

ASE-WORDS IN PĀṆINI AND THE VEDA

0. Introduction

An attempt is made in this paper to examine the Vedic *ase*-words in the light of Pāṇini's rules of word-formation and accentuation [*Aṣṭādhyāyī* (= A) 3,4,9; 1,3; 6,1,197]. Having briefly reviewed the position maintained by some Western Vedists regarding the infinitival character of *ase*-words, the paper determines their morphological *cum* accentual structure based on the Pāṇinian system and « the Space-Time perspective »¹.

1. Pāṇini: A 3,4,9

1.0. Pāṇini (= P.) teaches in the rule, *tum.arthe se.sen.ase.asen.kse.kasen . . . tavenaḥ* (A.3,4,9) that in the Sacred Literature (*chandasi* recurring from A 3,4,6 into 9), fifteen *kṛt-pratyaya*-s (= *KPs*) such as *se*, *seN*, *ase*, and other primary suffixes, enumerated in the rule 9, are appended to roots to denote the sense of *-tum* (*tumUN*). Of these 15 *KPs* I focus my attention only on three *KPs* which are: *ase*, *aseN* and *KaseN* (= bound morpheme *-ase*).

1.1. The infinitives (= *infs*) in *-ase* accent the suffix-initial in accordance with P.'s accent rule A 3,1,3, while those in *aseN* and *KaseN* are barytonic, which is indicated by the accent exponent /*N*/ through the force of A 6,1,197. Typical instances are: *doh-áse* ($\sqrt{duh} + ase$) « to milk », *bhój-ase* ($\sqrt{bhuj} + aseN$) « to enjoy or protect » and * *śrīy-ase* ($\sqrt{śri} + KaseN$) « to have recourse to, to be resplendent », etc. — instances — in which the first *inf.* appears with the suffixal accentuation, while the rest have the radical accentuation.

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1. S. M. KATRE, *Two Lectures on Linguistics*, Agra, 1959, pp. 24-25.

2. Pāṇinīyas

2.0. That P. has drawn his Vedic materials from firsthand experience, is clearly shown by the way in which he structures the formation and accentuation of words (= Ws) formed with *-ase* and other infinitival suffixes enumerated in A 3,4,9. Yet most of the Pāṇinīyas have commented on this rule in a rather lethargic and lateral manner.

2.1. Patañjali, in his *Mahābhāṣyam ad A 3,4,9*, has not provided us with any illustration for Vedic infs. But he concentrates his attention only on the significance of the expression *tum.arthe* which occurs in this rule. The suffix *-tum*, according to him, is employed by P. neither in the agentive sense (*kartā* by A 3,4,67) nor in the accusative or other syntactic relations, since it is understood by implication (*jñāpana-*) that the meaning of *-tum* should be differentiated from the rest (i.e. agentive, etc.). In conformity with the semantic theory, that the suffixes whose meanings are not specifically determined by P. carry the *svārtha-* (the sense of the nucleus), *-tum* denotes the radical meaning (*dhāt-varthah*), that is, *bhāva*.

2.2. According to Kaiyaṭa² and Nāgeśa³ [*Sekhara to Siddhānta-Kaumudī* (= SK) 3436] *-tum* denotes *sādhya*: « durative action » (which is opposed to *siddha*: « frozen action »).

2.3. The authors of the *Kāśikā* (= K⁴) and SK 3436 (*supra*) are somewhat sketchy in illustrating the rule with adequate *ase*-Ws as shown in Table I as under:

TABLE I

Commentary	KP	Vedic citation	Vedic reference
K	<i>ase/aseN</i>	krátve dákṣāya jīvāse	RV 10,57,4b = MaiS 3,11,10
»	<i>KaseN</i>	* bhágāya śríyase	?
SK	<i>ase</i> <i>aseN</i> <i>KaseN</i>	śarādo jīvāse dhāḥ * * * * * gāvām-iva śríyāse	RV 3,36,10c * * * RV 5,59,3a

It emerges from Table I that both *K* and *SK* pass over *aseN* in silence. On the one hand, the Vedic illustration cited in *K* may be regarded as one of the untraced vedisms; on the other hand, the

2. *Vyākaraṇa-Mahābhāṣya*, Ed. VEDAVRATA, Rohtak, 1963, vol. III: 375 [s.v. A 3,4,9].

3. *Siddhānta-Kaumudī* [with *Bāḷamanoramā* and *Tattvabodhinī*], Ed. CARUDEVA-BHASKAR, Varanasi, 1961, vol. IV: 346.

4. *Kāśikā* [with *Nyāsa* and *Padamañjarī*], Ed. SHASTRI-SHUKLA, Varanasi, 1966, vol. III: 156.

Ṛgvedic *śriyāse*, cited in SK, is a paroxytone vis-a-vis the barytone intended by P., since the exponent /N/ of *KaseN* allows the accent to rest with the initial syllable of the W.

3. Vedic ase-words

3.0. The *ase*-Ws are typical Ṛgvedic formations. Although twenty-seven *ase*-Ws are attested in *RV*, it cannot be argued with certainty that all these play the infinitival role *sensu stricto*. In fact the *KP ase* forms, from roots (= Rs) of different kind, infs (simples) numbering at least fifteen, according to my count, in *RV*. Sāyaṇa admits of seven *ase*-Ws alone as infs. Such Ws are: *āvase*, *ṛcāse*, *ṛñjāse*, *jīvāse*, *dohāse* (ad *RV* 6,45,7; 66,1; 5), *rājāse* and *śriyāse*. To this we may now add: *āyase*, *arhāse*, *kṣādāse*, *tujāse*, *bhōjāse*, *śobhāse*, *spārāse* and *spūrdhāse*.

3.1. Before proceeding to a categorisation of the Vedic infs in *-ase* (§ 3.2 *infra*), a reference may be made to the theoretical position maintained by some Western Vedists with regard to the complex character of the *ase*-Ws which are productive in *RV*. Some of these Ws are considered « augenblicksbildungen », while others as showing a « Quasi-infinitival character ».

According to several philologists⁵, some twenty-five *ase*-Ws are datives of stems in (the neuter suffix) *-as* [*< s*]. Of these, eighteen Ws appear with bound morphemic accentuation, the rest having the radical accentuation.

3.1.1. Wackernagel⁶ classifies these Ws under the three following categories:

- (i) Primitive infs with suffixal accentuation and weak-grade R-vowel: *ṛcāse* « to praise », *tujāse* « to hurl », *puṣyāse* « to thrive », *vr̥dhāse* « to promote ».
- (ii) Infs with suffixal accentuation and strong-grade R-vowel mostly from Present stems: *arhāse* « to be worthy of » (: *ārha-*), *javāse* « to speed » (: *jáva-*), *dohāse* « to milk » (: *dóhate*), *bhōjāse* « to enjoy » (: *bhōjate*), *śobhāse* « to shine » (: *śóbha-*).
- (iii) Other infs with radical accentuation from Present stems: *kṣādāse* « to partake of » (: *kṣáda-*), *cákṣāse* « to see » (: *cáṣṭe*), *bhārāse* « to bear » (: *bhára-*), *hārāse* « to seize » (: *hára-*).

3.1.2. Although the *ase*-Ws may be grouped under these categories, yet there are one or two difficulties which arise in connection with this classification: first, that all *ase*-Ws listed above, are not infs *sensu stricto*, that is to say, it is not an easy task to consider such Ws as

5. B. DELBRÜCK, *Das ai-Verbum...*, Halle, 1874, pp. 221-8; A. A. MACDONELL, *Vedic Grammar*, Strassburg, 1910; and T. BURROW, *Sanskrit Language*, London, 1955, 158.

6. J. WACKERNAGEL-A. DEBRUNNER, *Altindische Grammatik*, 1954, vol. II-2: 229-30.

vr̥dhāse (besides *dhruvāse*, *vr̥ñjāse*) as belonging to the class of genuine infs, since these are *hapax legomena* in *RV*; and second, that it is difficult to explain the anomalous accentuation⁷ of the corresponding (neut.) stems in *-as-* on the one hand, and the verbal themes on the other as seen in:

javāse (paroxytone): *jāvas-* (barytone); and

dohāse (paroxytone): *dōhate* (barytone).

3.1.3. The precise character of some twenty-two *ase*-Ws is subjected to a searching scrutiny by Manessy⁸ who takes into consideration such criteria as morphological structure, syntactic and semantic functions in evaluating these formations. She divides the *ase*-Ws under three categories as shown below:

- (i) Les infinitifs barytons à degré radical plein;
- (ii) Les infinitifs oxytons à degré radical réduit; and
- (iii) Les infinitifs oxytons à degré radical plein.

The first category belongs to the domain of the noun (*domaine du nom*), the second quite near to the verbal zone and almost integrated to it (*la zone verbale et presque intégrés à celle*), and the third constitutes « *une catégorie transitoire* » (p. 207). She thinks that the barytonic *ase*-Ws are not genuine infs (p. 92), but these can always be interpreted to mean « *datifs finals de substantifs* » (p. 207), and often present other characteristics which mark of their nominal nature.

At the end of her study, Manessy (p. 208) finds it difficult to prove the existence of a proper inf. in *-ase*, and from the linguistic point of view, she regards the *ase*-Ws as dative forms of verbal nouns. Furthermore, the infs in *-ase* do not participate in the essential character of the verb of the Indoeuropean languages, which is its capacity to indicate « time ».

3.1.4. Although Manessy's contribution to the *ase*-Ws in *RV* cannot be underestimated, her hypothesis that the barytonic *ase*-Ws do not show any infinitival character, goes against the Pāṇinian system which clearly marks out three categories:

- (i) Paroxytonic infs in *ase* with the strong grade R-vowel;
- (ii) Barytonic infs in *ase(N)* with the strong grade R-vowel; and
- (iii) Barytonic infs in *(K)ase(N)* with the reduced grade R-vowel.

7. T. BURROW, *loc. cit.*

8. J. MANESSY, *Les Substantifs en -as- dans la Ṛk-Saṃhitā*, Dakar, 1961, chapitres II-III.

As will be seen later (Category 2 in § 3.2 *infra*), the barytonic Ws of the type *áyase* play the role of infs in *RV*.

3.2. We may now furnish a binary categorisation into which the fifteen Ṛgvedic *ase*-Ws may be conveniently fitted — a categorisation which rests on two assumptions: (i) the place of accent, and (ii) the vowel conditions of the R⁹.

Category 1

Ase-Ws having (i) irreducible, (ii) guṇated, (iii) nonguṇated and (iv) altered R-vowels are paroxytonic (initial suffixal accentuation). Examples are:

- (i) { 1 *arh-áse* 2 *ṛñj-áse* 3 *rāj-áse* }
- (ii) { 4 *doh-áse* 5 *śobh-áse* }
- (iii) { 6 *ṛc-áse* > *jīv-áse* 8 *tuj-áse* }
- (iv) { 9 *spūrdh-áse* }

Category 2

Ase-Ws having (i) irreducible, (ii) guṇated, (iii) nonguṇated R-vowels are barytonic (radical accentuation). Examples are:

- (i) { 10 *áy-ase* 11 *áv-ase* 12 *kṣád-ase* }
- (ii) { 13 *bhój-ase* 14 *spár-ase* }
- (iii) { 15 * *śríy-ase* }

The Ws listed above under Items 1-5 are made by means of P.'s *ase*, and those under Items 6-8 could be formed with * *Kase* — a *KP* not taught by P. but which should be innovated — since the exponential marker [K] of (K)*ase* would prohibit guṇa/vṛddhi of R-vowels by the rule, A 1,1,5: *K(g)ñiti ca*. With regard to Item 9, *spūrdháse* (: √*spṛdh*¹⁰ [?] or *spardh* + *ase*), one has to cudgel one's brain to explain the R-vowel alternation of *spṛdh* < *spardh* < *spūrdh* in the light of P.'s morphophonemic procedure. Yet it is listed in Category 1, since it belongs to the paroxytonic class.

All the Ws listed in Category 2 are formed with P.'s *aseN* with the exception of * *śríyase* which is made by means of *KaseN*, if the accent falls on the initial syllable of the W. The barytonic *śríyase* (probably meant by *K* ad A 3,4,9) is one of the untraced or lost Vedisms (§ 3.4.3 *infra*).

9. JACQUES A. DURR, *Die Zusammensetzung bei den Infinitiven und Gerundien im Rígvēda*, « W. Schubring 70th Birth-day Volume », Hamburg, 1951, pp. 11-18.

10. MANESSY, *op. cit.*, 196: *spṛdh*- suggère surtout l'idée de compétition.

3.3. Of these infs, ten Ws listed under Items 1-2, 4-6, 8-9, 12-14 occur only in the *Ṛgvedasamhitā* (Table II). The remaining five Ṛgvedic Ws, listed under Items 3,7,10-11 and 15 (Table III) recur in the other *Samhitā*-s with the exception of *āvase* and *jīvāse* which appear in the other Vedic texts not only in the borrowed Ṛgvedic *Mantra*-s but also in independent citations¹¹. The observations made by the Ṛgvedic exegets¹² on these Ws are concisely shown in Tables II and III, while the Ṛgvedic *ase*-Ws recurring in the other Vedic texts are sketched out in the third column of Table III. The Items marked in the first column refer to the *ase*-Ws categorised in § 3.2.

TABLE II

Item	Derivation	RV	Observations
1	√arh+ase	10,77,1c	S: pūjārtham. U: pūjayasi VeM: arhañārtham VPK (<i>sam</i>) 434: ase-pratyayaḥ
2	√rñj+ase	8,4,17a	S & VeM: prasādhayitum. MANESSY, <i>op. cit.</i> , 197: le datif singulier du nom-racine.
4	√duh+ase	6,66,1c	S: dogdhum. SS: dohanārtham
5	√śubh+ase	10,77,1d	S: śobhārtham. VeM: śobhanārtham U: śobhāya na yujyase
6	√rc+ase	7,61,6c	S: sevitum. VeM: arcanārtham
8	√tuj+ase	4,23,7b	S: vadhāya. VeM: śatrūñārñ hirñ-sāyai. MANESSY, <i>op. cit.</i> , 200: Quasi-infinitive.
9	√sprdh-/spardh+ase	5,64,4d	S & VeM: spardhanāya
12	√kṣad(?) +aseN	1,25,17c	See § 3.4.2
13	√bhuj+aseN	1,55,3a	S, SS & M: bhojanāya VeM: bhogāya
		8,51,3d	S: svapālanāya
14	√spr+aseN	8,20,8d	S: prītyai ca balanāya ca VeM: pārañāya tarañāya ca

11. VISHVA BANDHU (= VB), *Vaidika-padānukrama-kośa* (= VPK) *Samhitās*; *s.v. āvase / jīvāse*.

12. Note the following abbreviations: U = Udgītha; M = Mudgala; S = Sāyaṇa; SS = Skanda-Svāmi; VeM = Veṅkaṭa-Mādhava; BVC = BLOOMFIELD, *A Vedic Concordance*², Delhi, 1964. For *Sāyaṇa-Bhāṣya*, see *Rgveda-Samhitā*, vol.s I-IV, Poona, 1933-46. For other scholiasts, see *Rgveda with commentaries*, Ed. VB, Hoshiarpur, 1965, vol.s I-VII.

TABLE III

Item	Derivation	RV & Other Vedic Texts	Observations
3	√rāj+ase	RV 8,97,10b = AV 20,54,1b = SVK 1,370; 2,280 = SVJ 1,39,1; 3,23,12 [BVC 956]	S: rājates tum-arthe ase-pratyayaḥ / ātmano virājārtham prakāśanārtham... / VeM: ātmano virājanārtham
7	√jīv+ase	RV 1,25,21c = KāṭhaS 21,13d = TB 2,4,2,6c = Mānśs 3,1,29 [BVC 121]	S: « jīva-prāṇadhāraṇe » ity asya tum-arthe ase-pratyayaḥ / pratyayasvaraḥ / SS: jivayitum / VeM: jivanāya / M: jivitum
10	√ay+aseN	RV 1,57,3d = AV 20,15,3d	See § 3.4.1
11	√av+aseN	RV 1,22,6a = ŚānB 26,13	S: rakṣitum... / « tum-arthe se-sen... » ityādinā asen / nitvād ādyudāttaḥ / SS: tarpaṇāya pālanāya vā / M: rakṣitum /
15	√śri+KaseN	RV 1,87,6a = TS 2,1,11,2a = 4,2,11,2a = MaiS 4,11,2a = KāṭhaS 8,17a [BVC 939]	See § 3.4.3

3.4.0. Let us now briefly consider the three *ase*-Ws: *áyase* (§ 3.4.1), *kṣádase* (§ 3.4.2) and *śrīyase*.

3.4.1. The W *áyase* « to go » occurs in RV 1,57,3d (= AV): *jyótir ākāri harīto ná-áyase*: The light (radiance) was made (created for him) to go (to tread the desired path) like mares (to run its course). The exeget S, VeM and M gloss the W with « *gamanāya* », attaching a dative nominal value to the W.

Grassmann¹³ considers it an inf., while Sgall¹⁴ regards it as a quasi-inf. However, S *ad* RV derives *ayase* from the process: √ay + asUN [Uṇādi IV: 188] in the action sense. A logical derivation of the W is from: √ay + aseN in accord with A 3,4,9 so that the barytonesis could be justified in the light of *ñ.nity.ādir nityam* (A 6,1,197).

13. H. GRASSMANN, *Wörterbuch zum Rig-veda*³, 1955, p. 57: « *ayase* » ist Inf. von √ay lat. *aes* Goth. *aiz* eisarn.

14. P. SGALL, *Die Infinitive im Rgveda*, « Acta Universitatis Carolinae, Philologica », Prague, 1958, No. 2: 182.

3.4.2. The barytonic *kṣádase* « to partake of or to distribute » occurs in *RV* 1,25,17:

*sám nú vocāvahai púnar
yáto me mádh ábhrtam /
hóteva kṣádase priyám //*

Glossing the W with « *aśnāsi* », S and other exegets attach a finite verb value to it. Grassmann (*loc. cit.*) too accepts this W as 2 sg. Middle. But, if *priyam* in the Ṛgvedic stanza would be taken as the complement of *kṣádase*, we could make the latter an inf. construction, which is so intimately related to the verbal flexion as to show case-relation¹⁵. Accordingly we may render *RV* 1,25,17 as under:

We want to invoke (him) together again, because honey is brought to me as the Hotṛ (invokes) the dear (honey) in order to distribute it.

3.4.30. The word *śriyase* is made by means of *KaseN* according to *K* and *SK* (Table I). The W is constructed by the following grammatical steps:

√śri-Ñ + K-ase-N *KaseN* by A 3,4,9
= √śri Ø + Ø ase Ø Ñ,N = Ø by A 1,3,3; 9. *K* is Ø by A 1,3,8; 9
= śr-iy + ase *iy~i* by A 6,4,77
= *śriyase* barytonesis by A 6,1,197

If the W is formed with *K-ase-N*, it should be barytonised through the force of A 6,1,197. But the Veda has preserved only the paroxytone (*śriyáse*). Consequently, we are led to distinguish the barytonic *śriyase* from the paroxytonic *śriyáse*.

3.4.31. Two typical instances for the paroxytonic W drawn from *RV* are cited here:

- (a) *1,87,6a: śriyáse kám bhānúbhiḥ sám mimikṣire /* This line is interpreted by the exegets to mean that « by their radiance (or by the brilliant lustre of sun's rays, the Maruts desire to) pour down rainwaters abundantly to be served (by people, that is to say, the Maruts pour down rain for the welfare of mankind) ». Both S and M gloss *śriyáse* with « *śrayitum prāṇibhiḥ sevītum* », while SS and VeM seem to attach a dative nominal value to it.

15. MANESSY, *op. cit.*, 187.

- (b) 5,51,3: *gāvām-iva śriyāse śrīṅgam uttamām* (a) / Both S and M, surprisingly enough, gloss *śriyāse* with «*śriye dhārayatha*». However, SS and VeM attach a (dative) nominal value to it. Concomitantly this line (3a) may be rendered as follows:

[You remain splendid] to be resplendent [with your] highest horn, like [the horn of] cattle¹⁶.

3.4.32. Bhaṭṭoji cites *RV* 5,59,3a for illustrating *KaseN*, but he does not offer an explanation for the Vedic paroxytone. The citation given by *K* for illustrating *KaseN* is, in all probability, one of the lost or untraced Vedisms. Haradatta, Jinendra Buddhi (*ad SK* 3436) do not throw any light on the accentuation of *śriyāse*. But Jayakṛṣṇa (*Subodhini* gloss *ad SK* 3436) ventures to put forward the view that, although in the *Mantra* (i.e. *RV*) the inf. is a paroxytone, *śriyāse* may be justified on the ground of *bāhulaka* (*A* 3,1,85).

3.4.33. *S ad RV* 1,87,6a thinks the W is formed with *KaseN*, and Bhaṭṭa-bhāskara *ad TS* 2,1,11,2 [Mysore edn., vol. III, p. 324] regards the suffix as *ase*. Neither the former explains the *Ṛgvedic* paroxytonesis nor the latter accounts for the absence of *guṇa/vṛddhi* of the R-vowel of the Vedic *śriyāse*.

3.4.34. *VB* (*op. cit.*, 3164) assumes the suffix * *kase* with which the W is formed, in an attempt to justify the paroxytonesis by *A* 3,1,3: *ādy udāttaś ca* and the nongunated/nonvṛddhied R-vowel by *A* 1,1,5 (indicated by *KIT*).

3.4.35. Across the diverse explanations given by Pāṇinīya-s and exegets, a probable solution would be to explain *śriyāse* as formed with *ase* and account for the absence of *guṇa/vṛddhi* of the R-vowel by resorting to P.'s tool of *vyatyaya* taught in the rule: *vyatyayo bahulam* [*A* 3,1,85] which, perforce, admits of the operation of *A* 1,1,5.

3.4.36. The magnitude of the task is such that most of the Pāṇinīya-s have refrained from citing an apt illustration for *KaseN*. But I may throw open the hypothesis that P. might have drawn his materials for formulating *KaseN* from a lost Vedic text which, in my opinion, might be closely related to the *Ṛgveda*. Does the author of the *Kāśikā* cite the Vedic tag * *bhāgāya śriyāse* from this source?

4. Conclusion

4.0. Looking back on the ground covered in this paper, we would be struck by the following considerations.

16. Cf. K. F. GELDNER's translation of *RV* 5,59,3a: Wie der Rinder (Horn) ist euer höchstes Horn prächtig zu schauen (*Der Rig-Veda*, HOS, 1951), vol. 34: 66. On *śriyāse*, see now M. D. BALASUBRAHMANYAM, *Vedic śriyāse and Pāṇini 3,4,9*, in *VIJ*, vol. X, 1972, pp. 7-10.

4.1. Across the diversity of syntactic functions of the *ase*-Ws in the *Ṛgvedasamhitā* (= *RV*), a student of P. and the Veda may discern the coherence of an accentual structure well established in *ṚV*. And from the Pāṇinian point of view, it is possible to show the infinitival character of some fifteen *ase*-Ws in *RV*, nine of which are paroxytonic, and the rest belong to the barytonic class.

4.2. Based on the place of accent and the vowel conditions of the R, as warranted by the Pāṇinian system, the fifteen *ase*-Ws may be conveniently fitted into a binary categorisation: the first, comprising paroxytonic Ws with irreducible, strong, weak and altered R-vowels; and, the second, belonging to the barytonic Ws with irreducible, strong, weak R-vowels (§ 3.2).

4.3. According to the Pāṇinian system of accentuation, *ase*-Ws accent the suffix-initial by the rule: (*pratyayaḥ* A 3,1,1; *paraś ca* A 3,1,2) *ādy udāttaś ca* (A 3,1,3), and those in *aseN/KaseN* are barytonic Ws through the force of the rule: *ñ.n.ity ādir nityam* (A 6,1,197).

4.4. A Pāṇinist *cum* Vedist would have expected of P. to posit the *KP* * *Kase* (after *-kse-*) in A 3,4,9 in order that such *Ṛgvedic* infs as *rcāse* and *tujāse* in which the R-vowels appear without *guṇa*, could be satisfactorily explained.

4.5. P. might have drawn his materials for formulating *KaseN* from a lost Vedic text which would be closely related to *ṚV*.

4.6. P.'s rules of word-formation and accentuation, besides the Space-Time perspective, must occupy an important niche in evaluating Vedic linguistic materials.

SŪTRA REFERENCES

A	<i>sūtra</i>
1,1,5	k(g)ñiti ca
1,3,3	hal.antyam
1,3,8	la.śa.kv ataddhite
1,3,9	tasya lopah
3,1,1	pratyayaḥ
3,1,2	paraś ca
3,1,3	ādy udāttaś ca
3,1,85	vyatyayo bahulam
	tum-arthe se.sen.ase. asen.kse. kasen. adhyai. adhyain. kadhyai. kadhyain-śadhyai. śadhyain. tavai. taveñ. tavenah
3,4,67	karttari kṛt
6,1,197	ñ.n.ity ādir nityam
6,4,77	aci śnu.dhātu.bhruvām yvor iyañ.uvañau