच्च ॥ *Mēdini.*

Śuklādāvapivatyāñca.

existence a new world above the sky. Compare भूर् *bhūr*, 'earth,' भुवर् *bhuvar*, 'the world above the earth,' the latter of which is merely a modification of the former and also सुवर् *svar* from स्वर *svar*, 'heaven.'

By the change of the final स *s* into ल *l*, महस् *mahas* becomes *μεγαλ* in Greek and, by the addition of the termination *ος*, *μεγαλος*. But in the corresponding Lat. *major*, the middle syllable हीय *hīya* of महोयस् *mahīyas* (Gr. *μειζων*) is shortened into ह्य *hya* and then changed into *j* as द्य *dya* into *j* in *Janus*, and in *magum* महस् *mahas* has undergone a contraction by the elision of the penultimate vowel अ *a* and the change of the final स् *s* into न *n* as in अहस् *ahas*, 'dry,' अहनि *ahani*, loc. case, अह्ना *ahnā*, instr. case; ऊधस् *ūdhas*, Gr. *ουθαρ*, 'udder,' ऊधनि *ūdhani*, loc. case in the Vedas, ऊध्न *ūdhna* at the end of compound words.

The change of स *s* into ल *l* often takes place in the Aryan languages whether in the beginning or the end of a word; e.g.

Sans. सून <i>sūna</i> , 'sun' or 'a luminous body in heaven,'	Lat. <i>luna</i> , 'moon.'
„ सीमन् <i>sīman</i> ,	„ <i>limes (itis)</i> , 'limit.'
„ स्वर <i>svar</i> ,	Gr. <i>Ολυμπος</i> , 'Heaven.'
„ सरट <i>sarata</i> ,	„ <i>λακερτα</i> , 'a lizard.'
„ स्वैर <i>svaira</i> ,	Lat. <i>liber</i> , 'free.'
„ सैधव <i>saindhava</i> , 'belonging to the sea.'	Gr. <i>λαιτμα</i> , 'the deep sea.'
„ सस्यम् <i>sasyam</i> ,	„ <i>ληιον</i> , 'a crop' or 'crop of corn.'

Sans. शृणु <i>śaṇa</i> ,	Gr. λινον, 'flax.'
„ शय <i>śavya</i> ,	„ λαιος,
	„ σκαιος,
	Lat. <i>laevus</i> ,
	„ <i>scaevus</i> } 'left.'
„ सिंह <i>śimha</i> ,	Gr. λεων,
	„ λυγξ,
	Lat. <i>leo</i> (n), } 'a lion.'
„ शंबुक <i>śambūka</i> allied to कंबु	
<i>kambū</i> , शंख <i>śaṅkha</i> , Gr.	
κογχη, Lat. <i>concha</i> , Sans.	} Lat. <i>limax</i> (cis).
काकणी <i>kākaṅī</i> , Gr.	
κοχλος, <i>καλχη</i> , <i>χαλχη</i> .	

As from दिव *diva* we get विय *viya* and विहा *vihā*, 'sky,' as shown already, so from this we get महा *mahā* which is modified, also, as मही *mahī*. Both the words महत् *mahā* and मही *mahī* are used in the senses of 'a cow' and 'earth.' महा *mahā* is modified as माहा *māhā* and माहेयी *mahēyī* (Vide गौस् *gaus*). विय् *viyas* is modified as वयस् *vayas* as I have already shown, and then मयस् *mayas*, a word used in the Vedas in the senses of 'pleasure,' 'happiness,' 'food,' &c. From मयस्¹ *mayas* I derive a form मयूस् *mayūs* by changing the अ *a* of य *y* into ऊ *ū* and from this form, the word मयूख *mayūkha* by the change of स् *s* into ख *kh*. A similar process has taken place in the Gr. βιωτια, a word derived from βιωτος, the son of Ιτωνος who was the son of Deucalion and a king of Thessaly and the inventor

¹ मयस् *mayas* is allied to Gr. βιος, 'course of life,' 'lifetime.'

of the art of polishing metals. *Βοιωτία* is the name of a country of Greece, the mountains of which, especially Helicon, was frequented by the Muses. Some connect the word with *βους*, 'an ox,' and think that the name radically signified the land of pasture for cows. I would however trace it to *मयस् mayas* (Gr. *βιος*, 'lifetime') and ultimately to *द्यौस् dyaus*.

32. The words *दिति diti* and *अदिति aditi* are correlative terms evolved out of *द्युस् dyus*, like *तिथि tithi*. *अदिति aditi* is applied to the earth, cow, the mother of the Gods, and speech, and *दिति diti* is coined as an antithesis to *अदिति aditi*. The initial *अ a* of *अदिति aditi* is euphonic as in *इडा idā*. To this class belongs the Gr. *τιτυος*.

को॒नो॑म॒ह्या॒अदि॑तये॒पुन॑र्दात्पि॒तर॑'च॒दृ॒शेय॑'मा॒तर॑'च॥

Kōnōnahyāaditayēpunardātpitarāñcadṛśeyammātarañca.

'Who will give me back to the great earth, that I may see my father and mother?'—Rig Veda, I. 24, 1.

अदि॑ति॒द्यौर॑दि॒तिर॑न्तरि॒क्षम॑दि॒तिर्मा॑ता॒सपि॑ता॒सपु॑त्रः

Aditirdyauraditirantarikṣamaditirmātāsapitāsaputrah.

विश्वे॑ दे॒वाअदि॑तिः॒ पञ्च॑जना॒अदि॑ति॒र्जा॒तम॑दि॒तिर्जनि॑त्वम् ॥

Viśvēdēvādutih pañcajanā aditirjātamaditirjaniteam.

Rig Veda, I. 89, 10.

'Aditi is Heaven; Aditi, sky; Aditi, mother. He is father and son; he is all the gods, five peoples. He is birth, and the source of birth.'

In this passage Aditi refers to all-pervading power—a conception realized only in *Zeus* by the Greeks and the use of the masculine demonstrative pronoun leads us to think that Aditi is here applied to the highest god.

As the word अदिति *aditi* is a mere modification of द्युस् *dyus*, the initial अ *a* is an extraneous addition. The radical part दिति *diti* seems to have been modified as क्विति *ksiti*, 'earth.' अदिति *aditi*, like मही *mahī* and पृथिवी *prthivī*, is frequently associated with द्यौस् *dyaus*, 'heaven,' in the Vedas. दिति *diti*, her counterpart, was originally a deity invoked with other deities. But she became the mother of Giants (दैत्य *daitya*) subsequently. The Gr. Τίτυος was the son of Gaia or of Jupiter by Elara. He was of a gigantic size and his mother died in travail. He offered violence to Latona and, as a punishment for this, he was placed in Hell where his liver was continually devoured by a serpent.

The word अदिति *aditi* leads us to the Greek Οδυσσεύς which is formed from द्यौस् *dyaus* or द्युस् *dyus* exactly like the former, both of them containing the euphonic addition of a vowel. In the corresponding Latin *Ulysses*, the δ of the Greek word is changed into *l*, a change for which many instances have been given in this List; as, *Laios*, *Latona*, *Ιλιον*, *Ιλυς*, &c. Οδυσσεύς was king of Ithaca whose return from Troy to Ithaca forms the subject of a poem of Homer, called *Odyssey*.

33. Here I would mention another word formed from द्युस् *dyus* like तिथि *tithi* but different from the latter in having a nasal न *n* to represent the स *s* of द्युस् *dyus*. द्युस् *dyus* produces दनु *danu* as it does दिन *dina*, and दनु is modified as दानु *dānu*. These words originally mean 'a Heavenly being,' 'bright,' 'powerful,' and so on, and as such are applied to Indra, Maruts and other gods.

हतवृत्रमुदानवदन्द्रेणमहसायुजा । मानोदुष्शंसईशत ॥

Hatavrtramśudānavaindrēṇasahasāyujā | Mānōduśśamsāśata.

Rig Veda, I. 23, 9.

‘O, Maruts, accompanied by many Danus; kill Vṛtra with the aid of the powerful auxiliary Indra. May our enemies not flourish.’

But Sāyana takes दानु *dānu* to mean ‘gift.’ I should however think that the word is connected with द्यौस् *dyaus* and means ‘bright,’ ‘powerful,’ or ‘strong,’ and is here applied to a ‘Heavenly being in general’ or perhaps the adjective सु *su* specifies the meaning and makes the word mean only ‘good spirits’ (*sc.* Maruts.)

In the following passage it is applied to Indra :—

दानुरस्माउपरान्पिन्वतेदिवः Rig Veda, I. 54, 7.

Dānurasmāuparānpinvatēdivah.

‘Dānus (that is Indra) pours clouds to this sacrificer from heaven.’

But it is applied to Vṛtra in the following :—

धिष्वाश्वःशूरयेनवृत्रमवाभिन्दानुमौर्णवाभं ॥

Dhiṣvāśvaśśūrayēnavṛtramavābhindānumaurṇavābham.

‘O, valiant Indra! hold that power by which you have killed the giant Vṛtra like a spider.’—Rig Veda, II. 11, 18.

In modern Sanskrit literature, the word दानव *dānava* always means the sons of दनु *danu*, who are evil spirits, or Rākṣasas and are opposed to the gods.

The corresponding Greek word *Δαवाος* did not share the same fate as its Sanskrit counterpart. *Δαवाος* is the name of a son of Belus and Anchinœ, who was reigning in Egypt with his brother. Owing to the enmity which

arose between the brothers, Danaus emigrated to Argos with his fifty daughters and, in course of time, became king of the place. His brother followed him subsequently and brought with him his fifty sons who had been promised to the daughters of Danaus. But the king did not like the match and caused all the bridegrooms to be put to death by his daughters; and all the sons-in-law were murdered except one who married Hypermnestra, one of the daughters. The sisters were purified of the murder by the order of Jupiter, but according to some account they were punished in Hell.

I may perhaps connect with Sans. दनु *danu*, the Gr. *Δαναη*, daughter of Acrisius, king of Argos, of whom Jupiter was enamoured, and who bore to him a son named Persens.

Gr. *Δαναοι*, originally meaning 'subjects of *Δαναος*,' was subsequently applied to all the Greeks (as in Homer) and offers a very interesting contrast to the Sans. दानव *Dānava* which has degenerated in its meaning and is now applied only to Rākṣasas, or Giants. Compare the word असुर *Asura* which was dealt with similarly in Sanskrit literature and which will be mentioned hereafter.

34. Here I would mention two Greek words which are formed from द्युस् *dyus* as Sans. तिथि *tithi*, 'day,' (Vide § 15)—Θιασος, a company or procession of persons dancing and singing in honor of a god as of Pacchus, and Θησευς, the most famous Athenian hero and son of Ægeus (अहस् *ahas*, 'day') and Æthra (अतस *atasa*, 'sky.')

35. From द्यौस् *dyaus* we may derive Gr. Λαος, by the change of द *d* into λ as in λιθος, दृषद् *drśad*, 'stone,' λαμπω, दीप् *dīp*, 'to shine,' लोα *lōc*, लोक *lōk*, 'to see,'

द्युस् *dyus*, 'day,' 'light,' and Latona द्योतना *Dyōtanā*. This derivation affords us a clue to explain the story of Laios and Jocasta (Ιοκαστη). Œdipus was the son of Laios. As the father had heard an oracle at Delphi that he would be killed by his own son, he exposed the child near the hill Kithairon. But the child was rescued and attained his age, and, while journeying to Thebes, he met his old father Laios and, in a duel which took place accidentally, he killed the latter. He continued his journey and met a monster called Sphinx who was laying waste the whole country with sickness and drought. He could not be defeated by any one except those who solved his riddles. When Œdipus approached the monster, the latter propounded his riddle as usual; and, when it was solved, he threw himself down from the summit of the mountain on which he had taken his seat; and the drought terminated with heavy showers of rain. The inhabitants of Thebes who had proclaimed that he who would deliver the country from the drought and sickness, should rule over the country and espouse the hands of Jocasta, the widow of the late king, offered to Œdipus the sovereignty of the country; and he thus became the king of the country and the husband of his own mother. But he was not allowed to rule long in peace and happiness. The sin of parricide was to be punished, and the Gods inflicted a plague on the city. When the people consulted the Delphian oracle, they were told that the plague was the result of the murder of Laios, and the murderer should be punished. In the long run, it became known that Œdipus was the murderer. In compunction for the sin committed Œdipus tore out his eyes and Jocasta committed suicide. Œdipus too died soon under the signal of Heaven. This story must simply refer to the heavenly phenomena which are of daily occurrence, viz., the brightness of the starry Heaven being absorbed in the rays of

the sun when the latter makes his appearance in the east, which may be referred to in the sun's taking *Ιοκαστη* (*गभस्ति Gabhasti*), the wife of *Δ्यौς Dyaus*, his father; the gradual dimness of the sun in the evening, which corresponds to the unhappy reign of Œdipus after he was installed on the throne of his father and married his own mother; his loss of brilliancy, which corresponds to the death of *Ιοκαστη*; and, at last, his setting in the west, which corresponds to Œdipus' going to Heaven.

The reason of my connecting the sun with Œdipus is the fact that he is described as the second husband of his mother.

मातुर्दिधिषुमं ब्रवंस्वसुं जारः श्रुणोतुनः ।

Māturdidhiṣumabravam svasurjārah śruṇōtunah,

भ्रातेन्द्रस्य सखाममं ॥ VI. 55, 5.

Bhrātēndrasya sakhāmama.

'I spoke of the second husband of his mother. Let the lover of his sister, brother of Indra and friend of mine, hear us.'

दूरे दृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय असत ॥ X. 37, 1.

Dūredrśēdēvajātāyaketavē divasputrāya sūryāyāsata||

'Praise Sūrya, farseeing, born of deity, knowing, and son of Divas (Heaven).'

The country which was governed by *Laios* was *Θηβαι*, Thebes, a name given to several cities of which the most important were the Egyptian and Bœotian; the symbolical meaning of which story is that Heaven personified is the ruler of Heaven, the place where he is to rule; for while *Laios* is *Δ्यौς dyaus*, *Θηβη*, the singular form of *Θηβαι*, is only *दिवा divā*, or *द्यावा dyāvā*, 'Heaven.'

The word *Jocasta* may be shown to be a modification of Sans. *गभस्ति gabhasti*,¹ which I have already derived from *स्वस् svus* (through the forms *द्यस् dyas*, *ग्यस् gyas*, *ग्मस् gmas* and *गमस् gamas*), with which the Sans. *युवन् yuvan*, 'a youth,' *युवति yuvati*, 'a youthful girl,' Lat. *juvenis*, 'young,' and the corresponding Gr. *ἡβος*, 'youthful,' *ἡβη*, 'youth,' will be connected hereafter. *गभस्ति gabhasti* may be changed into *गवस्ति gavasti* by the change of *भ bh* into *व v*, into *यवस्ति yavasti* by the change of *ग g* into *य y*, and then *Ιοκαστη* by the change of *व v* into *ग g* and then into *क k* and of *य y* into *ι o* as in *Ιω (v)*, *यवन yavana*, (q.v.)

The last word that requires explanation is *Οιδιππος* which, as it is spelt, seems to be composed of two words, the latter being *ππος*, Sans. *पाद् pād*, 'leg.' The name of the sun which most closely resembles *Οιδιππος* is *अर्यमन् aryaman* in which the first part *अर्य aryā* being modified as *अद्य adya* by the change of *र r* into *δ*, may be changed into *Οιδι* by the elision of *य y* and the lengthening of the previous vowel *अ a* into *οι*.² 325 505

On the change of *r* into *d*, compare:— 491.1 565;1

Sans. *वीर vīra*, 'strong,' Gr. Ved. *वीडु vīdu*, 'strength.'

βριαω, 'to be strong,'

Gr. *γυπος*, 'round,'

Sans. *गुड guda*, 'lump as of sugar.'

Sans. *शिखर śikhara*, 'crest,'
'top,'

„ *शिखण्ड śikhanda*, 'the crest.'

„ *रैवत् raivat*, 'rich,'

Lat. *dives*, and *dis*.

¹ Or it may be derived from *यवस् yavas*, 'bright,' 'young.'

² Vide *avros*.

Sans. द्वार *dvār*, 'gate,' Gr.

θυρα, धूर् *dhūr*,
'front,' which are
modified as तूर् *tur*

and *θυρ* in तोरण
tōrana, 'festoon,' Gr.
θυρων (*ωνος*), 'the
doorway,' and तोलि
tōli, as in प्रतोलि
pratōli, 'high road.'

Sans. तुण्ड *tunḍa*, 'face.'

I would here observe that the letter ड *d* was originally द *d*; and I may lay down for the guidance of the readers that wherever a cerebral letter occurs in Sanskrit it must be traced universally to a corresponding dental letter, and that, for all scientific purposes, the cerebrals in Sanskrit must be treated as dentals.

The latter part of अर्यमन् *aryaman* cannot be supposed to have been changed into πους, unless we assume that the ancient Greeks assigned a wrong etymology to the word and so assimilated the latter part to the word πους, meaning 'leg.'¹ I may suggest instead of the above word द्युपद् *dyupad* radically 'going in द्यु *dyu*, heaven,' or द्युमत् *dyumat*, 'shining,' 'having light,' corrupted into द्युपद् *dyupad*; or still better स्वपद् *svapad*, 'going in Heaven' modified as स्वापद् *svāpad* which in Sanskrit is applied to a 'wild beast,' 'beast of prey.' In this meaning it answers

¹ Compare Gr. Ἀτλας (*avtos*) which I have connected lower down with अतल *atala* and ultimately अतस *atasa*, 'sky.'

to the Gr. *Οιδιπους*, referring to the prowling of wild beasts. If the word *श्यापद्* *śrūpad*¹ be a corruption of *स्वपद्* *svapad* as conjectured, it will be the origin of the Gr. *Οιδιπους*. It may, as it is, be distributed as *श्व* *śva* + *पद्* *pad*, *श्व* *śva* meaning 'swelling,' from *श्वि* *śvi*, 'to swell,' *पद्* *pad*, 'foot,' meaning therefore radically 'swollen-footed.'

The story of *Œdipus*, however, has greater points of resemblance to the description of *Agni* and the anecdotes occurring in the *Rig Veda* regarding him. In many places *Agni* is called son of *Heaven* and *Earth*. In the night the sky becomes dark and the earth receives the light of fire and this daily scene may have been symbolized in the story of *Œdipus*. In the following passage *Agni* is said to fight with his father.

अवस्पृधिपितरं योधिं विद्वान् पुत्रो यस्ते सहसस्सूनुजहे ॥ V. 3, 9.

Avasprūhipitarāṃyōdhivīdvān putrōyastē sahasassūnu ūhē ||

'O, god of fire, learned son and son of strength, thou putst down in battle thy father who has borne thee.'

In the passages of the *Rig Veda*, V. 2, 1 and the following five, *Agni* is said to have been kept in secret custody by the youthful mother (*युवतिर्माता* *yuvatirmātā*) and the people to have asked his mother to deliver him up to the father and to have complained "that they were deprived of their cattle, and their leader had to fight with his enemies. There was drought in the country, and, in consequence, no sacrifice was performed. The enemies have seized the king and the houses of the inhabitants, and the hymns of *Atri* should recover them."

I quote the passage here below and translate it:

¹ It is usually derived from *श्वन्* *śvan*, 'dog.' *पद्* *pad*, 'to go.'

कुमारं माता युवतिस्समुभ्रंगुहा बिभर्ति न ददाति पित्रे ।

Kumāraṁmātā yuvatissamubhṅguhā bibharti nadadāti pitre

अनीकमस्य नमि न ज्जनामः पुरः पश्यति निहितभरतौ ॥ १ ॥

Anīkamasya naminajjanāsaḥ puraḥ paśyati nihitamaratau

कमेतं त्वं युवते कुमारं पेयी बिभर्षि महिषी जजान ।

Kamētaṁ tvaṁ yuvate kumāraṁ peyī bibharṣi mahiṣī jajāna

पूर्वीर्हि गर्भः शरदो ववर्धा पश्य जातं यदसूतमाता ॥ २ ॥

Pūrvīrhi garbhāśśaradō vacaradhā paśya jātaṁ yadāsūtāmātā

हिरण्यदन्तं शुचिर्वर्णमारात् क्षेत्राद् पश्य मायुधामिमानम् ।

Hiraṇyadantaṁ śuciḥvarṇamārāt kṣētrād paśya mayudhāmimānam

दानो अस्मा अमृतं विपृक्त्तिं मामनिद्राः कृण्वन्ननुकथाः ॥ ३ ॥

Dānō āsmā amṛtaṁ vipṛkṭtiṁ māmniḍraḥ kṛṇvannanukathāḥ

क्षेत्राद् पश्य सनुत शरं तं समद्यूयं न पुरुशो भिमानम् ।

Kṣētrād paśya sasantuśaraṁ taṁ samadyūyaṁ na puruśo bhimānam

नता अगृभ्रन्नजनिष्ट हिषः पलिक्रीरिद्युवतयो भवन्ति ॥ ४ ॥

Natā agṛbhṛnna janisṭhiṣaḥ palikrīridyuvatayo bhavanti

केमे मर्यकं वियवन्त गोभिर्नयेषां गोपा अरणश्चिदास ।

Kēmē maryakaṁ viyavantaḥ gōbhir nayēṣāṁ gōpā araṇśchidāsa

यद् अगृभ्रवते सृजंत्वा जातिपञ्च उपनश्चिकित्वा न् ॥ ५ ॥

Yad agṛbhṛvate sṛjaṁtvā jātipaṅcā upanaśchikittvān

वसां राजानं वसतिं जनानामरातयो निदधुर्मर्त्येषु ।

Vasāṁ rājānaṁ vasatiṁ janānām arātaḥ yonidadhurmaryēṣu

ब्रह्माण्यत्ने रवतं सृजंतु निदितारो निद्यामी भवन्तु ॥ ६ ॥

Brahmāṇyatrēravataṁ sṛjantaṁ niditāro niḍyāmī bhavantu

‘The youthful mother keeps her son secretly confined and does not give him up to the father. The people do

not see before them his (the son's) injured form placed in an unpleasant (place).'

'O, youth! what youth do thou keep as a devil (पेवी *pēṣī*) whom you brought forth as a matron (महिषी *mahiṣī*)? The child grew for the last (many) years and as the mother brought him forth, I saw him born.'

'I saw the child of golden teeth, of pure color and bearing weapons, from the neighbouring field. I am giving him nectar extensively; what can the people deprived of rain and sacrifice do me?'

'From the field I saw him wandering on his knee (सनुतः *sanutah*) happily and shining greatly like a herd (of cows). They did not (should not?) take, for he was born. Even old women become youthful.' (Regarding सनुतः *sanutah*, vide जानु *jānu*.)

'Who are those that took away the cattle from the men whose leader was not without battle? Let those who seized him give him up. Let the wise lead our cattle.'

'Enemies have seized the houses of the inhabitants and imprisoned their kings. Let the hymns of Atri restore him to the people and the calumniators be calumniated.'

The following passage occurs in the beginning of the commentary of Sāyana on the above passages and contains a tradition given in the Brāhmaṇa of Śātyāyana and another version of it given in the Tāṇḍaka Brāhmaṇa. The tradition is quoted there for the explanation of the meaning of the passages.

शाश्वयनब्राह्मणोक्ता इतिहासद्वयोच्यते ।

Śātyāyanabrāhmaṇōkta itihāsa ihōcyatē

राजात्रैवृष्णादश्वकु स्व्यरुणीऽभवदस्य च ॥ १ ॥

Rājātrairvṛṣṇāśvaku svyaruṇīḥbhavadasyaca

पुरोहितो वृशोजार ऋषिरासीत्तदा खलु ।

Purōhitō vṛśōjāra ṛṣirāsīt tadā khalu

संगृह्णति रथावाज्ञां रक्षणाय पुरोहिताः ॥ २ ॥

Saṅgrhṇantirathāvājñāṃ rakṣaṇāyapurōhitāḥ

व्यरुणस्य वृशीरश्मिं संजयाह पुरोहितः ।

Tryaruṇasyavṛśīraśmim sañjagrahapurōhitah

कुमारीवर्त्मनिक्रीडन रथचक्रेण घातितः ॥ ३ ॥

Kumārīvartmanikrīḍan rathacakreṇa ghātitaḥ

क्षिन्नः कुमारस्य क्रेण समाराय पुरोहितः ।

Chinnahkumārascakreṇa samārāyapurōhitah

त्वं हंतास्येति राजानं राजा चापि पुरोहितम् ॥ ४ ॥

Tvamhantāsyētirājānaṃ rājācāpipurōhitam

त्वं हंतास्य कुमारस्य नाहमित्यब्रवीत्तदा ।

Tvamhantāsyakumārasya nāhamityabravīttadā

यतस्त्वं रथवेगस्य नियंता तस्त्वयाहतः ॥ ५ ॥

Yatastvamarathavēgasya niyantā tastvayāhataḥ

रथस्य उन्मियतोरान् तस्मात्त्वन्तस्य घातकः ।

Rathasvūmīyatorājan tasmāttvantasyaghātakah

एवं विवदमानौ तौ इक्ष्वाकून् प्रष्टुमागतौ ॥ ६ ॥

Ēvamivadamānautau ikṣvākūnpraṣṭumāgatau

तौ प्रश्चतुरिक्खाकून् केनासौ निहतो दिजाः ।

Taupapracchaturikṣvākūn kēnāsaunihatōdivjāḥ

तेऽब्रुवन् रथयन्तारं हन्तारं वृशसंज्ञकम् ॥ ७ ॥

Tēzbruvanrathayantāraṃ hantāraṃ vṛśasaññakam

स वृशो वार्ष्णाक्षान् कुमारेण मुदजीवयत् ।

Savṛśōvārṣṇāksān kumāreṇa mudajīvayat

एवमाख्यायत चैव पुनरन्यदुदीरितम् ॥ ८ ॥

Ēvamākhyāyatatraiva punaranyadudīritaṃ

यतद्दृष्ट्वाकवीरागाङ्गतारं ऋषिमब्रुवन् ।

Yataikṣvākavīrāgāṅgātāraṃ ṛṣimabruvan

तस्मात्तेषां गृहे स्वग्नेस्तेजो निर्गतमेषु च ॥ ९ ॥

Tasmāttēṣāṃgrhēsṣvagnēstējōnirgatamēṣuca

गृहेपाकाद्योनासन्तत्कारणमचिन्तयन् ।

Grhēpākādayōnāsanntatkāraṇamacintayan

वृशंकुमारहन्तारं यदवोचामतेननः ॥ १० ॥

Vṛśaṅkumārahantāraṃ yadavōcāmatēnanah

अपाक्रमद्दूरोवह्नेराह्वयामवृशंवयम् ।

Apākramaddharōvahñērāhvayā mavṛśamvayam

इति संचिन्त्य तमृषिमाह्वयामासुरादरात् ॥ ११ ॥

Itisañcintyatatmrṣimāhvayāmāsuraadarāt

समागत्य ततश्शीघ्रं तेषामग्नेर्हरो भवेत् ।

Samāgatyatataśśīghraṅtēṣāmagñērharōbhavēt

इति वार्शेन साक्षात्सौ अकामयत् पूर्ववत् ॥ १२ ॥

Itivārśēnasāmnāsauakāmayatapūrvavat

एवं गायन्स ऋषिर्ब्रह्महत्यां

Evṃgāyansarṣirbrahmahatyām

भार्याजातां त्रसदस्योर्नृपस्य

Bhāryājātāntrasadasyōrnṛpasya

पिशाचवेषां हरश्चादायचाग्नेः

Piśācavēṣāmharaśchādāyacāgnēh

गृहान्नीत्वा कशिपौ स्थापयन्तीम् ॥ १३ ॥

Grhānnītvākāśipausthāpayantīm

दृष्ट्वासम्यक्तदूरस्तोषयित्वा

Drṣtvāsamyakṭaddharastōṣayitvā

साम्नापश्चाद्योजयामास चाग्निम् ।

Sāmnāpāścādyōjayāmāsaścāgnim

ततस्वतेजास्संजातोऽभवत्पाकादिपूर्ववत् ॥ १४ ॥

Tatassatējāssañjātōzbhavātpākādipūrvavat

एवंशाश्यायनेनोक्तताण्डकीक्तमथोच्यते ।

Ēvaṁśāśyāyanēnoktāntāṇḍakīktamathocyatē

वृशःपुरोध्यात्रभवत्त्रसदस्योर्महीपतेः ॥ १५ ॥

Vṛśahpurōdhāabhavātrrasadasyōrmhīpatēh

सरथंधावयन्नाजाब्राह्मणस्यकुमारकं ।

Sarathamdhāvayanrājābrāhmaṇasyakumārakam

चिच्छेदरथचक्रेणप्रमादात्सोब्रवीद्वृशं ॥ १६ ॥

Cicchēdarathacakrēṇapramādātsōbravidvṛśam

पुरोहितेवर्तमानेत्वयिमांहंतिरागता ।

Purōhitēvartamānētvaयिमānhantirāgatā

एषात्वयापनेतव्याच्छषिमित्यब्रवीन्नृपः ॥ १७ ॥

Ēśātvayāpanētavjāṣimityabravīnnṛpah

सच्छषिर्वाशसान्नातंकुमारमुदजीवयत् ॥

Saṣṣirvāśāsānnātāṁkumāramudajīvayat.

‘I shall here narrate the tradition mentioned in the Brāhmaṇa of Śātyāyana. There was a king named Tryaruna in the dynasty of Ikṣvāku, son of Trivṛṣṇa, and his priest, the sage Vṛśa, son of Jara. The priests took possession of all the chariots for keeping them safe. The priest Vṛśa took the reigns of the chariot of Tryaruna. A boy who was playing on the road was run over by the wheel of the chariot. Trampled under the wheel the boy died. The priest then said to the king, ‘Thou art the murderer of the boy.’ The king replied, ‘Thou art the murderer and not I. As thou art the regulator of the speed of the chariot, the child was killed by thee.’ The priest then rejoined, ‘as thou art the owner of the chariot, thou art the murderer.’ Thus disputing they came to ask the Ikṣvākus.

'They asked the Ikṣvākus, "By whom was the boy killed" ? They said that the charioteer whose name was Vṛśa was the murderer. Vṛśa revived the boy with a hymn called Vārśa. Having narrated thus, the author relates also something else in the same place. As the Ikṣvākus pronounced the Ṛṣi to be the murderer, the brilliancy of the fire in their houses was lost, and cooking and other works were no longer performed ; and they thought of the cause of that : "As we pronounced Vṛśa to be the murderer of the boy, our fire lost its brilliancy, therefore let us call him." Having thought thus they called the Ṛṣi respectfully. Then the Ṛṣi came and prayed as before that there be brilliancy in fire. Thus singing, he saw in the form of a demon the brāhman-murder arising from the wife of the king Trasadasyu, who, having taken away the brilliancy of fire to its house, was concealing it in her food, and, having propitiated the demon with his hymn, he restored the brilliancy to the fire. Then the god of fire became bright, and works such as cooking began as before.

'Thus was said by Śāṭyāyana ; and I shall now say what has been said by Tāṇḍaka. Vṛśa was the priest of the king Trasadasyu. The king driving his car killed accidentally the son of a Brahmin by the wheel of his car. He said to Vṛśa, "While thou my priest art, murder came to me ; it must be removed by thee." Then the Ṛṣi revived the boy by the hymn called Vārśa.'

Now comparing the story of Laius with that of Agni given in the commentary of Sāyana and that portion of it which is referred to in the Vedic passages quoted above, we get the following parallel conceptions : (1) The driving of a king in a car with his charioteer : (2) The death of a person. In the story of Laius, it is the king that dies and this event is caused by a duel arising accidentally between the king and Œdipus, but in the two versions

of the story given by Sāyana a Brahmin boy is killed by being run over by the wheel of the car of a king. But I should observe here that there is no reference to that accident in the Vedic version of the story. Nor do we learn from it anything as to who the boy was, whether he was the son of the king or the son of a Brahmin. (3) In the story of Laius, the whole country suffers from anarchy, drought and famine and the same appears in the Vedic story; but there is no reference to those events in the story given by Sāyana which, however, alludes to the extinction of sacrificial fire and the ceasing of cooking and other works in houses. (4) In the Greek story the mother marries the son and in the Vedic the youthful mother is said to have kept her son, but in the story of Sāyana there is no allusion to neither of those events.

From these points of similarity, it appears highly probable that the story was purely Indian and migrated to Greece like many other stories with various additions and subtractions.

In the Indian Mythology, besides the two given in the above, there are many others which are like the story of Laius, in all of which the common feature is the intercourse like that between Œdipus and Jocasta; such as the stories of Indra falling in love with Ahalya, the wife of Gautama, and of Moon being fascinated by Tārā, the wife of Jupiter.

36. As द्यौस् *dyaus* is modified as द्या *dyā*, दा *dā* and at last इडा¹ *idā* and इळा *ilā*, so have we *Ιλιος*, the land of *Ιλιον*, *Ιλιος* or *Ιλιον*, the city of Ilus, the last two words exactly answering to Sans. दिवस् *divas* and दिवम् *divam* without the euphonic initial *i*. The war, therefore, which took place between the Greeks and the Trojans in the

¹ Vide p. 35, and the Semitic Analogy at the end of the List.

land of *Ιλιον*, was a war in Heaven in which the victory was gained by Hercules (**अहस्कर** *Ahaskara*) and Achilles (**अहस्** *Ahas*), which two will be mentioned hereafter.

In comparison with the words **इळा** *ilā* and **इडा** *idā* and *Ιλιος* and *Ιλιον*, I may mention Lat. *Ilia* or *Rhea* and Gr. *Ιδυια*. *Ilia* was the daughter of Numitor, king of Alba, consecrated by her uncle Amulius to the service of Vesta. *Idya* (*Ιδυια*) was one of the Oceanides who married *Æetes*, king of Colchis, and by him became the mother of *Medea*.

In the Gr. *Λαος* there is no euphonic addition in the beginning of the word of such letters as *η*, *ι*, *ει*, *ο*, as in *ηλιβατος* (**स्वस्** *svas*); **इळा** *ilā*, **इडा** *idā*, **इरा** *irā*, *Ιλιος*, *Ιλιον*, *Ιδυια* and *Ilia*, (Sans. **द्या** *dyā*, Gr. *Δα*); **ελλαπανη**, 'banquet,' (Sans. **तेमन** *tēmana*, Gr. *δειπνον*, 'meal time'); and **Ολυμπος** (**स्वर्** *var*), and **Οδυσσευς** (**द्युस्** *dyus*). Vide the above words.

37. From **द्यो** *dyō*, we can derive **द्योतन** *Dyōtana* by the addition of the suffix **तन** *tana*, which intensifies the meaning. According to the *Nirukta* (I. 8.), **द्योतना** *Dyōtanā* is a name applied to the Goddess **उषा** *Uṣā*, and in the following passage it comes with **अहना** *Ahanā*.

**ग्रहं॑ ग्र॒हम॑ह॒नाया॒त्यच्चा॑दि॒वेदि॑वे॒अधि॒नामा॒दधा॑ना
Grhaṅgrhamahanāyātyacchādivedivēadhināmādadhānā.**

सि॒षा॑संती॒द्योत॑ना॒अश्व॒दागा॒दय॑म॒यमि॒द्भज॑ते॒वसू॑नाम्॥

Siśāsantīdyōtanāśāśvadāgādagramagramamidbhajatēvasūnām.

I. 123-4.

'The God *Ahanā* every day goes to every house directly with much modesty; and *Dyōtanā* desirous of distributing comes frequently and receives what is best of wealth.'

द्योतना *dyōtanā* may be taken as a verbal noun of agency

from द्युत् *dyut*, 'to shine,' by the addition of the termination अन *ana*, द्युत् *dyut* + अन *ana* becoming द्योतन *Dyōtana*, by the gunation of the *u* of द्युत् *dyut*. "But to this I prefer the former origin. We have many instances in which तन *tana* and तम *tama* are added to nouns as well as to adjectives in the Vedas. Thus is formed गौतम *Gautama*, 'the name of a sage whose wife was अहल्या *Ahalyā*.' गौतम *Gautama* is held to be a patronymic of गोतम *Gōtama*, which is only a modification of द्योतम *Dyōtama* = द्यो *dyō* + तम *tama*, द्यो *dyō* meaning 'light' or 'heaven,' and तम *tama*, the intensive suffix. Similarly are formed वृषन्तम *vr̥ṣantama*, 'brave' = वृषन् *vr̥ṣan* + तम *tama*, वृषन् *vr̥ṣan*, 'a bull' or 'chief;' अङ्गिरस्तम *Āṅgīrastama*, 'the greatest Āṅgīras,' अङ्गिरस् *Āṅgīras* (Gr. *αγγελος*), 'a sage,' and 'a bright planet in heaven,' &c.

Agni is called Āṅgīras in Rig Veda, I. 31, 1 :

त्वमग्नेप्रथमोऽङ्गिराः *Tvamagnēprathamōṅgīrāḥ*.

'O! God of fire, you are the first Āṅgīras (bright.)'

In the following stanza he is called Āṅgīrastama :—

त्वमग्नेप्रथमोऽङ्गिरस्तमः *Tvamagnēprathamōṅgīrastamah*.

Rig Veda, I. 31, 2.

'O! God of fire, you are the greatest Āṅgīras (bright.)'

Vide the word अङ्गिरस् *Āṅgīras* mentioned further on.

Similarly we have कण्वतम *Kaṇvatama* from कण्व *kaṇva* which radically means 'bright,' as अङ्गिरस् *Āṅgīras*, and is connected with कन् *kan*, Gr. *γανω*, 'to shine.' Vide कण्व *Kaṇva*, which word will be explained lower down.

The words *Latinus* and *Latmus* and *Latona* are to be analyzed in the same way. As *Latona* consists of Sans. द्यौम् *dyāus* and तन *tana*, the termination *tona* corresponding to तन *tana*, so *Latinus* and *Latmus* must be distributed as *Laus* + *tinus* and *Iaus* + *timus*, the latter parts *tinus* and *timus* answering to Sans. तन *tana* and तम *tama*. Compare Lat. *intimus*, *optimus*, *ultimus*, and Gr. *ἰφθιμος* = *ἰφιος* + *τιμος*, Sans. इभ्य *ibhya* + तमम् *tamas*.¹ *Latinus* was a son of *Faunus* and *Marica* and was the king of the aborigines in Italy, who were named *Latini* and the country *Latium* (Italy) from him. *Latmus* is a mountain of *Caria* near *Miletus*, and was famous for the residence of *Endymion* who was visited by *Diana* every night. For *Latona*, see p. 25.

To the same word द्यौतना *Dyōtanā* may be traced the Teut. *Wodin*, appearing also in another form as *Wuotan*² and shortened in the English word *Wednesday*, Ang.-Sax. *Woden-es daeg* (Sans. द्यौतनस्यदिदस *Dyōtanasyadivasa*), *es* being equal to Sans. स्य *syā*, genitive singular suffix.

In the Teutonic word *Wuotan*, the initial द *d* of द्यौतन *Dyōtana* is changed into ब *b* first and then व *v*. Compare त्रिहम् *rihas*, Gr. *βιος* from Sans. दिवस् *divas*, 'sky.'

38. द्या *dyā* is modified as स्या *syā* and then as ह्याया

¹The words *ἰφθιμος* and Sans. इभ्यतमम् *ibhyatamas* mean 'mighty' and 'wealthy' respectively and must be connected, though they are usually derived from different sources, e. g., *ἰφθιμος* from *ἰφτι*, the dative plural of *ἰς*, 'strength,' and इभ्यतमम् *ibhyatamas* from इभ *ibha*, 'an elephant,' because the possession of elephants indicates wealth.

²Cox's *Mythology of the Aryan Nations*, Vol. I, p. 368. *et seq.*

chāya, Gr. *σκια*, 'light.' **हाया** *chāya*¹ is further modified as **हवि** *chavi* by the change of the final आ *ā* into इ *i* and of य *y* into व *v*. **हवि** *chavi* means 'light.' By a similar process we get from **द्या** *dyā*, Gr. *Κοιός* and Sans. **कवि** *Kavi* or **काव्य** *Kāvya* meaning *Śukra*, that is, the planet Venus. The original meaning of the word **कवि** *kavi* is 'bright' or the planet Venus, then 'bright with knowledge,' 'a sage,' 'a weaver,' 'a poet.' From **कवि** *kavi* are derived Gr. *ὕφαινω*, 'to weave,' 'to make a composition,' **कुविंद** *kuvinda* (*ὕφαντης*), 'a weaver,' in which the radical part **कुव्** *kuv* is nearer to the Greek root than to the Sanskrit. With **कवि** *Kavi* may be compared Gr. *Κοιός*, who was a son of Heaven and Earth, as mentioned in the following passage:—

. *αὐτὰρ ἔπειτα*
Οὐρανῷ ἐννηθείσα τέκ' Ὀκεανὸν βαθυδίνην,
Κοῖόν τε Κρείόν θ', Ὑπερίονά τ' Ἰαπετόν τε,

133-134, Hesiod's Theogony.

'Moreover, she having been brought to the bed of Heaven gave birth to Cœus, Crius, Hyperion and Iapetus.'

In his notes on the above passage Mr. Paley, a commentator, says: '*Κοῖος* may mean intelligent from *Κοεῖν*, or perhaps 'sky.' (Compare *Cohus*, i. e., *coelum* quoted by Festus, and Juno Covella).'

I thoroughly agree with the commentators in thinking that the word *Cohus* is connected with *coeli m* as it is allied to a class of words to which I have already referred when speaking of *coelum* (p. 11). It will be very interesting

¹ **हाया** *chāyā* means also the wife of the Sun, reflection, and shade.

for the readers to know that in Sanskrit, too, the sky is called गहनम् *gahanam* (गाथ *gātha*, 'βαθυς,' depth, गाह् *gāh*, 'to dive'), महाबिलम् *mahābilam*, 'great pit,' and सुषिरम् *suṣiram*, 'pit,' the last word being mentioned in the Uṇādi Sūtra (I. 52) and taken by the commentator in the senses of 'a hole' and 'sky.'¹ But from what I have said we can easily see that Mr. Paley was wrong in connecting *Cohus* with *Koios*.

As for the other word *Covella*, however, I think with him that it is connected with *Koios*. *Covella* must be a feminine diminutive form of such a word as *Covus* which is identical with *Koios*, and is obsolete in Latin.

The above comparison of the word *Koios* with Sans. कवि *kavi*, settles its ultimate origin from स्वर *svar*, 'heaven.'

Cœris was father of Latona (द्योतना *Dyōtanā*, q. v.), Asteria, &c., by Phœbe, and son of Uranus and Terra.

I would connect with कवि *kavi*, Gr. σοφος, 'learned,' 'wise,' σοφια, 'learning,' Lat. sapio, 'to be wise,' and sapient, 'learned,' and caveo, 'to be cautious.'

As we have in Greek *Koios* corresponding to कवि *kavi*, so have we in Sanskrit सुर *sūra* corresponding to सूरि *sūri*, both the words meaning 'a sage.' As *Koios* originally meant 'bright,' and, having been modified as कवि *kavi*, was applied to the planet Venus, then a sage, so दिा the word सुर *sūra* originally meaning 'bright,' 'the sun,' come to mean also 'a sage.' This word has already been connected with स्वर *svar*, 'heaven.' (Vide p. 34.)

¹ सुषिरं किद्रमाकाशश्च *Suṣiramchidramākāśaśca*. I. 52.

I have thus been led by my investigations to anticipate such a word as कव *kava* in Sanskrit, which is found only in the modified form of कवि *kavi*, and I have at last discovered the existence of the word in the former part of the compounds कवारि *kavāri*, कवसख *kavasakha*. They occur in the following passages :

दैवी॑पूर्तिर्दक्षि॑णादेव॒यज्या॑नक॒वारि॑भ्यो॒नहि॑तेपृ॒णन्ति॑

Daivīpūrtirdakṣiṇādevayajyānckavāribhyōnahitepṛṇanti.

अथान॑रःप्रय॑तदक्षि॑णासोवद्य॒भिया॑ब॒हवः॑पृ॒णन्ति॑ ॥

Athānarahprayatadakṣiṇāsōvadyabhiyābahavapṛṇanti.

‘The sufficient divine fee of the divine sacrifice is not refused (not given) by the enemies of the Kavas (*sc.* Aryans). If they please (the Gods), many men do so, having given the fee by fear of sin.’—Rig Veda, X. 107, 3.

I have differed from Sāyana for whose interpretation I refer the reader to the commentary of that scholar, and construed the passage in the following way :—

दैवी॑पूर्तिर्दे॒वय॑ज्यादक्षि॑णाक॒वारि॑भ्यो॒नही॑तिन; अथ॑तेपृ॒णन्ति॑,

Daivīpūrtirdēvayajyādakṣiṇākavāribhyōnahītina ; athatēpṛṇanti,

अवद्य॑भियाप्रय॑तदक्षि॑णासोव॒हवो॑नरःपृ॒णन्ति॑॥

avadyabhiyāprayatadakṣiṇāsōbahavōnarahpṛṇanti.

कवारि॑भ्यः *kavāribhyah* in the above passage would naturally refer to the enemies of the कव *Kava*, that is, I think, non-Aryans. This meaning is supported by the use of the word in the following passage :—

अपा॑प॒श॒क्रस्त॑तनु॒ष्टि॑मू॒हत॑त॒नू॒शु॒भ्रं॒मघ॑वायःक॒वास॑खः।

Avāpasakrastatanuṣṭimūhataṅnūśubhrammaghavāyakhkaōsakha.

Rig Veda, V. 34, 3.

'Indra who is powerful and the friend of the Kavas, destroys the bright-bodied enemies of ceremonies'

But in the above passages Sāyana understands by the word कव *kava*, 'little,' 'despicable,' as in the word कवोष्ण *kavōṣṇa*, 'little warm,' in which कव¹ *kava* means 'little,' and in that meaning the word may be simply a development of the syllable को *kō* of कोष्ण *kōṣṇa*. But according to Dr. Haug, the author of the 'Essays on the Parsis,' there is a word of the same form as कवि *kavi* in the Zend which was applied to a priest of the Deva religion as opposed to the Ahura Mazda religion in contempt. But he says that it looks very strange that the same word कवि *kavi* should be applied to "the highly celebrated personages of Iranian Antiquity, such as Kavi Husrava (Kaî Khusro), Kavi Kavâta (Kaî Kabâd), Kavi Viśhtâspa (Kaî Gushtâsp), and has become, in its derived adjectival form "Kayanian," the designation of a whole dynasty of the ancient Bactrian rulers.' He then mentions such an expression as Kavâ Vish-tâspa used instead of Kavi Vishtâspa and thinks that *Kavi* was modified as *Kava* to avoid the bad idea implied by the word. But I differ from him and think that *Kava* was the original form, and कवि *kavi*, a modified one, as सूर *sūra* and सूरि *sūri*, which I have derived from the same root स्वर *svar*, from which were derived कव *kava* and कवि *kavi*. Answering to Lat. *Caius* and *Caia* which are used as titles to proper names, Gr. *Kotos*, a son of *Oupovos* and *Γεα* and Gr. *σοφος*, 'wise,' we should have कव *kava* for the original form and not कवि *kavi*.

¹. Cf. कवतिर्यङ् *kavatiryāṅ*, 'a little horizontal.' *Tait. Sam.* and *Āpast. Śr. Sūtra*. Here कव *kava* points to the original क *kva*, 'which.'

Many other Sanskrit words which originally ended in अ *a*, have changed the final अ *a* into इ *i* and the original ending reappears when they come as the latter parts of compound words ; e. g.,

अंगुलि *aṅguli*, 'finger,' from अग्र *agra*, 'top,' (*q.v.*); अंगुल *aṅgula* as in त्र्यंगुल *tryaṅgula*, 'having three inches.'

रात्रि *rātri*, 'night,' from लस्त्र *lastra*, 'brightness' (*q.v.*);

रात्र *rātra* as in द्विरात्र *dvirātra*, 'two nights.'

सखि *sakhi*, 'friend,' from सह *saha*, 'with' (*q.v.*);

सख *sakha* as in विष्णुसख *Viṣṇusakha*, 'friend of Viṣṇu.'

अक्षि *akṣi*, 'eye,' from अग्र *agra*, 'top,' or लक्ष् *lakṣ*, 'to see,' by the elision of the initial ल *l*; अक्ष *akṣa* as in

पद्माक्ष *padmākṣa*, 'having lotus-like eye.'

सक्थि *sakthi*, 'thigh,' from जघन *jaghana*, 'abdomen;'

सक्थ *saktha* as in दीर्घसक्थ *dīrghasaktha*, 'long-thighed.'

नाभि *nābhi*, 'navel,' from नभस् *nabhas* (Gr. *ομφαλως*),

'sky' (*q.v.*); नाभ *nābha* as in पद्मनाभ *padmanābha*, 'having lotus-like navel.'

For the convenience of the readers, I extract here the following passage from Dr. Haug's Essays on the Parsis, pp. 290-91.

"These two names, *kavi* and *karapan*, designate in the fullest sense all the spiritual guides of the professors of the Deva religion, who tried to put down the adherents of the Ahura Mazda religion, and we necessarily find, therefore, a bad meaning attached to them in the Gâthas. This appears the more strange, as the word *kavi* itself forms

part of the names of highly celebrated personages of Iranian Antiquity, such as Kavi Husrava (Kaî Khusro), Kavi Kavâta (Kaî Kabâd), Kavi Vîshtâspa (Kaî Gush-tâsp), &c., and has become, in its derived adjectival form "Kayanian," the designation of a whole dynasty of the ancient Bactrian rulers.

"Here the question naturally arises, how could a designation, which distinguished the bitterest enemies of the Zoroastrian religion, be applied to kings who were, like Kavi Vîshtâspa, believed to be its staunchest friends and protectors? The only reasonable answer is, that, before the outbreak of the schism, when the Iranians and Brahmans lived peacefully together, the Kavis were at the head of both communities; and that, on account of their violent opposition to the religious and social reforms which were adopted by some of the Aryan tribes, such as the Iranians, their very name was branded, and became a word of abomination with the Zoroastrians. But the designation having been already closely connected with their ancient history, and having become the constant epithet of some of their greatest heroes and kings, it was difficult, nay, impossible, to expunge it entirely in its good and high sense from the language. The adversaries of the Kavis, therefore, had to rest satisfied with a slight change of the hateful word when they wished to use it with a good meaning. Thus we actually find this word in the old texts, when forming part of the names of the great Iranian heroes and kings, changed from its only true and original form *Kavi* into *Kavâ*, as for instance, *Kavâ Vîshtâspa*, instead of *Kavi Vîshtâspa*."

I should, however, as already stated, think that the Zend word was *Kva* in its original form and subsequently modified as *Kavi*. As applied to proper names, it must have retained the original meanings, viz., 'wise,' 'learned,'

'great,' though slightly altered in its form as कवि *kavi*. The word is used in Sanskrit in those very meanings, and the degeneration of it in the Zend must therefore be of a subsequent date and was only in its application to the priests of the Deva religion (Hindu religion).

The Sans. कव *kava* taking the suffix य *y* becomes कव्य *kavya*, meaning 'wise,' 'learned,' and is applied also to the Manes, a class of celestials who preside over the spirits of deceased persons, and then to the oblations offered to them in contrast. to what is given to the Deities (हव्य *havya*.) I would connect with कव *kava*, कायस्थ *kāyastha*, 'accountant.'

Even in the word गय *gaya*, I see some alliance to the Sans. कव *kava*, and it is in its form similar to Gr. *Koios* and to Sans. कव *kava*. गय *gaya* means 'goods,' 'chattels,' (cf. गौस् *gaus*), for in primitive times the property of men consisted in the cattle they possessed. The next meaning is 'house,' 'household,' and 'family.' As a proper name it is applied to several persons and among others to a giant who was killed at the holy place called *Gayā* by the Gods.

39. The word द्यौस् *dyaus* is modified as द्यस् *dyas* as in सद्यस् *sadyas*, then ग्यस् *gyas* by the change of द *d* into ग *g* and then ख्यस् *khyas*. This form is modified as *Xaos* in Greek, which means 'space,' personified by Hesiod. The wife of *Xaos* is *Taia* or Γη (Sans. ज्या *jyā*). As द्यौस् *dyaus* and पृथिवी *pṛthivī*, 'Heaven and Earth,' are always associated as husband and wife in the Rig Veda, so are *Xaos* and *Taia* in the Greek mythology. The Latin expression 'Ubi tu Caius, ego Caia' may be explained best by reference to Sans. द्यौस् *dyaus* and ज्या *jyā*, 'Heaven

and Earth,' and Zeus and Δα. A similar expression occurs in a Vedic passage which is to be repeated by the bridegroom in the marriage of the Yajur Vēdi Brahmins :—

सात्वमस्यमूहममूहमस्मिसात्वम् द्यौरहंपृथिवीत्वम् ॥

Sātvamasyamūhamamūhamasmisātvanidyaurahampṛthivītvam.

Tait. Mantrapraśna, 3.

¹ The same passage occurs in the Atharva Veda. Commenting on the above passage, Haradatta says :—

सेत्यृगभिधानम् अमेतिसाहः । सैवनामच्छगासीत् अमोसा

Sētyrṅgabhidhānam amētisāmah | Saivanāmārgāsīt amōsā

मेतिबह्वृचब्राह्मणेदर्शनात् । त्वंसासिअमोहं । संहिताकाले

mētibahvṛcabrahmaṇē darśanāt | Tvamsāsi amōham | Saṅhitākālē

ओकारस्यउकारः । बह्वृचानांत्वमोहमितिपाठः । एषएवार्थः

ōkārasyaūkārah | Bahvṛcānāntvamōhamiti pāṭhah | Eṣāēvārthah

पुनरुच्यतेअमूहमस्मिसात्वम् । यथाच्छक्सामेपरस्परंसंब

punarucyātē amūhamasmisātvam | Yathācchaksāmēparasparamisambad

द्धे एवमावामपीत्यर्थः । द्यौरहंपृथिवीत्वं । औराधर्यं

dhē ēvamāvāmapītyarthah | Dyaurahampṛthivītvam | Aurādharīyam

(द्यौरंधर्यम्?) अत्रविवक्षितम् ॥

(dhyaurāndharyam?) atravivakṣitam.

'सा sū is the name of the Rig Veda, and अम amō, that of Sāman, (for) " (the name) सा sū itself was Ṛk and अमो amō, Sāman," thus is said in the Brāhmaṇa of the Rig Veda. You are सा sū (that is Ṛk) and I am अमो amō (that is, Sāman). In the Sandhi ō becomes ū. The Rig V. dis, however, read it as अमोहम् amōham. The same meaning is repeated. I am 'amō' and thou art 'sā.' "Just as the Ṛk and Sāman are united with each other, so are we also," is the purport. I am द्यौस् Dyāus (Heaven) and thou art पृथिवी Pṛthivī (Earth). Here it is desired to say that one bears the burden of the other.' Regarding अमो amō, vide § 65.

The same expression occurs also in the corresponding Vedic passage which is to be recited by the bridegroom in the marriage ceremony of the Rig Vēdi Brahmins. As the passage does not occur in the Rig Veda, Āśvalāyana quotes it *in extenso* in his Gr̥hya Sūtra.

अमोहमस्मिसात्वंसात्वमस्यमोहं द्यौरहंपृथिवीत्वम्. 1. 7.

Amōhamasmisātvaṁsātvaṁmasyamōhamidyaurahampṛthivītvam.

The above passage means "I am he, thou art she; thou art she, I am he. I am *Dyaus* (Heaven) and thou art *Pr̥thivī* (Earth)." The same is the meaning of the passage quoted from the Yajur Veda. But the Latin extract means 'wherever thou art Caius, I am Caia.' We can, however, see the agreement of the meanings of those passages easily by comparing Caius with Sans. द्यौस् *Dyaus* and Caia with ज्या *Jyā*,¹ and interpret them by Heaven and Earth respectively. But the Romans who used to repeat the passage never knew the meanings of the words Caius and Caia and thought that they were meaningless words. In his *Roman Antiquities*, p. 404, Mr. Adam, speaking of the marriage of the ancient Romans, says: "A new married woman was called Caia from Caia Cæcilia, or Tanaquil, the wife of Tarquinius Priscus, who is said to have been an excellent spinster and housewife."²

40. स्वस् *svas* is modified into स्पश् *spāś*, Gr. σκοπεω, Lat. *specio* and means 'to see.' In the Dhātupāṭha this root is mentioned, but the above meaning is not given, though in the words स्पष्ट *spāṣṭa*, 'well seen,' 'clear' and स्पश *spāśa*, 'a spy,' the meaning is clearly seen. The

¹ Cf. Gr. *Koios*, Sans. कव *kava* and कवि *kavi* and गय *gaya* which have already been mentioned.

² Vide Smith's *Antiquities*, and Cox's *Introduction to Mythology*.

Vedic word **स्पर्श** *spāś* used in the following passage must be connected with the above root.

बिभ्रद्वापिंहिरण्ययन्वरुणोबस्तनिर्णिजम् ।

Bibhraddhrāpimhiraṇyayanivaruṇōbastanirṇijam

परिस्पर्शोनिषेदिरे ॥ Rig Veda, I. 25, 13.

Parispāśōniṣēdirē.

‘Varuṇa holding a clean golden armour wore it, and (from the armour) rays were issued on all sides.’

In his Commentary on the above passage, Sāyana says :

स्पर्शःहिरण्यस्पर्शिनोरश्मयः ॥ - - - - स्पर्शः स्पर्शबाधन

Spāśah hiraṇyaspāśinō raśmayah - - - - Spāśah spāśubādhana

स्पर्शनयोः । किप्चेत्किप् ॥

spāśanayōh | kvip cēti kvip.

‘**स्पर्शः** *spāśah* means rays which touch (are issued from) gold. The root **स्पर्श** *spāś* means ‘to teaze,’ ‘to touch.’

(The suffix) **किप्** *kvip* (is added to the root **स्पर्श** *spāś*) according to the sūtra (of Pāṇini), **किप्च** *kvipca* (III. 2, 76).’

He takes the word **स्पर्शः** *spāśah* to mean ‘those which touch’ (sc. golden armour) radically and thence from the context ‘rays or light issued from it.’ The difficulty which Sāyana thus felt in explaining the meaning of **स्पर्श** *spāś*, was surely owing to Pāṇini’s not mentioning ‘to see’ or ‘to shew’ as one of the meanings of the root **स्पर्श** *spāś*. I would, therefore, take the word **स्पर्श** *spāś* to mean ‘light,’ and derive it directly from the root **स्पर्श** *spāś*, ‘to see.’¹

¹ Cf. **पस्पर्शे** *paspaśē*, ‘showed’ or ‘explained,’ as in Rig Veda,

I. 22, 19 and **अस्पर्ष्ट** *aspasṭa*, ‘saw,’ as in I. 10, 2, idem.

41. The root **स्पर्श** *spaś* is modified as **पश्** *paś* and means 'to see,' and is substituted for **दृश्** *drś* in the conjugational tenses; and also as Sans. **भास्** *bhās*, **भा** *bhā*, 'to shine' and **भी** *bhī*, 'to fear,' **भीष्** *bhīṣ*, 'to cause to fear,' **भाष्** *bhāṣ*, 'to speak,' and the allied Greek and Latin words.

The Gr. *φημι* and Lat. *for*, 'to speak,' proceed from the Sans. **भा** *bhā*, 'to shine,' which is a contraction of **भास्** *bhās*, 'to shine,' and the idea of speaking originates from that of shining or causing to shine, as in **भाष्** *bhāṣ*, 'to speak,' as also in **भ्राज्** *bhrāj*, 'to shine,' Gr. *φραζω*, 'to speak,' Gr. *φραδης*, Lat. *fraus*, 'cunning,' Sans. **भारती** *bhāratī*, 'speech,' Lat. *pres*, 'speaker,' as in *interpretes*, 'translator,' Ang.-Sax. *specan*, Ger. *sprechen*.

Similarly originates from the same idea of shining that of fear. Compare **भर्त्सयति** *bhartsayati* (§ 45). The Gr. *φοβος*, 'fear,' and *φοβew* are reduplicated forms of **भी** *bhī* as Sans. **पिब्** *pib*, 'to drink,' **पा** *pā*, 'to drink.' The Sans. **भ्यस्** *bhyas*, 'to fear,' is traceable to the same source.

42. **स्पर्श** *spaś* produces also **क्वथ्** *kvath*, 'to boil,' by changing the initial **स्** *s* into **क्** *k*, the following **प** *p* into **व** *v* and the final **श्** *ś* into **थ** *th*; and also **खिद्** *svid*, 'to perspire'—an idea which originated from the radical one of 'to be hot;' and the corresponding words, Gr. *ιδρωω*, 'to perspire,' *ιδος*, 'sweat,' Lat. *sudo*, 'to sweat,' and *sudor*, 'sweat.' By the elision of the initial **स्** *s*, **स्पर्श** *spaś* is modified as **पच्** *pac*, Lat. *coquo*, and Gr. *πεσσω*, 'to bake.' Lat. *focus* corresponds to Sans. **पाक** *pāka*; and Lat. *fecudus* which was wrongly spelt as *foecudus*, is in form allied.

to Sans. पचत् *pacat*, as *secundus*, 'second,' to Sans. सचत् *sacat*, सच् *sac*, 'to follow.' (Vide Note 1, p. 11, and § 65.)'

43. From स्वर *svar* can be derived, also, स्फुर् *sphur*, 'to shine,' स्पृट् *sput*, 'to become plain or visible,' hence 'to burst out,' मिष् *miṣ*, 'to keep awake,' विष् *viṣ*,¹ 'to be seen' (as in वेष *vēṣa*, 'appearance'), मील् *mīl*, स्मील् *smīl*, क्ष्मील् *kṣmīl*, श्मील् *śmīl*, 'to close as a flower.' मिष् *miṣ* is modified in Latin as *vigeo*, 'to be lively,' *mico*, 'to shine,' *nico*, 'to beckon,' *niteo*, 'to shine,' *nicto*, 'to wink.' In the last word *nicto*, Sans. मिष् *miṣ* is changed into *niko*, and *t* is added as in Gr. σκηπτω, Sans. क्षिप् *kṣip*, 'to throw,' Gr. χαλαπτω poetic for χαλαπαινω, 'to deal hardly,' from χαλαπος, 'rough.'² Gr. φυλασσω is allied to Sans. विष् *viṣ* of which the initial व *v* is changed into φ and the final स *s* into λ. The Gr. ειρων, 'dissembler,' comes from विष्मन् *viṣman*, 'shiner.'

From स्फुर् *sphur* is derived Sans. फुल् *phul*, 'to burst as a flower.'

¹ This root is not given in the Dhātupāṭha, and वेष *vēṣa* and its modification वेश *vēśa* are usually derived from विश् *viś*, 'to enter.' I think, however, that वेश *vēśa* and वेष *vēṣa* are allied to the Vedic पेशस् *pēśas*, 'form' and मिष *miṣa*, 'pretext,' Gr. ειρων, 'a hypocrite,' and are traceable to the root विष् *viṣ*, 'to be seen' or 'to shine,' which appears in वेष्टि *vēṣti*, 'light,' given in the Nirukta, II. 6.

² Or, we may suppose that the final स *s* of मिष् *miṣ* is changed into *ks* and *s* is hardened into *t* in Lat. *nicto*, as in निश् *niś*, Gr. νυκτ, 'night.' (Vide § 26.)

44. From द्यस् *dyas* we get दस् *daś* and then लस् *las*, 'to shine,' Gr. *λυκη* and Lat. *lux*, 'light,' लच् *lakṣ*, 'to see;' the proper names *Λυκος*, *Λυκτος* and *Δικτη*; and च्च *ṛkṣa*, 'star,' Sans. निग् *niś*, Gr. *νυξ*, Lat. *nox*, 'night,' रात्र *rātra* modified as रात्रि *rātri*, 'night' (p. 68), which is a corruption of लस्त्र *lastra*, 'brightness.' From लस् *las* we may derive लसित्रम् *lasitram*, 'brightness,' converted into लक्षत्रम् *lakṣatram* by the change of स *s* into क् *ks*,¹ as in लक्ष *lakṣa*, लस *lasa*, and then नक्षत्रम् *nakṣatram* by the change of ल *l* into न *n* as in नग् *nagna*, 'naked,' लज्ज् *lajj*, 'to be ashamed,' a word which will be shown presently.

From लस् *las* I would derive लज् *laj* and लाज् *lāj*, 'to menace,' लज्ज् *lajj*, 'to be ashamed,' from the last of which comes नग् *nagna*, 'naked.' In the first two words the original idea seems to be 'to shine,' 'to be brilliant,' which produces the secondary one of 'to menace.'² Compare, Sans. भी *bhī*, 'to fear,' भा *bhā*, 'to shine.'

¹ Vide § 26.

² भर्त्सयतितर्जयतेसंतर्जतिलजतिलाजतिच।

Bhartsayatitarjayatēsantarjatilajatilājatica,

लजतिलाजतितुल्यास्तर्जयतिचदृश्यतेकविभिः॥

Lanjatilānjatitulyāstarjayaticadrśyatēk vibhīh.

Ākhyātacandrikā.

In भर्त्सयति *bhartsayati* which is equal to भ्रासयति *bhrāsayati* modified as भार्सयति *bhārsayati*, the *t* is inserted euphonically between *r* and *s* as in Gr. *εσθλος*, *εσλος*, 'good,' in which *θ* is inserted between *σ* and *λ* and as in Lat. *tonstrix* = *tonsor* + *ix*.

Sans. भीषयति *bhīṣayati*

„ भेषति *bhēṣati*

„ भेषते *bhēṣatē*

भासते *bhāsatē*, भास् *bhās*, 'to shine.'

„ भर्त्सयति *bhartsayati*

भ्रासयति *bhrāsayati*, भ्रास् *bhrās*, 'to shine.'

भ्राजते *bhrājatē*, भ्राज् *bhrāj*, 'to shine.'

Gr. Οκνος, 'cowardice.'

„ Οκνέω, 'to shrink.'

अनक्ति *anakti* { अंज् *anj*, 'to be visible.'

As too much brightness dazzles the spectator, and produces fear in him, so it exposes also the person who is seen, to the view of the spectator and makes him shy or ashamed; so that the word 'to shine' comes to mean 'to menace,' 'to fear,' and 'to shrink.' The Sans. नग्न *nagna* exactly corresponds to the Eng. *naked* which is traced to the Ang.-Sax. *nacod*, the root of which is found in the M. E. *naken*, 'to lay bear.' This root is evidently connected with Sans. लस् *las* both in form and meaning and the alliance of the roots is settled when we consider that लस् *las* yields the radical part नग् *nag*¹ of नग्न *nagna* in Sanskrit itself. Similarly is derived from लस् *las* Tam. நகு *nagu*, 'to laugh,' நகை *nagai*, 'ornament; Kan. ನಾಚಿ *nācige*, and Tel. సిగ్గు *siggu*, 'shame,' लड् *lad*, Lat. *ludo*, 'to be merry,' Lat. *rideo*, Gr. γέλω and Sans. हस् *has*, 'to laugh.'

¹ Compare Pers. نور *nūr*, 'light'; also Tam. கலமிஞ்சை *clumīñjai*, 'lemon; Kan. ನಿಂಬೆ *nimbe*; Sans. लवण *lavāṇa*, Arab. ملح *namak*, Hind. नीन् *nōn*, 'salt'; Gr. λιτρον, a kind of orange, Sans.

नारङ्ग *nāraṅga*.

² The idea of shining produces that of laughing.

45. स्वस् *svas*, 'happiness,' may be modified as स्वद् *svad*, 'to taste,' स्वाद् *svādu*, Gr. ἡδύς, Lat. *suavis*, 'sweet,' in which last the final द *d* of Sanskrit is changed into व *v*, a change which has taken place in many instances, such as दिवस् *divas*, वियस् *viyas*, 'sky,' and especially in the Latin past tenses ; e.g.

Lat. *amavi*, 'I have loved,' from *amo*, 'to love,' which corresponds to Sans. कमितोस्मि *kamitōsmi*, taking कमित *kamita* as an active participial adjective meaning 'having loved.' कमितोस्मि *kamitōsmi* would, therefore, mean 'I have loved.' If कमितोस्मि *kamitōsmi* is changed in Prakrit into कमिदोस्मि *kamidōsmi*, and the last part ओस्मि *ōsmi* undergoes the same change as the last part of भवामि *bhavāmi* undergoes in Greek, that is, being reduced to a mere long syllable as ω as in $\phi\nu\omega$, we shall have कमिदो *kamidō* for कमितोस्मि *kamitōsmi*. Again, the final द *d* is changed into य *y* and then also into व *v*, as in

Sans. चलितस् <i>calitas</i>	}	Prak. चलयो <i>caliyō</i> .
Prak. चलिदो <i>calidō</i>		
Prak. गदो <i>gadō</i>	}	Hind. गया <i>gayā</i> , 'he went.'
Sans. गतस् <i>gatas</i>		
Prak. दिदो <i>didō</i>	}	" दिया <i>diyā</i> .
Sans. दत्तस् <i>dattas</i>		
Prak. भूदो <i>bhūdō</i>	}	" ऊवा <i>huvā</i> , 'he became.'
Sans. भूतस् <i>bhūtas</i>		

In these instances त *t* is changed into द *d* and then into य *y* or व *v*.

We have similarly कमिवो *kamivō* for कमितोस्मि *kamitōsmi*, a form which is almost identical with Lat. *amavi* in which the root *am* answers to Sans. कम् *kam* and the final *i* to *ō*. In this way, I think, most of the past tense forms in Latin ending in *vi* can be accounted for.

I would observe here that this theory accounts for all perfect forms in Latin except those which are reduplicated. Thus *avi* in *amavi*, which is, as shown above, a corruption of Sans. इतोस्मि *itōsmi*, appears, also, in the following forms :

<i>Cupivi</i> , 'I have desired,'	<i>cupio</i> , 'to desire,'	} <i>ivi</i> .
<i>Sapivi</i> , 'I have been wise,'	<i>sapio</i> , 'to be wise,'	
<i>Vetui</i> , 'I have forbidden,'	<i>veto</i> , 'to forbid,'	} <i>ui</i> .
<i>Micui</i> , 'I have glittered,'	<i>mico</i> , 'to glitter,'	

When the past participial termination त *t* is added without the augment इ *i*, we have instead of इतोस्मि *itōsmi* तोस्मि *tōsmi* which is shortened into *do* and then *di*; and this *di* is modified as follows :—

Pluvi, 'I have rained' = *plu* + *di* (Sans. झुत *pluta*, 'floated'). Compare ऊवा *huvā* mentioned above.

Stravi, 'I have spread,' (Sans. स्तीर्ण *stīrṇa* for स्तीर्त *stīrta*, Gr. στρωτος) = *stern* + *di* = *stren* + *di* wherein *stern* becomes *stren* by metathesis = *stre* + *di*, by the elision of the final *n* from *stern*, Gr. στρονυ and Sans. स्त्रण *strṇ*.¹

¹ According to Pāṇini's enunciation the roots of स्तीर्ण *stīrṇa*, वृत् *vrta*, लीन *līna*, हित *hita* and स्पृत् *sprta* are स्त्र *str*, वृ *vr*, ली *lī*, हि *hi* and स्पृ *spr*, but for a scientific comparison I have given them as स्त्रण *strṇ*, वृण *vrṇ*, लीन् *līn*, हिन् *hin* and स्पृण *sprṇ*. (Vide Conjugation.)

Crevi, 'I have separated,' Sans. वृत् *vr̥ta*, Gr. κριτος = *cern* + *di* = *cren* + *di* = *crevi* as in the preceding, *cern*, 'to separate,' Sans. वृण् *vr̥ṇ*, Gr. κριυ.

Livi or *levi*, 'I have besmeared' = *lin* + *di*, *lin*, 'to besmear,' Sans. लीन् *līn*, 'to be absorbed.'

Sivi (Sans. हित *hita*), 'I have allowed' = *sin* + *di*, *sin*, 'to allow,' Sans. हिन् *hin*, 'to send.'

Sprevi (Sans. स्पृत् *sp̥r̥ta*), 'I have despised' = *sp̥ern* + *di* = *sp̥ren* + *di* by metathesis, *sp̥ern*, 'to despise,' Sans. स्पृण् *sp̥r̥ṇ*, 'to love.'

In the above instances *di* is changed into *vi*.

Auxi, 'I have increased' = *aug* + *di* = *auk* + *si*, *augeo*, 'to increase.'

Vixi, 'I have lived' = *viv* + *di* = *vig* + *si* = *vik* + *si*, *vivo*, 'to live.'

Struxi, 'I have built' = *struv* (Sans. दृभ् *dr̥bh*) + *si*, *struo*, 'to build,' in which root the final *v* of the root *struv*, answering to Sans. दृभ् *dr̥bh*, 'to compose,' and Gr. τρεφω, 'to make firm,' is elided; and the same *v* reappears in *struxi* and is then changed into *k*.

Clausi, 'I have shut' = *claud* + *di*, *claudo*, 'to shut' = *claus* + *si*, in which the final *d* of the root and the initial *d* of the termination are changed into *s*'s and the first *s* is elided.

Divīsi, 'I have divided' = *dev̄id* + *di*, *divīdo*, 'to divide.' The processes of change are the same as in the preceding, the only difference being the lengthening of the vowel *i* into *ī* owing to the elision of *s*.

Vīdi = *vīd* + *di*, *vīdeo*, 'to see' the *d* of *vīd* being elided, the preceding vowel is lengthened as in the previous example.

Compare Lat. *vīde* (the singular of the imperative second person of *vīdeo*, 'to see') = *vīd* + *de*, Sans. विद्धि *viddhi*,

Gr. *ισθι*, the final *d* of *vid* being elided, the preceding vowel is lengthened; as in Sans. एधि *ēdhi* (Gr. *ισθι*) = अस् *as* + वि *dhi* = अध् *adh* + धि *dhi*, in which the final ध *dh* of the radical part अध् *adh* being cut off, the preceding vowel अ *a* is lengthened into ए *ē*.

The explanation of the perfect form in Latin, *Amavi* above given, is followed by the corollary that *amavēram*, the indicative pluperfect of *amo*, 'to love,' should be = *amavus* + *ēram*, the past tense of the root *esse*, 'to be;' *amavēro*, the second future, = *amavus* + *ēro*, the future tense of *esse*, 'to be;' *amavissem*, subjunctive pluperfect, = *amavus* + *essem*, the subjunctive imperfect of *esse*; *amavērim*, the perfect subjunctive = *amavus* + *erim*; *amavisse*, the perfect infinitive = *amavus* + *esse*. More will be said on the subject in my Comparative Grammar of Sanskrit, Creek and Latin, which is under preparation.

46. The Lat. *sapio*,¹ 'to taste,' and the noun *sapor*, 'taste,' are connected with *suavis*, 'sweet.' The Sans. शीधु *śīdhu*, 'wine,' (Gr. *ῆδης*), comes from स्वादु *svādu*.

47. To the same source स्वद् *svad* are traceable Sans. मधु *madhu*, Gr. *μελι* (*τ*), Lat. *mel*, 'honey,' मिलिन्द *milinda*, Gr. *μελιττα*, 'a bee,' मधु *madhu*, Gr. *μεθυ*, Lat. *merum*, 'wine,' Sans. मैरेयम् *mairēyam*, 'toddy,' मरन्द *maranda*, 'honey of flowers,' Gr. *μαλθα* and *μαλθη*, 'a mixture of wax and pitch for calking ships,' 'a wax laid over writing tablets.' मरन्द *maranda* is modified by the addition of क *k* between म *m* and र *r* as मकरन्द *makaranda*. This law of syllabic development will account for the changes

¹ Or, it may be connected with कवि *kavi* and Gr. *σοφος* (q. v.).

of woods,' Πενελοπη, the wife of Ulysses, whom Jupiter, charmed in the form of a goat and became by her the father of Παν. The word Πενελοπη seems to be a corruption of Παν, 'wood,' and εριφος, 'a young goat' (Sans. वनोरभ्र *vanōrabhra*, 'wild goat.')

49. From मधु *madhu* we next proceed to मद् *mad*, मुद् *mud*, 'to rejoice,' मद् *mada*, 'joy,' 'intoxication,' पित्त *pitta*, 'bile' or 'madness,' वद् *vand*, 'praise,' 'to bow to,' मंद् *mand*, 'to adore.' By the addition of the termination र *r* we get मद् *madra*, 'happiness,' modified also as भद् *bhadra*, and by that of the termination इका *ikā* to मद् *madra*, मद्रिका *madrikā*, and at last मतल्लिका *matallikā*, 'the most excellent.' Compare पुत्र *putra*, 'son,' पुत्तल *puttala*, 'a puppet,' Gr. κολοσσοσ, 'statue,' पीतल्लिका *pōtallikā*, 'calf.' This last मतल्लिका *matallikā* is again modified as मचर्चिका *macarcikā* by the palatalization of त *t* and ल्ल *ll* into च *c* and the addition of an inorganic र *r* to the beginning of the second च *c*. From भद् *bhadra* may be derived Gr. εσθλοσ which, like the Sanskrit original, is not only used in the sense of good in general, but is also used of persons indicating bravery, stoutness and the like. The original form of the word seems to be Fεσλοσ with an initial digamma, and without θ (as in Doric εσλοσ), which is inserted for euphony between σ and λ.

To this Sanskrit word भद् *bhadra* I would trace the Gr. αθλοσ, 'the prize of contest,' generally a gift or reward. Αθλοσ is contracted from the Epic form αεθλοσ in which the vowel ε is owing to the elision of σ before θ; so that the original form seems to be Fαεθλοσ with an initial digamma which must have been lost. It is very interesting to see the alliance of the Gr. αθλοσ, 'a contest between prize-

fighters' and the Sans. मल्ल *malla*, which also is traceable to the same root भद्र *bhadra* and which means 'an athlete.'

50. To the same source I would trace Sans. मृद् *mṛd*, 'to be happy,' मद् *mand*, 'to praise,' 'to be happy,' भद् *bhand* and भद् *bhand*, 'to be happy,' 'to rejoice,' मंदार *mandāra*, 'the celestial tree which is a source of happiness,' मंदर *mandara*, 'slow,' which quality is the result of happiness, and बृद् *br̥nda* and बृदारक *br̥ndāraka*, 'good,' 'beautiful.' From मद् *mand* comes मृदु *mṛdu* which means 'soft,' physically or mentally. As happiness produces the softness of the mind, the word applied to the former was transferred to the latter. From mental softness the word extended its meaning to physical softness. By the change of *m* into *b*, *rd* into *ll*, and *r* into *l*, मृदु *mṛdu* becomes *βραδύς* in Greek, *mollis* in Latin, and *milde* in Anglo-Saxon. The letter च *r* in मृदु *mṛdu* may perhaps be inorganic as in बृहस्पति *Br̥haspati* (q.v.) and have disappeared in Lat. *mitis*, 'soft.' To the same source भद्र *bhadra* are traceable the comparative degrees, Lat. *melior* and Gr. *βελτιων*, in which latter λ answers to the *r* in Sans. भद्र *bhadra*, and the superlative *βελτιστος*. The Eng. *good* and Ang.-Sax. *god* and their comparative and superlative degrees exactly correspond to the Greek and Sanskrit, as shown in the following table :—

	POSITIVE.	COMPARATIVE.	SUPERLATIVE.
ENG.	<i>good</i> ¹	<i>better</i>	<i>best.</i>
A.-S.	<i>god</i>	<i>bettera</i>	<i>betest, betst.</i>
GR.	<i>αγαθος</i>	<i>βελτιων</i>	<i>βελτιστος.</i>
SANS.	साधु <i>sādhu</i> or बृद् <i>br̥nda</i>	बृदीयस् <i>br̥ndīyas</i> बृदिष्ठ <i>br̥ndiṣṭha</i> .	

¹ Regarding साधु *sādhu*, *αγαθος* and A.-S. *god*, vide आकाश *ākāśa*.

The anusvāra in वृन्द *br̥nda* is non-radical ; and Pāṇini takes वृन्दिष्ठ *br̥ndiṣṭha* as the superlative degree of वृन्दारक *br̥ndāraka*.¹ We can therefore infer that the positive form वृन्द *br̥nda* is not used and in its stead is used the derivative adjective वृन्दारक *br̥ndāraka* = वृन्द *br̥nda* + आरक *āraka*, वृन्द *br̥nda*, 'excellence,' and आर *āra*, a suffix meaning 'having,' and क *ka*, an enclitical suffix.

51. From दिवस् *divas* may be derived the form युवस् *yuvas*, and from this, the Vedic युवश्च *yuvaśca*, 'youthful,' 'bright,' युवन् *yuvan*, 'young,' युवाकु *yuvāku*, 'bright,' 'hot,' and यवागू *yavāgū*, 'the hot water taken from boiled rice,' called also उष्णिका *uṣṇikā* in Sanskrit. Compare Gr. *λοκαστρη*, 'the wife of Laios,' which I have explained already (p. 51). The word युवस् *yuvas* occurs in the following passage:—

यज॑रन्तायुवशाता॑कृ॒णोत॑न. Rig Veda, I. 161-7.

Yājarantā yuvaśātā kṛṇōtana.

'You have made those who were old young.'

युवस् *yuvas* is contracted into यूस् *yūs* and is applied to rice gruel, because it is hot, being taken from boiled rice. यूस् *yūs* is modified also as यूषन् *yūṣan* and यूषम् *yūṣam*, by the addition of अन् *an* and अम् *am*. यूस् *yūs* is a Vedic word.

रसो॑वा॒ण॒ष॒प॒शू॒नां॑ यद्यूः. Tait. Sam. VI. 3.

Rasōvā eṣa paśūnām yadyūh.

'Rice gruel is delicious to cattle.'

¹ प्रियस्थिरस्फिरोरुबहुलगुरुवृद्धप्रदीर्घवृन्दारकानाम्प्रस्थस्फवर्बन्दिगर्वर्षिब्रह्माघिवृन्दाः ॥ Pāṇini, VI. 4, 157.
sthasthirasphirōrubahulaguruvr̥ddhat̥pradīrghabr̥ndārakānāmpra
sthasphavar̥bāṇigārvārsitrobdr̥ūghibr̥ndāh.

The Vedic युवाकु *yuvāku*, variously interpreted by Sāyana in his commentary of the Rig Veda, may be derived from युवस् *yuvās* by the change of स *s* into क *k* and taken to mean 'bright,' 'hot,' &c.

द॒क्षा॑यु॒वाक॑व॒स्सु॒ताना॑स॒त्यावृ॒क्तव॑र्हिषः ।

Dasrāyuvākavassutā nāsatyāvṛktabarhiṣah

आ॒या॒तं॒रु॒द्रव॑र्तनी ॥ Rig Veda, I. 3, 3.

Āyātāmṛudravartanī.

'O truthful Aswins, whose ways are full of awe, bright or fresh (soma juice) has been distilled, come and occupy the trimmed darbha grass.'

यवागू *yuvāgū*, 'rice water,' is so called on account of its heat as it is taken from boiled rice.

52. I shall next proceed to the Sanskrit word युवन् *yuvan*, 'youthful,' 'young,' and the corresponding Lat. *juvenis* and Gr. ἴβη.¹ While the Lat. *juvenis* is closely connected with युवन् *yuvan*, the Gr. ἴβη seems to be rather remote; for the connection of य *y* and ज *j* is very frequent and apparent, but that of य *v* and ह *h* is not easily seen. In many Greek words, however, the change of य *y* into ह *h* has taken place; and the word under discussion is one of them.

Compare the following :—

Sans. याज्य *yājya*, 'belonging Gr. *áyios*.

to sacrifice' (यज् *yaj*),

„ याग *yāga*, 'sacrifice,' „ *áyios*, 'any matter of religious awe.'

¹ We may perhaps trace to युवस् *yuvās*, Lat. *jubar*, 'light,' *juba*, 'mane of a horse,' *puber*, 'adult,' in which last the य *y* of युवस् *yuvās* is changed into *p*.

Sans. यकृत् <i>yakṛt</i>	Gr. ἥπαρ (<i>ῥος</i>), liver, Lat. <i>jecur.</i>
„ यद् <i>yad</i>	„ ὅς, relative pronoun 'what.'
„ या <i>yā</i>	„ ἴημι, 'to go.'
„ युध्वन् <i>yūdhvan</i>	„ ἵσμι, 'battle.'
(Vide Bopp's Comp. Gram. Vol. II, p. 538.)	
„ युवस् <i>yuvās</i>	Gr. ἰβρις, 'strong.'

In ἥβος which means 'young,' the final न् *n* of युवन् *yuvan* is elided. The feminine form of युवन् *yuvan*, viz. युवति *yuvati*, is allied to Ιας (*δος*), the feminine form of Ιον (q. v.), 'an Ionian woman,' just as युवन् *yuvan* to Ιον. युवस् *yuvās* being changed into युवर् *yubar* by the insertion of र *r* for स *s*, and ब *b* for व *v*, and shortened into युव्रा *yubra*, may produce the Gr. ἰβρις, 'strong,' ἄβρις, 'delicate,' 'soft,' οβρια, 'strength,' and οβριμος, 'strong,' in the last two of which the aspirate sound of the initial vowel of ἰβρις is lost.

As चाया *chāyā*, that is 'light,' is the wife of the sun अहस्कर *ahaskara* (अहस् *ahas*, 'day,' and कर *kara*, 'producing'), so Ηβη is the wife of Ηρακλεης, which word seems to be a contraction of अहस्कर *ahaskara* by the elision of the initial अ *a* and the change of स *s* into र *r* as in अहर्पति *aharpati*, 'lord of the day,' i. e., 'the sun.' (Vide p. 61.)

53. From ἰβρις we get βριαρος, 'strong,' and also the proper name βριαρεως, applied to a hundred-handed giant, who is called so by the gods, and Ægion by men, and who assisted Zeus. He was the son-in-law of Poseidon and with his brothers Cottus and Gyas assisted the gods against

the Titans. Allied to $\acute{\upsilon}\beta\rho\iota\varsigma$ we have in Sanskrit कुमार *kumāra*, 'young' and 'soft,' as in सुकुमार *sukumāra*. It is applied to 'the war god,' who was a son of Śiva and assisted the gods and whose name गुह *Guha* resembles that of *Gyas* ($\Gamma\upsilon\gamma\eta\varsigma$), brother of $\beta\rho\iota\alpha\rho\epsilon\omega\varsigma$. In वीरभद्र *Vīrabhadra*, a son of Śiva who destroyed the sacrifice of Dakṣa who had insulted Śiva, we see a likeness to $\beta\rho\iota\alpha\rho\epsilon\omega\varsigma$, and also in कार्तवीर्य *Kārtavīrya*, 'a prince of the Hehayas,' who had a thousand arms and was defeated by Paraśurāma. The names $\beta\rho\iota\alpha\rho\epsilon\omega\varsigma$ and $\text{Κορτ}\upsilon\varsigma$ seem to have been coined from कार्तवीर्य *Kārtavīrya*, $\text{Κορτ}\upsilon\varsigma$ answering to कार्त *kārtā* and $\beta\rho\iota\alpha\rho\epsilon\omega\varsigma$ to वीर्य *vīrya*. कोमल *kōmala*, 'soft,' is a modification of कुमार *kumāra*. $\beta\rho\iota$ is a contraction of $\acute{\upsilon}\beta\rho\iota\varsigma$ and is used as a prefix to intensify the meaning of an adjective.

$\acute{\upsilon}\beta\rho\iota\varsigma$ may be modified as वीर *vīra* and $\eta\rho\epsilon\omega\varsigma$ and Lat. *vis*, pl. *vires*, and Gr. *is* (*ivos*), 'strength.'

54. The word यवन *yavana* is, I think, converted into $\text{I}\omega$ (ν) and was applied to Ion, the son of Xuthus (Apollo) and Creusa, who is said to be the ancestor of the Ionian race. But it is applied to many nations in Sanskrit such as Persians, Greeks, Jews, Arabians, Mahomedans and so on. The Heb. יָבָן, 'Javan,' was the name of the fourth son of Japhet, whom the Jews supposed to have been the ancestor of all the Grecians or Ionians. The word is, therefore, applied in the Old Testament to Greece or an inhabitant of Greece. There can be no doubt about the identity of this word Javan, יָבָת, 'Japheth,' the Gr. $\text{I}\alpha\pi\eta\eta\tau\circ\varsigma$, $\text{I}\omega$ (ν) and Sans. यवन *yavana* and युवन् *yuvan*. (Vide Rajendra Lal Mitra's Article on the 'Yavanas' in the *Bengal Asiatic Society's Journal*, 1874, No. III, pp. 246-279; and Dr. Oppert's *Śukra*, pp. ix-xi.)

The following Hebrew words, notwithstanding the different origins assigned to them, must be connected, I think, with the Sanskrit and Greek words mentioned here:—
 יהושׁוּעַ, 'Jehoshua,' the son of Nun; יהודה, 'Judah,' the fourth son of Jacob; ארץ יהודה, 'the land of Judah.' The Sans. युवस् *yuvas* modified as यहुस *yahusa* by the change of व *v* into ह *h*, and यहुद *yahuda* by the change of स *s* into द *d*, has produced all the Hebrew words mentioned here. (Vide Semitic Analogy.)

55. Allied to the Gr. *Iō* and Sans. यवन *yavana* is Gr. *Iανητος*, son of *Cœlus* or *Titan* by *Terra* or, according to *Hesiod*, son of *Oupavos* and *Gaia*, who married *Asia*, or according to others, *Clymene*, who bore to him *Atlas*, *Mencœtius*, *Prometheus* and *Epimetheus*. The Heb. יָפֶֿתֿ, 'Japheth,' is identical with the Gr. *Iανητος* and Sans. यवन *yavana*. Japheth was the eldest son of *Noah* whose descendants occupy the whole of *Europe*. To यवन *yavana* is to be traced the Egyp. *Hawvanu* mentioned in *Mr. Gladstone's Hom. Syn.*, p. 267. From the Sans. युवन् *yuvan* must be derived the Pers. جوان *javān*, 'youth,' and then, 'a servant,' for a youth is engaged as a servant,—a change of meaning, which has taken place in the Eng. *boy*, and Hind. چوکرا *chōkrā*, which was borrowed either from Kan. ಕಿಕ್ಕನು *kihkanu* or Sans. किशोर *kisōra*, 'a boy,' and is now applied by the European residents of *Madras* to 'a (young) servant.'

56. The Sans. युवस् *yuvas* may next be changed into युसव *yusava*, युहव *yuhava* and at last into यहु *yahva*, meaning 'bright,' 'young,' 'great,' 'mighty,' &c., but the radical meaning is, I think, 'bright,' to which the other meanings may be traced; e.g.

आभंदमानेउपाकेनक्तीषासासुपेशसा

Ābandamānē upākē naktīśāsā supēśasā

यक्तीरृतस्यमातरासीदंतांबहिरासुमत॥

Yahvīrṛtasya mātārāsīdantām barhīrāsumat.—Rig Veda, I. 142, 7.

‘Let Night and Dawn who are cheerful, living together, of beautiful forms, bright or young, and are mothers of sacrifice, approach (sit on) the darbha grass happily.’

यक्क *yahva* is contracted into यक्क *yahu* and means ‘young,’ hence ‘a son,’ as in the Rig Veda, I. 26, 10.

चनोधास्सहसोयहो *Canōdhāssahasōyahō.*

‘O son of strength, give us food.’

The word यक्कत् *yahvat* is a modification of यक्क *yahva*, and means ‘bright,’ as in the following passage:—

सुपर्णाएतआसतेमध्यआरोधनेदिवः

Suṣarṇā eti āsatē madhya ārōdhanēdivah

तेसंधतिपथोवृकंतरंतयक्कतीरपोवित्तमेअस्यरोदसी॥

Tesandhanti pathōvṛkanī tarantam yahvatīrapō vittam mē asya rōdusī.

Rig Veda, I. 105, 11.

‘These rays of the sun spread in the all-covering centre of the sky. They prevent the wolf from crossing the bright waters on its way. O, Heaven and Earth, hear this praise of mine.’

To this root यक्क *yahva* I would trace some Semitic words which, like those already referred to, are derived in a peculiar and different way by the lexicographers and scholars; such as,

Heb. יַעֲקֹב, ‘Jacob,’ (Arab. يعقوب *Yākūb*), the younger twin son of Isaac;

., יוֹסֵף, ‘Joseph,’ (Arab. يوسف *Yūsuf*), the first-born son of Rachel;

Heb. יהו, 'Jehu,' a prophet and the son of Hanani, and also the grandson of Jehoshaphat ;

„ ירוש, 'Jekus,' the ancient name of Jerusalem, so called after the third son of Canaan ;

„ יהוה, 'Jehovah,' God ;

and many other words which will be mentioned in the Semitic Analogy.

57. From स्व *sva*, 'possession,' we can derive सव *sava*, which form is changed into सह *saha*, 'with,' and सख *sakha*, 'a friend,' by inserting *kh* for *v* as in सुख *sukha*, स्वस् *svas*, 'happiness.' सह *saha* is contracted into स *sa*. Again, the form सव *sava* is changed into सम *sama*, 'equal,' 'with,' and सिम *sima*, 'all,' of which अमा *amā*, 'near,' Gr. ἄμα, 'at the same time,' and ὄμος, 'common,' are modifications. Sans. समान *samāna*, 'equal,' 'common,' Gr. ὅμαλος, 'of equal degree,' and Lat. *similis* are formed from the above words. सम *sama* is contracted into सम् *sam*, and Gr. σὺν and ξὺν, the latter being used in Old Attic for the later and more common σὺν. The corresponding form in Latin is *con* in which the initial *c* stands for the initial स *s* of Sans. सम् *sam*.¹ सम *sama* is also modified as समया *samayā*, 'near,' and सह *saha*, as साकम् *sākam*, सत्रा *satrā* and सार्धम् *sārdham*, 'with.' सत्रा *satrā* is formed from स *sa* which is a shortened form of सह *saha* as shown above, by the addition of the terminations तर *tara* and आ *ā* ; and सार्धम् *sārdham*, from सह *saha* by the addition of तर *tara* and

¹ Vide p. 114.

अम् *an*. The last word सार्धम् *sārdham* is, however, formed somewhat peculiarly; for, the final aspirate of सह *saha* is blended with the following त *t* which letter is thereby changed into ध *dh* as in सध्यञ्च *sadhryañc* = सह *saha* + तर् *tar* + अञ्च *añc*, as I have already shown (vide p. 18); and the *r* of तर् *tar* is transposed to the middle of the word.

सह *saha* is modified also as सघ *sagha* and सच *saca* by the change of ह *h* into घ *gh* and च *c*, and from the latter of them is derived सचिव *saciva*, 'a minister.' सच *saca* produces the roots सच् *sac*, 'to join,' सज् *sej*, 'to come in contact,' and लग् *lag*, 'to adhere,' Gr. *θιγγανω*, Lat. *tango*, 'to touch,' and Gr. *τυγχανω*, 'to happen.'

Corresponding to Sans. स *sa*, 'with,' 'equal,' which I have shown above to be a contraction of सह *saha*, we have in Greek *á* which is changed into *a* by the loss of the aspirate sound. Like its original स *s*, *a* is used as the first member of a compound as in *αδελφος*, Sans. सगर्भस् *sagarbhas*, in which *a* and स *s* mean 'the same' and *δελφος* and गर्भस् *garbhas*, 'womb.' *Αδελφος* and सगर्भस् *sagarbhas* mean, therefore, 'of the same womb,' that is, brother and sister; similarly, Gr. *αταλαντων*, Sans. सधरिदन् *sadharitram*, 'of equal scales.' (Compare *αλυκιος*, p. 98.)

The Sans. सम् *sam* and Gr. *ξυν* have respectively produced सेन *sēna* and *ξενος*, the radical sense of which is 'who is with another,' that is, 'attendant.' In Sanskrit सेना *sēnā* means 'an army,' and *ξενος* in Greek, 'a guest' or 'the

friend with whom one is bound in a treaty of hospitality.' The Gr. *εὐξενος* or *εὐξείνος* meaning 'kind to strangers,' and 'hospitable,' corresponds exactly to the Sans. *सुषेण सुषेण* which may mean either 'very hospitable' or 'having good attendants.'

58. From *द्यौस् dyaus* we can derive *ग्यौस् gyaus* and *गौस् gaus* by the elision of *य y*, and the word has several meanings, such as 'heaven,' 'earth,' 'rays,' 'eye,' 'sight,' 'horizon,' 'arrow,' &c.,¹ which are all traceable to the original meaning of the word 'heaven or light.' *गौस् gaus* becomes '*βους*' in Greek by the change of *ग g* into *β*. This change occurs frequently in Greek as shown in the following examples :—

Sans. गुरु <i>guru</i> ,	Gr. βαρυς, 'heavy' (Lat. <i>gravis</i> , 'heavy')
,, गल् <i>gal</i> , 'to fall,'	,, βαλλω, 'to throw.'
,, गम् <i>gam</i> ,	,, βαίνω, 'to go.'
,, गाथ <i>gātha</i> , 'bottom,'	,, βαθύς, 'deep.'
,, ग्राम् <i>grābh</i> (the causal form of Vedic <i>ग्रभ् grbh</i> , 'to take')	,, σταπτο, 'to stop,' 'to arrest,' 'to catch.'
,, गा <i>gā</i> ,	,, βοάω, 'to cry.'

¹ गौःखर्गेचवलीवर्दे रश्मौचकुलिशेषुमान् ।

Gauhsvargēcavaliivārdēraśmaucakuṣīśepumān,

स्त्रीसौरभेयीदृग्वाणदिम्वाग्भूस्वप्सुभूच्चिच ।

Strīsaurabhēyīdṛgṅvāṇadigmvāgḥbhūsvapsubhūcchic,

गायत्र्यामपिगम्भीरेजगत्यांभुवनेजने ॥ *Mēdini.*

Gāyatryāmapigambhīrējagatyāmbhuvanējanē.

Sans. गर्भ <i>garbha</i> , (<i>कोरπος</i> .)	Gr. <i>βρεφος</i> , 'the child unborn.'
„ गोल <i>gōla</i> ,	„ <i>βωλος</i> , 'a ball.'
„ गुहा <i>guhā</i> , 'a cave,'	„ <i>βυθος</i> , 'deep sea,' 'depth.'
„ गर्जितम् <i>garjitam</i> , 'roaring,'	„ <i>βαρβιτον</i> , 'a musical instrument of many strings.'
„ गव <i>gava</i> , as in अजगव <i>ajagava</i> , 'Siva's bow.'	„ <i>βιος</i> , 'a bow.'

Compare the corresponding change of क *k* into π in Greek, which will be illustrated lower down.

गौस् *gaus*, 'light,' is contracted into गुस् *gus* and modified as गुष् *gus* by the change of स् *s* into ष *ṣ* as in द्युस् *dyus*, त्विष् *tvīs*, and then शुष् *śus*,¹ 'to burn,' by the change of ग *g* into श *ś*. From शुष् *śus* we can derive लष् *us*, 'to burn,' by the elision of the initial consonant, and सूच् *sūc*,² 'to point out,' by changing श *ś* into स *s* and lengthening the vowel *u* as in दूष् *dūs*, 'to abuse,' the causal of दुष् *dus*, 'to become corrupt,' and as in गूह् *gūh*, 'to cause to enter,' the causal of गुह् *guh*, 'to enter.'

From शुच् *śuc* comes रुच् *ruc*, 'to shine,' and this is modified as लोक् *lōk*, लोच् *lōc*, 'to see,' Gr. *δοκεω*, 'to seem,' Lat. *luceo*, 'to shine.'

59. रुच् *ruc*,³ 'to see,' assumes the form of दृश् *drś* (Gr.

¹ Tam. சுடு *śudu*, Kan. ಸುಡು *śudu*.

² Tel. చూడ *cūḍu*, Kan. ನೋಡು *nōḍu*, Tam. காண்க *nōkku*, குடி *śūl*.

³ I would trace रोदस् *rōdas* and रोदसी *rōdasi*, 'Heaven and Earth,' to द्युस् *dyus* through the form रुस् *rus* which with the final

δερομαι) by a peculiar change of र r into दृ dr wherein द d may stand for r as in गुड guda, Gr. γυρος,¹ and च r may be a strengthening letter, or vice versa.

I give here below some instances to illustrate the law according to which the vowel च r is added to strengthen a consonant.

Sans. कसर krsara, originally किसर kisara as mentioned by Pāṇini in sutra IV. 4, 53, wherein किसर kisara is mentioned as a saleable article and appears to be allied to Lat. cicer, 'chick-pea.'

१ यकृत् yakṛt, यकन् yakan in the oblique cases, Gr. ἦπαρ (ἦπατος) wherein π answers to the क k of यकृत् yakṛt. The च r of यकृत् yakṛt is, therefore, non-radical.

२ शकृत् śakṛt, शकन् śakan in the oblique cases, Gr. σκωρ (σκατος), 'dung.'

३ असृक् asṛk, असन् asan in the oblique cases, Gr. αἷμα (ατος), Lat. sanguis in which the initial अ a of असन् asan is elided.

४ मृगल mṛgala, कृगल kṛgala, 'a goat,' Eng. jackal, Gr. σισυρος, 'a shaggy goat skin,' σατυρος, a

म् s changed into द d and by the addition of the termination अम् as becomes रुदम् rudas, and, when u is gunated, assumes the form रोदम् rodas. रोदम् rodas is modified further as रोदसी rodasī by the addition of the feminine suffix ई ī. The words are always used in the dual number and mean 'Heaven and Earth.' To the same root द्युस् dyus is traceable Pers. روز, rōz, 'a day.'

¹ Vide p. 51.

monster 'satyr' partly a goat and partly a man, Sans. किशोर *kisōra*, 'a foal'; नक्र *nakra*, 'alligator,' नकुल *nakula*, 'mongoose;' and other allied words, which will be mentioned in the Śīras Group, and in which the first consonant is not strengthened by च्च *r* as in the Sans. मृगाल *sr̥gāla*.

Sans. मृमर *sr̥mara*, 'a quadruped like the deer,' चमर *camara*, चमूरु *cam̄īru*, 'bos grunniens,' कमल *kamala*, 'a kind of deer.'

, मृकन् *sr̥kvan*, 'the corner of the lips,' Gr. *σιαγων*, (*σινγων*) 'jaw,' 'jaw-bone.'

, मृदिका *mṛdvikā*, मृदीका *mṛdvīkā*, 'grapes,' मधु *madhu*, Lat. *vitis*, 'vine.'

, मृदु *mṛdu*, 'soft,' मद् *mad*, 'to rejoice.'

, बृहस्पति *Bṛhaspati*, 'the priest of the Deities,'

वियस्पति *Viyaspati* (q.v.).

, कुंडूणाची *kunḍr̥nācī*,¹ 'going crookedly,' कुटिल *kutīla*, 'crooked.'

The insertion of the vowel च्च *r* in the above instances comes under a general law that च्च *r* is used to strengthen a consonant. It is treated as a vowel owing to the metrical necessity of considering as short the quantity of a vowel which is followed by two consonants one of which is र *r*. Thus, if, in सुधृट् *sudhrat* (सुधृट् *sudhr̥t*), Gr. *ευθαξ*, the vowel सु *su* is to be considered short, we ought to treat धृ

¹ पतातिकुंडूणाच्यादूरंवातोवनादधि. Big Veda, I. 29, 6.

Patātikunḍr̥nācīyādūramvātōvanādadhi.

'The wind blows far from the grove in a crooked way.'

dhra as a single and not a compound consonant; and this can be done only by treating the र *r* as a vowel. At first the necessity for such treatment of the letter was very limited, and in consequence the grammarians very easily inserted for र *r* in such cases the letter र्ह *r̥* which is only a modification of र *r* both in sound and character; but, when subsequently the use of the compound consonants as क *kra*, प्र *pra* after short vowels was very frequent, there arose a metrical rule to the effect that short vowels followed by compound consonants of which र *r* is the second may optionally be treated as short.

दृश् *dr̥ś*, coming at the end of compounds with pronouns, assumes the force of 'like' or 'similar.' Thus in Sanskrit, यादृश् *yādr̥ś*, तादृश् *tādr̥ś* and कीदृश् *kīdr̥ś* mean respectively, 'like what,' 'like that,' and 'like what' (interrog.), the word conveying the idea of 'like,' viz. इव *iva*, being really understood. The above Sanskrit words are modified as ἤλικος, τηλικος (Doric τालικος), and πηλικος in Greek, and *qualis*,¹ *talis* and *qualis* in Latin. In Eng. 'which' and 'such' we can trace the corresponding Anglo-Saxon forms,

¹ Latin has the same form *qua* corresponding to Sans. क *ka*, 'who' (interrog.), and य *y*, 'who' (rel.), which seems to be older than the latter क *ka* and य *y* and the allied Greek words. Hence *qualis* is interrogative, and also relative as the correlative to *talis*. (Vide p. 134).

The stems *tali* and *quali* are formed exactly alike, and consist of *ta* (Sans. त *ta* and स *sa*) and *li* and *qua* (Sans. य *ya* and क *ka*) and *li*. The latter part of the compounds, *li*, is a contraction of Sans. दृश् *dr̥ś* which is changed in Prakrit into रिस *risa* as in सरिस *sarisa* for Sans. सदृश् *sadr̥śa*, 'equal,' ईरिस *īrisa* for Sans. ईदृश् *īdr̥śa*, and into रिख *r̥ikha* and रख *rakha* as in Pali सरिखो *sarikhō* and Gaud. वारख *vārakha*. Just as Sans. दृश् *dr̥ś* is modified as रिस *risa*

hwaleik and *swaleik*. The English word *like* and the Ang.-Sax. *lic*, 'similar,' are taken from the compound words such as *hwa-leik*, *swa-leik*, *god-leik* and the like, where *leik* is a corruption of the root 'look.' They must, therefore, mean radically 'to look,' 'to be seen,' as the verb 'look' itself does not convey and can not convey the idea of 'similar' originally. But coming as the latter parts of the compounds, such as *hwaleik* and *swaleik*, they mean there only 'to be seen,' the word conveying the idea of similarity being omitted; but the idea of similarity was, in course of time, attached to the word *leik* itself. The word then came to mean 'to look similarly' and at last 'to be similar,' the idea of 'being seen' having been omitted altogether. The word *like*, 'similar,' is, therefore, to be connected with the latter part of the above compounds and has no direct connection with the word '*like*' which means 'to desire' and which I derive from Sans. तृष् *tr̥ṣ*, 'thirst,' corresponding to Lat. *lis* (*tis*), 'strife,' and the old form of the word *stlis*.

The Gr. *αλιγκιος*, meaning 'similar,' 'resembling,' is to be connected with the Sans. सदृश् *sadr̥ś*, स *sa*¹ (सह *saha*), 'equal,' and दृश् *dr̥ś*, 'to look,' and means 'looking like.' The difference between this word and *τηλικος*, *πηλικος*, &c., is simply the insertion of a nasal before *κ* in *αλιγκιος*² and the termination *ιος*, that is, Sans. य *y*, which are not found in *τηλικος* and *πηλικος*, &c.

Πεῖδ' ἐπὶ κόλπον ἔχουσ' ἀταλόφρονα νῆπιον αὐτως
Ἐκτορίδην ἀγαπητὸν ἀλίγκιον ἀστέρη καλῶ.

Il. vi. 400, 401.

and then is contracted into रि *ri* in the Dravidian Vernaculars as in Tel. సరి *sari*, and Tam. சரி *sari*, 'equal,' so is it modified as *λικά* in Greek and *li* in Latin.

¹ Vide p. 92.

² The *γ* in *αλιγκιος* is sounded like Sans. ङ *ṅ*.

‘Carrying in her bosom the only child of Hector lovely, tender-minded, very young and resembling a beautiful star.’

In this passage *αλιγκιον αστερι καλω* is exactly equal to Sans. **सदृशंतरायाः कलायाः (चारीः) सदृशमितारयāh kulāyāh (cārōh)**, *αλιγκιον* and **सदृशम् सदृशम् सदृशम्** governing similar cases. ‘*Ἡλιξ*, in the sense of ‘equal age,’ may be a modification of **सदृश् सदृश, ῆ** standing for **स s** and **लिक** for **दृश् दृश**.

From **दृश् दृश** may be derived the modified forms **तर्क् tark**, ‘to conjecture,’ and **चर्च् carc**, ‘to discuss.’

60. From **श्वस् śvas** may be derived Gr. *σπαιρω, ασπαιρω*, ‘to pant,’ Lat. *spero*, and Gr. *ελπω*, ‘to hope,’ *ελπις (ιδος)*, and Lat. *spes*, ‘hope.’ This last word (pl. *speres*) originally ended in *r*, but, losing the final *r* in some cases, it is declined partly as a vowel stem. Perhaps Gr. *οφελλω*, ‘to help,’ ‘to be obliged,’ *οφειλω*, ‘to be indebted,’ and their derivatives, (Eng. *help*, Ang.-Sax. *helpæn*, Goth. *hilpan*, Ice. *hialpa*, and Germ. *helfen*), may be traced to the Gr. *ελπις*. If so, the aspirate sound of the initial vowels in the above Teutonic words must be non-radical. The Ang.-Sax. *ulph*, ‘help,’ also, is very closely allied to the Gr. *οφελλω*.

61. **स्वर् svar** is modified as **स्वृ svr**, ‘to heat’ or ‘to sound,’ **ज्वर् jvar**, ‘to be hot,’ by inserting **ज j** for **स s**, and **ज्वल् jval**, ‘to burn,’ by inserting **ल l** for **र r**. The word **स्वस् svas** may give us, also, **तपस् tapas**, ‘heat,’ ‘penitence,’ through the forms **सवस् savas** and **तवस् tavas**. From this **तपस् tapas** we have the verb **तप् tap (tepio)**, ‘to be warm,’ ‘to be hot’ and ‘to make penance.’ **तपस् tapas** is changed

into तस् *taspa*, by the transfer of the final स *s* between त *t* and प *p* as in जल्प *jalp* from खर् *svar*, 'to sound,' सर्व *sarva* from खर् *svar*, 'happiness,'¹ and θαλπω by the change of *s* into *l*. As खर् *svar* means 'heaven,' 'the region of wind,' it passes to the meaning of 'sound,' and in this meaning it is modified as जल्प *jalp*, and assumes the form of σαλπ in Greek and produces the verb σαλπίζω (Sans. जल्पयामि *jalpayāmi*), from which is derived the noun σαλπιγγίς (*υγγος*), 'a war trumpet.' The Sans. शब्द *śabda* and Gr. ψεφος, 'sound,' are modifications of जल्प *jalp*. खर् *svar* (स्व *svr*), 'to sound,' is changed into स्वन *svan*, ध्वन् *dhvan*, Lat. sono (*tono*), स्तन् *stan*, 'to thunder'), Sans. वन् *van*, (वाणी *vāṇī*, Gr. φωνή), पन् *pan*, पण *pan*, फण *phan*, भण *bhan*, पठ *path*, वद् *vad*, and वच् *vac*, 'to speak.'

62. दिवस् *divas* is shortened into दिव् *div* and means 'to shine,' 'to rejoice,' and, by substituting ज *j* for द् *d* and by lengthening the vowel इ *i*, we have जीव् *jīv*, 'to live,' Gr. βιω, ζω, and Lat. vivo. दिव् *div* gives us दीप् *dīp* by the change of व *v* into प *p* and the lengthening of the vowel इ *i*. दीप् *dīp* is modified as Gr. λαμπω, 'to shine,' and Lat. limpo, the obsolete root of limpidus, by the change of *d* into *l*.²

¹ Vide p. 15.

² Compare the following words:—

Sans. द्वार *dvāra*, 'gate,'

Gr. λαυρα, 'an alley,' (*q.v.*)

„ द्यौस् *dyaus*, 'Heaven,' „ Λαιος, 'a king of Thebes,'

जीव् *jīv*, 'to live,' produces the word जेम् *jēm*, चम् *cam*, जम् *jam*, 'to eat,' तीव् *tīv*, दृप् *drp*, 'to be fat,' Gr. *λιπας*, 'fat,' and Sans. दृप् *trp*, 'to be satisfied.' The Gr. *δαπτω*, 'to devour,' is nearer to दीव् *dīv* than to जीव् *jīv*. The Gr. *δειπνον*,¹ 'meal or meal-time,' is a contraction of जेमनम् *jēmanam*, 'eating,' or तेवनम् *tēvanam*, 'pastime,' to which Gr. *δαπανος*, 'extravagant,' *δαπανη*, 'expenditure,' Lat. *daps*, 'a stately feast,' and Gr. *δαις* (*τος*), 'a meal,' are allied. Gr. *Δαις* is a contraction of *δαπετος* or *δαπτος*.

In the Greek *ειλαπανη*, 'a banquet given by a single host,' opposed to *ερανος*, the vowels *ει* are added to the beginning for euphony as *η* in *ηλιβατος* and *Ο* in *Ολυμπος*.

63. I have already shown how शुभ् *śubh*, 'to shine,' is derived from स्वर *svar*, 'heaven,' (p. 13); and I may now proceed from शुभ् *śubh* to स्तुभ् *stubh*, 'to praise,' by the change of श *ś* into स्त *st*.² From स्तुभ् *stubh* is derived

Sans. दृषद् <i>drṣad</i> ,	Gr. <i>λιθος</i> , 'stone'.
„ देवनम् <i>dēvanam</i> , 'to be pleased'	} „ <i>ειλαπανη</i> , 'feast,' 'banquet,' (q.v.)
„ जेमनम् <i>jēmanam</i> , 'to eat'	
Gr. <i>Οδυσσευς</i> ,	Lat. <i>Ulyxēs</i> or <i>Ulyssēs</i> (q.v.)
Sans. दहन <i>dahana</i> ,	Gr. <i>λιγνυς</i> , 'smoke mixed with flame.'
„ दर्प <i>darpa</i> , 'pride,'	{ „ <i>λιπας</i> , 'fat'
„ हृद्य <i>hr̥dya</i> ,	{ „ <i>λιπος</i> , 'grease'
	„ <i>ιλαος</i> , 'propitious,' 'gracious.'

¹ Compare Mod. Tam. *சாப்பாடு* *śāppāḍu*, Arab. *ضيافة* *ziāḥfat*, 'a feast, banquet,' *ضيف* *zaiḥf*, 'a guest,' *دعا* *daʿā* and *دعوت* *daʿvat*, 'invitation,'

² Vide p. 28, Note 3.

स्तुप् *stup*, 'eulogist,' and the word occurs in the Rig Veda and is mentioned by Yaska among the synonyms of स्तोता *stōtā*, 'eulogist;' as,

अभ्यनूषतस्तुभः *Abhyanūṣatastubhah*,

'The eulogists praised.' Rig Veda, IX. 68, 8.

The corresponding Greek word $\theta\omega\psi$ has degenerated in its meaning and is applied to 'a flatterer.' The word स्तोम *stōbha*, which is a verbal noun from स्तुम् *stubh*, 'to praise,' and means 'praise,' is modified as स्तोम *stōma*,¹ 'a hymn,' 'sacrifice' and 'multitude,' by the change of भ *bh* into म *m*. As शुभ् *śubh*, 'good,' is contracted into सु *su*,² meaning 'good,' so is स्तुम् *stubh* contracted into स्तु *stu*, 'to praise,' Gr. $\theta\upsilon\omega$, 'to offer sacrifice,' and is modified as दुव *duva* meaning 'to serve' as in दुवस्यति *duvasyati*. From स्तुम् *stubh* we can derive लुम् *lubh*, 'to covet' (Ang.-Sax. *lufian*, 'to love'); or it may better be referred to वृक *vrka* of the Third Group.

64. I have hitherto spoken of the modifications undergone by the original word स्वस् *svas* and स्वर *svar* in their monosyllabic forms, and now I shall take up a dissyllabic form अस्वर् *asvar*, which leads us to आत्मन् *ātman*, a word from which स्वस् *svas* and स्वर *svar* seem to have

¹ As स्तोम *stōbha*, changed into स्तोम *stōma*, originally means 'a praise' or 'collection of praises' and then comes to mean 'any collection;' similarly perhaps स्तव *stava*, 'a praise' from स्तु *stu*, 'to praise,' becomes स्तवक *stavaka* by the addition of the termination क *ka* and means 'a praise' or 'a collection of praises' and from this meaning passes also to that of 'a collection as of flowers.'

² Vide p. 14.

been derived, and which I have taken as the representative of this Group. **आत्मन्** *ātman* means in Sanskrit 'life,' 'soul,' 'breath,' &c., of which meanings the most original seems to be 'breath' and 'life,' each of which is a concomitant of the other (p. 14). To it are traceable Gr. *αυτος*, 'self,' *ατμος*, *ατμης* (*ιδος*), 'vapour,' *ατμη*, 'smoke,' 'heat,' *ανεμος*, 'wind,' *ασθμα* (*τος*), 'hard-drawn breath,' Lat. *animus*, 'the spiritual principle of life in man,' *anima*, 'air, breeze, wind.' The Lat. *elementum* and Eng. *element* are to be derived from the Sans. **आत्मन्** *ātman*, the final *n* of which is doubled by the addition of **अम्** *am*, and then the second *n* is hardened into **त** *t* as in *mentes* = *men* + *es*, plural of the Latin word *mens*, 'intellect.' **आत्मन्** *ātman* is shortened into **त्मन्** *tman* which also means 'self.'

A similar elision has taken place in Gr. *ασθμα* and has given us *θυμος* which means 'the soul,' 'life,' 'breath,' and corresponds to Sans. **धूम** *dhūma* and **धूप** *dhūpa*, 'smoke.'

Sans. **बाष्प** *bāṣpa* which means 'vapour,' and Lat. *vapor*, 'steam,' 'exhalation,' and 'vapour,' are modifications of **आत्मन्** *ātman* which, being changed into **आस्म** *āśma* by the elision of the final *n* and **आस्प** *āśpa* by the change of **म** *m* into **प** *p*, assumes the form of **बाष्प** *bāṣpa* by the initial addition of **ब** *b* (as **व** *v* in **वानर** *vānara*, 'monkey,' Gr *ανηρ*, and Sans. **वासर** *vāsara*, **अतस** *atasa*, 'light'). **बाष्प** *bāṣpa* is changed into **वाप्स** *vāpsa* by the interchange of the consonants **स** *s* and **प** *p*, *vāposa* by the insertion of the vowel *o* between **प** *p* and **स** *s*, and *vapor* by the elision of the final vowel **अ** *a* and the change of *s* into *r*. The form

said to be used by Lucretus, viz., *vapos*, must be a contraction of *vapor*.¹ The connection of *αυτος*, 'self,' with **आत्मन्** *ātman*, seems to be a remote one, but if we consider a peculiar orthographical law prevailing in Sanskrit, Greek, Latin and other Aryan languages, the difference can be easily accounted for. The *m* of **आत्मन्** *ātman* being elided, the preceding vowel is lengthened, as in

Gr. <i>Κεινος</i> 'empty,'	Sans. शून्य <i>śūnya</i> corresponding to the Epic form <i>κενεος</i> in which <i>eo</i> stands for <i>y</i> of the Sans. शून्य <i>śūnya</i> .
„ <i>Καινος</i> , 'new,'	„ कन्या <i>kanyā</i> , ² 'a young girl.'
„ <i>Ταπεινος</i> ,	„ दमनीय <i>damanīya</i> , 'which can be subdued,' from दम् <i>dam</i> , 'to subdue.'
„ <i>Κενταυρος</i> , 'a Centaur'	„ गंधर्व <i>gandharva</i> , a kind of celestial beings (Vide the <i>Śiras</i> Group.)

¹ Compare Tam. **ஆவி** *āvi* which is derived from **आत्मन्** *ātman* by the elision of **त** *t* and **न** *n*, and the change of *m* into *v*, and does not contain the initial *v* which is found in *vapos*.

² **कन्या** *kanyā* is allied to Gr. *Εννεα*, Sans. **नवन्** *navan*, 'nine,' in the former of which I see the full word for new and which is to be connected with Gr. *καινος*. From Gr. *εννεος* is derived by contraction *νεος*, Sans. **नव** *nava*, 'new,' and also Sans. **नवन्** *navan* and Gr. *εννεα*. It is very interesting to see that the Tam. **புது** *pudu*, Tel. **కొత్త** *kotta* (*katu*+*a*), Kar. **ಪೊಸ** *posa* and **ಹೊಸ** *hosa*, meaning 'new,' are more closely allied to the Gr. *καινος* and *εννεος* than to the Sans. **नव** *nava*. All these words are traceable to the root **कन्** *kan*, Gr. *γαναω*, 'to shine,' the idea of brightness producing that of freshness.'

Answering to the contracted form of **आत्मन्** *ātman*, viz., **त्मन्** *tman*, we see in Latin *pse* and *pte*,¹ in which the initial *ā* of **आत्मन्** *ātman* is elided, and the letters **त** *t* and **म** *m* are transposed, so that **त्स** *tma* becomes **म्त** *mta*, and **प्त** *pta*, by the change of **म** *m* into **प** *p* as in **धूप** *dhūpa*, **धूम** *dhūma*, 'smoke.' These contracted forms come at the end of the pronoun *is* and its casual forms; as, *ipse*, 'the very same' = *is* + *pse*, the final *s* of *is* being elided in the compound; *eapse*, *campse*, and so on; the other form *pte* occurs in such words as *suopte*, *meopte*, *eopte*, *mepte*, *suumpste*, and the like.

The Sans. **त्मन्** *tman* is used similarly; e.g.,

इहत्वाभूर्याचरेदुपत्मन् दोषावस्तर्दीदिवांसमनुद्युन् ॥

IV. 4, 9.

Ihatvābhūryācārēdupatman dōṣāvastardīdivāṁsamanudyūn.

'O God of fire, thee, shining day and night, man should much serve himself here every day.'

Here **त्मन्** *tman* is used as an adverb and corresponds to Lat. *pte* which is, however, united with the pronoun to which it refers in the sentence. Corresponding to the Sans. **त्मन्** *tman* and Lat. *pte*, I see in Greek *θην*,² *δε* and *δι*, which suffixed to pronouns give them greater force just as Sans. **त्मन्** *tman* and Lat. *pte* do. But they are added to nouns also without conveying any particular meaning, and in that case are merely enclitical. The two particles *δε* and

¹ In *ipse*, the final *us* used in the ancient form *ipsus* is shortened into *e* as in *iste* and *ille* which ought to be *istus* and *illus*. (Vide Zumpt's Latin Grammar, p. 107.)

² Compare the Dravidian *tān* which is a corruption of Sans. **त्मन्** *tman* and agrees with the Gr. *θην*, both in form and meaning.

di, I think, are contractions of **त्मन्** *tman*, modified as **तन्** *tan*, **दन्** *dan*¹ and then shortened into *δε* and *δι*. The Eng. *soul*, Ang.-Sax. *sawol*, Icel. *sal*, Goth. *sawala* are connected with Sans. **त्मन्** *tman* and **आत्मन्** *ātman*, the **त** *t* of which is changed into *s* in the above words. But in Eng. *self*, Ang.-Sax. *self*, *silf*, Germ. *selbe*, and Goth. *selba* there is a further modification, viz., the transfer of the final *t* which represents the final *n* of Sans. **त्मन्** *tman* between the preceding *s* and *f* which answer to the **त** *t* and **म** *m* respectively. I may mention here also the Eng. *smell* which is derived from the Low Germ. *smellen*, 'to smoke.' I think that it is connected with the Teutonic words above mentioned and Sans. **धा** *dhmā*, 'to blow,' Lat. *sibilus*, 'hissing,' and is traceable to Sans. **त्मन्** *tman*.

65. I shall now take the contracted form of **आत्मन्** *ātman*, viz., **त्मन्** *tman*, and show how this prolific small word gave rise to a great number of suffixes, the alliance of which to the original word is very clearly seen in Sanskrit, though not in the allied languages so clearly. The original meaning of the radical word is, as shown already, 'the soul,' 'spirit,' and, when the word is metamorphosed into various forms, each of which serves the purpose of a suffix, these derivatives pass from that original meaning to new meanings. Thus when **त्मन्** *tman* and its derivatives are added to a noun, they refer to the condition or the state of a thing or a person, and so on; when added to an adjective, they convey the state of being so and so; and, when added to verbs, they indicate the act of doing an action, the object affected by the action, the place where

¹ Compare the suffix *don*, as in *formidon*, which I derive from the suffix **त्मन्** *tman*. (Vide § 65).

the action takes place, and so on. **त्मन्** *tman* is modified as **त्वन्** *tvān* by the change of **म** *m* into **व** *v* and also as **त्वता** *tvatā* and **त्वन्म** *tvānam*. **त्वन्** *tvān* corresponds to the Lat. *tion*, and **त्वन्म** *tvānam*, to the Gr. *συνη* and to the Lat. *tura*; and **त्वन्** *tvān* is changed into **त्वर** *tvara* by the insertion of **र** *r* for **न** *n*; e. g.,

Sans. **कवित्वन्म** *kavitvanam*, 'the state of a kavi or pandit.'

„ **महित्वन्म** *mahitvanam*, 'the state of being great.'

„ **पुरुषत्वता** *pūruṣatvatā*, 'the state of a man.'

„ **इषित्वता** *iṣitvatā*, 'the state of being excited.'

„ **जित्वन्** *jitvan*, 'one who has conquered.'

„ **सत्वन्** *satvan*¹ } 'that which exists.'

Gr. *ετυμον*

Gr. **δικαιοσυνη**, 'righteousness.'

„ **ιεροσυνη**, 'holiness.'

„ **τεκτοσυνη**, 'the art of a carpenter,' (**τεκτον** + **सुने**, in which the final *ν* of **τεκτον** is elided before the suffix **सुने**).

„ **ηγεμοसυνος**, 'belonging to **ηγεμον**, a leader.'

¹ **सत्वन्** *satvan*, properly **असत्वन्** *asatvan* from **अस्** *as* + **अ** *a* + **त्वन्** *tvān* in which **अस्** *as*, 'to be,' is the root, **अ** *a*, a connecting particle, **त्वन्** *tvān*, suffix, corresponds to Gr. **ετυμο**, from **εστυμο** = **εσ** + **ε** + **τυμο**, in which the suffix **τυμο** is a modification of the Sans. **त्वन्** *tvān*; **εστυμο** = **सेτυμο** by the elision of the initial vowel as in **सत्वन्** *satvan*, = **ετυμο** and **ετυμο** by the elision of the aspirate sound of the initial vowel. (Cf. **सत्यस्** *satyas*, **ετεος**.)

Gr. *γειτοσυυος*, 'belonging to a *γειτον*, a neighbour.'

Lat. *picura*, 'the art of painting.'

„ *cultura*, 'the art of cultivation.'

„ *mercatura*, 'trade,' 'commerce.'

„ *dictatura*, 'the office of a dictator.'

„ *censura*, 'the office of a censor.'

Sans. इत्वर *itvara* (Lat. *iturus*), 'going.'

„ गत्वर *gatvara*, 'going.'

Lat. *futurus* (Sans. भूत्वर *bhūtvara*), 'which will be or come.'

„ *maturus* (Sans. गत्वर *gatvara*, Gr. *βαρυνος*), 'going,' 'speedy,' 'early,' thence 'ripe.'

The suffixes त्वनम् *tvanam*, त्वन् *tvān*, and त्वना *tvānā* are used only in Vedas and are modified as त्वम् *tvam* in the classical Sanskrit. The Prakritic and the vernacular तनम् *tanam* is to be traced to the above त्वनम् *tvanam* and not to the classical त्वम् *tvam*. त्वन् *tvān* is simplified as तन् *tan* and is changed into तात् *tāt* and ताति *tāti* by the change of न *n* into त *t* as seen in Gr. *τατος*, a suffix of the superlative degree of adjectives, which is a corruption of the Sans. तन *tana* as will be shown hereafter. The Sans. तात् *tāt* corresponds to the Gr. *τητ* and Lat. *tat*.

The suffix त्वन् *tvān* is further developed into two syllables as *tuvan* by the insertion of *u* between *t* and *v* and *tudon* by the change of *v* into *d* as in अण्डम् *aṇḍam* (अण्डम् *aṇḍam*), 'egg,' which is a modification of Lat. *ovum* and Gr. *ωον*, originally *ωFov*, by the change of *v* into *d* and the insertion of a nasal before *d*. Compare the Sanskrit suffix एयस् *ēyas*, Gr. *εδης*, pp. 119-120.

त्वन् *tvān* is contracted into *don* in Latin by the eision

of *v* and is suffixed to verbs as in *formidon* = *form* + *i* + *don*, the root *form* meaning 'to fear,' and connected with Sans. ब्रह्मन् *brahman*, 'great,' and Gr. *μopμω*, 'a bugbear' (vide p. 33); *cupidon* = *cup* + *i* + *don*, from *cupio*, 'to desire.' It may, otherwise, be derived from वन् *van* by the change of *v* into *d* and may be ultimately traced to त्वन् *tvān* as is the case with *gon* (as in *robigon*, q. v.)

त्वन् *tvān* is shortened into वन् *van* and मन् *man* and added to verbs as धन्वन् *dhanvan*, 'a bow,' कर्मन् *karman*, 'an action.' वन् *van* is modified as वत् *vat* and उस् *us* and added to simple and reduplicated roots to form present and past participial adjectives, as, विद्वान् *vidvān*, 'knowing,' and श्रुवान् *śrūvān*, 'having heard.' Before the suffixes of the nominative dual and plural and accusative singular and dual, the suffix वन् *van* is modified as वन् *vann* by the doubling of the final न् *n*, वन्त् *vant* by the hardening of the second न् *n* into त् *t*, and at last वान्सु *vāns* by the change of त् *t* into स *s* and the lengthening of the previous vowel *a*. In the accusative plural and in the singular of other cases वस् *vas* is changed into उस् *us*.

Thus we have,—

	SINGULAR.	DUAL.	PLURAL.
Nom.	विद्वान् <i>vidvān</i>	विद्वान्सौ <i>vidvānsau</i>	विद्वान्सु <i>vidvānsas</i>
Accus.	विद्वान्सम् <i>vidvānsam</i>	विद्वान्सौ <i>vidvānsau</i>	विदुषस् <i>viduṣas</i>
Instr.	विदुषा <i>viduṣā</i>	विद्वान्सु <i>vidvadbhyām</i>	विद्वान्सु <i>vidvadbhis</i>

Compare the suffix ईयस् *īyas*, which will be presently mentioned.

It is the same suffix वन् *van*, I think, which, taking the augment ई *ī*, becomes ईवन् *īvan* and then ईयन् *īyan* (cf. इयत् *iyat* for इवत् *ivat*, Gr. *ἰος*), and also ईयस् *īyas*. The last change takes place in the accusative plural and the following cases ; and, in the nominative case and in the accusative singular and dual, ईयन् *īyan* follows the analogy of वन् *van* (as in विद्वन् *vidvan*). Thus we have,—

	SINGULAR.	DUAL.	PLURAL.
<i>Nom.</i>	गरीयान् <i>garīyān</i>	गरीयांसौ <i>garīyāmsau</i>	गरीयांसस् <i>garīyāmsas</i>
<i>Accus.</i>	गरीयांसम् <i>garīyāmsam</i>	गरीयांसौ <i>garīyāmsau</i>	गरीयसस् <i>garīyasas</i>

But in the corresponding Gr. *ἰων*, the final *n* of the original वन् *van* remains unchanged, and in the Lat. *ior* it is changed into *r*.

It is to be remarked here that in the suffixes अत् *at*, मत् *mat*, वत् *vat*, वस् *vas*, ईयस् *īyas* (radically अन् *an*, मन् *man*, वन् *van*, वन् *van*, and ईयन् *īyan*), Lat. *en* and *men*, and Gr. *av*, *ov* and *ev*, which are modified as अत् *ant*, मत् *mant*, वत् *vant*, वस् *vams*, and ईयस् *īyams*, Lat. *ent* and *ment*, Gr. *avt*, *ovt* and *evt* respectively, the final न् *n* of the suffixes which appears in the form of त् *t* in some cases, is doubled, the second *n* is hardened into *t*, and in वस् *vas* and ईयस् *īyas*, the त् *t* is changed into स *s*, and the previous vowel is lengthened or the first *n* is elided. The same remark applies to the final न् *n* of मान् *māna* and आन् *āna* which are modified as *bundus* and *endus* through the forms *bunnus* and *ennus*, in each of which *n* is doubled and the second *n* is changed into *d*.

Even the corresponding superlative suffix इष्ठ *iṣṭha* seems to be a modification of वस् *vas* which, taking the augment ई *ī*, becomes ईवस् *īvas* and then ईयस् *īyas*, as shown before; and this ईयस् *īyas* is shortened into इस् *is* and, taking the termination *a*, becomes इस् *issa* and, with the second स *s* hardened into त *t*, इस्त *ista*, Gr. *ιστος*. But in Sanskrit, इस्त *ista* is modified as इष्ठ *iṣṭha* by the aspiration of *t*. This suffix is found in Latin only in *magister*, *minister* and *sinister*. *Magister*, I think, is composed of *magnus* + *ist* + *ter*, corresponding to Sans. महत् *mahat* + इष्ठ *iṣṭha* + तर *tara* and Gr. *μεγαλ* + *ιστ* + *τερος*, so that *magister* would be exactly equal to Sans. महिष्ठतर *mahiṣṭhata* and Gr. *μεγιστοτερος*. The word, then, must contain two suffixes, the first, *istus*, superlative, and the next, *ter*, comparative, as we have in Sans. श्रेष्ठ *śrēṣṭha*, 'excellent,' श्रेष्ठतर *śrēṣṭhata*, 'more excellent,' श्रेष्ठतम *śrēṣṭhatama*, 'most excellent,' taking the superlative श्रेष्ठ *śrēṣṭha* itself as positive. Similarly, *minister* = *minus* + *ist* + *ter*. The word *sinister* may be distributed in the same way, e. g., *sinus* (crooked) + *ist* + *ter*, *sinus* being closely allied to Sans. जिह्वा *jihva*, 'crooked,' the idea of the left side originating from the fact of a man's inability to do a work directly with the left hand, that is, his doing the work crookedly with the left hand.

I cannot, with some philologists, consider *magister* and *minister* as composed of the comparative degrees of *magnus*, that is, *major* and *minor*, in which case the words *magister* and *minister* must be spelt *majoster* and *minoster* respectively, even if we suppose that the final *r* of *major* and *minor* is changed into *s* before the suffix *ter*.

मन् *man* is added to the *Ātmanēpadi* roots to indicate the agency of a present action and is modified as **मान** *māna* by the addition of **अ** *a*, and the lengthening of the preceding vowel **आ** *a*, but in Gr. *μενος* the vowel is not lengthened. In Latin, in addition to such modifications as *minus*, *minus* and the like, which are found in Greek also, it has undergone a transformation which has thoroughly concealed its alliance to the original Sans. **मन्** *man* and baffled the investigation of the greatest scholars. The Sans. **मानस्** *mānas* becomes **मन्नस्** *mannas* by shortening the vowel **आ** *ā* of **मा** *mā* and doubling, in consequence, the following consonant **न** *n*; then **बन्नस्** *bannas* by the change of **म** *m* into **ब** *b*; and at last **बुन्दस्** *bundus* by inserting **द** *d* instead of the second **न** *n*, which process serves the purpose of strengthening the first.¹ This termination is added to roots of the first conjugation chiefly with the signification of the present participle and with a reference to the fulness of the action, as *cogitabundus* from *cogito*, *gratulabundus* from *gratulare*, *errabundus* from *errare*; and also to some roots of the third conjugation, as *fremebundus*, *gemebundus*, *furibundus*, *nitibundus*. But when the root does not take any augments as **अ** *a*, **य** *y* and **अय** *aya* (that is **शप्** *śap* and **श** *śa*, **स्यन्** *śyan* and **णिच्** *ṇic* respectively), the initial **म** *m* of **मान** *māna* is elided, as **बिभ्राण** *bibhṛāṇa*, 'bearing,' **कुर्वाण** *kurvāṇa*, 'doing.' The termination **आन** *āna* is shortened into *andus*, *endus* and *undus* in Latin as **मान** *māna* into *bundus*. Thus we have *amandus*, *scribendus*, *potiundus*, *audiundus*.

¹ Vide my remark on the suffixes **अत्** *at*, **वत्** *vat*, **मत्** *mat*, &c., p. 110.

From the same root मन् *man* and वन् *van* I would derive the participial suffix अत् *at*,¹ Gr. *ov* and Lat. *en*, which are added to the simple root to convey the present tense and to the root modified by the addition of the augments स्य *syā* and स *sa*, to convey the future and past tenses respectively; as,

Śans. द्रवत् <i>dravat</i> ,	Gr. λυον, 'dissolving.'
„ द्रोष्यत् <i>drōṣyat</i> ,	„ λυσον, 'about to dissolve.'
„ द्रुसत् <i>drusat</i> ,	„ λυσαν, 'that has dissolved.'

The suffix आन *āna* is added to the Ātmanēpadi roots with the temporal augment स *sa* which is a sign of the past tense; as,

मंदसान <i>mandasāna</i> , 'having joyed or having been happy.'
धियसान <i>dhiyasāna</i> , 'having thought or contemplated.'
सहसाम <i>sahasāma</i> , 'having born,' by the change of <i>n</i> into <i>m</i> . ²

The temporal augment स *sa* is changed in Latin into *c* (*k*) in the corresponding forms, and आन *āna*, into *undus*.

Thus the part सान *sāna* in the above forms appears in Latin as *cundus* = *c* (*k*) + *undus*, as in

Lat. <i>facundus</i> (Śans. भासान <i>bhāsāna</i>), 'eloquent,' radically 'having spoken.'
„ <i>iracundus</i> , 'irascible,' radically 'having been angry.'
„ <i>verecundus</i> , 'full of bashfulness,' radically 'having felt shame.'

In the above forms the Sanskrit particle स *s* is changed into *c* (*κ*) as in the following list:—

Śans. सूर <i>sūra</i> , 'powerful,'	Gr. <i>κυρος</i> , 'power.'
„ युवस् <i>yuvās</i> ,	Śans. युवाक् <i>yuvāku</i> , 'bright.'

¹ Vide my remark on it, p. 110.

² Vide p. 129

- Sans. ईषत् *īṣat*, a corruption of एतत् *ētat*, 'this,' Gr. *ηκα*, 'little;' *ησων*, (*ηκιων*), *εσων* (*εκιων*), 'less.'
- „ स्पश् *spāś*, 'to shine,' Sans. क्वथ् *kvath*, 'to boil.'
- „ सम् *sam*, Lat. *con*, 'with.'
- „ एष *ēṣa*, 'this,' Sans. एक *ēka*, 'one,' the words for 'one' in the Aryan languages being traceable to the pronoun 'this.'
- „ साम् *sām*, the gen. pl. suffix of pronouns, which, as well as the gen. sing. suffix of nouns and pronouns स्य *śya*, I hold to be a corruption of स्वम् *svam*, 'possession' and which is changed into नाम् *nām* as in रामाणाम् *Rāmāṇām*, 'of Ramas.'
- „ कम् *kaṁ*, the genitive plural suffix as in युष्माकम् *yuṣmākaṁ*, 'of you,' अस्माकम् *asmākaṁ*, 'of me.'
- Gr. *Ισος*, 'equal,' which is a modification of इयत् *iyat*, (q.v.) Lat. *equus* in which *q* (*k*) stands for the *σ* of *Ισος*.
- Sans. श्वशुर *śvaśura*, originally स्वसुर *svasura*, from स्वसु *svasr*, 'daughter.'
- Gr. *ἐκυρος*.

Compare also the Table given further on, in which the change of श *ś* into क *k* has been illustrated.

The same change appears to have taken place in the temporal augment of the perfect and pluperfect participial adjectives in Greek.

The suffix अत् *at* with the temporal augment स *s* seems to have been changed into कोτ by the change of स *s* into क. कोτ is added to the reduplicated roots to form perfect participial adjectives. Thus we have λελυκως (stem λελυकोτ) answering to a Sanskrit form such as दुद्रुसत् *dudrusat* = लेλυकोत्स where the final τ of the stem लेλυकोत्स is cut off before स.

If this view be correct, we may, in conformity to the grammatical construction, designate those forms 'aorist participial adjectives' instead of 'perfect participial adjectives.'

But a better explanation of the form लेλυकोत्स is found in comparing it with Sans. दुद्रुवस् *dudruvas*, the past participial adjective of द्रु *dru*, of which the final स *s* corresponds to the final τ of लेλυकोत्स and the penultimate syllable व *va*, to the corresponding syllable को, the root द्रु *dru*, to लु, and दु *du*, to ले. From this it would follow that the forms दुद्रुवस् *dudruvas* and लेλυकोत्स are identical and that the syllables व *v* and को are allied. The question then would be, which of them is original and which, derived? The solution is not difficult. The form दुद्रुवस् *dudruvas* is satisfactorily accounted for by distributing it as दु *du* + द्रु *dru* + वस् *vas*, दु *du* being the reduplication, द्रु *dru*, root, and वस् *vas*, the termination; and as the forms दुद्रुवस् *dudruvas* and लेλυकोत्स are constructed on the same principle and are identical, the syllable को which corresponds to व *va* must be a corruption of the latter.

If this theory be right, it may be applied to many of the perfect forms in Greek ending in *κα* ; such as,

- Gr. *πεπλυκα*, Sans. *पुप्लाव* *ruplāva*, *πλυ*, 'to wash,' *प्लु* *plu*,
 'to float.'
 „ *λελυκα*, Sans. *दुद्राव* *dudrāva*, *λυ*, *द्रु* *dru*, 'to dissolve.'
 „ *πεφυκα*, Sans. *बभूव* *babhūva*, *φυ*, *भू* *bhū*, 'to be.'
 „ *εκτακα*, Sans. *चिन्नाय* *cikṣāya*, *κτειν*, *चिष्* *kṣin*,¹ 'to
 kill.'
 „ *τετακα*, (Sans. *तिताय* *titāya*), *τειν*, *तन्* *tan*, 'to ex-
 tend.'
 „ *εσβηκα*, (Sans. *शिक्षाय* *śikṣāya*), *σβε*, *शम्* *śam*, 'to
 quench,' appearing in *Σβεννυμι*, *शन्नामि* *śannāmi*
 as given in Yaska's Nirukta, II. 19.
 „ *εστηκα*, Sans. *तस्थौ* *tasthau*, *στο*, *स्था* *sthā*, 'to stand.'
 „ *δεδωκα*, Sans. *ददौ* *dadau*, *δο*, *दा* *dā*, 'to give'

In *πεπλυκα*, *λελυκα* and *πεφυκα* we clearly see that the *κα* must be a modification of the corresponding part *व* *va* of the Sanskrit forms. In *εκτακα*, the part *κτει* of *κτειν* is to be taken as the radical part;² so that *κτει* + *κτει* becomes *κτεκτει*, *κεκτει* and at last *εκτει* by the change of the initial *κ* into *η*. From this we obtain *εκτει* by the loss of the aspirate sound. By the addition of the first person singular suffix *α*, *εκτει* becomes *εκτεια*, by the insertion of

¹ Compare *सृष्* *strṣ*, *वृष्* *vrṣ*, *लीन्* *līn*, *हिन्* *hin*, and *स्पृष्* *sprṣ*, Note 1, p. 79.

² In that case, the *ν* of *κτεινω*, which appears before the first pers. sing. suffix *ω*, must be treated like the *n* of *νο* of *चिणोमि* *kṣiṇōmi* which will be taken as the augment *नु* *nu* (that is *श्रु* *śnu* according to Pāṇini), if it disappears in the other tenses as *चिन्नाय* *cikṣāya*; and, if not as in *चिक्षेण* *cikṣēṇa*, *चिष्* *kṣin*, 'to kill,' it will be treated as the radical part.

y to fill up the hiatus between the vowels *ei* and *a*, and it is modified as *εκτακα* by the change of *y* into *k*. Similarly in *τετακα* and *εσβηκα*,¹ *τει* and *σβε* are the radical parts of the verbs *τεινω* and *σβεννυμι*, and *κα*, a modification of *y* which occurs in the bracketed Sanskrit forms which are conceivable, if we have such verbs as *तैनोमि tainōmi* and *शिनामि śmināmi* instead of *तनोमि tanōmi* and *शन्नामि śannāmi*, and if we take *तै tai* of *तैनोमि tainōmi* and *शिन śmi* of *शिनामि śmināmi* as the radical parts.

In the remaining forms *έστηκα* and *δεδωκα*, the final *κα* must also be a corruption of *γα*; e. g.,

$$\sigma\tau\omicron + \sigma\tau\omicron + a = \sigma\tau\epsilon\sigma\tau\eta\gamma\alpha = \sigma\epsilon\sigma\tau\eta\gamma\alpha = \acute{\epsilon}\sigma\tau\eta\kappa\alpha.$$

In support of this theory, I may adduce the fact that *y* is changed into *s* in a similar way in the following grammatical forms, such as *दासीष्ट dāsīṣṭa*, 'may he give' = *दा dā* + *ईस्त īsta*, wherein *दा dā* is the root, *ईस् īs*, optative augment before the Ātmanēpadi terminations, (the corresponding augment before the Parasmaipadi terminations being *आस् ās*), becomes *दायीष्ट dāyīṣṭa* and then *दासीष्ट dāsīṣṭa* by the change of *y* into *s*.² Similarly *अधासीत् adhāsīt*, 'he drank' = *अ a* + *धा dhā* + *इ i* + *स् s* + *त् t*, wherein *इ i* is a connective augment, *स् s* the

¹ The aspirate sound of the initial *ε* is lost.

² In the dual *दासीयास्ताम् dāsīyāstām*, there is a peculiar metathesis, as *दासीयास्ताम् dāsīyāstām* = *दा dā* + *ईस् īs* + *आताम् ātām* = *दा dā* + *ई ī* + *आ ā* + *स् s* + *ताम् tām*, by the transposition of the initial vowel *आ ā* of the suffix *आताम् ātām* between *ई ī* and *स् s*, = *दायीयास्ताम् dāyīyāstām* = *दासीयास्ताम् dāsīyāstām*.

temporal augment, and *त् t*, personal suffix, becomes **अधासि** *adhāsist*; and as two consonants *स्त् st* cannot remain at the end of the word, the first consonant *स् s* is elided and the previous vowel is lengthened. (Compare *πᾶς = παν + s*, 'all,' *διδους = διδον + s*, 'giving'). Similarly springs from *य y* and *व v* *θ* in some forms, such as *λυθησομαι लविष्ये lavīṣyē*, *έθησομαι यायिष्ये yāyīṣyē*, *δοθησομαι दायिष्ये dāiṣyē*. But in *δειχθησομαι* which ought to be properly *δειξομαι* corresponding to Sans. **द्रक्ष्ये drakṣyē**, 'I shall be seen,' *θ* is inorganically inserted as in **अरम्सीत् aramsīt**. (Vide, p. 119.)

In the following *ka* is inserted by wrong analogy:—

- Gr. *έσταλκα*, **तस्थाल tasthāla**, *στελλω*, 'to set,' **स्थल् sthal**, 'to be.'
- „ *εσπαρκα*, **चकार cakāra**, (*σ*) *περω*, 'to sow,' Sans. **किर् kir** (**क kṛ**), 'to scatter.'
- „ *πεπεικα*, **बुबोध bubōdha**, *πειθω*, **बोध् bōdh**, 'to advise,' *πεπειθκα* becoming *πεπεικα* by the elision of *θ*.
- „ *εσπεικα*, **शश्वस śāśvāsa**, *σπενδω*, 'to offer an oblation,' **श्वस् śvas**, 'hope,' *εσπενδका* becoming *εσπειका*, by the elision of *νδ*.¹

Similar to this is the use of **र r** which is derived from

¹ I see a similar usage in the Dravidian languages, in which the change of *y* and *v* into *k* takes place in many grammatical forms and the *k* so derived is inorganically inserted in other forms not requiring it; thus, in Tam. **நடக்க naḍakka**, **உரைக்க uraikka**, which are respectively modified from *நடவ naḍava = நட naḍa + அ a*, 'to walk,' and *உரைய uraiya = உரை urai + அ a*, 'to say,' in which *நட naḍa* and *உரை urai* are roots and *அ a* infinitive suffix. From the analogy of such wrong forms we get **கற்க kaṛka**, 'to learn,' which stands for **கல்ல kalla**, and **நிற்க niṛka**, 'to stand,' for **நிலை nilla**, from the roots **கல் kul**, 'to learn,' and **நில nil**, 'to stand.' (Vide Voi. II.)

य *y* and स *s* as in एधेरन् *ēdhēran* = एधेयन् *ēdhēyan*, 'they may grow' = एध् *ēdh* + ईय् *īy* + अन् *an*; एधिषीरन् *ēdhiṣīran*, 'may they grow' = एध् *ēdh* + ईस् *īs* + अन् *an* = एधियोसन् *ēdhiyīsān* = एधिषीसन् *ēdhiṣīsān* by the change of य *y* into स *s* = एधिषीरन् *ēdhiṣīran* by the change of the second स *s* into र *r*; शेरते *śeratē* = शेयते *śeyatē* = शे *śē* + अते *atē*. The र *r* which is so derived from य *y* and स *s* and the स *s* derived from य *y* as in अधासीत् *adhāsīt* as shown above, are inserted in forms which do not require them, as संविद्मते *sanividratē*, 'they feel,' for संविदते *samvidatē*, अग्रभन् *agr̥bhan*, 'they took,' for अग्रभन् *agr̥bhan*, अरमसीत् *aramsīt*, 'he played,' for अरमीत् *aramīt*. (Vide Note 1, p 27.)

It is worth notice here that, as व *v* is changed into क *k*, and य *y* into क *k*, स *s* and र *r*, य *y* is changed also into δ. Thus, the final δ in the feminine nouns and adjectives ending in ι in Greek is traceable to the Sans. य *y*, as in πατρίς (ιδ), 'native land,' φροντις (ιδ), 'thought,' 'care,' πεντηκονταετις (ιδ), feminine form of πεντηκονταετης, 'lasting fifty years,' θερμαστρις (ιδ), 'fire tongs,' (θερμαστρα, 'oven, furnace,') θερμαστις (ιδ), 'boiling kettle,' (θερμανσις (εως), 'heating,') Θετις (ιδ), सिंधु *sindhū*. The δ in these and other nouns and adjectives similarly declined cannot belong to the stems as these end in vowels only; for Gr. πατρίς must be equal to Sans. पितृ *pitṛ* + ई *ī* = पित्री *pitṛī*, the final ई *ī* of which being shortened in πατρίς, the word should be considered as an इकारांत *ikārānta*, that is, a stem ending in इ *i*, and declined like Sans. मति *matī*. Compare πατρα, another form used instead of πατρίς. The same remark applies to Gr. θερμαστρις, for it is the feminine form of θερμαστρω and, consequently, in analogy of the Sans. कर्तृ *kartar*,

mas., कर्त्री *kartrī*, fem., 'doer,' should be *θερμαστρη* (cf. *θερμαστρα*), but the final vowel being shortened, it becomes *θερμαστρις* in the nominative singular. The words *θερμαστis* and *θερμαντις* are identical forms, being nouns formed from the verb *θερμαινω*, 'to heat,' by the addition of the suffixes *τι* and *σι*, the only difference being the insertion of the augment *ν* before *τι* in *θερμαντις*. *σι* and *τι* are identical with Sanskrit verbal noun suffix *ति ti*.

As for *Θετις*¹ which is applied to one of the Nereids, who was the wife of Peleus and mother of Achilles, I think it corresponds to, and is a modification of, Sans. सिंधु *sindhu*, 'a river,' the final *उ u* of which is changed into *ι* in *Θετις*. The word, therefore, must be a vowel stem and be declined like *मति mati*. From this it would follow that the *δ* appearing in the declension of the above nouns cannot be a part of the stem, but must be an outgrowth of the orthographical changes which take place when the casual suffixes are affixed to the stem; thus,

SINGULAR.	DUAL.	PLURAL.	
Θετις	Θετιδε	Θετιδες	Nom.
—δα	—δου	—δας	Acc.
—δος ²	—δου	—δων	Gen.

¹ *Θετις* seems to be identical with *Θητυς*, differing only in form slightly. I have shown in the *Salila* Group the alliance of these two words to the Sans. सिंधु *sindhu*, 'a river,' 'ocean,' and through it have traced them to the word *सलिल salila*, so that the radical meaning of those words is 'water.' The above etymology receives support from a remark of Mr. Gladstone made in his *Juv. Mun.*, p. 343. He says: 'With reference to the etymology of this name, it is perhaps worthy of remark that the only office of mediation at all resembling hers is ascribed to Tethus who with her husband Okeanos gives shelter and nurture to Here, at the great crisis when Zeus was thrusting his father Cronos down to the under world.'

² In some nouns the *δ* declension alternates with the *ι* declension, as in *Ιβιος* and *Ιβιδος*, the gen. sing. of *Ιβις*, 'the ibis.'

Now comparing the above declensional forms with the corresponding ones of मति *matī*, we can easily see that the δ is referrible to the *y* which makes its appearance in some forms such as मतयस् *matayas* and मतये *matayē*. But this *y* appears uniformly in all casual forms in the declension of such nouns as धी *dhī* with which, therefore, we may compare the declension of *Θετις* better.

SINGULAR.	DUAL.	PLURAL.	
धीस् <i>dhīs</i>	धियौ <i>dhīyau</i>	धियस् <i>dhīyas</i>	Nom.
धियम् <i>dhīyam</i>	धियौ <i>dhīyau</i>	धियस <i>dhīyas</i>	Accus.
धियस् <i>dhīyas</i>	धियोस् <i>dhīyōs</i>	धियाम् <i>dhīyām</i> .	Gen.

Now, if we call *Θετις* a consonant stem, we may with equal propriety call धी *dhī* also the same. But धी *dhī* is only a vowel stem and the य *y* appearing in its declension is only an offshoot of the rules of Sandhi, and the declension of धी *dhī* and *Θετις* are very similar, the only difference being that the former is a long vowel and the latter a short vowel stem. From this it follows that धियस् *dhīyas*, &c., and *Θετιδες*, &c., being equal, part to part, the letter δ must be a modification of *y*.¹

Compare also the Greek and Sanskrit patronymics in which the δ of Greek answers to the य *y* of Sanskrit;—

Sans. आत्रेय *Ātrēya*, descending from अत्रि *Atri*, Gr. *Ατριδης*.

¹ Prof. Bopp says: "The Greek termination *ιδ*, the δ of which is undoubtedly an inorganic affix, is, however, in so far ambiguous, that its *i* is frequently the abbreviation of a Sans. *ī*, so we might also regard the said Greek formations in *ιδ* as corresponding to the Sanskrit formations in *ī* and therefore derive, e. g., *γραφιδ* from a to-be-presupposed masculine base *γράφω* or *γραφὸ* in the same way as, e. g., *στρατηγ'*-*ιδ*, 'female leader of an army,' comes from *στρατηγὸ*; *κορων'*-*ιδ* from *κορωνο*." (Comparative Grammar, Vol. III, p. 1313).

Sans. आश्वपतेय *Āśvapatēya*, descending from अश्वपति *Āśvapati*, Gr. Ἰπποταδης, from ἵπποτης = ἵππο + ποτης. (ποσις, पति *pati*.)

Sans. नादेय *nādēya*, 'sprung from a river,' नदी *nadī*, 'a river,' Gr. Ναιας.¹

I may mention here a similar change of य *y* into other consonants such as *ss*, *z*, and *t*; as,

GREEK	SANSKRIT
φυλασσω, 'I watch,'	मीलयामि <i>mīlayāmi</i> , 'I shut'
αλλασσω, 'I change,'	अन्ययामि <i>anyayāmi</i> .
αφασσω, } 'I handle,'	ग्रामयामि <i>grābhayāmi</i> .
ἀφαω	पाटयामि <i>pāṭayāmi</i> .
πατασσω, 'I beat,'	दीक्षयामि <i>dīkṣayāmi</i> .
δοξαζω, 'I believe,'	जावयामि <i>jāvayāmi</i> .
θοαζω, 'I move,'	क्रोशयामि <i>krōśayāmi</i> .
κραυγαζω, 'I scream,'	क्षणयामि <i>kṣaṇyayāmi</i> (from
σχεδιαζω, 'I do off-hand,'	क्षण <i>kṣaṇa</i> , 'a moment'
	+ य <i>y</i> = क्षण <i>kṣaṇya</i> ,
	'momentary'.)
ιαπτω, 'I send,'	यापयामि <i>yāpayāmi</i> .
καλυπτω, 'I conceal,'	गर्भयामि <i>garbhayāmi</i> .
κολαπτω, 'I hew,' allied to	ग्रावयामि <i>grāvayāmi</i> (from
γλυφω and γριφω	ग्रावन् <i>grāvan</i> , 'stone.')
δαπτω, 'to devour,'	{ जेमयामि <i>jēmayāmi</i> .
	{ तेवयामि <i>tēvayāmi</i> .

¹ The Sans. नद् *nada*, 'a river,' is softened into Gr. ναιος which, taking the suffix αδης, becomes ναιαδης and then shortened into ναιας (stem ναιαδ).

In the above examples $\sigma\sigma$ and ζ and τ are inserted for the y of the Sanskrit words. The change of y into t does not take place directly, but through s ; as $\text{यापयामि } yāpa-yāmi = \text{ιαπαγω} = \text{ιαπγω}$, by the elision of the a preceding $y = \text{ιαπσω}$, by the change of y into σ and ιαπτω by the hardening of σ into τ .

I may mention here a similar change of y into g which I suppose to have taken place in the following verbs:—

Lat. <i>mitigo</i> ,	Sans. $\text{मृदयामि } mṛadayāmi$, 'I soften,' $\text{मृदु } mṛdu$, Lat. <i>mītis</i> , 'soft.'
„ <i>castigo</i> ,	„ $\text{शुद्धयामि } śuddhayāmi$, 'I purify,' $\text{शुद्ध } śuddha$, Lat. <i>castus</i> , 'pure.'
„ <i>fumigo</i> ,	„ $\text{धूपयामि } dhūpayāmi$, 'I cause to smoke,' $\text{धूप } dhūpa$, Lat. <i>fumus</i> , 'smoke.'

The latter parts in the above Latin verbs are considered as a contraction of *ago*, 'to make.'¹

From the above examples it is clear that in λελυκοτ , the termination $\text{वस् } vas$ is changed into कोτ by the insertion of κ for v . We may therefore lay down a general rule that $\text{वस् } vas$ is changed into कोτ after roots ending in vowels, and, after those ending in consonants, the initial v is elided. But in the irregular form $\text{λελειχμοτες } (लेलिङ्गतस् } lēlih-vatas)$ the original form of $\text{वस् } vas$, viz. $\text{मत् } mat$, appears as suffix, as $\text{लेλειχमोत्} = \text{लेिख} + \text{लेिख} + \text{मोत्}$, लेिखω , 'to lick.'

The aorist participial adjective λυσασ (stem λυσαντ) has

¹ In the Dravidian languages also the change of y and v into s , t , g , d , l , r and other letters frequently occurs and has been illustrated in Volume II.

already been compared with द्रुसत् *drusat*, the past participial adjective from द्रु *dru*, 'to dissolve.' (p. 113.)

Next वन् *van* and मन् *man* used to indicate possession are changed in Latin and Greek as follows:—

Lat. *formōsus*, 'beautiful' = *forma* + *vat* + *us*.

„ *formidōlosus*, 'dreadful' = *formidon* + *vat* + *us*, in which the final *n* of *formidon* is changed into *l*.

„ *dives*¹ (*itis*), Sans. रैवत् *raivat* (p. 51) = Sans. रैस् *rais* (Lat. *res*) + वत् *vat*.

„ *opulus* (*entes*), Sans. अपसवत् *apasavat*, 'rich,' Lat. *oper* (Sans. अपस *apasa*) + *vat*.

„ *Neptunus*, 'Neptune,' is a contraction of Sans. नभस्वत् *nabhasvat* meaning 'having नभस् *nabhas*, water,' and so applied to the God of ocean, + अस् *as* = नभस्वतस् *nabhasvantaś* = *Nepsantus* = *Neptunus*, wherein the *a* of भ *bha* is elided and भ् *bh* is changed into *p*, *s* is changed into *t*, and the part *antus*, into *ūnus*.

Gr. *μελιτοεις*,—*εσσα-εν*, Sans. मधुमत् *madhumat*, Gr. *μελιτ* + *o* + *Fes*, wherein the *o* is a nexus; Gr. *τυροεις*, 'like cheese,' from *τυρο* + *Fes*.

„ *Διονυσοσ*, 'Bacchus, the god of wine, vineyards and dramatic poetry' = दिवस् *divas* + वत् *vat* + अस् *as* = *Διον* + *υσ* + *οσ* by the change of दिवस् *divas* into दिवस् *divas* and then into *Διον*. Compare the Latin suffix *osus*.

„ *Τριτων*, 'Triton, a sea god, son of Poseidon,' (प्रचेतस् *Pracētas*) and Amphitrite' = सरस् *saras* + वन् *van*

¹ Also shortened into *dis* (*ditis*).

(सरस् *saras*, 'water') = *τριτ* + *ων*, where सरस् *saras* is contracted into *τριτ*.¹ Similarly,

- Gr. *Αἰθρων*, 'men's apartment' = *αιηρ* + *van* = *αιδρ* + *ων*.
 „ *Ἰππων*, 'a stable' = *ιππο* + *van*.
 „ *Τιταν*, 'A Titan, applied to a race of gods placed beneath Tartarus, or, according to the Hesiodic Theogony, to the six sons and six daughters of Uranus and Gaia; laterly applied to the sun; = *दिवस्* *divas* + *वन्* *van* = *तित्* *tit* + *वन्* *van* by the contraction of *दिवस्* *divas* into *दिस्* *dis* and then into *τιτ* (cf. *दिति* *diti*) and then = *Τιταν*.
 „ *Τιθωνος*,² 'Tithonos, brother of Priam and husband of Aurora and father of Memnon'; = *सिंधु* *sindhu* + *मन्* *man* + *अस्* *as* in which *मन्* *man* is changed into *ων*.

¹ The same word सरस् *saras*, 'water,' is shortened into *त्रित* *trita*, Gr. *τριτος*. *त्रित* *trita* in the Vedas is 'the god of water and air,' and we can infer the same of the Gr. *τριτος* from the epithet of *Athênê*, *τριτογενεια*, 'the child of *τριτος*' (vide the *Salila* Group). We must give up the idea of deriving the word *त्रित* *trita* from *त्रि* *tri*, 'three,' or from the alleged Echi word for head, though the word *त्रित* *trita* is as close to the Sans. *शिरस्* *śiras*, 'head' as it is to सरस् *saras*, 'water.' (Co.'s *Mythology*, Vol. I, p. 440.)

² Similarly the suffix *वन्* *van* added to *मघ* *magha* in *मघवन्* *maghavan* is optionally changed into *वान्* *vān* and *ओन्* *ōn* as in *मघवानौ* *maghavānau*, nom., accus., voc. dual, *मघोना* *maghōnā* instr. sing., *मघोने* *maghōnē*, dat. sing.

Gr. Ἀξὼν, 'axle,' अक्ष *akṣa* + वन् *van* = Aξ + *ov*.

Next वन् *van* and मन् *man* are affixed to verbal roots to indicate *nomen agentis*, the action of the verb, its object and so on, and correspond to Gr. *μων, μου, μεν*, Lat. *men* and *mentum* and so on. They are changed into उस् *us* as वस् *vas* (originally वन् *van*) is in some oblique cases, as विदुषः *viduṣā*, 'by the sage,' विदुषे *viduṣē*, 'to the sage,' विदुषः *viduṣah*, 'of a sage'; as also वन् *van*, the possessive suffix, is changed in the Vedic language in the vocative singular, as भगवस् *bhagavas*, भगोस् *bhagōs*, भवस् *bhavas*, and भीस् *bhōs*, 'o lord,' भगवन् *bhagavan*, 'lord.'

Sans. यज्वन् *yajvan*, 'a sacrificer,' यज् *yaj*, 'to sacrifice.'

„ धीवन् *dhīvan*,¹ (Gr. *θαιομων*), 'a thinker,' धै *dhiai*, 'to think.'

„ पीवन् *pīvan*, 'one who has become fat,' प्यै *pyai*, 'to swell.'

„ यजुस् *yajus*, (यज्वन् *yajvan*), 'the Yajur Vēda,' यज् *yaj*, 'to sacrifice'

„ धनुस् *dhanus*, (हन्वन् *hanvan*), 'a bow,' हन् *han*, 'to kill.'

„ परुष् *parus*, (पर्वन् *parvan*, 'a knot,' परि *pari*, 'end.'

„ जनुष् *januṣ* (जन्मन् *janman*), 'birth,' जन् *jan*, 'to be born.'

„ चक्षुस् *caṣus*, (चक्षन् *caṣman*), 'eye,' चक्ष् *caṣ*, 'to say,' 'to proclaim.'

Gr. ἡγεμων, 'a leader.'

„ θεομων, 'a spectator.'

¹ Unādi Sūtra, IV. 114.

Lat. *sermo(n)*, 'a speech,' literally any thing connected,
sero, 'to connect.'

„ *termo(n)*, 'a boundary,' *tero* (Sans. तर् *tar*), 'to
cross.'

Gr. *ποιμην* (*μεν*), 'a herdsman,' *ποι*, 'grass.'

„ *πυθμην* (*μεν*), 'bottom,' from an obsolete root *πυθαω*,
'to be deep.'

Lat. *segmen* (*ēnis*), 'that which is cut off,' from *seco*, 'to
cut.'

„ *certamen* (*ēnis*), 'a contest or struggle,' from *certo*,
'to contend,' *cerno*, 'to separate.'

„ *velamen* (*ēnis*), 'a cover,' from *velo*, 'to cover.'

This suffix *men* is modified as *mentum* by the addition of
the suffix *um*, as *men + um = mennum* by the doubling of
n, and *mentum* by the hardening of the second *n*¹; as in
velamentum, *velamen*, 'cover'; *segmentum*, *segmen*, 'segment';
argumentum, *argumen*, 'argument.'

In *velamen* and *certamen*, the augment *ā* preceding the
suffix *men* and also the *ē* as in *specimen*, and *ū* in *tegumen*
are like *ē*, *ī*, *ū* in पचेलिम *pacēlima*, 'ripe,' गरिमन् *gari-*
man, 'greatness,' and भरिमान् *bharīman*, 'wealth.'

त्वद् *tvan* is shortened into त्वम् *tvam* and is suffixed to
nouns, adjectives and, in the Vedic language, to verbs
also; as,

जनित्व *janitva*, 'parent,' जन् *jan*, 'to be born,' (Uṇādi Sū-
tra, V. 104, 105).

पेट्वम् *pētvam*, 'nectar,' पा *pā*, 'to drink.'

सोत्व *sōtva*, 'which is to be poured,' सु *su*, 'to pour,' (Rig
Veda, X. 160, 2.)

कर्तवम् *kartva.v*, 'action,' कृ *kr*, 'to do.'

¹ Compare *elementum = elemen* (आत्मन् *ātman*) + *um*.

We may next proceed to **स्म sma**, Gr. **σμος**, which are directly derived from **त्सन् tman** by the change of the initial **त t** into **स s** and the elision of the final **n**. Like **त्व tva**, **σμος** is used both as an adjective and a noun suffix ; as,

Sans. **सूक्ष्म sūkṣma**, 'small,' **सूच सूच** *sūc*, 'to point.'

Gr. **εγκέλευσμος**, 'encouragement.'

„ **βαπτισμος**, 'a dipping in water.'

„ **κατευθυσμος**, 'direction.'

The Latin suffix corresponding to **त्वम् tvam** is **tium**.

Compare **tion**, **त्वन् tvan**, in which the letter **व va** is changed into two syllables as **io** in **tio (n)**, Sans. **त्वन् tvan**; e. g., **Pretium**, 'price' = **pre + tium**, in which **pre** is an obsolete root connected with Sans. **क्री krī**, and Gr. **πρε**, which becomes **περ** by metathesis as in **περναμαι**, and **πρα** as in **πρατηρ**, Sans. **क्रेट krēṭr**, 'a seller,' **πρατος क्रीत krīta**, 'sold.'

Initium, 'a going in or entrance' = **in + i + tium**, **i**, 'to go.'

Exitium, 'a going out' = **ex + i + tium**.

त्वम् tvam is changed in Sanskrit into **त्य tya** corresponding to Lat. **tiu** and forms adjectives as **कृत्य kṛtya**, and into **स्य sya** (**स्य sya**) as **रुचिस्य rucisya**, 'agreeable,' 'desirable,' **रुच रुच** *ruc*, 'to like ;' **भुजिस्य bhujisya**, 'serving,' **भुज् bhuj**, 'to enjoy.'

In **धेनुया dhēnuṣyā**, 'a cow tied up for milking,' the suffix is used with a diminutive force, like the corresponding Greek suffix **διον** as in **βοηδιον**.

Corresponding to the Sans. **स्य sya** we have in Greek **σιο**, as in **θυσια**, 'sacrifice,' from **θυω**, 'to sacrifice ;' **ετησιος**, 'a year long,' **ετος**, 'a year ;' **Ιθακησιος**, 'belonging to Ithaca ;' **Φλιασιος**, 'belonging to the town of Phlius.'

त्वन् *tvān* is modified as तन *tana* and is used as an adjectival suffix corresponding to Lat. *tinu*; as Sans. श्वस्तनम् *śvastanas*, Lat. *crastinus*, 'of to-morrow;' दिवातनम् *divātanās*, 'belonging to the day,' Lat. *diutinus*, 'lasting long' (radically, 'belonging to day.')

It is from this suffix तन *tana* that one set of comparative and superlative suffixes are derived in the Aryan languages, while the other set is produced by the suffix वत् *vat* as already shown (pp. 110-111). तन *tana* is modified as तर *tara* by the change of न *n* into र *r* as in त्र *tr*, Gr. *τορ*, and Lat. *tor*, suffixes of agency; त्रु *tru*, an adverbial suffix of place; and त्रम् *tram*, Gr. *τρον*, Lat. *trum*, suffixes indicating instrumentality, and the like. These suffixes are derived from तन *tana* as will be shown hereafter. The suffix तर *tara* so formed is used to form comparative degrees of adjectives.

तन *tana* produces also the superlative suffix तम *tama* in Sanskrit by the change of न *n* into म *m* as in स्यून *syūna*, स्यूम *syūma* (§ 22), सहसान *sahasāna*, 'having born,' that is, 'able to bear,' changed into सहसाम *sahasāma*.¹ The change occurs in the following pronominal stems also and deserves notice here. एष *ēṣa*, एत *ēta*, एन *ēna* and अन *ana* are all identical forms composed of इ *i*, 'this,' and स *sa*, त *ta*, and न *na*, modifications of the demonstrative pronoun 'he,' and they appear also in the form of अम *ama* and इम *ima*.² अन् *anas* is changed into अनो *anō* by the

¹ Tait. Mantra Praśna, I 11.

² Corresponding to इम *ima* (इन *ina*), there must be a form एम *ēna* (एन *ēna*); and the indeclinable particles इव *iva*, 'like,'

Prakritic method of changing अस् *as* into ओ *ō*, and अमी *amō*¹ by the change of न *n* into म *m* and then modified as अमु *amu*, अमू *amū* and अमी *amī*, which are substituted for the declensional forms of अदस् *adas*.

Compare अमी *amō* occurring in the passage quoted in p. 72, अमीहमस्मिंसात्वम्सात्वमस्यमीहम् *amōhamasmisāt-tvam sātvmasyamōham*, where I divide अमीहस् *amōhas* into अमी *amō* + अहम् *aham*; for it answers to the word अमू *amū* occurring in a corresponding passage quoted in the previous page, अमूहमस्मिंसात्वम्सात्वमस्यमूहम् *amūhamasmisāt-tvam sātvmasyamūham*. (Vide Note 1, p. 71).

As Sans. तनस् *tanās* becomes *tinu* in Latin, so does Sans. तम *tama* become *timu*, *simu*, *rimu*, of which *tumu*, *sumu*, *rumu*, &c., are original forms (Zumpt's Latin Grammar, p. 85). But in Greek, the final न *n* of the Sans. तन *tana* is changed into *t* and produces the superlative suffix *τaro*. To illustrate this change of *n* on the one side into *m* and on the other into *t*, I shall give one example.

and एव *ēva*, 'thus,' in the earlier language, 'only,' 'certainly,' and एवम् *ēvam*, 'thus,' and 'like,' are modifications of इम *ima* and एम *ēma* respectively. This change of म *m* into व *v* has taken place in अवोस् *avōs*, the genitive of अन् *anu*, used in the Rig Veda, X. 132. 5.

¹ Similarly the nominative singular masculine and feminine form असौ *asau* is to be derived from असौ *asō* which is a modification of असस् *asas*, as अनौ *anō* is of अनस् *anas*, the other form of असस् *asas*.

The masculine suffix **अस्** *as*, Gr. and Lat. *os*, is changed into **अन्** *an*, Gr. *ov*, and this **अन्** *an* is modified as **अम्** *am* in Sanskrit as in **ज्ञानम्** *jñānam*. But the **न** *n* of the same **अन्** *an* is hardened into **त** *t* in pronouns as in **तत्** *tat*, 'that,' **यत्** *yat*, **इतरत्** *itarat* (Gr. *ἕτερον*), wherein the final *t* corresponds to the *ν* of Gr. *ἕτερον* and *d* of the Lat. *istud*, *illud*.

From **तम** *tama* is derived Sans. **लिम** *lima* as in **पचेलिम** *pacēlima* and **भिदेलिम** *bhidēlima*, Gr. *σιμος* and *σινος* as in *κρισιμος*, 'decisive,' *βασιμος*, 'accessible' (p. 6), and *γελασινος*, 'laughter;' Lat. *tivus* as in *dativus*, 'giving,' *optativus*, 'wishing.'

In the Gr. **Οφθαλμος**, the suffix **लिम** *lima* seems to be shortened into **λμο**, thus **Οφθαλμος** = **Οπτ** + *a* + **λμος**, *a* being the connecting vowel, from **οπτω**, 'to see' (Sans. **अक्** *aks*). The word, therefore, means 'that which sees,' that is 'the eye.'

तन *tana* yields **तर्** *tar*, Gr. *τωρ* and Lat. *tor*, is shortened into **त** *tna* and then modified into **तु** *tnu* and also **सु** *snu*. **तर** *tara* is shortened into **त्र** *tra*, Lat. *tru* and *tra* and assumes in Greek the forms *οι θρο*, *θρα*, *τλο*, *τλα*, *θλο* and *θλη*, and also of *δυο* as in *λεπαδνον*, 'a broad leather strap,' from *λεπω*, 'to strip off the husks;' *εχιδνα*, 'a viper,' 'a monster having the upper part of the body of a woman and the lower part of that of a serpent,' from *εχis*, 'a viper;' *Αριαδνη*, from *αρειος*, 'warlike,' originally 'good;' Sans. **अर्ह** *arha*; and *Ευαδνη*, from *ευ*, 'good,' Sans. **सु** *su*. *Evadne*¹ was the daughter of Iphicles of Argos, of whom

¹ The Sans. **सुंदरी** *sundarī* is closely allied to Gr. *Ευαδνη*, **सु** *su* answering to *ευ* and **तरी** *tarī* to *δνη*. Radically the word must be **सुदरी** *sutarī* and then modified as **सुंदरी** *sundarī*.

Apollo was enamoured. But she rejected his love and married one of the seven chiefs who went against Thebes. Her husband was killed by Jupiter with thunder stroke for his blasphemy, and she perished with him.

Ariadne was the daughter of Minor II, king of Crete, by Pasiphae. She loved Theseus and was married by him. But when she was pregnant she was forsaken by him in the island of Naxos.

In these words the suffixes *δνα* and *δμη* are added to *εχης* and *απειος* and *ευ*.

From *तर* *tara* is derived the adverbial suffix *त्र* *tra* and from *तन* *tana*, *तस्* *tas* (Gr. *θεν*) and *तात्* *tāt*.

There are many more suffixes which may be included in the list; but as I have to treat of the subject at full length in my Comparative Grammar of Sanskrit, Greek and Latin, I content myself with what I have said.

66. I have to observe here that if the above genealogy of the Sanskrit, Greek and Latin suffixes be correct, it would follow as a corollary that most of the personal pronouns in the above languages which are allied to them both in form and meaning are traceable to the same sources *त्मन्* *tman*, and *आत्मन्* *ātman*; for *त्मन्* *tman* is modified, as shown above, into *त्मत्* *tmat*, *त्वत्* *tvat*, *त्वनम्* *tvanam*, *त्वता* *tvatā*, *त्वत* *tvata*, *त्या* *tya*, *स्य* *sya*, *तन* *tana*, *तम* *tama*, *तात्* *tāt*, Lat. *don*, *gon*, Sans. *मान* *māna*, Gr. *μενο*, Sans. *मन्* *man*, *वन्* *van*, *म* *ma*, *व* *va*, Lat. *ion* (*υ* *ya*), &c.

Similarly *आत्मन्* *ātman* may be modified in the first person as *अस्मन्* *asman*, *अस्म* *asma*, *अहम्* *aham*, *आव* *āva* by the change of *अस्म* *asma* into *आम* *āma* and by the insertion of *व* *v* for *म* *m*; *वयम्* *vayam* properly *अवम्* *avam*

which, by the initial addition of व *v*, becomes ववम् *vavam* and then वयम् *vayam* (Comp. यूयम् *yūyam*); मा *mā* a shortened form of आम *āma* and न *na* which is to be derived directly from म *ma*. In these forms the general meaning of आत्मन् *ātman*, viz., 'a soul' or 'spirit,' is modified by reference to the speaking 'soul,' that is, the person who speaks, or, in one word, 'I.' In the second person the same radical word आत्मन् *ātman* is modified as उस्मन् *usman*, युष्म *yuṣma* (properly उस्म *usma*), युव *yuva* (उस्म *usma* being changed into उम *uma* and उव *uva* by the change of म *m* into व *v* as in आव *āva*, and at last युव *yuva* by the initial addition of य *y*), यूयम् *yūyam*, उवम् *uvam* modified as युवम् *yuvam* and यूयम् *yūyam* by the change of व *v* into य *y*, त्वत् *tvat*, त्व *tva* (Gr. σφεις, you, pl.) and व *va* which is a contraction of उव *iva*. In these forms, आत्मन् *ātman* restricts its meaning to the hearing soul, that is, the person that hears, in one word, 'thou.' Just as आत्मन् *ātman* modified as अस्मन् *asman* and उस्मन् *usman* came to mean 'I' and 'thou' respectively, so did it come to mean 'he' under the form त्व *tva*, Gr. σφεις, 'they' (masc. pl.), σφεα (neut. pl.), σφων (gen. pl.). This त्व *tva* is modified as त्य *tya* and स्य *sya* by the change of व *v* into य *y*; and also into त *ta* and स *sa* by the elision of य *y*. The same त्व *tva* passes from the meaning of 'he' to that of 'who,' both inter. and rel., under the modified forms क्व *kva*, Lat. *qua*, and Tent. *hva*, wherein the त *t* of त्व *tva* is changed into क *k*, and ह *h*. This क्व *kva* is developed into two syllables as कव *kava*,

कय *kaya* and किय *kiya*, and shortened into क *k* and य *y*. कव *kava* is changed in Greek into $\acute{\omicron}\pi\omicron$ as in $\acute{\omicron}\pi\omicron\sigma\omicron\varsigma$ in which the initial क *k* is changed into ह *h*, and व *v* into π , and corresponding to which we may conceive such a form as कवावत् *kavāvat* (that is कियत् *kiyat*); and as in also $\acute{\omicron}\pi\omicron\iota\omicron\varsigma$ which is shortened from $\acute{\omicron}\pi\omicron\sigma\omicron\varsigma$ as $\pi\omicron\iota\omicron\varsigma$ and $\kappa\omicron\iota\omicron\varsigma$ from $\pi\omicron\sigma\omicron\varsigma$ and $\kappa\omicron\sigma\omicron\varsigma$ (p. 138). The Sans. क *ka*, inter. 'who,' becomes in Greek $\pi\omicron$, and य *ya*, rel. 'who,' $\acute{\alpha}$. In Latin and the Teutonic languages, *kva* and *hva* remain unchanged and are used for the rel. and the inter. pronoun. (Vide p. 97.)

To the different forms which the word आत्मन् *ātman* assumes in the pronouns may be added the following forms which are the remnants of abraded pronominal forms amalgamated with roots : FIRST PERSON, मस् *mas*, मसि *masi*, $\mu\epsilon\theta\alpha$, $\mu\epsilon\theta\omicron\nu$, वस् *vas*, व *va*, वहे *vahē*, वहै *vahai*, वहि *vahi*, वसि *vasi*, मा *mā*, मस् *mas* and $\mu\epsilon\nu$, &c. ; SECOND PERSON, तन् *tana*, थन *thana*, स्यन *syana*, तात् *tāt* (sing. & pl.), ध्वात् *dhvāt*, ध्वैनम् *dhvainam*, ध्वा *dhvā*, ध्वे *dhvē*, ध्वम् *dhvam*, स्व *sva*, स्वा *svā*, Lat. *mini*, तम् *tam*, $\tau\omicron\nu$, थास् *thās*, थाम् *thām*, से *sē*, थे *thē*, थस् *thas*, $\sigma\theta\omicron\nu$, &c. ; THIRD PERSON, तात् *tāt*, Lat. *tote*, $\tau\omega\sigma\alpha\nu$, $\sigma\theta\omega\sigma\alpha\nu$, $\tau\eta\nu$, $\tau\omega\nu$, $\tau\omicron\nu$, $\sigma\theta\eta\nu$, $\sigma\theta\omega\nu$, $\sigma\theta\omicron\nu$, ति *ti*, ते *tē*, *tai*, त *ta*, ताम् *tām* and तस् *tas*, &c.

67. From the same word आत्मन् *ātman* is contracted त्मन् *tman* as already noticed, which is modified as स्वन्नम् *svannam* by the addition of the suffix अम् *am* and by the change of त *t* into स *s* and म *m* into व *v*, and स्त्वात् *svā* into स्त्वात् *svā*.

*svāntam*¹ by the hardening of the second न *n* into त *t*, and the lengthening of the first vowel अ *a*. आत्मन् *ātman* is contracted into मन् *man*, 'to think,' from which come the words मनस् *manas*, Gr. *μενος*, Lat. *mens*, and मा *mā*, 'to think,' Gr. *μναομαι*, 'to remember,' 'to court.' म्ना *mnā*, 'to think repeatedly' Gr. *μανθανω*, 'to learn,' Lat. *men* as in *mimini*, 'to think,' and *moneo*, 'to remember.' The word स्वांतम् *svāntam* corresponds to the Lat. *spons*, 'self,' or 'accord,' a word which occurs only in the ablative and genitive cases, as *sponte* and *spontis*, and to Gr. *σπενδω*, 'to pour out or offer a drink-offering to a god,' and to Lat. *spondeo*, 'to promise legally,' 'to betroth.' In the ideas conveyed by the above Latin and Greek words a free will or vow to act is necessarily involved. In the Gr. *θυμος* the final consonant of त्मन् *tman* is cut off and the initial consonants त्म *tma* are developed into two syllables. Gr. *θυμος* is allied to Sans. धूम *dhūma*, 'smoke,' and धूप *dhūpa*, 'the smoke arising from a fragrant substance.' As the म *m* of धूम *dhūma* is changed into प *p*, there is no difficulty in changing the प *p* into क *k* in Greek, a change which takes place in that language very often. So we have from धूप *dhūpa* Gr. *συκη* which, by the addition of an initial π, assumes the form of ψυκη, 'soul,' ψυχω, 'to breathe.' Compare ψυχρος = π + *συχρος*, Sans. तुषार *tuṣāra*, तुग्र *tugra* of which *δροςος* and Lat. *ros* are modifications.² Gr. *συχη* seems to be allied to Arab. *روح* *rūh*, 'soul,' *ريح* *rīh*, 'wind,' and Heb. *נפש*, 'breath,' in which *r* stands for *s*.

¹ Cf. ध्वांत *dhvānta* which I have derived from तमस् *tamas* shortened into त्मस् *tmas* (p. 137).

² Vide the *Sabila* Group.

68. आत्मन् *ātman* may be metamorphosed into आत्मन् *ānman*, आन्मर् *ānmar*, आन्वर् *āvmar* and, at last, by the addition of अ *a* at the end, अम्बर *ambara* which means 'heaven,' and when modified as अमर *amara* is used in the sense of a deity. अम्बर *ambara* is shortened into अभ्र *abhra*, Gr. *ομβρος*, *αφρος*, Lat. *imbra*, 'a shower of rain,' *imber*, 'clouds,' and *umbra*, 'shade,' and also into अंबु *ambu*, and अंभस् *ambhas*, 'water,' which last is derived from अम्बर *ambara*, by the loss of the final अ *a* and the aspiration of the letter ब *b* and the change of र *r* into स *s*. From अंभस् *ambhas* has been evolved a form of three syllables अनभस् *anabhas* by the insertion of the vowel अ *a* between the anusvāra and the following भ *bha*. It is shortened into नभस् *nabhas*. नभस् *nabhas* means 'water' and in this sense is changed into *νυμφη*, 'a water nymph,' and subsequently was transferred to the nymphs of other elements; thus came into existence the nymphs of trees, mountains, &c. *Ναιδες* were spring nymys; *Νηρηιδες*, sea nymphs; *Ορεστιαδες* or *Ορεαδες*, mountain nymphs; *Δρυαδες*, *Αμαδρυαδες*, *Αδρυαδες*, tree nymphs, and, similarly, other nymphs. In Sanskrit the word *νυμφη* is modified as रंभा *Rambhā* by the change of न *n* into र *r*. Compare सरस्वती *Sarasvatī* which originally meant 'water nymph' and subsequently was applied to the goddess of speech. (Vide p. 32.)

In Sanskrit the word रंभा *Rambhā* is a proper name and is applied to one of the celestial damsels. The word then passes to another meaning; the plantain tree is also called रंभा *rambhā* for the tree with its tender and green foliage

bears a striking contrast to the hardy and gigantic pippal and other trees which are personified as males. The plantain tree is therefore personified as a female. This deification is clearly seen in a ceremony which is called कदलीविवाह *kadalīvivāha*, 'the marriage of the plantain tree,' and which is performed when a widower marries a fourth time.

In the third marriage, the widower should marry the arka plant, '*Calotropis gigantea*,' and in the fifth the galūcī creeper, '*Menispermum cordifolium*.'

The Sans. निंब *nimba* is applied to the tree *Azadiracta Indica*, commonly called neem. This tree is worshipped as the wife of the pippal and is often grown with the latter. When the ceremony called अश्वत्थविवाह *aśvatthavivāha*, 'the marriage of the pippal tree,' takes place, both the trees are planted together on a raised pial and are often worshipped. निंब *nimba* is also applied to one of the celestial trees, पारिजात *pārijāta*.

नभस् *nabhas* is modified as तमस् *tamas* by the change of न *n* into त *t* and भ *bha* into म *ma* and is also shortened into ध्वान्तस् *dhvāntam* (p. 135), तमस् *tamas* and ध्वान्तस् *dhvāntam* meaning 'darkness.'

From नभस् *nabhas* can be derived नभसस् *nabhasas* by the addition of the suffix अस् *as*. It is modified as नवतस् *navatas* by the change of भ *bh* into व *v* and स *s* into त *t*. नवतस् *navatas* is contracted into Gr. *Noros*, 'south-west wind,' by the shortening of the two syllables नव *nava* into *No*, a change which is referrible to a general law, that weak consonants after a vowel are often elided and the vowel preceding is lengthened. According to this law many Sanskrit words have undergone a process of contrac-

tion in Greek and Latin, which often conceals the alliance of the originals and their derivatives : Thus,

SANSKRIT.	GREEK.	LATIN.
तावत् <i>tāvat</i>	τοσος	<i>tantus</i> , 'that much,' <i>totus</i> , 'whole,' <i>tot</i> , 'so much.'
यावत् <i>yāvat</i>	ὄσος	<i>quantus</i> and <i>quotus</i> , 'how many,' <i>quōi</i> , 'how much.'
कियत् <i>kiyat</i> for कावत् <i>kāvat</i>	{ <i>κοσος</i> <i>ποσος</i> }	} <i>quantus</i> } Do., (interrog.)
कवावत् <i>kavāvat</i>	{ <i>ὀποςος</i> <i>ὀκοςος</i> }	
इयत् <i>iyat</i> for इवत् <i>ivat</i>	<i>ισος</i>	<i>aequus</i> , 'this much.'

In the above Greek and Latin words *y* and *v* following vowels are elided. For the same reason, the central *s* of the Greek words are elided; e. g.,

τοσος is shortened into *τοιος*; *οσος*, *οιος*; *κοςος*, *κοιος*; *ποσος*, *ποιος*; *ὀποςος*, *ὀποιος* and *ὀκοςος*, *ὀκοιος*. Compare *एषस्* *ēsas* shortened into *ιος*, 'one,' which is the Epic form of *ειν*, 'one,' and also into *οιος*, 'alone.'

The Latin word *aequus*, meaning 'this much,' gives *aequam*, the feminine accusative case, which is shortened into *iam* according to the above law, owing to the weakness of the sound of *q*, and then modified as *jam* and means 'at this time' or 'now.'

From *नभस्* *nabhas* we get Gr. *νεφελ.*, 'a mass of clouds;' Lat. *nebula* 'mist,' 'vapour' and 'smoke;' Gr. *νεφος*, Lat. *nubes*, 'a cloud;' Gr. *νεφρος*, 'kidney,' because it contains water (urine), Lat. *nervus*; and Gr. *νευρον* in which last the *भ* *bh* of *नभस्* *nabhas* is changed into *v* as in Gr. *Βασειλευς*, Sans. *वृषभ* *vṛṣabha*, 'chief,' and Gr. *ορευς*, 'a mule,'

Sans. **उरभ्र** *urabhra*, 'a kind of sheep.' The nerves were so called because they were considered as the channels of animal fluid, blood, &c. The word **नमुचि** *namuci* applied to a giant whom Indra killed, may be traced to the same word **नभस्** *nabhas*, as well as the Lat. *lemures*, 'the manes,' and *larva*, 'a ghost' or 'spectre,' by the change of *n* into *l*. In *larva*, the *v* (*u*) which represents the **भ** *bh* of **नभस्** *nabhas* is transposed after *r* as in *nervus*. To the same root are traceable Gr. *νιπτω*, 'to wash,' *ναω*, 'to flow,' *νεω*, 'to swim,' Lat. *nix* (*vis*), 'snow,' *nimbus*, 'rain storm,' Gr. *νιφω*, 'to snow,' *νιφας* (*αδος*), 'storm of snow,' and *ναφθα*, 'a clear combustible petroleum.' The word **नभस्** *nabhas* is modified as **नाभ** *nābha* and **नाभि** *nābhi*, 'navel,' the former of which is the original form, and the latter a modified one as shown already (p. 68). The corresponding Greek and Latin words are *ομφαλος*, *umbilicus*, and Lat. *umbo* (*nis*), 'centre,' all contracted from a form *ουμφος* allied to **अंभस्** *ambhas* mentioned above.

From this meaning, viz., 'navel,' the word passes to that of 'a child,' and in this meaning is modified as **नपात्** *napāt*, Gr. *νεπος* (*δες*). **नपात्** *napāt*, modified as **नप्तृ** *naptr*, and Lat. *nepos* (*otes*), is applied to a grandson. In the Gr. *ανεψιος*, 'a cousin,' of which the original is *ανεπτιος*, the initial *a* and the suffix *io* are peculiar.

A similar contraction of the word **नभस्** *nabhas* has taken place in the Lat. *neptune* which comes from Sans. **नभस्वत्** *nabhasvat*, 'having clouds or water.' (Vide p. 124).

I trace the same word **नभस्** *nabhas* in the latter part of **तनूनपात्** *tanūnapāt* which is applied to 'the God of fire.' The former part of it, **तनू** *tanū*, I would connect with **दनु** *danu*, Gr. *Δαναϊος*, and Egyp. *tanau*, mentioned by Mr.

Gladstone in his Hom. Syn., p. 267. तनूनपात् *tanūnapāt* comes from the original form दनुनपात् *danunapāt*, by the hardening of द *d* and the lengthening of the vowel उ *u*. Agni is called तनूनपात् *tanūnapāt*, because of his birth from Heaven. I have already spoken of this relationship of the God of fire to Heaven. (p. 53).

From नभस् *nabhas* is contracted Sans. नौस् *naus*, Gr. *navs* and Lat. *navis*, of which the latter is more closely allied to the original as it retains the *v* which represents the भ *bh* of the Sans. नभस् *nabhas*. The Heb. נֹחַ, 'Noah,' seems to be allied to Sans. नौस् *naus* and to be a corruption of नभस् *nabhas* and refers to the ark which served the purpose of a ship and saved him and his family. (Vide Introduction and Semitic Analogy).

The above evolutions and contractions of अंभस् *ambhas* (p. 136) are very like what have taken place in अंगु *angu*, Lat. *unquis*, अंगुल *angula*, नखर *nakhara*, and Gr. *ovvξ*, in which the two combined consonants न *n* and ग *g* of the Latin and Sanskrit words *unquis* and अंगु *angu* are developed into a syllable as, *ovvξ* and नख *nakha*. (Vide अर *agra* mentioned further on).

69. I may next proceed from आत्मन् *ātman* modified as अस्मन् *asman* in the sense of 'light' and 'fire,' to अस्मन्तम् *aśmantam*,¹ 'a heath,' so called because it contains fire

¹ In अस्मन्तम् *aśmantam* the final न *n* of अस्मन् *asman* is doubled by the addition of the suffix अम् *am* and the second *n* is hardened into *t* as in Lat. *elementum* (vide pp. 103 and 110), and in the Gr. *ασαμινθος*, the *t* so derived is aspirated as in *ξανθος* = *ξανθος*, Sans. शीष् *śōna*, 'red.' (q. v.)

or is like heaven. अश्मंतम् *aśmantam* assumes the form of *καπνος*, 'smoke,' *καμινος*, Lat. *caminus*, 'an oven or furnace,' by the elision of the initial vowel, the change of श *ś* into क *k* and the insertion of the vowel *a* between क *k* and म *m*. Gr. *καμινος* is contracted into *καπνος*¹ and is modified as *ιπνος*, 'furnace,' in which the initial *ka* was changed into *ki*, then *hi* and at last *i*. From अश्मंत *aśmanta* we may proceed to Gr. *ωον*, originally written as *ωΦον* which form corresponds to *οβεον* quoted by Hesychius and to Lat. *ovum*, Sans. अंडम् *aṇḍam*, 'egg,' and Eng. *oven* and Ang.-Sax. *ofen*. I would mention here the Gr. *ασαμυθος*² which is applied to a tub or vessel in which the bather sat to have hot water poured on him. Water was heated in a caldron or tripod with fire below it. When sufficiently hot, the water was taken out in a separate vessel and poured on the person who was sitting in the *ασαμυθος*.³ I think that the name was given to the bathing vessel with reference to the heat of the water with which the bath was performed in the *ασαμυθος*. As the hearth was called in Sanskrit अश्मंतम् *aśmantam* on account of fire used for cooking, so the allied name *ασαμυθος* was first applied perhaps to the bath-room where fire was kindled to heat water for bath, and from the room the name was transferred to the vessel in which a hot bath was performed.⁴ Just as we get from अश्मंतम् *aśmantam*, *καπνος* and *καμινος*, so do we get from it

¹ Regarding the change of μ into π , compare Sans. धूम *dhūma* and धूप *dhūpa*.

² Vide the Note in the preceding page.

³ Smith's Greek and Roman Antiquities.

⁴ Cf. Tam. அசும்பந்தம் *aśamṇṇṇam*, from Sans. अजमोदा *ajamōḍā* in the following page.

also *Κυμινον* and Lat. *cuminum*, 'the cummin seed,' so called on account of its burning the food or digesting it as is seen in some of its synonyms, **जीरक** *jīraka*, **जीरण** *jīraṇa*, and **जीर** *jīra* which are derived from **जृ** *jṛ*, 'to digest.' But where is the Sanskrit word corresponding to *κυμανον*? It does not occur in any form among the words which are applied to cummin seeds, viz., **जीरक** *jīraka*, **जीरण** *jīraṇa*, **जीर** *jīra*, **अजाजी** *ajājī*, and **कणा** *kaṇā*. A minute investigation, however, has led me to the word **अजमोदा** *ajamōdā* which means 'Bishop's weed,' the seeds of which are often kept and sold by merchants with cummin seeds. **अश्मन्** *aśman* is modified as **अजमोदा** *ajamōdā*, by changing **श** *ś* into **ज** *j*, the addition of **आ** *ā*, the doubling of the final **न** *n*, the change of the second **न** *n* into **द** *d*, the elision of the first **न** *n* and the lengthening of the preceding **अ** *a* into **ओ** *ō*.

70. The Lat. *camera* applied to a 'chamber,' literally means a 'vault' and is traceable, I think, to Gr. *καμινος* and ultimately to Sans. **आत्मन्** *ātman* and originally signified 'heaven,' or 'concave of heaven.' The Pers. **کمان** *kamān*, 'an arch,' Gr. *αζιμουρα*, 'a bridge,' *azimuth*, an astronomical term, borrowed from the Arabs and used in the sense of the arc of the horizon between the meridian of a place and a vertical circle passing through any celestial body, *zenith*¹ applied to 'the point of the heavens

¹The word *zenith* is generally considered to be a shortened form of the Arab. **سمت الرأس** *samturrās*, literally, 'way of the head.' I think, however, that the word **سمت** *samt* seems to be allied to the Arab. **سما** *samā*, 'heaven,' 'sky,' and Pers. **آسمان** *āsmān*, 'heaven,' and to convey the same meaning. If so the expression **سمت الرأس** *samturrās* may mean the heaven or that part of heaven which is over the head.

directly above the head,' Arab. سما *samā*, 'heaven,' and Pers. آسمان *āsmān*, seem to be allied to the Sans. आत्मन् *ātman*, 'heaven.' Sans. कर्पूर *karpūra*, 'camphor,' Lat. *camphora*, so called on account of the smoke issuing from it, and कपिश *kapiśa*, 'smoke-colored,' may be connected with Gr. *καμινος*, 'oven.' In जीमूत *jīmūta*, meaning 'clouds,' the initial *κ* of *καμινος* is changed into ज *j*, and the last *ν* into त *t*.

71. Allied to Gr. *γεφυρα* is Sans. गवीनि *gavīni*, 'thigh,' from which comes Tam. காவீன kavān and it occurs in a Vedic passage quoted in the St. Petersburg Dictionary.

अस्यानार्यागवीन्योःपुत्रमाधेहि

Asyānāryāgavīnyōḥ putram ādhēhi.

'Create a son in her womb (lit. 'thighs.')

The thigh is so called because it is bent and inclined with the body.

From *γεφυρα* we can derive *κυβερνη*, 'the helm of a ship,' from which is derived the verb *κυβερναω*, (Lat. *guberno*), 'to steer or hold the helm of a ship' and thence metaphorically 'to govern a kingdom.' The Sanskrit word कैवर्त *kaivarta*¹ seems to be a modification of *κυβερνητης* and means 'a fisherman,' because of his knowledge of steering a ship. केनिपातक *kēnipātaka*, which is used in the sense of a helm in Sanskrit, must be a corruption of *κυβερνητικος*, 'skilled in steering,' the word passing from its meaning of agency to that of instrumentality. The word *κυβερνητικος* is modified as *κεπενητικος* and then as *केनिपा-ताκος* by the transfer of the syllable *νη* between *के* and *पा*. From केनिपातक *kēnipātaka* is contracted into केनिप *kēnipa*, a word which is used in the Rig Veda in the sense

¹ Also कैवर्त *kēvarta*.

of 'clever,' 'intelligent,' according to Sāyana and Yāska, but may be interpreted into 'sailor' as in the following passage :—

ओजः कृश्वसंगृभायत्वेअप्यसोयथाकेनिपनामिनोवृधे

Ōjahkr̥ṣvasaṅgr̥bhāyatvēap̄yasōyathākēnipānāminōvṛdhē.

Rig Veda, X. 44. 4.

'Give us strength; keep us in thee; thou art for our prosperity like the headman of sailors.'¹

72. From Gr. *γεφυρα* we may derive Lat. *curvus* by the transfer of the final *ρ* to the middle of the word, and the word is allied to Gr. *καμπη*, 'curve,' *καμπυλος*, 'curved,' and Sans. खर्व *kharva*, 'short.' Gr. *γεφυρα* passes from the meaning of a bridge to that of a town-gate, or an ornamented gate of the town, and is modified as *गोपुर* *gōpura*, and by metathesis as *πυργος* in which the initial ग *g* of *गोपुर* *gōpura* is transferred to the end. To this *πυργος* seem to correspond Sans. बलज *valajā*,² 'town-gate,' and the Lat. *fornix*, in which the central *ρ* of the Gr.

¹ This meaning is supported by the occurrence of the word नौस् *naus*, 'a ship,' in the third hymn following it, in which the sacrifice is compared to a ship and those who do not embark in it are said to go down. In this meaning is involved a comparison between Indra and the captain of a ship and the comparison is, I think, expressly stated in the stanza quoted above. In आकेनिप *ākēnipa* used in Rig Veda, IV. 43, 6, meaning 'wise,' the initial आ *ā* is an extraneous addition.

² बलजंगीपुरेक्षेत्रेसस्यसंगरयोरपि

Valajānigōpurēkṣētrēsasyasaṅgarayōrapī

बलजावरयोषायांयूथ्यामपि॥ *Mēdini.*

Valajāvarayōṣāyāmyūthyāmapī.

πυργος is probably strengthened by the addition of *n*. *Fornix* means 'vault or arch,' and by metonymy a 'brothel' from its being in subterraneous vaults. With *γεφυρα* may be connected Sans. कपोणि *kapōṇi*, and कूर्पर *kūrpara*, 'elbow,' in the latter of which an inorganic र *r* is inserted before प *p*. The Lat. *cumulus*, 'a heap,' seems to be traceable to the same source.

73. From Gr. *γεφυρα* may be contracted Sans. चक्र *cakra*,¹ Gr. *κυκλος*, Lat. *circus*, Gr. *γογγυλος* and *γογγυλιος*, 'round,' Sans. चंकुह *caṅkuru*, 'a car,' because it is moved by wheels (चक्र *cakra*). शकट *śakata*,² 'cart, is a modification of चक्र *cakra*. The word चक्र *cakra* may, otherwise, be taken as a reduplicated form of गोल *gōla*, Gr. *βωλος* and Lat. *glebus*, which have been already traced to Sans. ग्लौ *glau*, 'moon.'

I think that, in Sans. शकरी *śakvarī*, 'a girdle,' 'a kind of metre so called perhaps on account of its resemblance to a circle,' and शकुली *śaṅkulī*, 'a round cake,' the word चक्र *cakra* (Gr. *κυκλος*) has undergone a thorough metamorphosis. A minute examination will, however, show the alliance clearly. चक्र *cakra* being modified as कक्र *kakra* by the restoration of the original क *k* instead of च *c*, ककुर *kakura* by the insertion of उ *u* between क *k* and र *r*, (compare चंकुह *caṅkuru*), ककार *kakvara* by the insertion of व *v* for उ *u*, and at last शकरी *śakvarī* by changing the ini-

¹ चक्र *cakra* is modified as திசிரி *tigiri* in Tamil. From திசிரி *tigiri* comes திங்களர் *tiṅgal*, 'moon.'

² It is modified in Tamil as சகடு *śagḍu* and சககடு *śāgḍu*.

tial क *k* into श *ś* as in शूर *śūra*, Gr. *κυρος* (vide p. 151). By the same processes we can evolve शकुली *śaṣkulī* from चक्र *cakra*, but there is a peculiarity which needs explanation, that is, the appearance of स्क *sk* instead of the क *k* of चक्र *cakra*. It can however be accounted for by reference to other examples such as पुष्कर *puṣkara* where similar change has taken place. Proceeding from the form ककुर *kakura* which has been derived above from चक्र *cakra*, we get ककुर *kakkura* by doubling the second क *k* and then शकुल *śakkula* by changing the initial क *k* into श *ś* and the final र *r* into ल *l*, and inserting स्क *sk* for क्क *kk* and cerebralizing *s*, we get शकुल *śaṣkula*. Compare पुष्कर *puṣkara*, 'hollow,' which I derive from कुहर *kuhara* modified as कुहुर *kuhura*, कुहर *kuhvara*, कुकर *kukkara*, and कुष्कर *kuṣkara* as shown above, and at last पुष्कर *puṣkara* by inserting प *p* for क *k* as in पाप *pāpa*, Gr. *κακος*.

The interchange of *p* and *k* often occurs in the Aryan languages and deserves to be mentioned here :

Sans. अक्ष <i>akṣ</i> ,	Gr. <i>οπτομαι</i> (<i>οπς</i>), 'to see.'
„ अक्षर <i>akṣara</i> , 'sky,'	„ <i>Ἐσπερος</i> , 'evening,' (q. v.)
„ क्षु <i>kṣu</i> , 'to sneeze,'	„ <i>πτωω</i> .
„ क्षुद्रा <i>kṣuārā</i> ,	„ <i>ψυλλα</i> in which क्ष <i>kṣ</i> is changed into πς and written as ψ and द्र <i>dra</i> is softened into λλ as in मल्ल <i>malla</i> , मद्र <i>madra</i> , 'an athelete.'
„ क्षपा <i>kṣapā</i> , 'night,'	„ <i>ψεφος</i> , 'darkness.'

Sans. कडार <i>kaḍāra</i> , कडु <i>kaḍru</i> , 'brown,' which are modi- fied as कार्दूल <i>kārdūla</i> and then शार्दूल <i>śārdūla</i>	Gr. <i>παρδος</i> „ <i>παρδαλις</i> } 'leopard.'
„ पृ <i>pr</i> , 'to please,'	„ <i>κορευνυμι</i> , the radical part being <i>κορε</i> , from <i>κρε</i> .
Gr. <i>κελλω</i> ,	Lat. <i>pello</i> , 'to drive.'
Sans. क्री <i>krī</i> , 'to purchase,'	Gr. <i>παραμαι</i> for <i>πραναιμαι</i> , the root being <i>πρα</i> , answer- ing to Sans. क्री <i>krī</i> .
Lat. <i>coquo</i> , 'bake,'	„ <i>πεσσω</i> } 'to become Sans. पच् <i>pac</i> } ripe.'
Sans. वाक् <i>vāk</i> ,	Gr. <i>επος</i> , 'a word.'
„ क <i>ka</i>	} „ <i>πο</i> { relat. prons. 'who' „ <i>κο</i> { and 'which.'
„ कि <i>ki</i>	
„ कु <i>ku</i>	
„ कव <i>kava</i>	} „ <i>ὄπος</i> { relat. prons. as in „ <i>ὄκος</i> { <i>ὄποσος</i> and <i>ὄκο-</i> <i>σος</i> , contracted into <i>ὄποιος</i> and <i>ὄκοιος</i> .
„ कय <i>kaya</i>	
„ किय <i>kiya</i>	
Lat. <i>quinque</i> ,	
Sans. यकृत <i>yakṛt</i> ,	Gr. <i>ἥπαρ</i> , 'liver.'

The above derivation explains clearly the several meanings which the word पुष्कर *puṣkara* has, such as 'sky,' 'the face of a drum,' 'the proboscis of an elephant,' 'the lotus flower,' 'an island,' 'water,' &c.

74. गवीनि *gavīni* is contracted into गीनि *gōni* and then modified as Gr. γουν, Sans. जानु *jānu*, and Lat. *genu*, 'knee,' because it is bent, and, by the change of *g* into *s*, as सनु *sanu*, 'knee,' as in सनुतः *sanutah* (p. 55), and सानु *sānu*, 'ridge of a mountain.' जानु *jānu* is shortened into जु *jū* as in मञ्जु *prajñu*, 'bandy-legged,' as γουν, into χυν as in *προχυν* in which γ is changed into κ before ν and then aspirated. A similar contraction takes place in सानु *sānu* which becomes सु *snu* in the oblique cases optionally. From गीनि *gōni* abovementioned we can derive कोण *kōṇa*, Gr. *κωνος*, Lat. *conus*, 'a cone,' and Gr. γωνία, 'an angle.'

The Sans. जघन *jaghana* and Gr. *κοχωνη*, 'the hams,' seem to be reduplicated forms of γουν, 'knee.' From जघन *jaghana* may be derived the form जघ्न *jaghna* which is changed into दघ्न *daghna* and then into सकथ *saktha*, 'thigh,' Gr. *ἴξυς*, 'waist.' सकथ *saktha* is modified as सकथि *sakthi* (p. 68) and is used more commonly, while its original form occurs in compounds. With reference to the change of घ्न *ghna* into कथ *ktha*, compare Gr. *χθων* (p. 39).

75. As the च *dy* of द्यौस् *dyaus* is changed into ग *g* in गौस् *gaus* and as the स *s* of द्यौस् *dyaus*, into न *n* in दिन *dina* and *Janus*, so does the word undergo both the changes mentioned, and thus is modified as गीन *gōna* and then as गान *gāna*. From this form we can obtain the words γαυος¹, 'beauty,' 'brightness,' and γανυ as in *γανυμηθης*. The Sanskrit root कन् *kan*, 'to shine,' is traceable to γαυος

¹ The verb *γανυμαι*, 'to brighten up,' must be distributed as

while the word कण्व *Kaṇva* used in the Rig Veda for a sage and कण्वतम *kaṇvatama*, the superlative form of कण्व *kaṇva*; intensifying the meaning of the word कण्व *kaṇva*, correspond to γανυος. I would therefore infer that the radical meaning of कण्व *kaṇva* is 'bright.' Compare अंगिरस् *Angiras* and अंगिरस्तम *Angirastama* which are used in the Vedas and whose radical meaning has already been shown to be 'bright' (p. 62).

The Sans. कन्या *kanyā*, 'a young girl,' Gr. νεος, Sans. नव *nava*, Gr. καινος, Lat. novus, 'new,' and Sans. नवन् *navan*, Gr. εννεα, Lat. novem, 'nine,' are traceable to the same source. The Sans. कम् *kam* and Lat. amo, 'to love,' seem to be a modification of कन् *kan* by the change of न *n* into म *m*. To the same source are referrible यम् *yam*, γαμεω, 'to marry,' and जामातर् *jāmātar*, γαμβρος, 'son-in-law.' The original form of जामातर् *jāmātar* is गामातर् *gāmātar* which is shortened into गामर् *gāmar* and assumes the form γαμβρο. The elision of the त *ta* of गामातर् *gāmātar* in γαμπα is like that taking place in देवर् *dēvar*, Gr. δαηρ for देवितर् *dēvitar*, 'husband's brother;' स्वसर् *svasar*, Lat. soror, for स्वसितर् *svasitar*, श्वम् *śvas*, 'to hope,' and ननंदर् *nanandar* for ननंदितर् *nananditar*, 'sister-in-law.' गामातर् *gāmātar* is shortened into गातर् *gātar* by the elision of the nasal म *m* as in भ्रातर् *bhrātar* from भ्रामातर् *bhrāmātar*

γαν + υ + μαι so that the υ may be considered as the u of कुरुते *kurutē*. Compare δαινυμι, 'to give a banquet,' = δαιν + υ + μι, δαιν being a contraction of δαπν, δαπαν, δαπανη, 'expenditure.'

from भ्रम् *bhram*, 'to love.' गातर् *gātar* becomes जातर् *jātar* as गामातर् *gāmātar*, जामातर् *jāmātar* and then यातर् *yātar* by the change of ज *j* into य *y*. But in Latin and Greek गातर् *gātar* is changed into गालर् *gālar* by inserting *l* for *t* and then modified as ग्लार *glār* and गलर् *galar* which forms produce respectively *glos (ris)* and *γαλως*, 'husband's sister.'

76. I derive Gr. *ξανθος* from *γανος*, 'bright,' and the word means 'yellow,' and can be connected with the Sans. शोण *śōṇa*, though the latter means 'red.' As *Ξανθος* is a golden stream in Lykia, so is शोणा *śōṇā*, a river, which is a tributary of the Ganges and is modified as *Sone*.

The Sans. कोकनद *kōkanada*, 'red lotus,' and the corresponding Gr. *ὑακινθος* are, I think, modifications of शोण *śōṇa*, and the orthographical affinity between them can be seen in the identity and alliance of their consonants, viz. क *k* and ὑ, क *k* and κ, न *n* and ν, and द *d* and θ. In the Greek word, ν and θ are combined, whereas in Sanskrit the corresponding न *n* and द *d* are separated by the vowel अ *a*. There is alliance also in the meaning, Sans. कोकनद *kōkanada* meaning 'a red lily,' and the Gr. *ὑακινθος* being first used, as we learn from Liddell and Scott, for a 'Laconian youth beloved by Apollo who killed him by a cast of the discus,' and then a flower said to have sprung up from the blood of Hyacinthos, or, according to others, from that of Telamonian Ajax: and some botanists, as Sprengel, think they can decipher on the petals the initial letters of their names ΤΑ ΟΙ ΑΙ or the interjection *αίαι*.

The radical idea seems to be that of 'red,' and I conjecture that the words are reduplicated forms of the Sanskrit word शोण *śōṇa* (originally कोण *kōṇa*), 'red,' Gr. *ξανθος*,

'yellow,' in which latter θ is used to strengthen n which usage is common to Greek and Sanskrit and of which I have already spoken.

I am sure that Sans. **जांबूनद** *jāmbūnada*, 'gold,' notwithstanding its curious appearance, is allied to Gr. *ἰακινθός* and Sans. **कीकनद** *kōkanada*, the first two syllables **कीक** *kōka* being modified as **कांबू** *kāmbū* and then **जांबू** *jāmbū* by the palatalization of k as j . Compare **कांबू** *kāmbū*, a 'conch shell,' which is allied to Sans. **शंख** *śaṅkha*, Gr. *κογχος* and *κογχη*, Lat. *concha*, 'a conch shell.' If **शंख** *śaṅkha* and *κογχος* become **कांबू** *kāmbū*, the *kōka* of **कीकनद** *kōkanada* may also become **कांबू** *kāmbū* and then **जांबू** *jāmbū*. To the same root *ξανθος* are traceable the words **चांपेय** *cāmpēya*, **चंपक** *campaka*, 'a campaka flower,' and **चामीकर** *cāmīkara*, 'gold.' The first two syllables of these words are modifications of **शोण** *śōṇa* and *ξανθος*, the n of which is changed into m and then receives a strengthening p . In **हेमन्** *hēman*, 'gold,' also, I see a clear trace of Sans. **शोण** *śōṇa* and Gr. *ξανθος*.

The letter \acute{s} is not an original one, and it is traceable in form to s . It is found only in Sanskrit and often replaces an original k in words derived from Sanskrit or Greek; thus:—

SANSKRIT.	GREEK.
Sans. शूर <i>śūra</i> , 'brave,'	Gr. <i>κυρος</i> , 'power.'
„ शी <i>śī</i> ,	„ <i>κιομαι</i> , 'to sleep.'
„ शून्य <i>śūnya</i> ,	„ <i>κενός</i> , ¹ 'empty.'

¹ Vide p. 104.

SANSKRIT.	GREEK.
Sans. शूक <i>śūka</i> ,	Gr. ακωκη, 'point.'
„ शम् <i>śam</i> ,	„ καμνω, ¹ 'to be weary.'
„ शूल <i>śūla</i> ,	„ καυλος, 'shaft.'
„ शाला <i>śālā</i> , 'branch,'	„ καρα, 'head,' 'top.'
„ शिरस् <i>śiras</i> ,	„ καρα, 'head.'
„ शृंग <i>śṛṅga</i> ,	„ κερας, 'horn.'
„ शूर्प <i>śūrpa</i> , 'win- nowing basket.'	Sans. कूर्म <i>kūrma</i> , 'tortoise,' कूर्पर <i>kūrpara</i> , 'elbow,' the original idea being 'hollow.'
„ शुंठ <i>śuñṭha</i> , 'stupid'	„ कुंठ <i>kunṭha</i> , 'blunt.'
„ श्रीमन् <i>śrīman</i> , 'wealthy,'	Gr. κρειων, 'ruler,' χρεων, 'needful.'
„ श्री <i>śrī</i> , 'fortune,' 'wealth,' 'beauty'	„ χρη, 'use,' 'advantage.'
„ श्रु <i>śru</i> ,	„ κλυ, 'to hear.'
„ श्याम <i>śyāma</i> , 'black,'	„ κυανος, 'dark blue sub- stance used in the Heroic age to adorn works in metals.'
„ आशु <i>āśu</i> ,	„ ωκυς, 'quick.'
„ शस् <i>śas</i> , 'a suffix as in भूरिशस् <i>bhūri-</i> <i>śas</i> .	„ κισ, a suffix as in πολ- λακισ, 'frequently.'

¹ Allied to σβεννυμι, 'to quench,' p. 116.

Sans. शरत् *śarat*,¹ 'autumn.' Gr. χορτος, 'a feeding place,' Sans. कृत्तिका *kṛttikā*, the constellation 'Pliades.'

¹ The name शरत् *śarat* is applied to the season in reference to growth of trees. कृत्तिका *kṛttikā*, applied to the Pliades, has reference to the same phenomenon, and the constellation is also called बहला *Bahulā*, radically meaning 'plentiful.' From these names of the constellation are derived the names कार्तिकिक *Kārttikika* and बाहल *Bāhula*, which are applied to the second of the two months that constitute the season called *śaradṛtu*. (Compare ऊर्ज *ūrja*, the same month, from ऊर्ज *ūrja*, 'strength'). The name इष *iṣa* which is used for the other month *Āśvayujā*, the first month of the season, is to be derived from इष *iṣa*, 'food.' To the same source कृत् *kṛt* are traceable कांतार *kāntāra*, 'wilderness,' कानन *kānana*, अरण्य *aranya*, 'forest,' Lat. *hortus*, Eng. *garden* and *yard*. Compare the word Πλειάδες applied to the seven daughters of Ἀτλας and Πλειονη, which latter exactly corresponds to Sans. बहला *Bahulā* except the fem. termination *णि* (आनि *āni*, the fem. suffix found in शिवानी *Śivāni*.) The son of बहलास् *Bahulās* is बाहलेय *Bāhulēya* and the term is used for the War-god, *Subrahmanya*, in reference to *Bahulas'* having nourished him in his childhood. I have already shown (p. 33) that the Gr. πολυ is a shortened form of बहल *bahula*; and πλειος or πλεος, which is only a contraction of πολυ, must be a still more shortened form of बहल *Bahula*. The suf. *οδης* and *εयस्* *ēyas* have also been shown to be allied, (pp. 121-2). We can therefore clearly see that बाहलेय *Bāhulēya* and Πλειάδες are allied patronymic forms. The only difference is that in Sanskrit बहला *Bahulā* is the name of six stars and बाहलेय *Bāhulēya*, that of their son, the War-god, while in Greek the corresponding Πλειονη (properly *πλεια*, बहला *Bahulā*) is applied to the mother of the Constella-

77. आत्मन् *ātman* may be modified as अतन *atana* by the elision of म *m*, and अतस *atasa* by the change of न *n* into स *s*; अतस *atasa* means 'wind,' 'air,' 'water,' and perhaps 'tree.' Compare its derivatives which will be mentioned further on.

यथाचिद्द्रुमंतसमग्नेसंजूवसिचमि. VIII. 60. 7.

Yathācidvṛddhamatasamagnē sanjūrvasikṣamī.

'O god of fire, just as you heat water which is spread on the earth.'

The word may be applied to a tree as in the following passage:—

अग्निशीचिष्मा अतसान्युष्णन्. II. 4. 7.

Agnīśśōciṣmā atasānyuṣṇan.

'The brilliant God of fire burning tree.'

But Sāyana understands by the word अतसानि *atasāni* dried sticks (शुष्ककाष्ठानि *śuṣkakāṣṭhāni*), but this meaning is not right; for the original meaning of अतस *atasa* is sky or anything connected with sky and is high, viz., a tree, a rock, or a mountain; and in fact these are the meanings of a list of words which will be mentioned lower down in this Group. (अद्रि *adri*, अजिर *ajira*, दारु *dāru*,

tion representing the seven stars and Πλειαδες to the seven daughters. The War-god is rightly called कार्तिकेय *Kārttikēya*, and बाहुलेय *Bāhulēya*, son of the Constellation of कृत्तिका *Kṛttikā*, that is, the son of plenty and strength. Observe also the fact that in India the autumnal season is considered as the best time for the warlike operations of kings. The above derivation of Πλειαδες from Πλεος, 'full,' of which the comparative and superlative degrees are πλεων and πλειστος, refutes the doubtful etymologies assigned to the word.

तर *taru*, &c., traced to the same word अतस *atasa*). I would therefore take the word अतसानि *atasāni* to mean 'trees' in this passage.

अतसी *atasī* is used in the sense of a kind of hemp, and the name seems to have been applied to the plant on account of its flower which is blue like अतस *atasa*, 'the sky.' Compare Gr. *κανναβος, κανναβις*, Lat. *cannabis* and *cannabinum*, from which the Eng. *cannas* and *hemp*, Ang.-Sax. *haenep*, Sans. शृण *śana* are derived. They are applied to another kind of the plant and may be traced to *καπνος*, 'smoke,' and *καμινος*, 'oven,' and refer to the blue colour of its flowers.

78. अतस *atasa* may be modified as अथर *athara* by the change of स *s* into र *r* and then as Gr. *αιθρα*, 'clear sky,' *αιθηρ* and Lat. *æther*, 'upper air,' and *αιθαλος*, 'smoky flame.'

Αιθρα is used as a proper name by which the air is personified as a woman. *Αιθρα* had a son named Theseus by *Ægeus*. Theseus represents the sun who may be considered as the son of air by अहस् *ahas*, that is 'day,' which word is modified as *Ægeus* as shown lower down. *Αιθρα* was also the daughter of Tethus (सिंधु *Sindhu*) and Oceanus, a relationship which refers to the apparent rising of the sky from the ocean, and she was the wife of *Ατλας*, अतल *atala*, the nether world.

79. The Gr. *αιρ* is a contracted form of *αιθρα* by the elision of *θ*. It is a peculiarity of the Greek language that it often shortens or simplifies words by elision of an internal consonant, such as, *σ, θ, ξ, χ, π, β, δ, γ* and the like.

Compare the following :—

Gr. <i>μαια</i> , ¹	Sans. मातृ <i>mātr</i> , 'mother.'
„ <i>ην</i> ,	„ आसीत् <i>āsīt</i> , 'he was.'
„ <i>εντι</i> for <i>εσεντι</i> ,	„ संति <i>santi</i> , 'they are.'
„ <i>ου</i> as in <i>αγαθου</i> = <i>αγα- θο</i> + <i>σγα</i> = <i>αγαθο</i> + <i>γα</i> , then shorten- ed into <i>αγαθου</i> .	„ स्य <i>sya</i> , the gen. sing. suf.
„ <i>ων</i> as in <i>ανδρων</i> , <i>ανηρ</i> , 'of men.'	„ साम् <i>sām</i> , नाम् <i>nām</i> , कम् <i>kam</i> , (as in युष्माकम् <i>yuṣmākam</i> , properly युष्मासाम् <i>yuṣmāsām</i> or ऋष्यु नाम् <i>yuṣmānām</i>), gen- plu. suffixes, answer- ing to Lat. <i>rum</i> , in which the <i>s</i> of <i>सम्</i> <i>sam</i> is changed in- to <i>r</i> .
„ <i>υια</i> as in <i>ειδυια</i> , fem. of <i>ειδως</i> , perfect partici- pial adjective of <i>ειδω</i> , 'to see.'	„ उषी <i>uṣī</i> as in <i>विदुषी</i> <i>viduṣī</i> , fem. form of <i>विदान्</i> <i>vidvān</i> , 'learned.'
„ <i>τοιος</i> , ² Gr. <i>tosos</i>	„ तावत् <i>tāvat</i> , 'that much.'

¹ Compare the Hind. and Urdu मातृ *mā-i*, 'mother,' which comes from the same root.

² In this and the following five examples, the words of the second column contain the elision of the *v* of the corresponding Sanskrit words and those of the first column contain the elision of the *s* of the corresponding Greek words.

Gr. ὄποιος,	Gr. ὄποσος } ,, ὄκοιος, ,, ὄκοςος }	Sans. कियत् <i>kiyat</i> , कवावत् <i>kavāvat</i> , 'how much.'
,, ποιος,	,, ποσος } ,, कोιος, ,, कोσος }	,, कियत् <i>kiyat</i> , कावत् <i>kāvat</i> ; (interrog.)
,, οίος,	,, ὄσος,	,, यावत् <i>yāvat</i> , 'how much;' (relat.)
,, ιος, 'one,'		,, एष <i>ēṣa</i> , 'this,' which pronoun gives the numeral एक <i>ēka</i> , ¹ 'one,' in Sanskrit.
Lat. <i>amabo</i> , ² 'I shall love,' = <i>am + a + sva + o</i> = <i>amasvo</i> , in which <i>s</i> is elided and <i>v</i> is changed into <i>b</i> .		,, कमिष्ये <i>kamiṣyē</i> = कम् <i>kam + इ i + स्व sva</i> + ए <i>ē</i> = कमिष्ये <i>kami-</i> <i>svē</i> , in which <i>v</i> is changed into <i>y</i> .

¹ The corresponding Greek *εις(εν)* and Lat. *unus* are derived from एन *ēna*, another form of एष *ēṣa*. The fem. of *εις*, viz., *μια*, is a contraction of अम *ama*, which is also a modification of एन *ēna* and which assumes the forms of अमी *amī* and अमु *amu*.

² The particle स्व *sva*, which I hold to be the source of the temporal augment स्य *sya*, indicating future time, means possession and is identical with the gen. suffix. In Greek this स्य *sya* is simplified as *σ* in roots ending in vowels, and in consonants which can be readily blended with *s*, such as *g, k, p, b, &c.*; but in roots ending with *λ, μ, ν* and *ρ*, it is changed into *σ* and then elided. Thus, *στειλω*, 'I shall put,' = *στέλλ + ε + σy + ω* = *στέλλεσyω* = *στέλλεσω* = *στέλεω* and *στέλω*. (Buttman's Greek Grammar, pp. 135-36.)

Sans. आय *āya*, ए *ē*, &c.,
dat. and loc. ter-
minations in Sans-
krit.

Sans. स्य *syā*, the gen. sing.
suf., of which the
initial *s* being elid-
ed the previous
vowel in *a* stem
is lengthened, and
which is modified
as सु *su* in the loc.
plu. in Sanskrit.

Gr. *μυια*,

„ मशक *maśaka*, मचि
का *makṣikā*, ‘fly.’

„ *οαρ*,

„ योषित् *yōṣit*, Latin
uxor, ‘wife.’

„ *Μωα*, Laconic form,
In the above examples *s* is elided.

Gr. *Μανσα*, ‘the muse.’

Gr. *υαλος*,

Sans. उपल *upala*, ‘astone.

„ *δαις*, ‘banquet.’

Gr. *δαπτης*, *δαπατος* con-
tracted into *δαπτ*.

„ *δαινυμι*, ‘to give a
banquet.’

„ *δαινος*, contracted from
δαπατος, allied to
Sans. तेवन *tēvana*.

„ *βουτης* = *βου* + *ποσις*,
‘a herdsman.’

Sans. गोपति *gōpati*, ‘a cow-
herd.’

„ *ιπποτης* = *ιππο* + *ποσις*.

„ अश्वपति *aśvapati*, ‘a
cavalier.’

„ *στρατιωτης* = *στρατια*
+ *ποσις*, ‘a citizen
on military service’
or ‘a soldier,’ from
στρατια, ‘an army,’
and *ποσις*, ‘lord.’

Compare Sans. सेनापति *sē-
nāpati*, ‘leader of
an army.’

In the above examples *p* is elided.

- Gr. *πραος* and Ionic *πρηυς* and *πραντης*, modified forms of *βραδυς* and *βραδυτης*,
 „ *μυελλος*. Sans. **मृदु** *mṛdu*, 'soft.'
- „ *Ναιος* as in *Ναιαδες* = *Ναιο* + *αδες*. „ **मेदस्** *mēdas*, 'brain,'
 Lat. *medulla*, 'marrow.'
- „ *τεθνηως* and *τεθνεως*. Gr. *τεθνηκως*, corresponding to Sans. **जघ्निवस्** *jaghniyas*, of which form the suf. **वस्** *vas* is modified as *κοτ* in Greek as already shown (see p. 115). The initial *k* of the Greek suffix *κοτ* is elided in the forms *τεθνηως* and *τεθνεως*. Compare *πεφυκως*, m a s c. sing., **बभूवस्** *babhūvas*, *τεφυκυια*, **बभूवुषी** *babhūvuṣī* contracted into *εφως* and *πεφύυια*.
- Sans. **ऐस्** *ēs*, the instr. pl. suf. Sans. **एभिस्** *ēbhis*, older suffix used in the Vedas only.

Gr. <i>ois, ais</i> , dat. plu. suf.	Sans. भ्यस् <i>bhyas</i> ¹ of which the initial भ <i>bha</i> is elided and the following य <i>ya</i> is weakened into a mere vowel.
„ <i>iapos</i> .	„ वीध्र <i>vīdhra</i> , Gr. <i>καθαρος</i> , ‘pure.’
„ <i>αιπυς</i> } „ <i>αιπος</i> }	Sans. ऊर्ध्व <i>ūrdhva</i> , ‘high.’
„ <i>αιμη</i> , ‘thorn,’	Gr. <i>ακμη</i> , ‘point,’ from <i>ακη</i> , ‘point.’
„ <i>πιότερος</i> and <i>πιότατος</i> , comp. and sup. degrees of <i>πιων</i> which is itself a comp. degree allied to Sans. भूयस् <i>bhūyas</i> .	„ भूयस्तर <i>bhūyastara</i> and भूयस्तम <i>bhūyastama</i> , from भूयस् <i>bhūyas</i> , comp. degree of बहू <i>bahu</i> , Gr. <i>παχυς</i> .
„ <i>σπεος</i> ,	Lat. <i>specus</i> , ‘a cave.’
In the above examples, <i>κ, δ, bh, dh</i> and <i>r</i> are elided.	
In the following, final consonants such as <i>t, d, n, s</i> , are cut off:—	
Gr. <i>το</i> , sing. nom. of the neut.	Sans. तद् <i>tad</i> , ‘that.’
„ <i>τα</i> , plu. nom. of <i>το</i> .	„ तानि <i>tāni</i> , ‘they.’
„ <i>α</i> , neut. pl. nom. of nouns as in <i>ξυλα</i> , ‘trees.’	„ आनि <i>āni</i> , as in <i>ज्ञानानि</i> <i>jñānāni</i> , ‘knowledges.’

¹ In Latin it is modified as *bus* and *bi* and occurs in all the declensions except the first in which it occurs very rarely, as *alibi*, *omnibus*, and as *ιφι* and *φι* in Gr. *θυριφι*, ‘outside,’ *θυρα*, ‘door,’ and perhaps *ιφι*, ‘strongly,’ dat. pl. of *ις*, ‘strength.’

Gr. *oi* and *ai*, Lat. *œ*, *i*, &c. Sans. आस् *ās*, आसस् *āsas*,¹
pl. nom. suf.

„ *ηκα*,² ‘small,’ Prāk. „ ईषत् *īṣat*, ‘little.’

इसि *isi*, ‘little.’

In all the verbal forms which in Sanskrit end in *t* as in the imperfect singular, aorist singular and the like, the final *t* disappears in Greek, as अवभत् *abhavat*, εφue, भू *bhū*, φu, ‘to be;’ अद्रौषीत् *adrauṣīt*, ελυσε, ‘was dissolved;’

¹ The pl. suf. आसस् *āsas* is used only in the Vedas, and seems to be the original form from which sprang the latter suffix आस् *ās* by the elision of the central स *s*. This suffix आसस् *āsas* may be a reduplicated form of the singular अस् *as*, the lengthening of the initial vowel of the first part being arbitrary. In this case the idea of plurality must arise from the reduplication of the singular suffix अस् *as*. Or the suffix आसस् *āsas* may be a reduplication of the other suf. आस् *ās* which being doubled becomes आसास् *āsās* and then is modified as आसस् *āsas* by shortening the second आ *ā*. In this case we may attribute the idea of plurality to the change of अस् *as* into आस् *ās*. In the Aryan languages very likely there was no idea of number attached to nouns as also to verbs, and the ideas of singularity and plurality must have arisen in nouns after the divergence of the singular form by the modification of the suf. अस् *as*. Both of the theories presuppose that in the Aryan languages the declensional system first arose out of the अ *a* stem and was afterwards applied to the इ *i*, उ *u* and other stems. The plural form of the अ *a* stem was analyzed as, for instance, राम *Rāma* + अस् *as* and the suffix अस् *as* so derived was added to the other stems.

² In the Prākṛtic languages as in Greek the final consonants of Sanskrit words are very generally cut off, as ता *tā*, तत् *tat*, ‘that’; इसि *isi*, ईषत् *īṣat*, ‘little;’ ताव *tāva*, तावत् *tāvat*, ‘then;’

जाव *jāva*, यावत् *yāvat*, ‘when.’

अदुद्रुवत् *adudruvat*, ελελυκε, 'was dissolved ;' भवेत् *bhavēt*,
 φυη, 'may become.'

It is a characteristic feature of the Greek language to shorten words by eliding consonants between two vowels and often by blending the vowels preceding and following the elided consonants into one, or by eliding consonants coming with other consonants and lengthening the quantity of the preceding vowels, and so on. These are some of the laws according to which the Prākṛtic and Vernacular language have been derived from the parent Sanskrit, and some of the modern vernaculars of Southern Europe from Latin and Greek. While the operation of these laws was checked in Sanskrit by the differentiation of the Prākṛtic dialects from Sanskrit at an early time (p. iii), in Greek it was allowed to have its full force, and, in consequence, has simplified many words and grammatical forms; and the new forms so introduced have replaced the old ones. In this respect the Greek language looks more like a daughter than a sister of Sanskrit. In Sanskrit when such words as गुप्त *gupta*, युक्त *yukta*, लब्ध *labdha*, भवति *bhavati*, पतित *patita*, तानि *tāni*, तावत् *tāvat* and तत् *tat*, were modified as गुत्त *gutta*, जुत्त *jutta*, लद्ध *laddha*, होदि *hōdi*, पडिय *paḍiya*, ताइ *tā-i*, ताव *tāva*, ता *tā*, such forms were generally considered as Prākṛtic and were included in a dialect. The same is the case with many Latin words, which when simplified were generally differentiated as the words of a dialect as the Romance language. Thus when the Latin words *fidelitas*, *crudelis*, *magister*, *dubito*, *rotundus*, *traditor*, *punctus*, *unctus* and *junctus* were shortened into *fealty*, *cruel*, *master*, *doubt*, *round*, *traitor*, *point*, *oint* and *joint*, they were not admitted into Latin, though they may have been used contemporaneously with their originals.¹

¹ There are however instances of words in Latin which have been

80. अतस *atasa* may be modified as अथर *athara* by the change of स *s* into र *r* and then अथरि *athari* and अथरी *atharī* by the change of the final अ *a* into इ *i* and ई *ī*. अथरि *athari* and अथरी *atharī* mean 'light,' or 'ray,' as in the following passage:—

द्विर्यंपंचजीजनन् संवसानाः स्वसारी अग्निमानुषीषुविचु।

Dviryampanca jījanan samvasānāḥ svasārō agniṁ mānuṣīṣu vikṣu

उषर्बुधमथर्यी इ नदंतं शुक्रं खासं परशुं नतिग्मम् ॥ IV. 6, 8.

Uṣarbudhamatharyō nadantam śukraṁ svāsam paraśum natigmam.

'The God of fire whom the ten united fingers (sisters ?) produced among mankind, and who is dawn—awaking like the rays of the sun, bright, eating havis, good faced and sharp like axe.'¹

Though Sāyana interprets अथर्योऽन *atharyōna* in the above passage by स्त्रिय इव *striya iva*, I think that the meaning is not right, and take the word अथर्यः *atharyah* to mean 'rays.'

Taking the suffix यु *yu*, the word अथर *athar* becomes अथर्यु *atharyu*, and this word means 'brilliant,' as in the following passage:—

अग्निनरोदीधितिभिररण्योर्हस्तच्युतीजनयंतप्रशस्तं ।

Agṇinārōdīdhitibhiraranyōrḥastacyutījanayantapraśastam

दूरेदृशं गृहपतिमथर्युम् ॥ VII. 1. 1.

Dūrēdrśamgrhapatimatharyum.

modified and are optionally used in the modified forms, such as, *providentia*, *prudentia*, *fructus*, *fruitus*, in which latter *c* is cut off, and also of words of which the original forms have been replaced by the corrupt ones such as, *fruor* (*frugor*), *struo* (*strugo*), *fluo* (*flugo*, Sans. पृच् *pre*, 'to be wet,' वृष् *vrṣ*, to pour.)

¹ With अतस *atasa*, and अथर *athara* may be connected the Semitic words, Heb. אָתוֹן *atūn* and אֵתוֹן *atūn*, 'furnace,' and Heb. אֵשׁ *ēs*, and Arab. آتِس *ātis*, 'fire.'

‘With the arani sticks and by the motion of their hands men produced the god of fire with effulgence, praiseworthy, far-seeing, lord of the house, and brilliant.’

The word also means ‘having fire,’ that is, a ‘priest.’

Similarly is derived **अथर्वन्** *atharvan* from **अथर** *athara* by the addition of the suffix **वन्** *van*. The original meaning of the word **अथर्वन्** *atharvan* is, therefore, ‘one who has fire,’ that is, a priest who keeps fire or officiates at the sacred fire. This is the meaning in which the word is used in the following passage :—

अभितेमधुनापयोथर्वाणीअशिअयुः ।

Abhitē madhunā payōtharvāṇō aśiśrayuh

देवदेवायदेवयु ॥ IX. 11. 2.

Dēvaṁdēvāyadēvayu.

‘O sōma, with thy sweet juice the priests prepared for Indra a drink which is savoury and goes to the gods.’

With this word **अथर्वन्** *atharvan* may perhaps be connected the Gr. *θεραπων* which in the oblique cases assumes the form of *θεραπωντ*. Compare **मघवन्** *maghavan* which is declined both as **मघवागौ** *maghavānau* and **मघवन्तौ** *maghavantau*, nom. dual, and **मघवानः** *maghavānah* and **मघवन्तः** *maghavantah*, nom. pl., &c. Though the word *θεραπων* means an attendant or inferior kind of servant in the later language and has thus degenerated in meaning, yet it is applied in the older language to persons whose service was free and honorable. This meaning quite agrees with the character of the priest **अथर्वन्** *atharvan*, who, besides his knowledge of the Yāgās and other Vedic ceremonies, was well versed in the performance of various rites, preventive of evils and promoting prosperity, and with the nature of the Atharva Veda which arose on account of the necessity

of superintending the solemnization of ceremonies prescribed in the other Vedas, and the preventing of sacrificial blunders, and, in course of time, included other rites, and formulas relating to them. The priest of a king must be well versed in the Atharva Veda and perform rites which will remove evils and increase prosperity. Thus Vasistha, who was the priest of Dilīpa, is said to have been अथर्वनिधि *atharvanidhi*, 'a treasure of the Atharva Veda,' that is, well versed in the Atharva Veda.¹ But in Greek the word has diverged from that meaning and was first used for a companion in arms. Thus in Homer we find Eteoneus described as the *θεραπων* of Menelaos, Meriones, of Idomeneus and Patroclus, of Achilles. In the later language the word is used for an attendant or a servant.

The feminine form of *θεραπων* is *θεραπαυα* (*θεραπαυσα* properly), which comes from *θεραπων*, as if the latter were declined as *θεραπωνος*, *θεραπωνες*, &c., without a *t* as मघवानी *maghavānau* and मघवानस् *maghavānas*.

81. From अतस *atasa* is to be derived अगस् *agas*, 'light,' and it assumes the form अगस्त्य *agastya* by the termination च *ya*, the letter *t* being added to स *s* for the purpose of strengthening as is seen in विष्टप *viṣṭapa*, 'world' = विस्तप *vistapa* = विसव *visava* = विश्व *viśva*, 'all'; स्वस्ति *svasti* = स्वस् *svas* + इ *i*, स्वस् *svas* meaning

¹ त्रय्यांचदंडनीत्यांच कुशलस्यात्पुरोहितः

Trayyāñca daṇḍanītyāñca kuśalasyātpurōhitah

अथर्वविहितं जानन् नित्यं शान्तिकपौष्टिके ॥ Kamantakiya.

Atharvavihitam jānan nityam śāntikapauṣṭikē.

'The priest should be versed in the three Vedas, knowing always the ceremonies as prescribed in the Atharva Veda, expiatory and increasing prosperity.

'happiness.'¹ The sage Agastya is so called on account of the brightness of the star which represents him in heaven, or in reference to his own brightness as गौतम *Gautama*, कण्व *Kanva* and अंगिरस् *Angiras*; and this last word will be mentioned hereafter.

The name is applied to a plant called also मुनिद्रुम *munidruma*, 'the tree of a hermit' (Agastya), and producing a bright red or white flower. Compare the Gr. *ακανθος*, Lat. *acanthus*, 'bear's breach,' and Gr. *ακακία*; Lat. *acacia*, all of which are traceable to the same source as अगस्त्य *Agastya*.

82. अतस *atasa* is modified as आकाश *ākāśa* through the abovementioned form अगस् *agas*, and means 'sky' or 'air.' From the latter part of the word is derived the roots काश् *kāś* and कास् *kās*, 'to shine,' and काश् *āśa*, 'cough,' so called on account of the repeated breathings which take place in coughing. To आकाश *ākāśa* are traceable the Eng. *ghost*, Ang.-Sax. *gast*,² Germ. *geist*, Dutch *geest*, 'a spirit,' and also *gust*, 'a sudden blast of wind,' and perhaps *ghast*, 'fear,' 'astonishment,' as in *aghast*, *ghastly*, and also the technical word *gas* which was first applied by the Belgium chemist Von Helmont to an aeriform fluid, and which seems to have been taken from the Dutch word *geest*.

83. From अतस *atasa* may be derived अतन *atana* by the change of स *sa* into न *na* (compare अहस् *ahas* and अहन् *ahan* and the law illustrated under अहस् *ahas*), and then Αθηνα by the aspiration of त *ta*. Αθηνά with Αθηνη

¹ Vide p. 28 and Note 3.

² Mr. Skeat observes, however, that *ghost* and *ghast* are not allied, and derives the latter from a root primarily meaning 'to stick,' as the Lat. *haereō*.

and other forms is the name of the Goddess called in Latin *Minerva*. She was the daughter of Zeus without a mother and is also called *Τριτογενεια*, that is, daughter of the Ocean. The word *Τριτογενεια* may be translated into Sanskrit as सरस्जन्या *sarasjanyā* exactly and may be applied to the goddess of fortune, that is, *Lakṣmī* who is said to have sprung from the milky ocean (vide p. 125.) *Αθηνα* is the symbol of wisdom and power and she protects every work of wisdom and power. She guards cities in peace and war and is the goddess of war. The radical meaning of the word is 'brightness' or 'day,' and, as morning restores to men their understanding power which is lost in sleep, the goddess is rightly called *Αθηνα*. This function is attributed to the Sun-god, and *उषस्* *Uṣas*, 'Dawn,' who is also known by the name of *अहना* *ahanā*, a word allied both in meaning and form to *Αθηνη* and to its Laconic form *Ασα.α*. The name *Αθηνη* was given to a fortress which was established by Cecrops and called *Κεκροπια*, and which was subsequently enlarged by Theseus. From the fortress the name was applied to the city of Athens and is used in plural like *Θηβαι*. The government of Theseus at Athens may be explained by reference to the shining of the sun in the day time, *ahas*. The name *Θησευς* answers to Sans. *दुष्यंत* *Duṣyanta*¹ or *दुष्मंत* *Duṣmanta*, which word means 'bright,' consisting of *दुस्* *duś*, 'light,' and *मन्* *man*, suffix indicating possession, and in its form is exactly allied to *Διονυσος* (p. 124.)

84. *अहना* *ahanā* is a 'modification of *अतस* *atasa* like *Αθηνη*, and, as already noticed, is closely allied to *Αθηνη*

¹ The word *Θησευς* comes from the root *θεος* which is found in *θιασος*, and suf. *ευς* indicating 'possession'; and the word radically means 'heavenly' as the corresponding word *दुष्मंत* *duṣmanta* does.

both in meaning and form. **अहना** *ahanā* is the goddess of dawn and she is said to go to every house directly and to be very modest. (p. 61.)

85. From **अतस** *atasa*, 'light,' may be derived **अहस्** *ahas* of which **अहना** *ahanā* is an enlarged form and the final **स** *sa* of which is changed into **न** *na* before casual suffixes beginning with a vowel. The same change has taken place in **अहना** *ahanā* (radically **अतस** *atasa*). **अहस्** *ahas* is modified as **अह्नी** *ahnī*, **अहनी** *ahanī*, NOM. and ACCUS. dual and **अहानि** *ahāni*, NOM. and ACCUS. pl., **अह्ना** *ahnā*, INSTR. sing., **अह्ने** *ahnē*, DAT. sing., **अह्नि** *ahni* and **अहनि** *ahani*, LOC. sing. In compounds the word is contracted as **अह्ना** *ahna*, and **अह** *aha* by the elision of **न** *na*, as **प्राह्ना** *prāhna*, 'morning,' **अपराह्ना** *aparāhna*, 'evening,' and **पुण्याह** *puṇyāha*, 'holy day.' Compare **ऊधस्** *ūdhas*, 'udder,' which is similarly modified, as **कुंडोन्धी** *kundōdhnī*, 'a cow with a big udder.' p. (43).

The change of *s* into *n* is very important in the Aryan languages; and it will be really interesting to see the law illustrated. Many examples have already been given; as, **दिन** *dina*, 'day'; **Ζην** and the Doric form **Ζαυ**, the stems out of which are derived the casual forms of **Zeus**, which is declined in some cases as a consonantal stem ending in *ν* (**नकारांत** *nakārānta*), as **Ζηνος** GEN., **Ζηνι** DAT., and **Ζηνα** ACCUS., and the corresponding Doric forms **Ζαυος**, &c.; Lat. *Janus*, *Juno*; Sans. **दनु** *danu* and **दानु** *dānu*, Gr. **Δαυαος**, Egypt. *tanau*, Sans. **तनु** *tanu* (p. 139) as in **तनूनपात्** *tanū-napāt*, **दानव** *Dānava*; **χθων**, **चीष्णी** *kṣōnī*; **स्योन** *syōna*,

and स्यून *syūna*; Sans. महस् *mahas*, 'great,' modified as महत् *mahat* and महा *mahā*, Lat. *magnus*, Gr. *μαγαλ*. It is a law which has thus not only affected the forms of many primitive words, but is also a very powerful element underlying the formations of grammatical inflections. I shall therefore give a few more examples here below :—

- | | |
|-----------------------------------|---|
| Sans. अपस् <i>apas</i> , | Sans. अप्नस् <i>apnas</i> , 'possession', 'property,' |
| | Gr. <i>οπλον</i> , 'a tool,' |
| | 'instrument,' <i>οπωρα</i> , 'fruit time' or |
| | 'fruit,' <i>ομπνη</i> , 'corn' |
| | and 'food.' |
| „ शिरस् <i>śiras</i> , | Gr. <i>κολονη</i> , 'a mound,' |
| | <i>κορονις</i> , 'the tip of |
| | a bow.' |
| „ अस् <i>as</i> , mas. sing. suf. | „ <i>ov</i> , ¹ neut. sing. in which |
| | the स् of mas. suf. |
| | is changed into <i>u</i> , |
| | and which corres- |
| | ponds to अम् <i>am</i> , |
| | neut. sing. suf. |

It is this *ν* which reappears in the neutral plural as ज्ञानानि *jñānāni*, 'knowledges' = ज्ञानम् *jñānam* + इ *i* = ज्ञनन् *jñānan* + इ *i* = ज्ञानान् *jñānān* + इ *i*, by the

¹ The *ν* of the Greek suffix *ov* is changed into *m* in Sanskrit; this change is seen in many other instances, such as इम *ima*, अमु *amu*, अमी *amī* and अमू *amū* (pron.), ईम् *īm*, (adv. part.), सदम् *sadam*, 'always,' तदम् *tadam*, 'then,' इदम् *idam*, 'now,' words mentioned in the above list.

lengthening of the penultimate अ *a*; and in the accus. plural, as रामान् *Rāmān* which is only a modification of रामम् *Rāmam*, originally रामन् *Rāman*, the accus. suf. अम् *am* and the allied Gr. *ov* being the same as the Gr. *ov* and Sans. अम् *am* of the neut. sing., the neut. suf. producing the accusative idea. The above *v* of neut. plur. suf. is wrongly inserted in the neuter dual and plural forms of consonant and vowel stems; and it is this *n* which is seen, I think, in the plural forms of the third person of verbs, as भवन्ति *bhavanti*, अभवन् *abhavan* for अभवन्त् *abhavant*, and so on.

In the neuter singular of pronouns such as यद् *yad*, तद् *tad*, and कद् *kad*, 'what,' occurring in Samāsa as कदश्चः *kadaśvah*, 'a mean horse,' अन्यद् *anyad*, इतरद् *itarad*, कतरद् *katarad*, एतद् *ētad*, Lat. *illud* and *istud*, &c., the final *n*, which arises out of the masculine suffix स *sa* as shown above, and indicates neuter singular, is hardened into *t* and *d*. But as the Greek language does not allow the letter *t* to stand at the end of a word, the *t* is cut off as in ó, 'what' (rel.), Lat. *quid*; το (demon.), 'this' or 'that;' το, definite article.

As the final द् *d* of यद् *yad*, तद् *tad*, कद् *kad* and एतद् *ētad* are shown to be connected with the म *m* of the neuter suffix through the *v* of the corresponding Gr. *ov*, it is highly ungrammatical to attach the *d* to the stem as is done in Sanskrit. Thus, यत्पुरुष *yatpuruṣa*, तत्पुरुष *tatpuruṣa*, एतत्पुरुष *ētatpuruṣa* and कदुष्ण *kaduṣṇa*, are unscientific and ought to be यपुरुष *yapuruṣa*, तपुरुष *tapuruṣa*, एतपुरुष *ētapuruṣa* and कोष्ण *kōṣṇa*, the last of which is optionally used for कदुष्ण *kaduṣṇa*, and also modified as

कवीष्ण *kavōṣṇa*.¹ Compare यादृश *yādr̥śa*, यावत् *yāvat*; तादृश *tādr̥śa*, तावत् *tāvat*; एतादृश *ētādr̥śa*, एतावत् *ētāvat*; कीदृश *kīdr̥śa*, कियत् *kiyat*, that is किवत् *kivat* (properly कावत् *kāvat*); in which proper stems are used without the wrong suf. *d*. For the same reason the compound किंपुरुष *kimpuruṣa*,² 'what man,' 'a kinnara,' is wrong and ought to be किपुरुष *kipuruṣa*, कपुरुष *kapuruṣa* or कुपुरुष *kupuruṣa*; for the final म *m* of किम् *kim* is the same as that of ज्ञानम् *jñānam*, and the word must be spelt as कम् *kam* answering to the masc. कस् *kas*. But as the masc. कस् *kas* is changed into किस् *kis*, so the corres-

¹ The same remark applies to अन्यद् *anyad* (Lat. *aliud* and Gr. *ἄλλου*) which also retains the suf. अद् *ad* as in अन्यदुत्सुक *anyadutsuka*, 'fond of another,' and अन्यदीय *anyādīya*, 'belonging to another,' when the word is not in the genitive and instrumental cases; and optionally, as in अन्यदर्थम् *anyadarthas* and अन्यार्थम् *an.yārthas*, 'another's property.'

² The word किंपुरुष *kimpuruṣa* is coined owing to a wrong analysis of the word किन्नर *kinnara*, किम् *kim* + नर *nara*, 'bad man.' The word must be derived from केसर *kēsara*, 'mane,' or 'hair,' and means 'hairy,' as do the allied words गंधर्व *gandharva*, 'a kind of celestial beings,' and कण्ठीरव *kaṅṭhīrava*, 'lion,' and Gr. *Κενταυρ*, 'a kind of monster,' which are to be traced to कदर *kadara*, 'hair,' a modified form of केसर *kēsara* (vide *Śiras Group*). It is this word किन्नर *kinnara* which, having been applied to a musical instrument called किन्नरी *kinnarī* in Sanskrit and modified as सितार् *sitar* in Northern India, has migrated to Europe under various forms as *κιθαρ*, *guitar*, *cistern*, *cithern* and so on.

ponding कम् *kam* is changed into किम् *kim*, though this is against the common usage of the language by which the neuter suffix म् *m* in इ *i* and उ *u* stems is omitted. To resume the list :—

Sans. स्व *sva*, gen. sing.
suf. which is a
corruption of
स्वम् *svan*, 'own.'

„ अस् *as*, mas. sing.
suf.

Sans. नाम् *nām*, gen. plu.
suf. as in रामाणाम्
Rāmāṇām, 'of Rā-
mas.'

„ आनी *ānī*, the fem.
sing. suf. correspon-
ding to अस् *as* masc.
sing. suf., = अस् *as* +
ई *ī* = अन् *an* + ई *ī*
= आन् *ān* + ई *ī* by
the lengthening of
अ *a*. (Comp. आनि
āni, the neut. plu.
nom. suf., p. 169.)

Similarly derived is the नी *nī* in the following :—

असिकी *asiknī*, 'young maid servant,' पलिकी *paliknī*,
'old woman,' पत्नी *patnī*, (Gr. *πορvea* and *πορva* and Sans.
पत्न *patna* as in सपत्न *sapatna*.) In भट्टिनी *bhattinī*, 'a king's
wife,' which ought to be properly भट्टी *bhattī* from भर्त्री
bhartrī, fem. form of भर्तृ *bhartar*, 'lord,' नी *nī* is added by
wrong analogy. The same is the case, I think, with बंधकिनी
bandhakinī, सुभगिनी *subhaginī*, परस्त्रीणी *parastrīṇī*, कुल
टिनो *kulatīnī*, कल्याणिनी *kalyāṇinī*, the proper forms of
which are बंधकी *bandhakī*, सुभगा *subhagā*, परस्त्री *para-*
strī, कुलटा *kulatā*, कल्याणी *kalyāṇī*, and which occur in

the words बांधकिनेय *bāndhakinēya*, 'son of a bad woman,' सौभागिनेय *saubhāginēya*, 'son of a good woman,' पारस्त्रैषेय *nārastrainēya*, 'son of another's woman,' कौलटिनेय *kaulatīnēya*, 'whore's son,' and कात्याणिनेय *kālyāṇinēya*, 'the son of a good woman.' In the North Indian vernaculars, the suffixes इनि *ini*, इन *ina*, अन *ana*, अनि *ani*, आणि *āni*, ईण *īna*, एण *ēna*, &c., are used as suffixes to derive from masculine nouns their corresponding feminine forms, and some of them, as अन *ana*, अनो *anī* and आणी *ānī*, are traceable to the above आनी *ānī* : e. g.,

धोबिन *dhōbina*, 'washerwoman' धोबि *dhōbi*, 'washerman.'

कुम्हारिन *kumhārīna*, 'potter's wife.' कुम्हार *kumhāra*, 'potter.'

पंडिताणी *paṇḍitāṇī*, 'a learned woman.' पंडित *paṇḍita*, 'pandit.'

चाकराणि *cākarāṇi*, 'a female servant.' चाकर *cākara*, 'servant.'

कमीनणी *kaṁīnaṇī*, 'a female menial servant.' कमीन *kaṁīna*, 'a male menial servant.'

जटिणि *jaṭiṇi*, 'a Jot's wife.' जटु *jaṭu*, 'a Jot.'

हिंदिणी *hindīṇī*, 'a Hindu female.' हिंदु *hindu*, 'a Hindu.'

सुगरीण *sugarīṇa*, 'a skilful woman.' सुगर *sugara*, 'a skilful man.'

मरेठेण *marēṭhēṇa*, 'a Maratha woman.' मरेठो *marēṭhī*, 'a Maratha.'

To resume the list :—

Sans. सदस् *sadas*, 'an assembly.'

Gr. *ἔθνος*,¹ 'a nation.'

¹ Δ is hardened before *n* as *ἔθνος* = *εἰθνος* = Sans. सदस्

- Sans. अहस् *ahas*, 'brightness.' Gr. *αχνη*, 'foam.'
- „ स *sa*, Prāk. न *na*, 'he.'
- „ एस *ēsa*, 'this,' = इ *i* Sans. एन *ēna*, अन *ana* and
'this,' and स *sa*, इन *ina*, in which स
'that,' s is changed into न
„, the first part इ *i*
being seen in the
forms ए *e*, अ *a* and
इ *i*.
- „ सह *saha* + द्यस् *dyaś*, „ सदन् *sadan*, modified
'with day,' 'whole as सदम् *sadam* as
day,' that is, always, in सदमित् *sada-*
shortened into सद्यस् *sadyas*. mit, 'always.'
- „ अद्यस् *adyas*, modified „ इदन् *idan*, modified
as अद्य *adya* as इदम् *idam*, and
इदान् *idān*, in इदा
नीम् *idānīm*.
- „ किस् *kis*, 'who,' „ किन् *kiṅ*, modified as
किम् *kim*.
- „ इस् *iś*, 'this,' the „ इन् *iṅ*,¹ modified as
pron. which is ईम् *īm*, an indeclina-

sadas + अस् *as*. Compare *προχυυ*, Sans. प्रज्ञु *prajñu*, = *प्रो*
+ *च्यु*.

¹ The other form इत् *it* contains the usual pronominal suffix त्
t, and both इत् *it* and ईम् *īm* are used as particles of emphasis as
सदमित् *sadamit*, इदानीम् *idānīm* and तदमित् *tadamit* and
तदानीम् *tadānīm*.

seen in अयम्
ayam, 'this,'
 mas. nom. sing.

able particle used to
 emphasize.

Sans. तस् *tas*, adv. suf.
 meaning 'from.'

Gr. *θεν*.

„ ईयस् *ēyas* and यस्
yas, comp. suf. of
 adjectives in Sans-
 krit, as in गरीयस्
garīyas and श्रेयस्
śrēyas, of which
 latter the radical
 word is श्री *śrī*,
 'fortune,' 'advan-
 tage,' &c.

„ *ων*, and *ων* in words
 in which *ι* is cut off,
 and the final conso-
 nant is doubled and
 sometimes changed,
 as in *ρασσων* = *ρα-
 διων*, or the preced-
 ing vowel is length-
 ened and the final
 consonant is simply
 changed and not
 doubled as in *μει-
 ζων* = *μαγιων*.

86. अहल्या *Ahalyā*, the name of the wife of Gautama, is to be derived from अहस् *ahas*, 'brightness,' the final स *s* of which is changed into ल *l*, as in अतल *atala*, radically अतस *atasa*. By the addition of the suf. य *y* and the change of स *s* into ल *l*,¹ अहस् *ahas* becomes अहल्या *Ahalyā* and means radically 'bright,' 'effulgent,' and, as such, is a suitable counterpart of गौतम *Gautama* which conveys the same radical meaning and has already been explained (p. 62). अहल्या *Ahalyā* was the first woman created according to the Uttara Kanda, and her name is derived thus; हल *hala*, 'ugliness,' हल्य *halya*, 'which is ugly,' and अहल्या *ahalya*, 'who is not ugly,' that is, 'beautiful.'

¹ Vide p. 43.

Brahma created her, and, in spite of Indra's love for her, entrusted her to the care of Gautama who protected her for many years and then restored her to Brahma. He was pleased with the trustworthiness of Gautama and gave her to him as wife. The illicit intercourse of Indra with Ahalyā in the dawn during the absence of Gautama may be explained by reference to a daily phenomenon, viz. the absorption of the natural brightness of the sky in the morning twilight of the east. But Kumārilabhata says that the story is typical of the sun's carrying away the shades of night and makes the word **अहल्या** *Ahalyā* mean 'night,' by a forced etymology.¹

87. Closely allied to **अहल्या** *Ahalyā* is the Gr. **Ἀχιλλεύς** or **Ἀχιλλεύς**, Achilles, son of Pelus and Thetis and the bravest of all the Greeks in the Trojan war. He loved Hellen on whose account the Trojan war took place and terminated in her redemption. The name **Ἀχιλλεύς** radically means 'bright' like **अहल्या** *Ahalyā* and refers to the sun; and this connection is sufficiently supported by the parentage ascribed to Axilles. He is the son of water both on his father's side and his mother's side, as the name of his mother, Thetis, is a modification of Sans. **सिंधु** *sindhu* meaning 'ocean' or 'a river,' and his father's name Pelus means 'water,' and is connected with Sans. **वार** *vār* and **वारि** *vāri*, Lat. *marī*, 'water,' Sans. **पयस्** *payas*, 'water' and 'milk,' **पियूष** *pīyūṣa*, 'nectar,' Ved. **मयस्** *mayas*, 'food,' and Gr. **βίος**, 'means of living or livelihood,' and forms the root of the word **Πελοσγος**, a name applied to the

¹ **अहस्** *ahos*, 'day,' **लील**, 'to vanish,' **अहल्या** *ahalyā*, 'vanishing in the day,' that is, the night.—MAX MÜLLER'S *History of Ancient Sanskrit Literature*, p. 529. Vide also Note 1, under **Ἀριαδνη**, p. 193.

Greeks.¹ In Homer this is the name of a people who were the allies of the Greeks, and whom Homer places in Thessaly. As Thessaly is an inland country lying to the north of Greece which is a peninsula surrounded by water on three sides, the northern Grecians or the southern Thessalians may have been called Pelasgos by the inhabitants of Thessaly; and the name may have subsequently extended to the Greeks themselves. The name of the wife of Achilles, viz. 'Ελληνη has been shown lower down to be a corruption of Sans. अनला *anala*, 'fire.' Ιλιον is a corruption of Sans. दिवम् *divam* and radically means Heaven (p. 60). The Trojan war is, therefore, a war in Heaven and the victorious hero is Achilles (अहस् *ahas*), that is, the sun; and the redemption of Hellen by Achilles must refer to the rising of the morning sun with all his brilliancy of which he is shorn in the preceding evening.

88. The term असुर *asura* must be connected with अतस *atasa* and Gr. αιθρα and αιθηρ and has a very extensive application in the Rig Veda. It means 'bright,' 'strong,' or 'mighty,' &c., and in the passage following the above meaning is clear.

महद्देवानामसुरत्वमेकम् ॥ III. 55.

Mahaddēvanāmasuratvamēkam.

'The power of the deities is great and peculiar.'

इन्द्रायहिद्यौरसुरोऽनम्रत ॥ Rig Veda, I. 131. 1.

Indrāyahidyau rasurō anamrata.

'The mighty Heaven bowed to Indra.'

¹ If so, the γ in Πελασγος may be a change of y; and the word may be originally Πελασγος.

² Compare the story of the Bhāgavata Purāna which says that Kṛṣṇa defeated Vyomāsura (that is, द्यौरसुरम् *Dyaurasuras* in the above passage) on one occasion and on another conquered Indra

The term is applied to Mitra, Varuna, Indra and many other Gods ; and as such must convey the same meaning. In this meaning it agrees with the Zend *Ahura* which is applied to the highest God in the Parsee religion. But in the later Sanskrit literature, it is applied to the Rākṣasas or giants who are opposed to the deities

When the word thus degenerated, a new word was coined from it to be applied to the deities as an antithesis to it. The deities who were called असुरास् *Asurās* once, became thus सुरास् *Surās* subsequently.

While the word असुर *asura* degenerated¹ in its meaning and was applied to giants and Rākṣasas, it has kept up its ascendancy in its modified form *ahura*, and has been opposed to the word देव *Dēva* which shared the same fate among the Zoroastrians as असुर *asura* among the Hindus ; for the motto of the faith of a Zoroastrian is " I cease to be a Dēva worshipper ; I profess to be a Zoroastrian worshipper of Ahuramazda, an enemy of the Dēvas, and a devotee to Ahura."² It may be interesting to see that many of the other names applied to Rākṣasas in the Hindu Theogony are referrible to the word दिवस् *divas*, 'heaven ;' such are the words यातु *yātu*, यातुधान *yātudhāna*, रक्षस् *rakṣas*, राक्षस *rākṣasa*, आसर *āsara*, आशर *āśara*.

himself who yielded to him. The peculiarity in the Bhāgavata story is that the term असुर *asura* applied to व्योमन् *vyōman* is used in the sense of an evil spirit, that is a Rākṣasa.

¹ With regard to the degeneration of the word असुर *asura*, compare Sans. दानव *dānava* and Gr. *Δavaos*, दैत्य *daitya* and *τιτυος*, and कव *kava* and Pers. *Kava*.

² Cox's Introduction to Mythology and Folklore, p. 255.

89. I would derive Sans. उशनस् *Uśanas* from असुर *asura* by the change of the initial अ *a* into उ *u* and of र *r* into न *n* and the addition of the suffix अस् *as*. In the Rig Veda it is the name of a sage and is subsequently applied to the planet Venus, known also by the names of शुक्र *Śukra*, and काव्य *Kāvya* already explained (p. 70). He is the priest of the Daityas just as Bṛhaspati is of the Asuras.

90. असर *asara* is modified as असिर *asira*, and उस *usra*, meaning 'a beam' or 'ray of light,' and as अस *asra*, meaning 'an arrow.' असिर *asira* is also used in the sense of 'an arrow.' The word उस *usra* is applied to a cow and a bull and in that sense is modified as उस्रि *usri* and उस्रिया *usriyā* by the addition of the suffix इय *iya*. उस्रिया *usriyā* is a Vedic word. Compare the words अघ्ना *aghnā*, derived from अहना *ahanā*, गौस् *gaus* from द्यौस् *dyaus*, माहेयी *māhēyī* from महा *mahā*, the last four of which have been mentioned in this Group.

91. From असुर *asura* may be derived असु *asu*, 'life,' 'soul,' and 'knowledge,' and असूया *asūyā*, 'envy,' in which the root is असु *asu*, 'life,' and the suffix या *yā* meaning 'the act of desiring' or 'desire itself' as in अशनाया *aśanāyā*,¹ 'hunger,' formed from अशन *aśana*, 'food,' and या *yā*, meaning radically 'the desiring of food,' that is, 'hunger.'

¹ The lengthening of the final vowel in अशन *aśana* and असु *asu* is like that taking place in the dat. case of the अ *a* stem, as रामाय *Rāmāya* from रामस्य *Rāmasya*, the gen. sing. form (vide p. 158). Compare अश्वयति *aśvāyati* which is another form of अश्वस्यति *aśvasyati*, 'he wishes for a horse.'

असुर *asura* is modified as **आसर** *āsara* and **आशर** *āśara*; and these words are applied to evil spirits or Rākṣasas like the radical word **असुर** *asura*.

92. From **अगस्** *agas* may be derived **अग्नि** *agni*, 'fire,' and 'the God of fire,' which by the change of the initial *a* into *i* becomes Lat. *ignis*, Gr. *αυγη*, 'light of the sun,' 'any light,' and *αυλαος*, 'splendid,' 'stately.' The root **अञ्** *añj*, 'to shine,' is to be traced to **अग्नि** *agni* and has transferred the *n* of **अग्नि** *agni* to the middle, so that the nasal in **अञ्** *añj* is to be taken as radical. We have therefore to distribute the conjugational forms like **अनक्ति** *anakti* as **अन्** *an* + **अ** *a* + **ञ्** *j* + **ति** *ti* by inserting the augment **अ** *a* between the nasal and the final **ञ्** *j* of the root **अञ्** *añj*. Compare **उनक्ति** *unakti* (p. xxxv).

93. To the same root may be traced Sans. **यक्ष** *yakṣa* and Gr. *Αιας* and *Ιακος*, in which last the *k* of **यक्ष** *yakṣa* seems to have been elided. The Yakṣās are a class of celestial beings attendant on Kubēra. In the Creek mythology *Ιακος* is applied to several persons, such as, the king of Orchomenus and father of Amphion, and son of Argos I. and Evadne, father of Agenor, ruler of Peloponnesus. In the word **यक्ष** *yakṣa* the initial *y* is an extraneous addition. Compare the following words:—

Sans. वज्र <i>vajra</i> , 'thunder-bolt.'	Sans. अद्रि <i>adri</i> , 'mountain' (p. 203.)
„ वसंत <i>vasanta</i> , 'spring season.'	„ अतस <i>atasa</i> , 'brightness.' ¹
„ वानर <i>vānara</i> , 'monkey.'	Gr. <i>ανηρ</i> , 'man.'
„ वासर <i>vāsara</i> , 'day.'	Sans. अतस <i>atasa</i> , 'sky.' ²

¹ Vide p. 181.

² Vide p. 199.

Sans. यादस् <i>yādas</i> , 'water,'	}	Sans. अतस <i>atasa</i> , 'water.' ¹
„ यातु <i>yātu</i> , 'evilspirit,'		
„ युष्म <i>yusma</i> , 'you,'		„ उस्म <i>usma</i> . ²
„ यूयम् <i>yūyam</i> , 'you.'		„ उवम् <i>uvam</i> . ³
„ युव <i>yuva</i> , 'you two,'		„ उव <i>uva</i> , 'you.' ⁴
as in युवाम् <i>yuvām</i> ,		
nom. and accus.		
dual, युवाभ्याम् <i>yuvābhyām</i> , instr., dat.		
and abl. dual, and		
युवयोः <i>yuvayōh</i> ,		
gen. and loc. dual.		
„ वयम् <i>vayam</i> ,		„ अवम् <i>avam</i> , 'we.' ⁵
„ वाष्प <i>vāṣpa</i> , 'vapor,'		„ आत्मन् <i>ātman</i> , ⁶
		'clouds.'

The initial *y* of *yakṣa* has been softened into *ia* in the Gr. *iaσos* as in *Iov*, Sans. यवन *yavana*.

In Gr. *Aias* (*Aiavτ*), Lat. *Ajax*, the central *ṅ g* of अगस् *agas* is elided and its place occupied by the vowel *i*, and the final *ṣ s* changed into *ν* and then into *ντ* as in वसन्त *vasanta*, which I shall explain presently.

94. From अतस *atasa* we may obtain such a form as असन् *asan*, closely allied to the Gr. *Aθηνα* and *Aσava*; and this form, being modified as असन्त *asanta*, gives us वसन्त *vasanta*, the name of the spring season, in which the ini-

¹ Vide pp. 182-3.³ Vide p. 133.⁵ Vide pp. 132-3.² Vide p. 133.⁴ Vide p. 133.⁶ Vide p. 103.

tial *v* is an extraneous addition as already shown in the above section. This *v* is retained in the corresponding Latin word *ver* which is a contracted form of वसंत *vasanta*, by the elision of the last two syllables *anta*. The central स *s* is changed into *r* in *ver*. But the Gr. *eap* has elided the central स *s* of वसंत *vasanta*, and its final ρ answers to the final न्त *nt* of the Sanskrit word, which is to be traced to the final स *s* of अतस *atasa*, through an *n*, whereas the ρ of the Greek word stands in the place of the स *s* of अतस *atasa*. With reference to the change of the स *s* of अतस *atasa* into न्त *nt* in वसन्त *vasanta*, compare Gr. *πας* (*παντ*) and Sans. समस्त *samasta*, 'all,' derived from स्वस् *svas*, (p. 15, Note 1), in the former of which the final स *s* of स्वस् *svas* is changed into *vr* and in the latter into स्त *st*, and compare also *Atas* (*Atavt*) which I have already derived from अगस् *agas* and in which the final स *s* of अगस् *agas* is changed into *vr*.

95. From अतस *atasa* can be derived a form आतस् *ātas* which, by the addition of a euphonic *y* at the beginning, becomes यातस् *yātas* (p. 181), and then यादस् *yādas*, by softening the त *t*. यादस् *yādas* means 'water,' 'sperm' and 'the animals of water,' the last of which must be a secondary meaning. The word is also modified as यादु *yādu*, and is used in the general meaning, 'water.' यादुरि *yāduri* and यादुर *yādura* are derivative words originating from यादस् *yādas*, and meaning 'having much seminal fluid' or 'voluptuous.' Perhaps जतु *jatu* and जतुक *jatuka*, 'asafœtida' and 'lac,' may be traced to यादस्

yādas by the change of य *y* into ज *j*.¹ Connected with यादस् *yādas* is यातु *yātu* which means 'water' as in यातुधानः *yātudhānah*, 'residing in water,' that is, a Rākṣasa, and it means also 'mischief' and 'a Rākṣasa.'

96. The word अनल *anala* meaning 'fire' and अनिल *anila* meaning 'wind,' can be easily connected with अतस *atasa*. The Gr. *ανθραξ* is a modification of अनल *anala*, which taking the suffix अक *aka* becomes अनलक *anala-ka* and then अनरक *anaraka* by the change of ल *l* into र *r*. अनरक *anaraka* is shortened into अरक *araka*, and, with δ inserted between न *n* and र *r* as in *ανδρος* = *ανρ + ος* = *ανηρ + ος*, and the δ hardened into θ , it assumes the form *ανθραξ*,² meaning 'coal.' With अनल *anala* may be connected Sans. अलात *alāta*, 'fire-brand,' and Gr. *ελαυη*, 'torch,' which are kindred with *Ελενη* explained lower down and in which the two consonants न *n* and ल *l* have been transposed, and न *n* hardened into त *t*. I¹ would mention here Gr. *εσχαρα* and *εσχαραη* which are formed from अतस *atasa* just in the same way as Sans. अक्षर *akṣara* has been, with this difference that the

¹ With equal propriety जतु *jatu* and जतुक *jatuka* may be connected with रस *rasa*, 'water,' राक्षा *rākṣā*, and लाक्षा *lākṣā*, 'lac,' Lat. *lac* (*ct*), 'milk,' Gr. *λα* (*κτ*) as in *γαλα* (*-λακτος*), 'milk,' and Sans. अलक्त *alakta*, 'lac,' and other words included in the *Salila Group*.

² The termination अक *aka* is often shortened in Greek and Latin as अक् *ak*; e. g., Gr. *δοναξ* (*ak*), 'reed,' *κλιμαξ* (*ak*), 'a ladder,' which ought to be properly *κλιναξ*; Lat. *capax* (*ac*), 'spacious,' *tenax* (*ac*), 'tenacious,' *rapax*, 'rapacious.'

k and *s* are transposed and by the aspiration of *k* becomes $\sigma\chi$.¹ $\text{E}\sigma\chi\alpha\pi\alpha$ means 'hearth,' 'an altar for burning offerings.'

97. The names of the Vedic sages अंगिरस् *Angiras* and आंगिरस *Āngirasa*, the son of अंगिरस् *Angiras*, in their radical sense convey the idea of brightness as has already been noticed (p. 62), and must be traced to the same root अतस *atasa* through अहस् *ahas*, 'brightness.' As a proper name अंगिरस् *Angiras* was first applied to an author of some Vedic hymns, who was also one of the seven ṛsis. It was subsequently the name of a Prajāpati. The descendants of अंगिरस् *Angiras* were also called अंगिरस् *Angiras* or आंगिरस *Āngirasa*, who were the personification of luminous bodies. The *Āngirasa*s were also priests who repeated formulas and hymns of the Atharva

¹ Compare Gr. $\text{e}\sigma\chi\alpha\tau\omicron\varsigma$, 'furthest' = $\epsilon\xi$, 'out,' + $\tau\alpha\tau\omicron\varsigma$ = $\epsilon\kappa\tau\alpha\tau\omicron\varsigma$ = $\epsilon\kappa\sigma\alpha\tau\omicron\varsigma$, by the change of τ into σ , then = $\text{e}\sigma\kappa\alpha\tau\omicron\varsigma$ by the transposition of κ and ς , and at last, = $\text{e}\sigma\chi\alpha\tau\omicron\varsigma$ by the aspiration of κ ; and Sans. तस्कर *taskara*, which radically means 'skilful,' being a shortened form of दक्षतर *dakṣatara*, the comp. deg. of दक्ष *dakṣa*, and which becomes दक्षतर *dakṣatara* by the elision of the *sa* of दक्ष *dakṣa*, then दक्षतर *dakṣatara*, दक्षतर *dakṣatara*, and at last तस्कर *taskara*. Or, in the words $\text{e}\sigma\chi\alpha\tau\omicron\varsigma$ and तस्कर *taskara*, we may suppose that the initial *t* of $\tau\alpha\tau\omicron$ and तर *tara* is cut off as in Gr. $\upsilon\pi\alpha\tau\omicron\varsigma$, 'high,' and Sans. उपम *upama*, in which the initial *t* of the allied suf. तत *tata* and तम *tama* are elided. Thus $\text{e}\sigma\chi\alpha\tau\omicron\varsigma$ = $\epsilon\xi$ + $\tau\alpha\tau\omicron\varsigma$ = $\epsilon\xi\alpha\tau\omicron\varsigma$ = $\text{e}\sigma\chi\alpha\tau\omicron\varsigma$; and तस्कर *taskara* = दक्षतर *dakṣatara* = दक्षतर *dakṣatara* = तस्कर *taskara*, (p. 32).

Veda to avert evil effects in sacrifices and other occasions,¹ To अंगिरस् *Angiras* are allied the Gr. *αγγελος* and *αγγαρος*, the latter of which is a Persian word. They are allied in meaning also, the former word meaning 'a messenger,' 'envoy,' and the latter, 'a mounted courier, such as were kept ready at regular stages throughout Persia for carrying the royal despatches.' These meanings are only secondary, being the modifications of the original idea of brightness, such as have taken place in some words meaning 'speech' or 'to speak,' e. g., Gr. *φημι*, Lat. *for*, Sans. भाष् *bhāṣ* and the like.² Just as from अंगार *aṅgāra* meaning 'coal' are contracted the words *col* and *coal*, so from अंगिरस् *aṅgiras* meaning 'bright' are contracted Sans. गिर् *gir*, गिरा *girā*, 'speech,' गृ *gṛ*, 'to speak,' and Gr. *κλεος* and *κλειω*, *κλεω*, *κληζω*, and *γηρως*, in the meanings of which there is a transition from 'brightness' to 'speaking.' In Sanskrit गीर् *gīr* means 'speech' and is a name of the Goddess of Speech just as in Greek *κλεος* means 'report' and *Κλειω*, 'the goddess of report,' that is, 'the Muse of Epic Poetry and History.'

98. Some allied words in the Aryan languages expressive of the idea of hearing, and their derivatives may claim kindredship with the words above mentioned. They are the following ; Sans. श्रु *śru* and Gr. *κλυω*, in which *κ* is the original letter and श्र *ś*, a corruption (pp. 152-3), Ang-Sax. *hyran*, Eng. *hear*, and Lat. *clueo*, 'to hear,' and 'to be heard or famous.' In Gr. *ακροασμαι*, 'to hearken,'

¹ The word is sometimes compounded with अथर्वन् *atharvan* as अथर्वींगिरसस् *atharvāṅgirasas* which term is applied to the same person to whom the two words are applied separately.

² Vide p. 74.

'to listen,' the initial *a* is euphonic.¹ The Lat. *client*, 'one who listens,' is a corruption of *cluent*, the pres. part. adj. of a root *cluo*, of which *clueo* is secondary form. Gr. *καλεω*, 'to call,' and Sans. कल् *kal*, 'to urge,' 'to induce,' are akin to the root अ्रु *śru*. The Lat. *clamo* is a causal form of *cluo* which, taking the suf. *eo*, becomes *Javeo* and is shortened into *clavo*, and, by the change of *v*² into *m*, assumes the form of *clamo*. The Eng. *loud* and *listen* and Ang.-Sax. *hlud* and *hlisten* are traceable to a participial form Gr. *κλυτος*, Sans. अ्रुत *śruta*, 'heard.'

99. The Sans. अंगार *aṅgāra*, इंगाल *iṅgāla*, 'coal,' are connected with the above words अंगिरम् *Aṅgiras* and Gr. *Αγγελλος*; and from इंगाल *iṅgāla* are contracted the Eng. *coal* and the Ang.-Sax. *col*.³

100. In Ἐλενη which is a modification of Sans. अनल *anala*, 'fire,' अलात *alāta*, 'fire-brand,' and अरणि *araṇi*, 'a piece of wood from which fire is produced by friction,' I see an example of the aspiration of the initial vowel,

¹ The radical *κροαομαι* is a contraction of *κροφαομαι*, answering to Sans. आवयामहे *śrāvayāmahē*.

² Similarly arises the letter *p* in Sanskrit in causal forms. The causal augments *vi*, *pi* and *tu* in Tamil and the all'ed augments *cu*, *pu*, and *su*, in Telugu and Kanarese, are derived from the Sans. य *y*.

³ Compare Tam. *karī*, 'coal.' The words referring to the black colour, such as Sans. काल *kāla*, Gr. *κελαινος*, Sans. कलुष *kaluṣa* and कल्मष *kalmāṣa* and कल्माष *kalmāṣa*, 'sin and dirt,' and कश्मल *kaśmāla*, मल *mala* and Gr. *μελας* and Sans. मलिन *malina* which are contracted from कश्मल *kaśmālī*, are traceable to the same source. The root *κμελας* suggested by Buttman is unnecessary.

an orthographical usage extensively prevailing in Greek and other languages. By eliminating this extraneous element, we have the simple form of the word *Ελευνη* which can be easily connected with Gr. *ελανη*, 'a torch,' and which is very much allied to Sans. अलात *alāta*, 'firebrand.' In the word there is an allusion to fire; but it is not any kind of fire to which the word refers. From 'Ελευνη's parentage we can easily suppose that she represents a flaming torch. For she is the daughter of *Τυνδαρεος*, Tyndareus, and *Λεδα*, the first of which names I would connect with Gr. *τιυθος* and *τιυθαλιος*, 'boiling hot,' Lat. *cinis* (*eris*), 'ashes,' Gr. *σπιυθηρ* and Lat. *scintilla*, 'a spark,' in the last two of which the letters *sp* and *sk* stand in the place of an original *s* which represents the initial *t* of *Τυνδαρεος*, and also with the Eng. *tind* and *tinder*, Ang.-Sax. *tender* and the allied words, and take it to mean tinder, as the word *Ληδα* has already been supposed to mean thin cloth. The story of 'Ελευνη's birth from *Τυνδαρεος* and *Ληδα* refers to the burning firebrand lighted by the fire produced from tinder and flint. According to some she was the daughter of Nemises by Jupiter, and *Λεδα* was only her nurse. Even in this version of the story we find an explanation from the fact that a thin cloth itself may serve the purpose of tinder, and in this case, the light produced on the substance may be held as the offspring of Heaven, that is, Jupiter. After the restitution of 'Ελευνη, which event took place on the destruction of Troy and the Trojan heroes, she was with Menelus, and, after his death, married several others. She is said by some to have been transported to Leuce, the land of love, after her death, and there married Achilles; and this part of the story contains a belief that, when put out, the light of fire goes to the sun in whom it is absorbed, a belief like that prevailing among the Hindus, viz., that when the sun rises the light of fire

enters him and when he sets in the evening his light is preserved in fire.¹ Having thus established the philological alliance of 'Ελευνη and Ελαυνη by mythological facts, I shall quote now a few instances in which an extraneous aspirate sound is added to the initial vowel of a word. Compare the following :—

'Ελλας, a city of Thessaly, and also a province of which it was the capital.

'Ελλην, son of Deucalion whose descendants were called the 'Ελληνες, a word first applied to the inhabitants of the Thessalian Hellas and afterwards used to include all the Greeks as opposed to the Barbaroi. 'Ελλην had three sons named Aeolus, Dorus and Xuthus, the last of whom was the father of Ion. From Aeolus, Dorus and Ion are supposed to have descended the three nations who are called respectively the Aeolians, the Dorians and the Ionians, and are collectively included in the term Greek.

'Ελλη, daughter of Athamas and Nephele (the clouds and sky) and sister of Phrixus. Being afraid of the cruel treatment of her mother-in-law, Ino, she left her father's house accompanied by her brother Phrixus; or some say, she was drawn away by a golden ram, which Neptune had given her mother, and feeling giddy she fell in the sea and

¹ अग्निं वा वादित्यस्मायं प्रविशति । तस्मादग्निर्दूरान्त्रक्तं दृश्ये ।
उभे हिते जसो संपद्यते । उद्यंतं वा वादित्यमग्निरनुसमारीहति ।
तस्माद्भूमएवाग्नेर्दिवादृश्ये ॥ Tait. Brah. II. 1, 12-13.

*Agnimvāvādityassūyampraviśati | tasmādagnir dūrānna ktaṁ dadrśē |
ubhēhitejasīsānpadyatē | udyantamvāvāditya magniranusamārōha
ti | tasmāddhūmāēvāgnērdivādadrśē.*

' In the evening the sun enters fire, therefore fire is seen at a distance in the night. There are indeed two lights. Fire ascends the rising sun, and, therefore, only the smoke of fire is seen in the day time.

was drowned. I see in the name a reference to the sunlit clouds of the morning and connect the name with the Sans. इला *ilā* and Gr. Ἰλος, which I have already derived from द्यौस् *dyaus*, 'sky,' and the radical meaning of which therefore must be 'sky' or 'bright.' In the word Ἐλλη, therefore, even the initial vowel is an extraneous addition, and the pure vowel so added was afterwards aspirated.¹

Ἔστια, Ion. Ἴστια, the Roman Vesta, daughter of Κρονος and Πέα and the guardian of the hearth and home, connected with अतस *atasa*, 'fire,' and अश्मन्तम् *āsmantam*, 'hearth,' and the Arab. آتش *ātīṣ* and Heb. עֵשׂ *eš*, (p. 163, Note 1.)

Ἥρα, Ion. Ἥρη, the Lat. *Juno*, queen of the Gods and sister and wife of Zeus. The word is identical with the Gr. ερα and Sans. इरा *irā*, 'earth.' (p. 35).

Ἑσπερος, son of Iapetos, brother to Atlas. He came to Italy, and the country was called Ἑσπερια after him. The word has been lower down connected with Sans. अक्षरा *akṣara*, 'heaven.'

Ἐκτωρ, 'son of king Priam and Hecuba,' which word has been lower down traced to Sans. अक्षरा *akṣara*, 'heaven.'

Ἐρση, daughter of Cecrops, king of Athens, beloved by Mercury. The word may be connected with ἀργος, 'brightness.'

Ἐκατη, daughter of Perses and Asteria. She is a personification of the starry sky, and the name may be connected with आकाश *ākāśa*, 'sky.'

Hertha or Herta, a goddess among the Germans, who is supposed to be the same as the Earth.

¹ Vide pp. 60 and 61.

The names Ἑλλας, Ἑλλην and Ἑλλη, are identical with Ἑλενη in origin, the double λ in them being accidental.

हसंती *hasantī* or हसनी *hasanī*, 'fire vessel,' which can be traced to a form असन्त *asanta* and through it to अतस *atasa* and is allied to Gr. Ἔστια, Lat. *Vesta* and to the following.

Eng. *hearth*, Germ. *herd* and the allied words which are akin to Lat. *ardeo*, 'to burn,' and in which also the initial *h* is extraneous.

101. From अहस् *ahas* may be derived also Gr. *αγαθος*, 'good,' Sans. सत् *sat*,¹ साधु *sādhu*, 'good,' 'eminent,' चटु *caṭu* and चाटु *cāṭu*, 'agreeable,' as applied to a speech, Eng. *good*, Ang.-Sax. *god*; and perhaps the very word God, on account of his goodness; चारु *cāru*, 'beautiful,' कल *kala*, कल्य *kalya*, 'good' and 'auspicious,' Gr. *καλος*, 'beautiful,' and कल्याण *kalyāṇa*, 'good,' which is a modification of कल्य *kalya*, as the Gr. *καλλονη* is of *καλλος*.

102. Sans. अप्सरस् *apsaras*, meaning 'celestial damsel,' is used in the Vedas in the sense of water-nymph and seems to be traceable to अतस *atasa*; or अतर *atara*, in which त *t* being doubled becomes प्स *ps* as in Gr. *κορुπτω* for *κορυπτω*, 'to butt with the head,' from *κορυς* (*ἄος*), 'head,' and *πιπτω* for *πιπτω*, Sans. पत् *pat*, 'to fall.' The word अप्सरस् *apsaras* resembles in its derivation Gr. *Νηρεις*, a daughter of *Νηρευς*, a sea-god, who ruled under *Ποσειδων*.

In Sans. अक्षर *akṣara* a change takes place. Just as the doubled त *t* of अतस *atasa* is replaced by प्स *ps* in अप्सरस् *apsaras*, so is it replaced by क्ष *ks*, and अक्षर *akṣara*

¹ This is quite different from the सत् *sat*, 'being' properly अभत् *asat*, the pres. part. adj. from अस *as*, 'to be,' answering to Gr. *εων* or *ων* (for *εσων*) and Lat. *ent* and *sent* (for *esent*.)

means 'sky,' 'water,' 'supreme being,' 'speech,' 'a syllable,' &c.

103. With अक्षर *akṣara*, which has been derived above, I would connect the Gr. 'Εσπερος and Lat. *vesper*, in which the letters *k* and *s* of अक्षर *akṣara* are transposed and *k* changed into *p* (vide p. 164). In the Latin and Greek words the initial *h* and *v* are extraneous additions as in Lat. *Vesta*, Gr. 'Εστια, which have been derived from Sans. अतस *atasa*. 'Εσπερος was the son of Japetus, brother to Atlas. The peninsula of Italy was called 'Εσπερια from him. 'Εσπερος and 'Εσπερα mean 'evening' and also the 'west.' The Lat. *vesper* similarly refers to evening and the west. *Vesperus* is applied to the planet Venus when it shines in the west, and *Vespera*, to evening.

104. From अहर् *ahar*, meaning 'bright,' may be derived a form अमर् *agar* which, being transposed, produces the words *apryos*, 'bright,' *apryns*, 'white,' *aprypos*, 'the white metal, that is, 'silver,' = *apry* + *vpos*, in which *vpos* is a termination indicating possession, corresponding to Sans. उर *ura*, as in दंतुर *dantura*, 'having teeth,' that is 'having protuberant teeth.' *Aprypos* answers to Sans. रजतम् *rajatam* and Lat. *argentem*, of which the latter seems to have been formed from *argos*, 'brightness,' and *ent-um* (= Sans. वन्त *vant* + अम् *am*, वन्त *vant* being a suffix indicating possession); अर्चिस् *arcis*, 'brightness,' 'flame,' अर्क *arka*, 'sun,' 'the plant asclepias,' अर्ह *arh*, 'to be fit,' अर्च् *arc*, 'to worship,' अर्घ *argha*, 'price,' 'preciousness,' may be referred to the same source *apryos*.

105. The Sans. आर्य *ārya*, 'respectable,' अर्य *arya*, 'lord,' 'a Vaiśya,' and the Gr. *apeios* or *apnios*, are to be connected with the above words, the final consonants of

which *k*, *c*, *h*, &c., are softened into *y* in Sans. **आर्य** *ārya* and **अर्य** *arya*. In the Gr. *apeios*, there seems to be a formal convergence of two different words, one derived from Sans. **आर्य** *ārya*, 'good' and 'respectable,' in which the *y* of **आर्य** *ārya* is elided, and the other, meaning 'martial,' 'brave,' and derived from Sans. **वृष** *vr̥ṣa*, 'brave,' 'manly,' and allied to Lat. *mars*, *maritus*, 'husband,' *mareo*, 'to marry,' and the Gr. *Αρης*, *αρσην* and *αρρην*, Ion. *ερσην*, 'male,' opposed to *θηλυς*, just as Sans. **पुरुष** *puruṣa* is opposed to **स्त्री** *strī*.¹

The word *αριστος* seems to be the superl. degree of the adjective **अर्य** *arya* which loses its final consonant before the suffix *ιστος*. In the corresponding Sanskrit word **अरिष्ट** *ariṣṭa*,² the original suffix **इष्ट** *iṣṭa* is preserved

¹ Sans. **पुरुष** *puruṣa* is an epenthetical modification of **वृष** *vr̥ṣa*; and **स्त्री** *strī* and Gr. *θηλυς* seem to be allied.

² Just as many words have passed from one meaning to the opposite one (e. g. **शिति** *śiti*, 'white' and 'black,' *q. v.*) so has the word come to mean also what is not good, that is, evil. The word was then wrongly analyzed into **अ** *a* + **रिष्ट** *riṣṭa*, **अ** *a* being supposed as a negative particle; and thus came into existence a new word as **रिष्ट** *riṣṭa* to which were also attached the opposite meanings, 'good' and 'evil.' *Αριστερος*, 'left,' = *αριστοτερος*, from *αριστος*, 'evil.'

The Gr. *αριστον* meaning 'morning meal,' may either be connected directly with the above word, or with *ηως* and *εως*, 'dawn,' and *ηρι* which appears to be the dat. case of *ηρ*, an obsolete word allied to the Ang.-Sax. *cere* and Eng. *ere* and *early*, and traceable to Sans. **अहस्** *ahas*, 'day,' and Gr. *ασαυα*, 'brightness.'

Απειων and *αριστος* are substituted for the comp. and superl. degrees of *αγαθος*, which ought to be respectively *αγαθων* and *αγαθιστος* in analogy of **साधीयस्** *sādhiyas* and **साधिष्ठ** *sādhiṣṭha* (vide p. 17.)

instead of इष्ट *istha* found in the superlative forms of other adjectives. If *αριστος* is to be connected with Sans. अरिष्ट *ariṣṭa*, then it follows that answering to *απειων* which is the comparative degree of *απειος*, 'good,' there must have existed in Sanskrit a comparative of आर्य *ārya* as अरीयस् *arīyas*.

106. Here I have to mention the word *Αριαδωνη* which I have explained under the suf. *δνος* (p. 131). It answers to Sans. अर्हतरी *arhatarī* and means radically 'very fit.' I have already referred to her parentage; and the names of her father and mother are allied to the Sans. वृष *vṛṣa* meaning 'ox' and have been mentioned in the *Vṛṣa Group*, her father's name, Minos, being allied to Sans. महिष *mahiṣa* (properly मेष *mēṣa* and मिस *misa*, *h* being a mere orthographical outgrowth), मैनाक *maināka* and मेना *mēnā*, and her mother's name, Pasiphæ, to वृषभ *vṛṣabha*. Minos was the son of Zeus and Europa, and as the word Europa is connected with Sans. वृषभ *vṛṣabha*, उरभ *urabhra*, and Gr. *ορευς*, and radically means 'a cow,' the legend simply means that a bull was born to Zeus by Europa, and his son married Pasiphæ, a cow, in his turn; and this legendary interpretation is sufficiently borne out by the continuation of the myth, that, by the curse of *Ουρανως* or *Ποσειδων*, Pasiphæ fell in love with a bull and brought forth Minotauros who was partly of bovine and human forms.¹ Minos I., the grand-father, was the wise

¹ Indra, becoming मेना *mēnā*, fell in love with मेना *mēnā* who was the daughter of वृषणश्च *Vṛṣaṇaśva*. This is mentioned in the following passage of the Rig Veda; मेनाभवो वृषणश्चस्य *Mēnābhavō vṛṣaṇaśvasya*. (I. 51, 13),—'Thou hast become Mēnā to Vṛṣaṇaśva, that is, 'thou hast been living with Vṛṣaṇaśva just as Mēnā, his daughter was. The Commentator Sāyana quotes passages from the Śātyāyana and Tāṇḍya Brāhmaṇās, which say that

legislator in every city of Greece and was made the supreme and absolute judge in the infernal regions. His equity and justice, the radical connection of his name with Sans. वृष *vr̥ṣa*, and the fact of his being the king of Creta, the Grecian original forms of which are Κρητα and Κρητη, remind us of the Hindu *Kṛta Yuga*, the first of the four great periods of the world, in which *Vṛṣa*, the bull of Virtue, stood with four legs and reigned supreme (vide the *Vṛṣa Group*). In Κρητη I see a trace of *κρίσις*, 'choice,' or the act of choosing, that is, the human volition, or of Sans. कृत *kṛta* or कृति *kṛti*, 'action;' and the legendary government of Κρητη by Minos and the standing of Virtue of a bovine form on four legs must refer to the virtuous disposition of the people in a good age. The Greek Κρητα in its secondary meaning refers to the locality of the virtuous action and the Sans. कृत *kṛta*, to the age.

Indra was living with *Vṛṣanaśva* and when *Mēnā* attained her age, Indra married her. I am sure that the above connection of Indra and *Mēnā* is referred to in the following passage of the Taittirīya Āraṇyaka: वृषणश्चस्यमेने । गौरावस्कंदिन् ॥ *Vṛṣanaśvasyamēnē gaurāvaskandin*. There is no doubt that the words वृषणश्च *Vṛṣanaśva* and मेना *Mēnā* are the same words used in the Rig Vedic passage quoted. I therefore translate the above passage thus: O bull (गौस् *gaus*) that has covered (अवस्कंदिन् *avaskandin*, 'having covered,' voc. sing. qualifying गौस् *gaus*), and O *Mēnā* (daughter) of *Vṛṣanaśva*. I do not quote here the interpretations of the Commentators as they will appear in the *Vṛṣa Group* in Part II, to which I refer the readers. The word वृषणश्च *Vṛṣanaśva* is formed from वृषन् *vr̥ṣan* and अश्च *aśva*, 'cow' and 'horse,' respectively and answers to *Minotauros* in formation and meaning. I have to mention in support of the alliance of वृष *Vṛṣa*, मेना *Mēnā* and *Minos* another legend, that *Himavān*, the personification of the Mount Himalayas, who married *Mēnā*, assumed the form of a calf to suckle at the udder of the Goddess of earth in her bovine form.

Apeadvn is therefore the offspring of Virtue personified as a bull and is the type of merit or fitness created by the possession of virtue, and a suitable wife of 'Ihesus who is a great hero, representing the sun. But she was at last forsaken and left in the island of Naxos and her fate must be a symbol of neglected merit.

The Vedic name **अर्यमन्** *aryaman* is traceable to **अर्य** *arya* and formed by the addition of the suffix **मन्** *man* to **अर्य** *arya*. The radical meaning of the word must, therefore, be, 'having the quality of goodness,' or 'very good.' The next meaning is 'friendly' and 'liberal,' in which it is used in the Vedas, besides being the proper name of a deity who is so called on account of his goodness. He is generally invoked with Mitra and Varuna in the Rig Veda and in the Yajur Veda he is separately mentioned, and rice cakes (*caru*) are to be offered to him.

अर्यमणेचरुंनिर्वपेत्सुवर्गकामोसौवाद्वादित्योर्यमार्यमणमेव
स्वेनभागधेयेनोपधावतिस्वैनुवर्गलोकंगमयत्यर्यमणेचरुंनि
र्वपेत् : कामयेतदानकामामे प्रजास्सुरित्यसौवाद्वादित्यो
र्यमायः खलुवैददातिसोर्यमार्यमणमेवस्वेनभागधेयेनोपधा
वति ॥

*Aryamṇēcaruṁnirvapētsuvargakāmōsauvā ādityōryamā
ryamaṇamēvasvēnabhāgadhēyēnōpadhāvatisa ēvainam suva
rgam lokamgamayataryamṇēcaruṁnirvapēdyahkāmāyētadā
nakāmāmēprajāsyurityasauva ādityōryamāyahkhaluvaidada
tisōryamāryamaṇamēvasvēnabhāgadhēyēnōpadhāvati.*

The above passage shows that the radical idea of goodness which was attached to **अर्यमन्** *aryaman* was not lost sight of even when the word was monopolized as a proper

name ; from proper name it resumes its adjectival character with a slight change in the meaning ; for the above passage says that he who gives is *Aryaman* (sc. a liberal man) यःखलुवैददातिसौर्यमा *Yakhhaluvaidadātisōryamā*. Even in the Rig Veda he is represented as particularly good as can be seen in the following passage :—

त्वमर्यमाभवसियत्कनीनां नामस्वधावन्गुह्यंविभर्षि ।

Tvamarjamaḥbhavasīyatkanīnāṃ nāmasvadhāvanguhyambibharṣi.

‘Thou art charitable, O giver of food, as thou protectest the secret name of virgin.’ Rig Veda V. 3, 2.

But Sāyana takes the word अर्यमन् *aryaman* to mean नियन्ता *niyantā*, that is ‘a restrainer,’ and interprets the passage in a different way. But the translation of the passage I have given is in accordance with the meaning given by Haradatta in his commentary on the Taittirīya Mantra Praśna in which also the above passage occurs with slight modification.

107. To the same source *apryos* may be traced Sans. राजस् *rajas*, ‘brightness,’¹ राजनी *rajanī*, ‘night,’ because of the twilight with which it begins and the light of the moon, रंज् *rañj*, ‘to be bright with colours,’ रश्मि *raśmi*, ‘rays,’ राजन् *rājan*, ‘king,’ and the corresponding Latin and Greek *rex* and *αρχων*, and राज् *rāj*, ‘to shine.’ The Lat. *rex* is a shortened form of राजन् *rājan* and answers to राट् *rāṭ* (राज् *rāj*). राजन् *rājan* is a derivative noun of agency derived from राज् *rāj*, ‘to shine,’ by the suffix अन् *an* which answers to the suffix *ov* (*ovr*) of the corresponding

¹ It means also ‘region of clouds,’ ‘atmosphere,’ ‘air,’ ‘firmament,’ ‘any sphere’ or ‘world’ as the heaven and earth, ‘dust,’ &c.

Greek word *αρχων* (*αρχοντες*). The difference between the declensions of राजन् *rājan*¹ and *αρχων* is exactly like that between अथर्वन् *atharvan* and *θεραπων*, of which the declension of the former is more radical and that of the latter, secondary; and the existence of such a feminine form as *θαραπωνι* leads us to think that in Greek *θαραπων* was originally declined as *θεραπωνος*. Even when we naturally have the *οντ* declension, there arises along with it also the *ων* declension as in *πεσσων*, (Sans. पचन् *pacan*), which is modified as *πεπων*. The former *πεσσων* is declined as *πεσσωντος* and the latter *πεπων* as *πεπωνος*.

108. With रजस् *rajas* may be connected रजि *raji*, राका *rākā* and राहु *rāhu*. रजि *Raji* is the name of a son of आयुस् *Āyus* and he had five hundred sons who were known for their bravery. In a war which occurred between the Rākṣasas and the Deities he sided with the latter and defeated their enemies and received in return for the service he rendered the sovereignty of Heaven instead of Indra. The word occurs in the Rig Veda where it is taken to mean a damsel betrothed to a person called Pīṭhīnas and in another place, to mean either heaven and earth, or the sun and the moon. Either of the latter meanings is possible

¹ The existence of a feminine form as *regina*, 'a queen,' and an abstract form as *regnum* which may be analyzed thus, *regina* = *regin* + *a*, in analogy of Sans. राज्ञी *rājñī*, 'a queen' = राजन् *rājan* + ई *ī*, and *regnum* = *regin* + *um* in analogy of *claustrum* = *claustr* + *um*, seems to warrant the supposition in Latin of a form like *regin* corresponding to Sans. राजन् *rājan*. It looks also possible that the genitive plural of *rex*, *regerum* may be owing to the influence of a form *reginum* = *regin* + *um*, answering to Sans. राज्ञाम् *rājñām* = राजन् *rājan* + आम् *ām*, आम् *ām* being the gen. suf. answering to the Gr. *ων* and Lat. *um*. These three suffixes are contractions of साम् *sām*, नाम् *nām* and *rum*, derived

as the word रजि *raji* is a contraction of रजस् *rajas* which means among other things 'any world,' 'heaven and earth.' राका *Rākā* is a Vedic deity representing the full-moon day, and the name must certainly refer to the radical meaning of the word 'brightness.'¹

109. राहु *Rāhu* is the personification of the eclipse of the moon. Notwithstanding the radical idea of brightness the word refers to the dimness of the part of the solar and lunar discs which are eclipsed. When ambrosia which was obtained by the Gods and Rākṣasas by churning the milky ocean, was to be divided only among the deities to the exclusion of the Rākṣasas, Rāhu, who was a Rākṣasa, assumed the form of a deity and sat among the deities. The sun and moon detected him and reported his presence to Viṣṇu who struck off his head with his chakra. But as he had already tasted ambrosia, he became immortal, and, incensed at the injury done to him by the sun and the moon, he swore vengeance on them and began to eclipse them every year. The story reminds one of the Teutonic god Logi who was a fire-god and resembled Hephaistos in the ugliness of his person, for he was limping, and his deformed figure provoked the laughter of the

from स्वम् *svam* (p. 172). The former are added to consonantal stems and the latter to vowel stems. But the suf. *rum* occurs in the consonantal stems also. But Greek which often elides unsteady consonants between vowels has universally cut off the initial स *s* of साम् *sām* and has changed the remaining आम् *ām* into *av*, and this suffix is used in all stems, vowel and consonantal.

¹ सिनीवाली *sinivālī*, which is the name of the new moon with a visible digit of the moon, seems to have been originally किनीवरी *kinivārī*, which form may be a modification of कनीवरी *kanivārī*, from कन् *kan*, 'to shine,' and *vara*, suf.

celestials. He assumed the form of a wolf and swallowed the moon. (Cox's *Introd. to Myth. and Folklore*, p. 172.)

110. The word राक्षस *rākṣasa* and रक्ष् *rakṣas* are to be derived from रजस् *rajas* of which the central ज *ja*, originally ग *ga*, is replaced by क्ष *kṣ*. They meant originally 'bright,' 'strong' and 'powerful,' and the transition from the last meaning to 'wicked' and 'mischievous,' which has taken place in the words being the same as that which has taken place in the word असुर *asura*. In the following passage the word रक्ष् *rakṣas* is used in the sense of strength or of injury or wickedness :—

त्वेषासो अग्नेरमवन्तो अर्चयो भीमासो न प्रतीतये ।

Tvēṣāsō agnēramavantō arcayōbhīmāsōnapratītayē

रक्षस्विनस्स दमिद्यात्तुमावन्ती विश्वंसमत्रिण्दहा ॥ I. 36. 20.

Rakṣasvinassadamidyātumāvantī viśvaṁsamatriṇāmdaha.

'The effulgent, strong and formidable rays of Agni are not to be approached. O Agni, always burn the strong or injurious Rākṣasas and all enemies.'

111. The Sans. घस्र *ghasra*, 'day,' is a corruption of अहस् *ahas* which, taking the suffix र *ra*, becomes अहस्र *ahasra*, and घस्र *ghasra* by the change of ह *h* into घ *gh*. All the names of the day have been derived in this Group; and one of these names, viz., वासर *vāsara* which I have taken as a metathetical modification of the Gr. *σημερον* and *σαμερον*, 'day,' may otherwise be derived from a form असर् *asar* of अतस *atasa* of which अहस् *ahas* is a modification. (p. 180.)

112. Gr. *Αἰγέυς* (*Ægeus*) who was the father of Theseus by *Αἰθρα*, represents अहस् *ahas*, 'day,' and the name is allied to अहस् *ahas* and आकाश *ākāśa*, from which can be derived also the Gr. *Αχαιός*, 'an Achaian.'

113. I have shown that the word अगस्त्य *Agastya* is formed from अगस् *agas*, 'brightness,' or आकाश *ākāśa*, 'sky or brightness,' by the addition of the suffix य *y*, the change of ह *h* into ग *g* and the euphonic addition of the consonant त *t* between स *s* and य *y*. Suppose we add the same termination य *y* to काश *kāśa* contracted from आकाश *ākāśa*, we shall then have काश्य *kāśya* which may be modified as कश्य *kaśpa* by the change of य *y* into प *p*, a process often taking place in Sanskrit; e. g., दापयति *dāpayati*, दाययति *dāyayati*, = दा *dā* + अय् *ay* + अ *a* + ति *ti*, wherein दा *dā*, is the root meaning 'to give,' and अय् *ay*, causal termination corresponding to ι, α, ε, αξ, &c., in Greek. Compare वनीपक *vanīpaka*, वनीयक *vanīyaka*, properly वनायक *vanāyaka*, वन् *van*, 'to want,' वनाया *vanāyā*, 'desire,' 'thought;' मपुष्टक *mapuṣṭaka*, another form of मयुष्टक *mayuṣṭaka*, a kind of mustard: and पौतवम् *pautavam*, another form of यौतव *yautava*, a measure in general. कश्य *kaśpa* is modified as कश्यप *Kaśyapa*, the name given to a Prajāpati, creator, who in the later mythology of the Hindus was the son of Marīci and the husband of the thirteen daughters of Dakṣa, and who was the ancestor of all the deities, giants and other beings and animals. In him we see the personification of the Gr. Κοσμος, 'order or beauty,' with which word कश्यप *Kaśyapa* is closely connected, the *m* of Κοσμος being a modification of *p* in कश्यप *Kaśyapa*. With कश्यप *Kaśyapa* I would connect the Sans. कशिपु *kaśipu*, 'food and clothing,' which meaning must be a secondary one, the primary one being order, beauty, harmony or good living.

114. From अतस् *atas* we may go to आपस् *āpas*, 'water,' and अप् *ap*, a contracted form of it. आपस् *āpas* is mentioned in the Unādi Sūtra and occurs rarely in the classical

Sanskrit, as in **आपोशनम्** *āpōśanam* = **आपस्** *āpas* + **अशनम्** *aśanam*, 'drinking of water.' But the contracted form **अप्** *ap* of which the nominative plural is **आपस्** *āpas* and which changes *p* into *t* before the casual terminations beginning with **भ** *bh* as in **अद्भिस्** *adbhis*, **अद्भ्यस्** *adbhyas*, is more frequently used; and the fact of this change of **प** *p* into **त** *t* is an evidence in favor of the above conjecture that **आपस्** *āpas* proceeds from **अतस्** *atas*. It may, otherwise, be derived from **अभ्र** *abhra* as **अंभस्** *ambhas* and **अंभु** *ambu* have already been derived. The Latin word *ebrius*, 'drunk,' *ebriosus*, 'given to drinking,' and their derivatives, may be traced to Sans. **अपस्** *apas* or **अभ्र** *abhra*. Compare **अभ्रिय** *abhriya*, 'what springs from the clouds,' and **अभ्रि** *abhri*, 'a spoon for drawing water from ships.' The Gr. *νηφω*,¹ 'not to drink wine,' and *νηφαλιος*, 'drinking no wine,' may be analyzed respectively as *νη* + *αφω* and *νη* + *αφαλιος*. *Αφαλιος* is an adjective from *αφαλον* which answers to Sans. **अंभस्** *ambhas* or **आपस्** *āpas*, 'water,' and represents the final **स** *s* of the last two words by **λ**; and this conjecture is warranted by the existence of a verb as *αφυσσω*, 'to draw liquids,' 'to drink,' in which the final *σ* of the root *αφυσ*, answering to that of Sans. **अंभस्** *ambhas*, or **आपस्** *āpas*, 'water,' is doubled as in *κηρυσσω* of which the radical part is *κηρυσ*, an enlarged form of Sans. **कृत्** *kṛt*, 'to speak,' 'to proclaim.'

115. From **आपस्** *āpas* are to be derived **अपस्** *apas*, Lat. *opus*, and Gr. *οπωρα* and *οπλον*,² **अप्नस्** *apnas*, 'possession,' 'property,' **अप्त** *apta*, 'a sacrificial act,' **अप्तु** *aptu*, *sāma*, **अप्तुर्** *aptur*, 'water,' and **अप्न** *apna*, 'work.' In

¹ *Νηφων* declined as *νηφονος* bears the same relation to *νηφω* as *πεπων* (*πεπονος*) bears to *πεσσω*. ² Vide p. 169.

अप्लवान *apnavāna*, 'arm,' so called because it works, the suffix **वन्** *van* is changed into **वान** *vāna* as **मन्** *man* is changed into **मान** *māna*, as in **एधमान** *ēdhamāna*, the pres. part. adj. of **एध्** *ēdh*, 'to grow,' (vide p. 112). **अप्लवान** *apnavāna* means also 'having progeny.'

116. **अतस्** *atas* is modified as **अतर** *atara* and then **अतल** *atala*, meaning 'a hell beneath the earth,' or one of the seven nether worlds, which lie immediately under the earth. The Greek story of Atlas bearing up the pillar of the high heaven may be explained by reference to the word **अतल** *atala*, 'air,' or 'empty space,' which lies under the earth. The right form of the word seems to be **Αταλος** shortened into **Ατλος** and not **Ατλας** (gen. **Ατλαντος**), which latter form was given to the word owing to a wrong derivation assigned to it from **τλαω**, 'to bear up,' of which it was supposed to be a pres. part. adj. form, the initial **A** having been treated as a euphonic addition.

117. From **अतर** *atara* we can derive **अद्रि** *adri*¹ used in several meanings of which 'heaven' or 'sky' is the first. It is used in the senses of 'the sun,' 'cloud,' 'thunderbolt,' from which meaning the word passes to those of 'a mountain' and 'a tree.' From **अद्रि** *adri* may be derived **द्रु** *dru*, **द्रुम** *druma*, **तरु** *taru*, Gr. **δενδρον**, 'a tree,' **दारु** *dāru*,

¹ **अद्रिश्शैलद्रुमार्के(ना)** *Adriśśailadrumārkē (nā)*.—Medini.

Just as **अद्रि** *adri*, the original meaning of which is 'heaven' or 'sky,' comes to mean 'clouds,' and then 'mountains' and 'stones,' so does **उपर** *upara* which, originally means 'heaven,' take the meanings of 'cloud,' 'mountain' and 'stone,' in the last three of which it is changed into **उपल** *upala*, sometimes. **अद्रिःगवा . . . उपरिः**

उपलः इतित्रिंशन्मेषनामानि ॥ *adriḥ grāvā . . . uparāḥ, upalah iti trimśanmēghanāmānī*.—Nirukta, Nighanṭu, I. 10.

'a piece of wood,' Gr. *δορυ*, 'the stem of a tree,' *दर्वी* *darvī*, 'ladle,' Gr. *δρυς*, 'the oak tree.' *अद्रि* *adri* may be modified as *वज्र* *vajra* by the change of *द* *d* into *ज* *j* and the euphonic addition of *व* *v* to the beginning of the word, while *अशनि* *aśani*, another word meaning 'thunderbolt,' may be directly referred to *अतस* *atasa*. From *अद्रि* *adri* meaning 'high,' may be derived Sans. *अग्र* *agra*, 'top,' Gr. *ακρα*, 'a peak,' *ακτη*, 'a mound.' To *अग्र* *agra* are allied Gr. *ακη* and Lat. *acies*, 'a point,' 'edge,' Gr. *ακίς*, 'a point, barb,' *ακωκη*, 'a point,' Sans. *अंकुश* *aṅkuśa*, 'a goad,' Gr. *ακων* (*οντος*), 'a javelin,' from which Sans. *कुंत* *kunta* is contracted, *ακονη*, 'a whetstone,' of which Sans. *शाण* *śāṇa*, Lat. *cos* and *cautes* are modifications; and *ακμη*, 'point,' *αιχμη*, 'the point of a spear,' in which *κ* is aspirated; and *αιμος*, 'a horn,' in which the *κ* is elided. *अग्र* *agra* yields, further, *अंकुर* *aṅkura* and *अंकूर* *aṅkūra*,¹ 'a bud,' because it is pointed, *अञ्जल* *añcala*, 'tip,' 'border,' and *अश्रि* *aśri*, 'verge,' *अग्रु* *agrū*, *अंगुल* *aṅgula*, *अंगुलि* *aṅguli*, 'fingers,' Lat. *ungula*, 'hoof,' *unguis*, 'nail,' Sans. *अंह्रि* *aṃhri* and *अंघ्रि* *aṅghri*, 'leg.' *अंगुष्ठ* *aṅguṣṭha*² which means 'the biggest finger or toe,' is only a modification of *अंगुर* *aṅgura* of which the final *र* *r* is changed into *ष्ठ* *ṣṭh* as in the following:—

गंभीर *gambhīra*,

गंभिष्ठ *gambhiṣṭha*, 'deep.'

गौर *gaura*, 'red,'

कुष्ठ *kuṣṭha*, 'a disease which changes the colour of the skin into red.'

¹ *अंकुरोक्कुरएवच* *aṅkurōṅkūraēvaca*,—Dvirūpakōśa.

² *अंगुष्ठ* *aṅguṣṭha* is modified in Marāṭhi as *गोट* *gōṭa* and then as *बोट* *bōṭa*, 'a finger,' 'a toe.'

आम्र *āmra*, 'sour or mango.' **अंबष्ठा** *ambasṭhā*,¹ several plants, such as *Clypea Hernandifolia*, *Oxalis*, *Cornu-cu-lata*, and others which are so called perhaps on account of sour taste.

अंगुर *aṅgura* is changed into **अंगर** *aṅgura*, then **अनगर** *anagara* by the insertion of **अ** *a* between the anusvāra and **ग** *g*. While **अनगर** *anagara* is shortened into **अनङ्** (*κος*) in Greek by the elision of the latter part, it is shortened into **नख** *nakha* and **नखर** *nakhara*, 'nails,' by the elision of the former part. (Compare **अंभस्** *ambhas* which becomes **अनभस्** *anabhas* and then **नभस्** *nabhas*.) **खुर** *khura*, 'hoof,' is a further contraction of **नखर** *nakhara* and is allied to Gr. *Χηλη*.

118. From **अद्रि** *adri*, 'tree,' can be derived **अजिर** *ajira*, 'a field,' originally 'a field of trees,' Lat. *ager*, 'a field of trees,' Gr. *αγορα*,² 'an assembly,' 'a market-place,' in all of which there is a regular transition of meanings, the original idea being that of tree; secondly, that of a field of trees; thirdly, a habitable ground, and lastly, the inhabitants of a place assembled or any assembly of people. In Gr. *αγων* which is a contraction of *αγορα*, the *r* of *αγορα* is changed into *v* as in the allied Sans. **अंगण** *aṅgana* and **अंगन** *aṅgana*, 'courtyard.' Sans. **अगार** *agāra*, 'a house,' comes from Gr. *αγορα*. From *αγορα* is derived the root *αγειρω* which is a shortened form of *αγορευω* contracted into *αγορογο* and then modified as *αγειρω* by the elision of *y* and the conversion of the preceding short vowel

¹ **अंबष्ठ** *ambasṭha* becomes **अंबट** *ambata*, meaning 'sour.'

² From *αγορα* are to be derived the Tam. **அங்காடி** *aṅgādi*, Mal. **അങ്ങാടി** *aṅṅādi* and Kan. and Tel. **ಅಂಗಡಿ** *aṅgadi*, 'shop.'

o into *ei* the long.¹ *Ayopa* is shortened into *aypos* and means 'a country or a rural habitation,' in contrast to a town. *Ayopa* is modified as *ayyopa* (*avyopa*),² and this form *avyopa* receiving an epenthetic *a* between *v* and *γ* becomes *avayapa* from which Sans. नगर *nagara*, 'town,' has originated. These evolutions and contractions are very like those that have taken place in the words नभस् *nabhas* and नखर *nakhara* (pp. 136 and 204).

119. Akin to अद्रि *adri* is Sans. अत्रि *Atri*, the name of the author of several hymns of the Rig Veda. The moon is called अत्रिसुत *Atrisuta*, 'son of अत्रि *Atri*,' and is supposed to have sprung from the eye of the sage. But I should think that in this connection अत्रि *Atri* is only a personification of the sky or Heaven. There is no doubt about the alliance of this word to the Gr. *Ατρευς*. According to the Greek theogony *Ατρευς* was the son of Pelops and Hippodamia and was the husband of Aerope by whom he had two sons, Menelaus and Agamemnon. These are called *Ατρειδαι*, just as the descendants of अत्रि *Atri* are called अत्रेय *Atrēya*. Regarding the identity of the formations of these two words compare *Ἰπποταδης*, Sans. आश्वपतेयस् *Aśvapateyas* and *Naias* and नादेयस् *Nādēyas* mentioned in pp. 121-22.

120. I may next proceed to Sans. अश्मन् *aśman*, 'stone,' which comes from आत्मन् *ātman* by the change of त *t* into स *s* and then into श *ś*. The transition of the meaning from the 'sky' to a 'stone' is the same as has occurred in many other words originally 'sky' and then applied to a 'mountain,' because, being high, it is connected with the sky, and at last to 'a stone.' Compare उपर *upara*,

¹ Vide p. 104.

² Vide the Note, p. xii, Table of Alphabets.

उपल *upala* which are derived from उपर *upara*, 'sky,' and अद्रि *adri*. The Gr. *ακμων*, 'anvil,' so called on account of its hardness, *αδαμας* (*αδαμαντος*), 'the hardest of metals, steel and also diamond,' and मणि *maṇi*, a contracted form of अश्मन् *aśman*, 'a precious stone,' माणिक्य *māṇikya*, 'a ruby,' are to be connected with the Sans. अश्मन् *aśman*. फाणित *phāṇita* which is applied to a kind of crystalized sugar, seems to be a modification of मणि *maṇi*. In स्फटिक *sphaṭika* which contains an initial *s* added to the root to strengthen फ *ph*, the word मणि *maṇi* has undergone the same change as in फाणित *phāṇita*. Perhaps the names of some other gems also may be traced to the word अश्मन् *aśman*. मरकत *marakata* and मकरत *makarata* and the corresponding Gr. *σμαραγδος*, Lat. *smaragdus*, 'a precious stone of green colour,' may be derived from अश्मन्त *aśmanta* modified as अश्मन्तक *aśman-taka* by the addition of the suffix क *ka*, then स्मनतक *śmanataka* by the elision of the initial *a* and the insertion of *a* between the letter त *t* and the anusvāra preceding it; and at last स्मरकत *smarataka* by the change of न *n* into र *r*. From this common form स्मरकत *smarataka* we can derive on the one side Sans. मरकत *marakata* by the elision of the initial स *s* and मरकत *marakata* and मकरत *makarata* by metathesis; and *σμαραγδος*¹ by the softening of क *k* and त *t* into γ and δ respectively. स्यमन्तक *syamantaka*, a precious gem which was worn by Krishna, may be a corruption of अश्मन्तक *aśmantaka* modified as समन्तक *samantaka* and then स्यमन्तक *syamantaka* by the addition of य *y* to स *s*. This gem was given to Satrājīṭ by the God sun whose favour he sought by his piety; and it was

¹ Also *μαραγδος* and मरक्त *marakta*.

lost and came to the possession of Jambavan who was living in a den. Krishna discovered and recovered it from Jambavan whom he attacked and defeated in a duel. Jambavan knowing that Krishna was Vishnu himself gave him the gem and married his daughter Jambavati to him. Krishna returned the gem to the King Satrājīit who presented it to Krishna and asked him to marry his daughter.

सत्राजित्तनयांतन्वीकृष्णायगतकिल्बिषः ॥

Satrājittanayām tanvīm kṛṣṇāyagata kilbiṣah,

स्यमंतकेनमणिनास्वयमुद्यम्यदत्तवान् ॥

Syamantakēna maṇinā svyamulyamya dattavān.

Bhāgavata, Sk. X, Ch. 16.

King Satrājīit who was absolved from sin, having taken up his lean daughter Satyabhāmā with the precious gem syamantaka, presented them to Krishna.

ADDENDA ET CORRIGENDA.

PAGE. LINE.

SCHEME OF TRANSLITERATION.

vi, 18, for *o* and *m* read *o* *m* or *ñ*, *ñ*, *n*, *n*, and *m*.

CONTENTS.

- viii, the last out two lines, for δευτερος read δευτερος.
- x, 20, for Τπεριων read Ἰπεριων ; delete *suparvan*.
- xi, 14, } for *dōṣa* read *dōṣā*.
 ,, 17, }
 ,, 18, } for *dīva* read *dīvā*.
- ,, 19, for *dēvata* read *dēvatā*.
- xii, 9, delete *kṣāmā*.
- xiv, 5, for ιφθμος read ιφθιμος.
- xv, 14, for *fecudus* read *fecundus*.
- xvii, 7, for ἡβη read ἡβη.
- ,, 25, for *yavan* read *yavana*.
- xviii, 5, for ζενος read ξενος.
- xxi, 28, for Ατριδης read Ατρειδης.
- xxii, 4, for *formidōlosus* read *formidolōsus*.
- xxiv, last but one line, for γογγυλος read γογγυλος.
- xxv, 6, for *gavinī* read *gavīnī*.
- xxvi, 10, for *atharvyu* read *atharyu*.
- ,, 31, for *ahas* read *aḥas*.
- xxvii, 10, for *ahas* read *aḡas*.
- ,, 27, for αγγελλος read αγ,ελος.
- xxviii, 19, for *hasanti* read *hasantī*.
- ,, 24, for *cātu* read *cātu*.
- xxix, 9, for *analogy* read *analysis*.
- ,, 28, for *ārya* read *arya*.
- xxx, 12, for Αγευς read Λιγευς.
- xxxi, 4, for *āṅghri* read *aṅghri*.

INTRODUCTION.

PAGE. LINE.

- vi, 14, for मर्त *marta* read मर्त्य *martya*.
 xvii, 9, for κολύβιον read κολύβιον.
 xxii, 22, for καιτη read χαιτη.
 xxx, Note for *Angellos* read *Angeloe*.
 „ „ for *Breareos* read *Briareos*.
 „ „ for *Hanvanu* read *Hauvanu*.

THE BOOK.

- 12, 18, for δεοτερος read δευτερος.
 „ 19, for δεο read δυο.
 15, 8, for *hkusāmuđ* read *khusāmuđ*.
 „ „ for *hkuṣ* read *khus*.
 „ 9, for *hkuṣī* read *khusī*.
 „ 25, for *σπας* read *άπας*.
 „ 26, for *form* read *word*.
 19, 23, for *sagnus* read *sanguis*.
 21, 3, } delete Sans. सुपर्वान् *suparvan*, 'a deity.'
 „ 4, }
 32, 6, for *the last Group* read p. 184.
 36, 8, for *ρυνη* read *γυνη*.
 „ 18, } delete and then गणिका *ganikā*, 'a whore.'
 „ 19, }
 37, 20, for *νυχ* read *νυξ*.
 38, 16, for विचस्य read विचस्यं
 42, 12, for विचस् *viyas* read विचत् *viyat*.
 46, 20, for Ιλυς read Ιλος.
 48, 28, after 'sky' insert *vide p. 167*.
 51, 6, for ἠβος and ἠβη read ἠβος and ἠβη.
 „ 15, fo. Οεδιπους read Οιδιπους.
 55, 4, for *you brought* read *thou broughtst*.
 59, 5, after *Ikswākus* insert *out of spite*.
 „ 16, for *its* read *her*.
 64, 17, fo. Ιαπετον read Ιαπητον.
 „ 20, after *to* insert *deep-eddying Oceanus*.
 „ 25, for *commentators* read *commentator*.
 67, 6, for *development* read *counterpart*.

PAGE. LINE.

- 74, 15, for 45 read 44.
 „ 27, for *fecudus* read *fecundus*.
 „ 28, for *foecudus* read *foecundus*.
 76, 19, for भर्त्सयति read भर्त्सयते.
 „ 20, for *bhartsayati* read *bhartsayatē*.
 81, 19, for ἡδῖς read ἡδύς.
 82, last line, for p. 96 read pp. 95 and 96.
 83, 24, at the end of the second paragraph insert
 Vide p. 76.
 85, 8, after *divas* insert or गभस्ति *gabhasti*.
 88, 10, for κοττυς read κοττος.
 90, 1, for पेग्रसा read पेग्रसा
 „ 16, for ते read ते.
 94, 15, after *and* insert शुच *śuc and*.
 98, 1, }
 „ 3, } for *leik* read *lic*.
 „ 4, }
 „ 8, }
 „ 11, }
 „ last line, for *αλγκιος* read *αλιγκιος*.
 99, 21, after *non-radical* insert Vide pp. 188, 189.
 107, 17, for *κκτον* read *τεκτον*.
 „ 22, for *ετομο* read *ετυμο*.
 108, 13, for *त्वना* *tvanā* read *त्वता* *tvatā*.
 „ 29, for 119-120 read 121-122.
 109, 7, after *robigon*, q. v., insert *from robus + tvan*,
 by the elision of *t* and the change of
v into *g*.
 114, 1, for *ησων* read *ἡσων*.
 „ 2, for *εσων* read *έσων*.
 118, 30, for *analogy of such wrong forms* read *wrong*
analogy of such forms.
 119, 3, for एध् *ēdh* + ईस् *īs* + अन् *an* read
 एध् *edh* + इः *i* + यीस् *yīs* + अन् *an*.

PAGE. LINE.

- 120, 23, for $\Theta\eta\tau\upsilon\varsigma$ read $T\eta\theta\upsilon\varsigma$.
- 121, 24, for $A\tau\rho\iota\delta\eta\varsigma$ read $A\tau\rho\rho\epsilon\iota\delta\eta\varsigma$.
- 123, 23, } for $\text{लेलिङ्गतम् } l\bar{e}l\bar{i}h\bar{v}a\bar{t}a\bar{s}$ read लिलिङ्गांशम्
 ,, 24, } $l\bar{i}l\bar{i}h\bar{v}\bar{a}\bar{m}\bar{s}\bar{a}\bar{s}$.
- 124, 6, for *formidolosus* read *formidotosus*.
- 125, 4, for $I\pi\pi\omega\nu$ read Ἰππων .
- 128, 23, for $\beta\omicron\eta\delta\iota\omicron\nu$ read $\beta\omicron\iota\delta\iota\omicron\nu$.
- 132, 24, for $\tau\upsilon\alpha\tau$ *tvata* read $\tau\upsilon\alpha\nu$ *tvan*.
- 134, 17, for $\sigma\upsilon\alpha\alpha$ *syana* read $\sigma\theta\alpha\alpha$ *sthana*.
- 136, 18, for $N\alpha\iota\delta\epsilon\varsigma$ read $N\alpha\iota\alpha\delta\epsilon\varsigma$.
- ,, 20, for $A\delta\rho\upsilon\acute{\alpha}\delta\epsilon\varsigma$ read $A\delta\rho\upsilon\alpha\delta\epsilon\varsigma$.
- 139, 21, for $(\delta\epsilon\varsigma)$ read $(\omicron\delta\epsilon\varsigma)$.
- ,, 31, for $\Delta\alpha\nu\alpha\iota\omicron\varsigma$ read $\Delta\alpha\nu\alpha\omicron\varsigma$.
- 145, 14, for *glebus* read *globus*.
- 153, 20, for अनि read अनी
- 155, 7, for *canabum* read *cannabum*.
- ,, 26, for $\alpha\iota\rho$ and $\alpha\iota\theta\rho\alpha$ read $\alpha\eta\rho$ and $\alpha\iota\theta\eta\rho$.
- 159, 24, for $\tau\epsilon\phi\upsilon\kappa\upsilon\alpha$ read $\pi\epsilon\phi\upsilon\kappa\upsilon\alpha$.
- ,, 26, for $\epsilon\phi\upsilon\omega\varsigma$ read $\pi\epsilon\phi\upsilon\omega\varsigma$.
- ,, 27, for $\pi\epsilon\phi\ddot{\upsilon}\nu\acute{\iota}\alpha$ read $\pi\epsilon\phi\ddot{\upsilon}\nu\acute{\iota}\alpha$.
- 160, 10, for $\alpha\iota\mu\eta$ read $\alpha\iota\mu\omicron\varsigma$.
- 163, 18, for अथर *athar* read अथरा *athara*.
- 172, 21, for $\pi\omicron\tau\upsilon\alpha$ read $\pi\omicron\tau\upsilon\alpha$.
- 174, 3, for $\text{एष } \acute{e}sa$ read $\text{एष } \acute{e}sa$.
- 175, 11, for $\rho\alpha\sigma\sigma\omega\nu$ and $\rho\alpha\delta\iota\omega\nu$ read $\acute{\rho}\alpha\sigma\sigma\omega\nu$ and $\acute{\rho}\alpha\delta\iota\omega\nu$.
- 182, 9, aft r stands insert *directly*.
- 185, 2, } for $\alpha\gamma\gamma\epsilon\lambda\lambda\omicron\varsigma$ read $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$.
- 186, 13, }
- 189, last line but one, for *identical* read *differently connected*.
- 191, 5, for 164 read 146.
- 198, 29, after *of* insert *the day of*.
- 204, 9, for $\text{ουξ } (\chi\omicron\varsigma)$ read $\text{ουξ } (\chi\omicron\varsigma)$.

