

**A COMPARATIVE GRAMMAR OF
THE SANSKRIT, ZEND, GREEK,
LATIN, LITHUANIAN, GOTHIC,
GERMAN, AND SCLAVONIC
LANGUAGES. PART III, PP. 953-1122**

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A Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Slavonic Languages. Part III, pp. 953-1122 by F. Bopp

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W. Smith Williams
from the Translator
April 1853

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BY

PROFESSOR F. BOPP.

PART III.

TRANSLATED FROM THE GERMAN

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COMPARATIVE GRAMMAR.

PART III.

VERBS.

FORMATION OF THE MOODS.

POTENTIAL, OPTATIVE, AND CONJUNCTIVE.

716. In the dialect of the Vêdas the *Lêç* mood or conjunctive is also formed by the insertion of an *a*, in cases where, in the corresponding indicative form, an *a* is wanting, by the lengthening of which the mood in question might be formed. Thus, from the aorist *abhût*, "he was," comes the conjunctive *bhuvat*, "he may be;" where, by the augment being dropped, the meaning of past time is also removed, as is likewise the case in the potential and imperative: from *akar*, "he made" (for *akart*, according to §. 94.*), comes *karat*, "he may make;" from *chikêl-ti*, "he recognises" (R. *kit.* Cl. 3.), *chikêlati*, "he may recognise." So in Old Persian, *ahatiy*, "he may be," from *astiy*, "he is" (Behist. IV. 38. &c.), where the Sanscrit *ṣ* in Old Persian is retained before *t*, but before vowels becomes *h*.

From the aorists also, in the Vêda dialect, come conjunctive moods with the terminations of the present; hence, *karati*, "he may make" (Rig V. 46. 6.), from *akar*. The Vêda dialect even forms the conjunctive mood by the simple

* Aorist of the fifth formation, which in the Vêda dialect is more extensively used than in classical Sanscrit.

annexation of the personal terminations of the present to the base of the aorist, thus e.g. *viśchati* (*vi* prep.), "he may announce," from *viśchāt* (Rig V. CV. 4).

IMPERATIVE.

717. This mood, which, in classical Sanscrit, is formed only from the present indicative, is distinguished from the latter merely by the personal terminations (the first person of the three numbers excepted: see §. 713.), which have been already discussed. The dual and plural, with the exception of the third person plural, have the secondary terminations; so that e.g. *bharādm*, "let the two carry," is distinguished from *abharātm*, "the two carried," only by the omission of the augment. In Greek the difference of the termination *των* of *φερέτων*, from *την* of the imperfect *ἔφερέτην*, is unorganic, as *των* and *την* are originally one, and both rest on the Sanscrit *tAm*.

718. The second person singular of the Sanscrit first principal conjugation—i.e. that which corresponds to the Greek conjugation in *ω*, to the Latin fourth conjugation, and to the German strong and weak conjugation—is distinguished from the second principal conjugation, which corresponds to the Greek *μ*, inasmuch as in the active (parasmāip.) it has lost the personal termination; so that e.g. *bhar-a*, "let him carry" (Zend, *bar-a*) terminates with the class-syllable, to which, in the dual and plural, the personal terminations are annexed (भरतम् *bhar-a-tam* = *φέρ-ε-τον*, भरतु *bhar-a-tu* = *φέρ-ε-τε*). The loss of the personal termination appears of great antiquity; as in Greek too, *φέρ-ε* is said for *φέρ-ε-θι*; and in Latin *leg-e*,* *am-d*, *mon-ē*, and *aud-ī*, are likewise devoid of the personal sign.

* The *e* of *lege* is, in its origin, identical with the *i* (from *a*, see §. 109. 1.) of *leg-i-te*, and rests on the principle, that in Latin, at the end of a word, *e* is preferred to *i*; hence, e.g. *mare* from the base *mar*.

719. In German the strong verbs have, in the second person singular of the imperfect, rejected the class vowel, and terminate, therefore, with the final letters of the root,* without, however, in most cases, containing the actual root itself, as the vowel of the root, according to the analogy of the present indicative, appears at one time weakened; as *e.g.* in Gothic, *bind*, from the root *band*, "to bind" = Sanscrit, *bandh*; at another time with Guna, hence, in Gothic, *biug*, "bend," from the root *bug* = Sanscrit, *bhuj*; *beit*, "bite," from the root *bīt* = Sanscrit, *bhid*, "to cleave" (see p. 105). The Sanscrit also, and Greek, retain, in the present imperative, the Guna gradations of the present indicative, or, most generally, that of the special tenses; hence, *e.g.* in Sanscrit, *bōdha*, "know" (from *baudh*) from *budh*, and in Greek, *φείγε* from *φύγ*. The German weak verbs retain their class character (see §. 109. 6.) corresponding to the Sanscrit *aya*, of the tenth class: the syllable *ya*, however, is contracted to *i* (Gothic *ei* = *i*), as in general the syllable *ya* at the end of a word lays aside its vowel, and changes the *y* into one. Compare, *e.g.* the Gothic *tam-ei*, "tame," from *tanya*, with the Sanscrit causal *dam-aya*; Latin *dom-ē*; Greek *δάμ-αι*. In the second weak conjugation, let *laig-ō*, "lick," be compared with the Sanscrit causal *lēh-aya*, from *lih*, "to lick:" in the contraction of *a(y)a* to *ō*, however, *laigō* approaches nearest to Latin imperatives like *dom-ē*, as the Gothic *ō* = *ē* (§. 69.). In the third weak conjugation, compare *hab-ai*, *thah-ai*, *sil-ai*, with the Latin forms of like signification, *hab-ē*,

* Thus in Latin *dic* for *dice*. With regard to *fer* it is to be observed, that *fero* also, in the indicative, is to be joined rather with the Sanscrit *bhar* (*bhri*) of the third class than with that of the first. Thus, as *fer-a*, *fer-t*, *fer-tis*, corresponds to *bi-bhar-shi*, *bi-bhar-ti*, *bi-bhri-tha*, so *fer* answers to *bibhri-hi* (from *bibhar-dhi*), the personal termination being suppressed, as in *es* = Greek, *ἴσ-θι*, Sanscrit *ē-dhi* from *ad-dhi* (for *as-dhi*).

tae-l, sil-l, where the *l* is a contraction of *ai*, and answers to the Sanscrit *ay* of *aya* (see p. 110). In the second person plural *tam-yi-th* (from *tam-ya-th*) corresponds to the Sanscrit *dam-aya-ta*, Latin *dom-â-te*, Greek *δαμ-άε-τε*. In Greek and German the imperative second person plural is not distinguishable from the present indicative. In Sanscrit, however, the imperative has the termination of the secondary forms (*ta*) opposed to the *tha* of the primary; thus *दमयत damayata*, "tame ye," opposed to *दमयथ damayatha*, "ye tame." In Latin *domâte* is distinguished from *domâtis*, where the latter form answers to the Sanscrit dual indicative present (*दमयथम् damayathas*, Gothic *tamyats*), the former to *दमयत damayata*, "tame ye" (see §. 444). The termination *ta*, of the second and third person of the so-called future of the imperative, and the Greek termination *τω* of the third person singular, correspond to the Vêda termination *tât*, which answers for the second as well as the third person;* and in the latter, as has already been remarked, is most correctly retained in the Oscan *tud* (*licitud, estud*). As in *तत* the expression of the person is twice contained, so it is in the Latin second person plural *tôte*, for which in Sanscrit *तत* *tâtâ* might be expected, which, however, does not occur. In the third person plural *nto* answers to the Greek *ντων* (*legunto = λεγόντων*), which was before compared with the Sanscrit middle forms in *antâm* (*षेरώντων = bharantâm*).

720. The Sanscrit termination *तु*, plural *तु*, is derived from the pronominal base *n ta*, by weakening the *a* to a vowel of middle weight, while in the present indicative, as

* See §. 470. The edition of the First Book of the Rig V. by Fr. Rosen, which has appeared since this work was commenced, has confirmed *tât* to be the termination of the second person of the imperative. H. XLVIII. 15. occurs *॥ नो यच्छतान् pra no yashchhatât*, "give us" and CIV. 5. *चर्कृतान् charkritât* from the intensive of the root *कृ kri*, "to make."

generally in the primary forms the extreme weakening to *i* takes place. We have, therefore, the forms *-ta, -tu, -ti*, as in the interrogative, in the isolated case *ka, ku, ki*. In Zend the *u* of the imperative termination is occasionally lengthened; e.g. in the frequently-occurring *𐬨𐬀𐬌𐬎𐬎𐬎𐬌 mraotū*, "let him say:" on the other hand, Vend. Sade, p. 142, 𐬀𐬎𐬎𐬎𐬀 kharatu, "let him eat," 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬀 vanhātu, "let him put on."

721. The Sanscrit middle termination *sva* (from *tva*, see §. 443.) of the second person singular is in Zend corrupted with a preceding *a* to *anuha* (for *anhva*), where the *v* is changed into the vowel *u*, and has stopped before the *h*; the nasal, however, which, according to §. 56*, is placed before the *h*, remains, though otherwise *Ꞣ n* occurs as a guttural nasal, only in direct combination with *h*. The combination *nhv* appears, however, too uncouth to be admitted in Zend; and wherever, therefore, it would occur, we find in its stead *𐬎𐬎 nuh*: hence, too, 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬀 vivanuhātō = Sanscrit विवस्वत् *vivasvatas*, "of the Vivasvat" (Vendidad Sade, p. 40.). Several examples of imperatives in *anuha* occur in the eighteenth Fargard of the Vendidad, where, however, the text corrected by Burnouf (Yaçna, Note A. p. 17) according to the manuscripts is to be referred to, as the lithographed copy (pp. 457, 458) has, more than once, *anva* faultily for *anuha*: 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀 *aiwi vaštra yāonhayaṅnuha*,* "put on the clothes;" 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬀 *𐬀𐬎𐬎𐬎𐬀 fra zašta inayānuha*, "wash thy hands;"† 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬀 *𐬀𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬀 a alēmaim yāṣānuha*,

* This form is based on the causal of the Sanscrit root *यस* *yas* "to strive."

† I take 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬀 *inayānuha* as a passive verb with a middle signification; thus Vend. Sade, p. 331, twice 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬀 *𐬀𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬀 𐬀𐬎𐬎𐬎𐬀 uš tanim inayāta*, "let him wash his body" (Anquetil, p. 360, "il lava son corps"); on the other hand, p. 330, *𐬀𐬎𐬎𐬎𐬀 (uš ?) tanim inayāta*, with a conjunctive vowel between the preposition *uš* (= Sanscrit 𐬀𐬎 *uś*) and
the