The Sanskrit K-Suffixes.

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A DISSERTATION

submitted to the Board of University Studies
of the Johns Hopkins University in conformity
with the requirements for the degree of
Doctor of Philosophy.

BALTIMORE.

APRIL 1909.

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Part I.

Early History of the Suffixes (Pre-historic, Western and Vedic.)

Part II.

Later History of the Suffixes (Post-Vedic Indic.)

Part I.

The Early History of the K Suffixes
(Prehistoric, Iranian, Vedic)

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Chapter I.

Description of the Suffixes.

1. The ultimate aim of this thesis is to give a complete and detailed account of the suffix Ka and related suffixes in Sanskrit, covering all their occurrences throughout the entire history of the language, as far as these are accessible. For both theoretical and practical reasons, however, it has seemed best to divide the field, and the first part of the work will deal exclusively with the Vedic period. In that term I mean to include Mantras, Brāhmanas, Āranyakas, Sūtras and Upanisads, so far as their linguistic matter is available. I have gathered the materials for the investigation in the first place from Monier-Williams's Lexicon, 2d Edition, supplemented and verified by constant reference to the larger and smaller Petersburg Lexicons. These references were necessary in order to obtain the exact passages where the words occur, which the English dictionary in general does not undertake to give. The number of cases in which I discovered mistakes in the redaction of M-W.'s lexicon was so small as to be entirely negligible; the small sprinkling of wrong references etc

which have come to my notice originated in nearly every instance in the Pet. Lex. itself. I feel therefore especially appreciative towards the work of the editors of the Oxford Lexicon, Profs. Zimmann and Caffeller, whose careful scholarship has given us such a valuable aid to this sort of research.

2. There is, however, no Sanskrit lexicon in existence which even approaches the completeness that would be attained by good word-indices of the various works included. In the Veda, with which alone we are now concerned, this deficiency is especially felt in the Sutra and Upanisad periods. These seem to have been only scantily covered by the Petersburg lexicon; and the successors of Böhtlingk and Roth have done little to fill the gap. Fortunately, we now have, in Col. Jacob's excellent Concordance, a word-index of the principal Upanisads; and from this have been extracted scores of words in Ka which would otherwise have been unnoticed.

As for the older Vedic works, the indices to the RV. and AV. by Grassmann and Whitney have been used with profit, and from Whitney at least several AV. words have been discovered which are not in any lexicon. These facts are mentioned as showing the crying need which exists for indices of the principal Vedic works. Until they are produced any such undertaking as the present one must rest for the most part on the more or less unstable ground of the dictionaries.

3. It is hardly necessary to defend the division of the subject into Vedic and Post-Vedic periods. In the Veda we find the small beginnings of several of the commonest uses of the Classical suffix Ka. There is no Classical use of the suffix which is not foreshadowed in the Veda; but there are one or two Vedic uses which practically die out before Classical times. That is to say, we find here, as in most other linguistic points, that in general there is a line of cleavage between the Veda and the Skt. of later times, altho as a matter of course the two periods shade into each

other, and there is in reality no such sharp break as we are compelled to make for practical purposes. In fact, so far as the suffix Ka is concerned, the Upanisads show uses which agree much more closely with the language of the Mahābhārata than with that of the Brāhmaṇas, to say nothing of the Vedic mantras. Nevertheless, I have not ventured to disturb the traditional classification, which of course is on the whole justifiable, and have included the Upanisads in the Veda.

4. The suffix Ka in all its ramifications is one of the commonest suffixes of the classical Sanskrit language; and altho it is much less common in the Veda, it is by no means rare from the earliest times.

5. I shall not at present attempt to go extensively into the question of the prehistoric (PE) suffix or suffixes from which the Skt. Ka is derived. According to the theory of gutturals now usually accepted, Skt. K may go back to PE. K or g

And accordingly two independent suffixes, I. Ka and qo,[1] are actually assumed by Brugmann as antecedents of skt. Ka, - certainly not without much show of probability (cf. dat.-gnus and -cus.) Whether right or wrong, this division of the suffix is not only unnecessary but quite impossible within the skt. language itself. It must be said that the suffix Ka on the whole presents itself to the feeling of the investigator as a single unified and coherent suffix, which in the early language at least is quite clearly and narrowly circumscribed in its use. The widely divergent meanings which forms of the suffix show in some later developments are all demonstrably secondary in point of time; and in most cases it is furthermore easy to trace their semantic evolution from one or another of the more primitive uses. In Chapter VI we shall take up the use of the suffix in Avestan, and shall add a few words on its appearance in Lithuanian (based on Leskien). From these may then be deduced, in a very tentative and experimental way, an outline of the apparent uses of the suffix in the Ursprache, in so far

[1] Or, in Brugmann's notation, qo and $q^{u}o$.

as they are indicated by these languages.

6. Forms of the Ka-suffixes.

The Vedic has a few adverbial forms (ṛdhak etc) where the suffix is simple K. There is a small group of words of doubtful relationship in -Ku, mostly preceded by ā; they are very few in number, and show no agreement as to signification, so that I have not thought it worth while to make an independent chapter of the suffix Ku or Ṣku, but have treated these words along with the Ka suffix. The Classical Skt. has a few words which seem to show a suffix -Ki, generally forming patronymics; e.g. saurāki (MBh.1.3) which may be a Vedic instance. Otherwise all the suffixes which we treat here end in Ka masc or neut and Kā or Kī fem.

7. The feminin ikā.

In all cases of masc-neut words in suffixal -Ka preceded by -a-, whether this a is part of the base or of the suffix, the

possible (and in most cases usual) to form corresponding feminines in -ikā, rather than in a-kā or a-kī. This rule applies to all periods of the Skt. language from RV. onward (cf. vyattake - vyattikā, a RV. instance). The fem. forms ikā and akī are, however, not rare; and even ikī appears to be found from an aka masculin in one or two cases[1], though this is not certain. Because of the regularity of the fem. in ikā it becomes unnecessary - and in fact impossible - to set up a separat category for these words. Where a masculin word in aka requires a feminin, the ending ikā is to be expected, and all statements in this thesis are to be understood with that in view. It should at the same time be borne in mind that akī and akā also occur, sometimes from the same words which also form the more regular fem. in ikā. There seems to be no rule by which it can be determined antecedently, what form of the fem. is to be expected.

1 See s.v. atikī in the Word-list.

The Secondary Suffix Ka.

8. The suffix Ka is essentially a secondary suffix; i.e. it is affixt to nominal or pronominal stems. There are a few words in which it is added directly to roots or bases; we shall deal with them briefly later. Secondary Ka may be divided into four subdivisions. For practical reasons, because I have been unable to invent any concise and appropriate names, I have had recourse to numbers in designating them. This arbitrary method of nomenclature is often to have objections. But any truly descriptive names for these categories would be so cumbrous as to be quite incapable of practical use; and it has therefore seemed to me better to have recourse frankly to numerals as arbitrary symbols, instead of affixing incomplete or misleading epithets.

A. The Suffix 1 Ka. Nouns or Adjectives of Similarity or Characteristic.

9. The suffix Ka is added to nominal stems to form other nouns or adjectives with the meaning "partaking of the nature of", "having the characteristics of", "similar to", "like"; - or, it is added to adjectives or adverbs to form other adjectives or

adverbs, with the meaning "characterized by", "having the quality of." This is the most primitive use of the suffix, it is not a secondary suffix. All other uses are developed out of it.

Ex: nābhikā, navel-like cavity, < nābhi, navel. — manika, lump, water-jar, < mani, pearl, lump etc. — nāḍīka, throat, < nāḍī, tube. — madhyamikā, middle-finger, < madhyama, middle. — ghṛṇīka, n. of a plant, < ghṛṇi, adj., foul-smelling. — nāstika, atheist, one who says "nāsti" (na asti), "there is not."

10. From the meaning "similar to", "like", the suffix ka often comes to mean "only similar to", i.e. "not equal to," and thus arise the well-known diminutive, depreciatory and contemptuous uses of the suffix, which probably existed once in all I.E. languages, but which are more striking and prominent in Skt. than in any other. In Skt. the suffix may be added with some such force to nouns, adjectives, pronouns, adverbs, participles, and even (once) to a finite verb form. A detailed classification will be undertaken in Chapter IV; for the present it will be enough to illustrate

the following main heads:

I. True Diminutive (of size, importance, degree), as kumāraka, little boy, < kumāra, boy. — muhūrtika, moment, < muhūrta. — arbhaka, tiny, < arbha, small. — babhrūka, brownish, < babhru, brown. — abhimādyatka, a little tipsy, < abhimādyat, drunk. — hotṛka, secondary priest, < hotṛ, priest.

II. Diminutive of endearment (rare in the Veda), as: ambikā, dear little mother, < ambā, mother. — putraka, sonny, < putra, son.

III. Pitying Diminutive (very rare without the additional notion of contempt), as: kṛpaṇaka, poor (helpless) little creature, < kṛpaṇa (^x kṛpaṇa), little.

IV. Diminutive of inferiority with evil connotation, often called Pejorative: including

1) Contemptuous diminutive, where the idea of smallness carries with it that of weakness or wretchedness and contempt, as: vīraka, worthless bullock, < vīra, bull. — rājaka, wretched Knight, < rājan, king. — bhinnaka, small and worthless, < bhinna, broken.

2) Pejorative in the narrower sense, or Imprecatory Diminutive, as I have called them, because the suffix is often equivalent to a curse or imprecation accompanying the word to which it is affixed, as: aśvaka accursed damned horse < aśva, horse. — anantaka, accursed Ananta (a snake demon) — rūpaka, evil phantom, < rūpa, shape. — kṛtaka, artificial, false, < kṛta, made. — anyaka, other scoundrels, < anya, other.[1]

3) Diminutive of Obscene Humor, in a certain range of popular conversation which is offensive to modern sensibilities, and reasonably for that reason little noticed as yet. For instance, in the lascivious ribaldry of some of the Nuptāpa-hymns, and in parts of the Upavasatha ceremony, various slang terms of extreme vulgarity appear with this suffix. Modern parallels will doubtless occur to everyone.

ex. dhānikā, dhārakā, the vagina, < dhāna, dhāra, receptacle. — śakṣikā adj., slippery, of the sexual organs in coition, < śakṣna, slippery. — muṣka, testicle, < muṣ, mouse.

V. Generic Diminutive, with nouns of masculinity and femininity, like Ger. Männchen, Weibchen; as vīraka, manyaka, male, < vīra, manya, man

1. These three categories, and especially the imprecatory and contemptuous ones, are closely connected. It is often hard, and sometimes really impossible, to decide which idea predominates in a given word. For instance, in the refrain RV. 10.1.3.1 ff. nabhantām anyakeṣāṃ [illegible]

VI. Diminutio as attribute of the female sex and grammatical concomitant of feminine gender; see §90 below. Not to be confused with the foregoing, which is of totally different nature and origin. ex: pradātrikā, female giver < pradātṛ, giver. — candrikā, moon (as fem.) < candra, moon (as masc.).

B. The Suffix Ka.

Adjective of Appurtenance or Relationship.

11. Next, the suffix Ka forms secondary epithets, mostly adjective, from nouns or pronouns, with the meanings "connected with", "having to do with", "belonging", "of"; and these formations in the majority of cases take vriddhi in the first syllable. Here are to be included the patronymics which are occasionally formed with suffix Ka. — This heading is developed from Ka. Examples are: paśuka, animal (adj.), of an animal < paśu, animal (noun). — ātmaka, of the self, ātman. — caturhotṛka, of the caturhotṛ-service. — devaka, divine < deva, god. — asmāka, our, < asmā-pronominal base, we. — nafātka, pertaining to a grandson, < nafāt, grandson.

adhi dhanvasu, there seems to be no doubt that an imprecation is hurled at certain enemies: "let the damned bowstrings of the other devil take them! be torn off from their bows!" But while this idea predominates, it would be rash to deny the presence also of a contemptuous note; for

Whitney, whose entire treatment of the suffix suffers from over-reliance on the native grammarians, does not recognize the use of the simple Ka with vriddhi, and calls bhāvatka (Ass.) < bhavat "anomalous." Instead he follows the Hindus in setting up (1222 j, k, l) two vriddhi-taking secondary suffixes, aka and ika, of which he says that no instance of aka (unless nāmaka — with which should be placed tāvaka) and few of ika have been noted in the Veda, — meaning, doubtless, the Vedic manuscripts (cf. however Kāvaraka < Kavera, AV., and caturhotṛka < caturhotṛ, MS.) The facts are these:

In the second category of the suffix Ka, the non-possessive secondary adjective,[2] the derived suffix ika (see §14) makes a strong bid to drive out of the field its competitor Ka. In the Veda, if we count i-stems like āgnika etc as having the suffix ika, there have been recorded 101 words in ika, 49 in Ka (besides three in which Ka follows an i-stem with no vriddhi.) Among the ika words vriddhi overwhelmingly predominates; in the Ka words it appears in more than half the cases — exact figures cannot be given with safety, because —

it is quite like a Vedic charm-maker to dwell with great insistence on the scorn he pretends to feel for enemies, however much he may really tremble before them. Indeed, this is a common trick of magic in every age and land. — [2] which alone are concerned here, since

some cases the primary word had itself a vriddhied vowel, and in others its stem ended in i. There are only 11 cases where ika in this sense certainly occurs without vriddhi, out of 101. But of the 49 clear cases of the suffix 2 Ka (where the suffix cannot be confused with ika) 21 clearly have vriddhi, 18 clearly do not have it, and 10 are ambiguous. Of the 21 which have vriddhi 14 are formed from a-stems (or an-stems, weak grade in a), but seven are from stems in other finals, showing conclusively that the suffix must have been Ka, not aka. The classical language adds many other instances; this suffix is commoner there than in the Veda. The supposed secondary vriddhi-causing suffix aka is a grammatical fiction; it never existed at all. Instead we must recognize this secondary, generally vriddhi-causing use of the suffix Ka (in this thesis alluded to as 2 Ka), added both to a-stems and to others. It is never excessively common, it occurs earlier and more frequently than the grammars have so far given it credit for.

vriddhi occurs nowhere else.

C. The Suffix 3 Ka.

Adjective or Substantive of Possession.

12. The third category of the secondary suffix Ka is made up of principally of secondary adjectives (as in the case of 2 Ka) with the meaning "having", "possessing"; also "consisting of," with numerals, a frequent use. Ex: parutha, having joints, < parus, joint. – dvāraka, city of gates, < dvāra, gate, – aṇḍika, having bulbs, < aṇḍi, egg, bulb, – catuṣka, having or containing or consisting of four, < catus, four; and so daśaka etc. The development of this head from 1 Ka is obvious; parutha = "characterized by joints", "jointed."

This category is not very common with uncompounded words. But because of the accidental appropriateness in semantics, it was added frequently to Bahuvrihi or possessive compounds, and gradually came to be felt as peculiarly appropriate to them. There are a few instances of this in the Vedic mantras. In the Brahmanas it becomes not uncommon; its frequency constantly increases in the Sutras and especially in the Upanisads, where it flourishes

with as much luxuriance as in the later language. — in the early parts of the Veda it is interesting to note that it is much commoner when the last part of the compound is not an a-stem, and is especially frequent with consonantal stems, showing a vigorous (even if unconscious) striving after uniformity of declension at that early time. By means of the harmless suffix ka any Sakhwriti (as in later skt. any noun whatever) not of the a-declension could be easily brot into line with the a-stems, which formed the great bulk of the noun declension. See §§ 53 ff, especially 54. — ex: acakshuṣka, having no eyes, < a + cakṣus, eye. — trikadruka, having three Kadrus, < tri + Kadru, a kind of vessel. — saptadhātuka, having (or existing of) seven elements, < sapta, 7, + dhātu, element.

D. The Suffix 4 Ka — Active or Verbal Words.

13. In a few secondary formations, — to wit, antaka ("ender", death, < anta, end), citaka, vidaka, yāvaka, and

vimanyuka — the suffix Ka has distinctly an active verbal force. These words may be more conveniently treated in connection with the derivative ka-suffixes which show the same value; see § 19. The origin of this usage lies perhaps partly in some of these derivative suffixes themselves, and certainly in part in the "primary" Ka words of corresponding meaning (see § 20.)

The Suffix ika.

14. This is a secondary adjective-forming suffix whose range of meaning exactly coincides with 2 Ka and 3 Ka, but chiefly with 2 Ka; in the possessive-adjective sense it is very rare. It must of course have originated, by clipping[1], from i-stems + suffix Ka. The adjectives formed with it show meanings like "connected with", "belonging to", "of". It almost always (in these meanings, = -Ka) causes vriddhi of the first syllable; and if the primary word is a compound, it occasionally takes vriddhi in the first syllable of both its parts. I have found only 11 cases in the Rig where vriddhi

1 I use this convenient term for adaptation of suffixes thru their combination with stem-finals and the extension of that combination as a new and independent suffix. Credit for the invention of the term belongs to Prof. Bloomfield.

does not occur. See §11. — The vriddhi-causing suffix ika is a marked characteristic of the language of the Sutras, where it is very common. In the Brahmanas it is rare, in the Mantras almost unknown; in the Upanisads, while not uncommon, it is much less frequent than in the Sutras.

Ex: (= 3 Ka) tundika, having tusks, < tunda, tusk or tooth.

(= 2 Ka) jyotistomika, of the jyotistoma-ceremony; agnistomika, of the agnistoma-ceremony; sunyajika, of the sunyaja or after-sacrifice; caturthika, of the 4th day, < caturtha.

The Suffix aka.

15. This appears (certainly in the Veda) only as a primary suffix, added to verbal rather than nominal bases, — if we rule out the two words madhvaka and sraatika, apparently formed from madhu and sraat respectively.[1] Perhaps a madhva and a sraatta are to be hypothetized. Three uses of "primary" aka occur. Of course they cannot be primitive; they must have arisen thru suffixal derivation.

1 Note that neither has vriddhi; cf. §11.

from secondary noun formations in -tra; but one of them at least becomes so widespread that it cannot be denied its independence. The other two stand on more uncertain foundations; but on the whole some limited range may best be allowed to them too.

16. 1. Most dubious, and showing least claim to independent rank, is the branch of the suffix -tra. The RV. contains two words in which -tra seems to convey the force of a gerundive adjective. They are cāyatra, "to be cast", and as noun "arrow"; and sulābhitrā (fem. to -tra), "easily to be won", from roots ci and labh.[1] It has been usual among grammarians to class cāyatra with -tra as a participial adjective, which does violence to its meaning (not "throwing" but "to be thrown"!). No noun cāya exists with any meaning from which it could possibly be derived. As for sulābhitrā, this by some mental contortions it might be derived from the noun lābha, it is certainly much more simple and natural to regard

1. It has been suggested that sulābhitrā might be considered to have an active value; in other words, that the usual interpretation is wrong and that the word means "well-embracing, giving a good embrace". This is possible, but against it must be reckoned the

it in the other sense. The only objection is that there seems to be in vetabhikā as used in RV. 10.86.7 (the only occurrence) a suggestion of the obscene (erotic) diminutive. It is an epithet addressed by Vṛṣākapi to Indrāṇī; the whole passage where it is found reeks with that licentious vulgarity which naturally suggests such a value in the suffix ka (see SPS, 16). This however does not seem to me necessarily inconsistent with the derivation of the word set forward. Appearing in such a context any word in ka, however respectable in origin, was bound to take on the vulgar coloring which was a prominent characteristic both of the suffix in general, and of the verses in which the word appeared. Probably the original force of the word was germinival, and the obscene suggestion is secondary. -

17. 2. Secondly, in a small group of words the suffix aka seems to give the value of a noun of action, when added to a verbal root. As the primary suffix a often has this meaning, it is easy to see how this force of

fact that this actio force of aka is practically not found in the earliest period of the language. The fact the RV. has not in single instance, leaves it [illegible]

aka originated, then the medium of a + secondary ka. There are not many of these words which occur without the concurrence of a parallel form in -a; they number not more than seven or eight in the entire Veda. But a careful consideration of the words and the passages where they occur has convinced me of the genuineness of this use of the suffix. No certain instance appears before Brahmana times. The root has the same form which is found in the next category of aka. — The nouns are mostly, neuter, as āçaka from √āç (in an-āçaka, not eating, a fast); but one certain feminine in ikā occurs, — abhimethikā < abhi + √mith. See §95.

18. 3. The only commonly recognized use of the suffix primary aka is its use in forming nouns of agent or adjective of participial value from verb-roots. It is a late development, by analogy from certain words in simple ka. There is not one instance in RV; for pāvaka[1] (so explained by Sāyaṇa — çobhaka, "purifying") and vāyaka (see §14) do not fit semantically. The earliest instances are

1 pavāka, not pāvaka, is demanded by the meter throughout the RV. The word contains no active force, but is simple, an adjective meaning "clear, bright." Its exact formation is not certain, tho its connection with √pū is obvious.

all nouns of agent (1 or 2 in AV, 2 in VS, 2 in the Brahmanas.) Of ix instances in the Sūtras, five are nouns. Rarely in the Upanisads does the suffix require any frequency, and only perhaps it develops into a regular verbal adjective, equivalent to a present participle, and sometimes taking participial constructions. The Upanisads have over 30 examples. They represent, in this respect as in others, approximately the condition of the later language. See §96, 97.

ex: abhikrośaka (VS), reviler, < abhi-kruś, revile. — saṁjīvaka, animating, < sam-jīv, animate. — yācaka, begging, a beggar, < yāc, beg.

19. The origin of the suffix is not quite so simple as it might appear at first sight. It is, indeed, not uncommon to find primary -a giving the force of a noun of agent, or even of a verbal adjective. But it is to be feared that there are very few demonstrable cases in the Veda where such a noun or adjective was formed a secondary noun or adjective in Ka. The nouns

vadhaka (AV), caraka (4,D), phāṭaka, varaka, [illegible] (sūtras) are among the few clear instances (from vadha, cara, etc); and three out of these five do not comply with the custom of aka words in regard to the form of the root (see §20). Because of this fact, and because the words vadha etc. occur, while the suffix aka was at that time scarcely felt to be in existence, it is better to regard these words as derived from the nouns vadha etc. and as containing secondary Ka. But they represent a transition stage.

There are furthermore certain other Ka formations which assisted in the process. Primary Ka seems to have had this meaning often; as jīvaḥ-phāka (AV), dripping with fat, from √phā (phāti). see §20. - and secondary Ka forms four or five words with a similar force (4 Ka, §13). The noun antaka (AV etc) has from its first appearance a quasi-active value; it is translated "ender", and is a frequent epithet of death. Closely parallel to antaka are the two words, ṣṭaka and ṣṭāsaka (in the fem. ṣṭā), RV. 10.1w.14 = AV. 18.3.60. Yet they cannot be anything but

secondary derivative from the adjective çita and the noun kkāda, they have markedly active meaning; "cooking" and "refreshing", or, as it were, "refreshmenting". Most translators recognize this; that it was felt by the Hindus from the earliest times is shown by the extremely interesting parallel Tāṇḍ. 6.4.1, where in the same verse kkādeṇa appears for kkādikā. The suffix uka is, as we shall see (§ 22), the regular Brāhmaṇa formation for verbal adjectives, like aka in later times. It thus appears that the Tāṇḍ. compiler felt the word distinctly as verbal, and, perhaps unconsciously, changed kkādikā to look like an uka formation from √kkād. That çitikā did not in like manner become çituka is due simply to the fact that no root çit existed from which such a form could be derived.[1] The word vimanyuka "freeing from anger, allaying wrath" is in like manner an active derivative from vimanyu "free from anger", cf. suffix uka, § 22.

20. The root syllable must be metrically long before aka, and unless it ends in two consonants or in a

1 Çacamaka, beggar, < çacana, request, another instance of secondary ka with active meaning, forming a sort of noun of agent. But as this word does not occur until Upaniṣad times, it may be due to analogy with the suffix aka (cf. vaddhāntaka, § 44, end, note).

consonant preceded by a long vowel, it is strengthened, — by vriddhi of a, by guṇa of other short vowels. A final vowel, long or short, always takes vriddhi. These rules hold for the Veda without exception, — varying the fact that if Kṛttikā (see Word-list) is really a noun of instrument or agent from √Kṛt with aka (ikā) the root in this case doubles its final consonant by way of strengthening, instead of guṇating its vowel. There are further exceptions and complications in the classical language which I shall not go into here.

The Suffix uka.

21. 1) Secondary. There are four words in the Veda which have the appearance of containing a secondary suffix uka. But two of these are ἅπαξ λεγόμενα and ought perhaps to be amended; one is analogical, and the fourth is very doubtful. The adjective dkārmuka and ainātuka appear, each once, from dkarma and ainātaka; they correspond in meaning and in the vriddhi vowel to

-ika adjective, and perhaps -ika should be the reading instead of -uka; compare, however, the classical Skt. words kārmuka < karman, and rāṇḍuka n.p. apparently < raṇḍa. — On -nakīlukā, female, < nakīlā, woman, see §59; it has its -uka by analogy from dhanu-kā. The only other possible case of secondary -uka is Kaṇuka, RV. 8.77.4, an epithet of soma-vessels which has never been satisfactorily explained. I suggest tentatively a derivation from Kāṇa, one-eyed. Such a figure might easily be suggested by a jug with a small opening and a large bulging body. The vowel u is the most serious obstacle to the etymology.

22. 2) Primary. The chief use of -uka is in the formation of the well-known verbal adjectives with participial meaning (and construction, in many cases.) The chief sphere of these words is, as has been often observed, the Brāhmaṇa literature. There are very few occurrences in the Saṃhitās; and they are not numerous in the post-Brāhmaṇical literature. Even in epic, however, the

formation continues to show a few feeble signs of life. These may be artificial or learned reminiscences. Examples are: vyāyuka, running away, < vi + i, to run away. — ardhuka, prospering < ṛdh, to prosper. — upadāsuka, failing, < upa + das, to fail.

In separating Saṃhitā from Brāhmaṇa sources the Black YV. texts present difficulties, in that by intermixing the two they make it impossible to tell from lexical references whether a given passage is Saṃhitā or Brāhmaṇa; while some of the texts are unpublished and hence inaccessible to the ordinary student. However, all the recorded instances of the suffix uka in the published texts of the YV have been examined, and they have turned out to be all, without exception, in Brāhmaṇa passages. The Saṃhitā-mantras, apparently, both White and Black, do not have the suffix. This must be largely accidental, however, since there are several clear cases in AV. — The few cases in the Sūtras that are known to me are all but one repeated from the Brāhmaṇas. — The Kā. Up. has one new instance, and as has been said there are a few in the later language. But the

formation practically is born and dies with the Brahmana period. Of the 71 words, representing 5 different roots, found in the Veda, 67 are found in the Brahmanas (incl. Aranyakas) and nearly all of these nowhere else.

23. That the uka formation is somehow connected with the present tense formative in u (i.e. disyllabic verbal bases in u) is antecedently probable, and is borne out by the fact that some of the earliest instances are formed from such words. The only RV. example is śānuka from √śan, present śanoti. Here the suffix was in reality primary ka (q.v.) added to the present stem śanu, and not uka at all; cf. jīvak-, sphāka etc. Another, this somewhat later appearing, case of the same thing, is ṛdhnuka (Up.) beside ardhuka (Br.) from √ṛdh; ṛdhnuka is from the present stem ṛdhnu, and has in reality the primary suffix ka, tho for convenience it is classt with uka. Cf. further the secondary formations in which ka adds an active (verbal) force, §13, 19. Of special interest are

vimanyuka, allaying anger, from vimanyu, free from anger. — In some words in the early language it is hard to say whether the suffix is secondary ka or primary uka, e.g. rāmāyuka (AV etc.), fainting, from √ra + √mi, beside rāmāyu of identical meaning. — From a blend of these various formations arose the suffix uka.

24. The root has the same form here as with the suffix aka. A final vowel has vriddhi; a non-final long vowel is unchanged; a non-final short vowel is unchanged except before a single consonant, in which case it takes guṇa (but a takes vriddhi.) — Irregular is the vriddhi in nirmāyuka (TS.) from nir + √mij; also the short vowel in -kasuka (vi-, sam- K., AV.) It should be further remarked that the present stem may replace the root. Cf. śāmuka, śāmuka above; also naiçuka beside nāçuka from √naç, pres. stem naiç-; vibhinduka = vi + √bhid, and others. — The root kan forms ghātuka as in the aforesaid (Pāṇ. 7.3.2.2.)

In one instance uka seems to show the gerundival use which we have noted in one or two aka words, and which also crops out in the suffix ika. This is an-ālambhukā (KS, TBr), < ā + lambh, "not to be touch't" of a woman in menstruation. This case seems to be the only one with uka. — This turn of meaning, appearing sporadically, in different forms of the ka suffixes, may have attached to the primary suffix ka, the signs of it are scanty (§ 26.)

The suffix ūka

25. This is added to intensive verb stems forming verbal adjective, like the uka words from simple roots. It seems to have arisen by a sort of proportional analogy to uka, but makes its appearance curiously early, one instance being found in RV., and that too from a root which is not addicted to u formations: jāgarūka, wakeful, RV. 3.54.7. The only other Vedic examples are dandaçūka (VS) and yāyajūka (ĈBr). The classical Skt has one or two more. — ādakūka, RV. 3.30.17, was explained

by the Hindus as belonging here, as if from √ ṛ ("ararīka") ; but it is most uncertain and probably of different character. See Wörterbuch s.v. It seems to be clearly a noun, probably a nomen actionis; and so quite different from this suffix.

The Suffix īka.

26. This is the most problematic of the derivative ka suffixes. It may never have been felt very definitely as a productive suffix. Many cases included under it are doubtful or entirely uncertain in etymology, and some of them may contain not īka but secondary ka added to a root stem in ī. g. āçarīka, i çarīka, from çarī; dissyllabic form of √ çṛ.

In so far as we can analyze the suffix īka, it appears to be primary as a rule, and most often imparts the value of a verbal adjective or noun of agent, like aka and uka - so ṛjīka, dīdīka etc. Of kika meaning is dṛçīka, beholder, < √ dṛç, the only instance of the suffix thus (see §29,d). — In two words, ṛīkā, arrow ("the sent"), and dṛçīka, splendid,

("to be seen"), the suffix seems to have gerundival force (cf. §24). — There are two abstract nouns, mṛdika, mercy, favor < √mṛd, and dṛśika, appearance, < √dṛś. — Three or four like words have the aspect of secondary noun formations from a-stems; the a is dropt before the suffix. The most plausible example is Kaṭika, weasel, — Kaṣa, the same or a like animal. Whether these are really from root feminines in i cannot be determined. — In some like words the i represents a stem-final i or in before suffix Ka; see §31, 32, 36.

The Adverbial Suffix K.

27. In half a dozen ancient adverbs there appears a suffix K, added to vocalic stems, pronouns or adjectives, apparently merely as an adverb-forming suffix. It is probably a petrified form of the adjectival suffix Ka, in its original sense (1 Ka.) I find no proof of the existence here of any developt meaning of ka, such as the diminutive. The words are: ekak, separately, < *eka, cf. eka; ninik, secretly, < ninya, cf. §29a; itkak, in a scattered way, cf.

pṛtha, pṛtha "palm, sole, hand;" prabāhuk, on an even line, < prabāhu, forearm; viṣṇak, in various directions (with possibly a suggestion of imprecatory-dim. value, see V.80 ... tanuka) < viṣṇa; vṛthak, apart, etc, < vase vṛtha-, whence the (instrum.) adv. vṛthā (= vṛthak). — manāk probably contains not this suffix but a form of aus. of pratika etc. — manānak, supposed by some to be from manāk, cannot possibly be so ~~derived~~ explained either formally or semantically (see Ludwig on RV. 10.61.6). Ludwig would derive it from manu in some way, but neither this nor any other explanation so far offered is satisfactory. The word looks as if it contained some form of the root anaj; nay, (ἀνάγκη) But it is still too dubious in etymology and meaning to permit any safe conjecture as to the suffix.

The Primary Suffix Ka

28. The words which are thrown together under this head are so varied in meaning, and in many cases so problematic in etymology, that a separate [illegible] may

intelligible or intelligent classification of them. There seems to be a group of them containing more or less suggestion of that verbal adjective idea which we have found in the suffixes aka, uka, ušika, as well as in secondary Ka (4 Ka, §13). This is clearly present in jīvak-ghkāka < √ghāk) and a few others; perhaps in ālokā < √ālu in ghrta-ālava; mūka < mū-na, μύ-ω, mū-tus; jāka < √jā (nickling?); jahakā, [illegible], apparently < √hā, and others. — Whether in su-naka (< √nū) well-established, we have a gerundival use (see §14) in other cases. Words like ūkha and ušika (as. ušika) are perfectly clear in their etymological relationship, but do not fall in very well as to semantics with other words of this class. Some of the words are especially obscure and may not contain a suffixal ka. — I shall give the list (§10) in alphabetical order, not attempting to classify the words semantically.

Chapter II.

Sandhi of the Suffixes.

Sandhi of Stem-finals before secondary Ka; §§ 29-37 incl.

29. ā. Before secondary Ka the stem-final ā regularly remains unchanged. But:

a) Final ya of a stem appears to be reduced to i before Ka in a few cases. pārathika < prathya. — okāsika prob. < okāsya. — maṅgalika best derived < maṅgalya. — nisika, adv., < nisya.

Note. In usika (RV) < usra the i is due to analogy from usriya. It would be impossible to regard the suffix as -ika, since the word is obviously a neuter substantive, and the Veda never uses ika in that sense. — Similarly the Sanskrit -rasika, -ikika, -ārika, -ānuyāika, all from stems in a, are influenced in their vocalism by the Prakrit and equivalent words in -rasiya etc.

b) In one instance final a seems to be dropped entirely: calka < cala. It is possible that calka may be really a primary derivative from the root cal, not from cala. In this connection it should, however, be mentioned that the Lexicographers quote a word Kiṭṭala — not yet found in the

literature – with the same meaning as Kiñjalka. Kaut-talk. And cf. further Av. nomaṭṭka, from and = nomaṭā.

c) In some cases ā seems to be substituted for a before ka. The words are all more or less problematic, and some of them are entirely obscure. The Most plain are: ekākin (eka, ekaka); chattrāka (chattra); ṭaṭāka (ṭaṭa); nabhākanp. (nabha?); paṭākā, cf. Pāṭ. (primary?); gaḷākā (gaḷa); pracakākā (pracaka). – Very dubious are: ṣkāṭka (ṣṣa?); piṅgāka (?); hinākā (cf. Av. hiniū); saurāki (pati; from Ksurāka?).[1]

These words, or some of them, may be derived from Kort. stems in ā. Yet the appearance of ekākin is not encouraging to this theory; for altho the fem. ekā exists, there is nothing about ekākin to suggest a derivation from it. Furthermore we should expect the derivative to be fem. on such a supposition, whereas these words are nearly all masc. or neut. Metrical considerations may have affected some of them. See 10a.

d) Here belongs also one or two words in āku: ṛṣabhāku < ṛṣabha. cf. Ná. Ṭos (loanword); mṛḍayāku < mṛḍaya (metrical!). – Kyāku, mushroom, is of unknown etymology. (The fem.

1 gyāmāka has a justifiable a; see 10a note 1.

yuvāku is from the base yuvā, and the n of ikṣvāku seems to be derived from ikṣu, tho this cannot be regarded as certain. The only other Vedic word in -ku is -dṛtiku, see § 26.)

30. ā. The stem final ā before ka either a) remains unchanged, b) is reduced to ă, or c) is changed to i in fem. words in accordance with the powerful tendency of i to usurp the place of all other vowels before fem. forms of the suffix ka. Naturally most of these ā-stems are fem.; and the ka derivatives generally follow the primitive word in gender.

a) ā remains ā before ka. -vṛṇākā (f.) = vṛṇā; kanyākā < kanyā; jyākā < jyā; rasnākā < rasnā; *vayākā in vayākin < vayā (?); nāmākā, nābhanyuna < nemā; in Brahmavādin gifts. -vapākā, -nikhyākā. More problematic but still probably belonging here are valākā, rohākā, rohaṇākā, gāriṣākā, -pṛṇākā, from short primitive.

Note 1. gyāmākā, millet, may be derived directly from the nom. gyāmā (adj. fem.), a kind of grain, or from gyāmā with in a very same way as the fem. base of the adj. gyāma, dark; the fem. base occurs in composition.

Note 2. Pronominal words in -ika (-ika) are to be regarded as formed from bases in -ā; only the Ka (Ka) is suffixal. See Whitney, Gr. 494, Thumb 157, Brugmann Gr. II² p. 250. — The existence of these pronominal bases in long vowels is unquestionable; they appear frequently in derivation and in composition as the "stems" of the pronouns. The exact meaning of the long vowels is problematic and need not concern us here. In the Veda we find mākī, mākīna, amākā, yuṣmākā, yuṣmākīna from the bases mā-, asmā-, yuṣmā-. In mākī celebrated mākīm

b) ā > ă before Ka especially in Pakīvātika; -ambaka < -ambā; -ākkyaka < -ākhyā; -cāmīyaka (f. -cāmīkyā-ākhyā above); cāmīyaka from cāmīyā. — Also tāvaka < tvā; vāstaka < vāstā; vāmacāraka (perhaps from a pad. vāmā); vāmaka < vāmā, q. māmāka above; ṣīlaka, m.f., perhaps < ṣīlā.

c) ā + Ka > ikā. I know of only three clear examples in the Veda: akṣamālikā (U.) < akṣamālā; vāsikā (RV) < vāsā; mekikā (RV) < mekā. These RV. words show how early began the encroachment of ikā on all other fem. forms of the suffix Ka. — Most ikā words are directly formed from nouns in -ika.

Note. nahituka < nahitā has u-kā by analogy with skenika; see § 19.

31. ṅ̇ . Regularly remains unchanged before ka.

In a few doubtful cases it seems to be changed to i, but this i probably only apparent. As the special word Kalmaliku, 2 V) < ṅmali (?); fundaika, cf. fundari — ṅja, but cf. also fundarin (only says!) — fitika (once also -ika), apparently < fuṅti (obj.) — valika (ob. < valṅ, not vali.

32. ṅ̇ .

a) In Bakuvirikis ṅ̇ remains before ka invariably — tautika, — fatiika, — samidkeika, — ṅṅ̇ika.

b) In other derivation it either remains, or, more often, is reduced to ṅ̇ .

ṅ̇ remains: ṅuṅika < ṅuṅi; tiṅika < tiṅi; naṅika; lohiika; valika (q. § 31); ika < ṅkli = ṅri; ṅṅika (also -ika), valika, cf. vaṅri, Lat. fornica; ṅṅika —

ṅ̇ > i : kuika ref. < kuṅ; ṅaṅika < ṅaṅi; ṅapika; nekāṅṅika; ṅṅgkatarika; ṅṅcarika; kaikarika <

< Karkarī; dhayantikā; dūṣikā, g. -ikā; pratīcikā; mukhārikā < mukhārī (?); vajrasūcikā; Karikṛikā.

NB. dyumnika and varṣika are from in-stems, q.v.

33. ŭ. Remains unchanged before Ka regularly.

a) Here as with ā and ī there are a few cases in which ŭ seems to be lengthened. Work or sentence cadence may be the cause of this. — ex: Kambūka (AV), rice-husk, < kambu, shell. — madhūka, n.p., apparently < madhu. — cālūka (AV), a plant, cf. cālu, a fruit. — īvūka, powder, < īvu, empty. — ulūka, owl, onomatopoetic, cf. ulūcus, ulūka. (see § 79 s.v. ulūka.) — Karkandūka (AV) would be read -ūka, as the parallel RVKh. etanza reads.

b) The word madhvaka (AdhBr), bee, is probably an instance of some sort of adaptation, whose nature cannot be decided. At first sight it looks like a suffixal -aka added to madhu. Rather than this, however, I should prefer to hypothetize a madhva, so unheard-of and startling would be such a suffix -aka.

c) Īśvāku n.p. may be derived from īśu + āku; see under § 79 d.

34. ū.

This would doubtless remain unchanged before ka, but I know of no clear instance in the Veda. The following words are doubtful as to etymology: āmuṣṭika, vṛṣṭika, maṇḍūka, vaṭūka, vakalūka -

35. ṛ. Remains unchanged before ka.

ṛāṭṛika, ṛotṛika; in Taittirīya, -ṛitṛika, -ṛautṛika.

a) pradātṛikā, giver (fem.) < pradātṛ, + the fem. suffix ikā (see §7, 18), not to be confounded with the suffix ika; before it ṛ appears in its consonantal form -

36. Consonants - consonantal stems before ka appear in their weakest stem form. The ordinary rules of internal combination are generally observed - But the sibilants ç and s appear in the form found in composition, and some s-stems are irregular -

an-stems: ātmaka < ātman; udaka; -carmaka; -namaka etc.

in-stems: -cākṣika (in Bah. only) < -cākṣin; -tūṣika, -tūṣika

instance found which shows the ī we should expect.

dyumnika and varṣika < dyumnin and varṣin, have taken on i from the nom. sg. masc. of the in-declension. -bhavika, -sthika, -cārika, and -sannyāsika see § 279a Note; they probably come from stems in -a, but are influenced by in-stems.

nt-stems: bṛhatka, ajatka, -daika etc.

t-stems: rajātka, pratiguṭkā (n.) and pratiguṭka (adj.) < pratigut, -parigṛitka (Bah.)

vyattaka (-kā) < vyat and vṛttikā = vṛd are peculiar. The insertion of the medial vowel a (i) seems to have been merely euphonic. No significance is to be attached to it, and probably not to the doubling of the t either; this latter is only a matter of word cadence. jattaka is a diminutive from jyat, and it is scarcely conceivable that the suffix is anything else than plain ka, this in a disguised form. Cf. Ko. daitika < dat, § 108. Why the t of the nom. sg. should appear in vṛttikā instead of the d of the stem vṛd, I cannot say; but to set up a suffix tika seems too much against probabilities. It is hard to imagine an analogical process by which such a suffix could have arisen

in these words, and the instances are too few to make such an assumption safe. Cf. ṭṭika < ṭīkā, under primary stems.

d-stems: -ṇamatha, -mantha, -pacatha, -samitha

For mittika < mud see above under t stems.

dh-stems: -samitha < samidh, -ṇamatha < ṇamadh (-nad.)

c-stems: -tosakka, -sāka, -furosukka.

j-stems: -dikka < dig.

ṣ-stems: ṇaṭha < ṇaṭ (see above).

s-stems: appear regularly with s after a, ṣ after i and u; as, anṭyaska, -tayaska, -tajaska, -mosaska, -rajaska, -vitaska; mostiska (½ to mastiroccurs); catuska, -kamuska, -cakauska, -yajuska.

a) ācirka (in Bah.) < ācis is due to analogy with cases in which s was followed by a consonant, as ācirda etc

b) farutka < faras is due to analogy with stems in ṣ which take ṭ before ka. The proportion is ṣ : s = ṭ : t. Cf. also paruckaṭa.

37. Stereotyped Endings.

When ka is added to words having a stereotyped ending, —

an ending which does not vary according to a nominal declension, the word is always treated as if it were formed from a noun-stem in a, whether it is so or not. The ka is added to this (often imaginary) a-stem, and then the ending of the original word is attacht to the ka derivative; the -a of the suffix of course disappearing. This gives the word the appearance of being formed with an infix -ik-.

So in the case of adverbs like arakat < ārat, alacam < alam, çarakais < çanais, in which the original base actually was āra-, ala-, çana-.

But also: asakan[1] < asan, as if the stem were asa- and the ending -an; and the extraordinary verb-form çanaki < çani, as if çani were a nominal form from a stem çana-.

1 The grammarians allow asuka as well as asakan < asan, but it has not been cited as occurring in the literature.

Sandhi of stem finals before secondary ika, ika, ika and the feminine ikā. §38.

38. In the Veda these suffixes do not appear after ī stems; a final stem vowel disappears before them without trace; except ṛ, which becomes consonantal r. Consonantal stems before them appear in their weakest pre-vocalic stem form; e.g. çāçvatika < çaçvant; paramavyomnika < -vyoman; aparāhnika < -ahan, and so other cpds. of ahan. Apparent exceptions like fem. tādātvikā come from masculines or ~~from~~ are derived from [illegible] bases in -a (as [illegible] [illegible], [illegible]) in a-ka (suffix ka). — In the Classical language, however, this rule no longer holds; [illegible] stems take the form in -a before ika. ~~[illegible]~~

39. The primary suffixes require no remarks under this heading; the treatment of verbal bases before them, in so far as it is capable of discussion, has been taken up under the respective suffixes.

Add: The only [illegible] of this sort in the Veda appear to be ~~[illegible]~~ derivatives of -man and its compounds; [illegible]ānika ([illegible]), jyaiṣṭhasāmika ([illegible]) < jyeṣṭhasāman, etc.

Cf. on the other hand vyomnika < -vyoman, above.

Chapter III -

The Secondary Suffix Ka (and diminutive)

The Suffix Ka (non diminutive), §40-48. Meanings - see §9.

About 100 words.

40. a) Forming nouns from nouns, meaning "like".

Kaṃbūka (AV), husk of rice, < Kaṃbu, shell.

Kīlaka (U.), the middle part of a mantra ("pattering point") < Kīla, pole.

Kuṃbhaka (U), the holding of the breath after filling the lungs with air, a religious exercise; the appearance of the performer suggested a pot, hence the name. < Kuṃbha, pot. See §35.

cūlaka (U), top of a column, < cūla, crest.

chattrāka (B), mushroom, < chattra, state, umbrella.

Cf. Class. chattraka, mushroom.

naḍaka (S), hollow of a bone, < naḍa, reed.

nāḍīka (AV), throat, < nāḍī, tube.

nābhikā (B.), navel-like cavity, < nābhi, navel.

bhāṣika (S), general rule, < bhāṣya, speech, commentary. Cf. §19a.

maṇika (B), hump, water-jar, < maṇi, pearl, hump etc.

valīka (S), thatch, reed, edge; < valī, fold, or vali, edge of a roof.

41. b) The signification of the ka-derivative is often so like that of its primitive that it is hard or impossible to distinguish any difference between them, so that the ka seems to be meaningless. The Hindu grammarians recognize as a distinct class of this "meaningless" (anarthaka) ka. Sometimes, however, the exigencies of meter explain the addition of ka. So:

aśaka (AV), house, = aśa.

iṣukā (AV), arrow, = iṣu.

gavīnikā (AV), prime, = gavīnī. The same form repeated in TS has gavīnī.

kīrīṣaka (RV Kh.), bristling, = kīrīṣa. The same form in AV. has kīrīṣa, but is deficient in meter.

42. c) Sometimes, again, the suffix is used as a convenient means of bringing into the ordinary a-declension words of less usual stem-formations (mostly consonantal stems). This may explain the following (and cf. § 12):

āmivatka (VV), pressing, = āmivat (pres. part.), see word-list; cf. vikṣiṇatka.

pratiśrutkā (VS), echo, = pratiśrut.

bṛhatka (B.), wife, = bṛhat, adj., great (but cf. also § 42).

udaka (RV), water, < udan. The stem udaka was at first used, apparently, only in the nom-acc. sing. udakam to replace the form* uda < udan-, which never occurs. The form udakam is found 8 times in RV. and 17 times in AV., while the oblique cases occur only once in RV. and 6 times in AV. The oblique cases of udan on the other hand occur 19 times in RV and 4 times in AV; its nom-acc. is not found. As the oblique cases of udaka increase in frequency the stem udan becomes correspondingly rare.

vikṣinvalka or (inferior) vikṣinvaka (YV), destroying, < vikṣinvant, pres. part. This word, with antivalka and vicinvalka, is an epithet of certain gods, found in the Yajurveda. They cannot have diminutive value, and no reason for the -ka is ~~appa~~ apparent unless it be a euphonic one. See word-sect.

vicinvalka (YV), sifting, discriminating, < vicinvant, pres. p. Cf. vikṣinvalka and perhaps stukā (B), tuft of hair, - not "primary ka", as Whitney calls it, but, rather, from the nom. stem tu in prātis-tu-.

43. d) But in many cases there seems to be no evident reason for the appearance of Ka. - It may be that one or another of the words which are grouped under this heading will seem to warrant sense than mine to show some differentiation between the primary word and the Ka derivative. It is morally certain that some of them would have presented differences to the mind of an ancient Hindu. It is possible that some of them are diminutives of some sort, but I have sought in vain for some sign of this in the various passages. However that may be, of the general fact there can be no doubt; from very early times the suffix ka became in some cases so colorless that it might be added without change of meaning to nouns, and even to adjectives. This usage increases greatly in frequency in the later language. Even if, then, a few of the examples quoted prove to be wrong, the principle is undoubtedly right. - Note that the usage is rarest in the Mantras and commonest in the Upanisads.

44. Suffix Ka without change of meaning, diminutives.

Nouns: avadhūtaka (U), n. jan Upaniṣad, = avadhūta

ātmabodhaka (U), ... , = ātmabodha

uvāruka (AV-m. "late and with protected seeds"), gourd, = uvāru.

Kaṇṭaka (B), thorn, = Kaṇṭa (only in pāṇ.)
Karṇavestaka (S), earring, = -ta
Karkaṭaka (U), crab = Karkaṭa

Kiṭijalka (S), fluid-stalk, = -ṭijaka (only in pāṇ. Cf. = -ṭa)

Kramuka (B), betel-nut tree, = Kramu (only Lexic.) - Also Kramuka -

gavīdhuka or gave - (TS), coix barbata, = gavīdhu or gave -.

gofikā (U), protostrea, = gofī.

cakraka (U.), wheel, = cakra -

jarāyuka (B), after-birth, = jarāyu

taṭāka (B), pool, = taṭa

tārakā (AV), star, = tārā

nikharvaka (B), billion, = nikharva

parūṣaka (S), n. of a tree, and its fruit, = parūṣa

prasṭaka (S), n. of a meter, = prasṭa
bhāradvājaka (B) = bhāradvāja, pen of pu
bhikṣuka (S), mendicant, = bhikṣu

maṇipūraka (U), n. of a mystic circle on the navel, = maṇipūra.

mṛttikā (VS), clay, = mṛd (see §36)

yaṣṭikā (U), club, = yaṣṭi

kokaṭākaka (U), earth-protector, = kokaṭāka

varāhaka (U), name Upaniṣad, = varāha

vahyaka (S), draft-animal, = vahya

vārddhuṣika (S), usurer, = vārddhuṣi

-vīṇākā (S), flute, = vīṇā

vyādhaka (S), hunter, = vyādha

syāmāka (YV), millet, = syāmā (∴ cf. RV_K 29, note)

sauvīrika (B), name of a sauvīra, = sauvīri -

NB. ajāvika, used of, "goats and sheep", is the equivalent of the (masc. plur.) dvandva ajāvi. The ka seems to have a sort of collective force - I have discovered nothing exactly parallel to this word.

Adjective: āgantuka (S), accidental, = āgantu.

āvapantikā (AV), pres. part., scattering, = āvapanti.

(Note in Whitney's edition seems to imply dim. (i.e. pejorative) force, like avocarantikā etc. But as it is applied to the bride scattering grain in the marriage ceremony, this is hardly conceivable. In the AV. passage the kā might be metrical, but not in the Śāṅkhāyana

where it is also used — unless they depend directly on the AV. passages. Some parallel passages, as Manu's Dh., read āvapanti. Could this be a case of the diminutive of Femininity (§ 90) ?)

ūrdhvaka (U), raised, = urdhva

kṛtsnaka (U), all, = kṛtsna

caturthaka (U), fourth, = caturtha.

tūṣṇīkaṃ) (U), silently), = tūṣṇīṃ). Doubtful + prob. corrupt text

mṛḍayākam (RV), merciful, = mṛḍaya. Cf § 29 d.

svaka (U), own, = sva.

NB. The word jhāgaka (B.S.), rapidly growing up, < ×jhā = pra + āgu, takes Ka because of its quasi-participial meaning, being influenced by the suffix aka; similarly udbhrāntaka (U.), roaming, = udbhrānta, from the analogy of words in primary aka, several of which are found in close proximity to the word udbhrāntaka (Nys. Up. 7.)

45. Sometimes the Ka word, while having essentially the same meaning as the primitive, comes to be differentiated by a slight distinctive shade, as is natural with any two

synonyms. Such a slight difference may have been really present in many of the words described above as undistinguishable, the distinction being now lost to us.[1] It seems to me discernible in the following:

Nouns: kusthikā (AV), dew-claw, < kusitha (cf. des § 90)

jīvikā (S, U.) manner of life, < jīva, life (of a mortal human, etc.) § 95

Adjective: ekākin (AV), solitary, < eka

vigvaka (U), all-pervading < igva.

samsamaka (AV), united, < sama -

46. f) Often the suffix forms substantives from adjectives or other words, with the meaning "characterized by" (such a quality or thing.) When the primitive word is an adjective the derivative is frequently no more than a substantivized adjective, as such it is particularly adapted to the formation of proper names (from descriptive adjectives)

a) Substantive from Adjective -

imaka (AV., U.), a woman < ima, pervading

istaka (AV), brick, < ista, burnt cf. (width, measure) of. < istya.

1 These differ from the words cited under a (§ 40) only in being differently the result of a secondary and subsequent differentiation between two synonyms, while the words of § 40 are assumed never to have been identical in meaning. The distinction is hard to [illegible]

kunika (S), n (a man, < kuni adj, having a withered arm-
7 ckhaka (U), n (a man, < ckha.
ghātaka (S), n (a kind) wood, < ghāta, smitten
varaka (B), wanderer, < vara, wandering.
ayuttaka (U), n (a man, < ayutta, victorious.
dummuṇika (RV), n (a man, < dummuṇu, poisons.
vantika (AV), spittet (a plant, < vanta, thrown down
pūtika (TS), mucadas pūtika, n (a plant, < pūti, foul. (see § 91.)
ṭhika (B), flattened grain, < ṭhika, flat.
ferika (RV), n (a man, < fera, deceiving.
racakāka (S) shameless and racakāka (TS), loudbuzzer, < racaka, roaring etc.
madhyamika (U), middle-finger, < madhyama (cf § 90)
muṇḍaka (U), n (an ill-omined, < muṇḍa, shorn.
cracarpaka (S), constant on potatoes at sacrifice, < pacar pa adj.
rohitaka (MS), n (a tree < rohita, red (in Class. also applied to the tree rohitaka)
vadhaka (AV), n (a wood < vadha, smiting etc. (vadhaka = patāka)
varaka (S), sutor, < vara, covering (also a m, sutor)
varṣika (S), n (a meter < varṣin, raining.
vigvaka (RV), n (a man, < ceva.
7 ṇmaka (S), n (a plant, perhaps < ṇma ? (ṇmam + ka ?) very likely
and in perhaps more there not often not.

svātaka (B), one who has ceremonially rolled, a, shastha, < svāta, rolled.

b) substantive < noun, which must have been felt adjectively;

daṇḍaka (S, U.) n. of certain meters, < daṇḍa

sanraka (RV), n. p., "Indman", < vanra, sut. called diminutive by

Naigh., followed by BR; but this seems very improbable. More

rather a noun of characteristic by origin—

vṛṣaka (SV, B), n. of certain samans, < vṛṣan.

saṃpātika (S), n. of certain demons, < saṃpāti.

c) substantive < miscellaneous words:

tiraścika (S), a horizontal region, < ~~tira~~ tiraści, loc. sg. of tiryañc.

nāstika (S, U.), atheist, one who say "there is not", < na-asti.

47. g) The suffix furthermore forms adjectives of characteristic, mainly from adverbs and numerals.

adhika (S, U), additional, < adhi.

anuka (B), subordinate, < anu.

antika (RV), near, < anti.

avaka (AV), (sulk) n. of a plant, < ava

From numerals, forming adjectives with a sort

of distributive force: ekaka, singly; dvaka, by twos; trika, by threes – all RV.

One adjective of material (others in Classical Skt): sidhraka (S), made of sidhra-wood.

48. B) Presumably growing out of the usage described in § 46, we find a few rare and abortive appearances of the suffix in the formation of abstract nouns, with the force of the English suffixes -ness or -hood. The few cases are:

madhūlaka (AV), sweetness (or honey), < madhūka, sweet.
mātṛka (M), "das Mutterwesen" (Deussen), < mātṛ, mother.
lohitikā (S), red glow, < lohita, fem. of lohita.
sūtaka (S), birth, childbirth, < sūta.

Note. – Logically the treatment of the diminutive ka should follow here, it being a phase of the suffix ka. But for practical reasons, because of its importance and the space it requires, it has seemed best to devote a separate chapter to it.

The Suffix 2 Ka. §49–52 incl. Meaning — see §17. — About 52 words.

49. Here no additional remarks or semantic distinctions are necessary after §11, and we need only give the words, practically all of which are adjective, as they occur. The words which have Vṛiddhi are: (21 words)

āpartika (S) < apartu
āmalaka (U) < amala
āraṅgaka (U) < araṅga
īrmakatika (Tār) < ūruma + ketu
āidaka (S) < eḍa
tāvaraka (AV) < tuvara (patronymic)
caturhotṛka (MI) < caturhotṛ
tādātmaka, ikā (U) < tad-ātman
tāvaka (RV) < tava, gen. sg. of tvam
pārṣṭhika[1] (S) < pṛṣṭhya
pāśuka (S) < paśu
pāśubandhaka (S) < paśubandha
prātiśrutka (U) < pratiśrut
bhāumaka (B) < bhūman
māmuṣyaka (U) < mamuṣya
māmaka (RV) < mama, of Tāmaka
māmāka (Tā) < mamā (patronymic)
rāivataka (U) < revata (patronymic)
vāibhītaka (T) < vibhīta (ka?)
gārīraka (U) < gārīra
śāmkhyāyaka (S) < saṃkhyā

1 This must be admitted to be not a certain case of the suffix ika, as it must ika. Nevertheless it is hardly likely that the entire syllable ya would disappear before ika without any trace; — at least I know of no parallel for such a phonetic change, whereas I know parallels for the reduction of ya to i before ka.

50. Those which may or may not be considered as having vriddhi: (16 works)

ātmaka (U) < ātman — dhāvanaka (S) < dhāvana

āitareyaka (B) < āitareya — bādhaka (B) < bādha?

tāluka (U) < tālu — (māki, mākina) (RV) < mā-, see § 30, a, Note

taittirīyaka (U) < taittirīya — vājasaneyaka (S, U) < vājasaneya

trāividyaka (S) < trāividya — śātyāyanaka (S) < śātyāyana-

51. Those which fail to show vriddhi: (15 works)

agnihotraka (U) < agnihotra — mamaka (RV) < mama, cf. mamaka § 49.

asmāka (RV) < asmā-, see § 30a Note. — markaṭaka (S) < markaṭa

7 gavaka (VS) < gavá

cikitsaka (B) < cikitsā — nevaka (B) < nevā (metrow); cf. nāivāka § 49

tṛtīyaka (AV) < tṛtīya (as noun) — yantraka (B) < yantra

devana (U) < deva — yuvāku (RV) < yuvā-, see § 30a Note.

nafātka (KS) < nafāt — yuyuvāka (RV), < yuyuvā-, " " "

madhuka (S) < madhu — sūtikā (AV) < sūti

madhvaka (B) < X madhva?, see § 33 b. — svastika (U) < svasti

mantraka, ikā (U) < mantra — hotraka (B) < hotra

52. A few unviddhied words from bases in ī, where it is impossible to say whether the suffix is ka or ika. The overwhelming preponderance of viddhi with ika has led me to classify them here, while viddhied words from i-stems are for the same reason put under ika. (3 words)

kugika (RV), probably < kugī.

balhika (AV) < balhi

makāranāmika (S) < makāranāmī.

The Suffix 3 Ka §53-55 incl. Meaning see §12. Circa 106 words

53. This category consists primarily of adjectives (which, however, are frequently substantivized) like the foregoing. It is on the whole not frequent in the Veda, except in the developed use with samvrikis. Especially to be noted is the use of the suffix with numerals, in the sense "consisting of, containing".

Parenthetically it may be noted that the suffix ika has the value of 3 Ka in two AV words: tundika, having a snout or trunk, < tunda, and faryāgika, having (a specified) Dispo

< jayāya. This seems to be the extent of the usage.

The following words show ka with third use: (20 words)

a) From numerals: (8 words)

aṭṭaka (AI)

ekatriṃśaka (U)

catuṣka (S, U)

daśaka (S)

pañcaka (S)

pañcaviṃśaka (U)

ṣaṭka (S)

ṣaḍviṃśaka (U)

b) From other words: (12 words)

aṇḍika (S), having the (dream) unde.

aṇḍaka (AI), having egg(-like mole), < aṇḍa

jaṭaka (B), a) having < jaṭa²

dāyaka (S), ~~[illegible]~~ heir, < dāya, inheritance

dvāraka (U), a) with "city", "city", "place", < dvāra

nimittika, (ṭhakkī), of the sign, the fact,

< nimitti, a reason, [illegible] that is so.

ka-vikka (S), [illegible], < [illegible]

[illegible] (U), a) [illegible] "[illegible]", [illegible]

[illegible] (U), a) [illegible] "[illegible]", [illegible]

[illegible] (U), a) [illegible], [illegible]

vasika (B), prize ("having value"), < vasu, value.

ṣaḍyaka (VS), [illegible] ("having darts") < ṣaḍya, dart.

[illegible] (KS), [illegible], [illegible], < [illegible] = [illegible],

[illegible]

54. Bahuvrihis. Very scarce in the Mantras (3 in RV, 6 in RV-AV together), they become not infrequent in the Brahmanas, but can hardly be called common until the sutra-Upanisad period. There are 38 words found in the Mantras and Brahmanas together, and 48 which occur for the first time in the Sutras and Upanisads, making 86 for the entire Veda. In the later language the cases are numerous. - That non-a stems predominate (cf. § 12) is shown by the statistics; of 86 words, 33 are consonantal stems, 30 stems in other vowels than ā, and only 23 a-stems.

For vaiddhi of stem finals see Chap. II. - The most striking fact is that final ī always remains unchanged, while ā may do so, but more often is shortened before ka. - Four stems in a change a to i before ka, thru the influence of parallel in-stems of like meaning. They are - cārika < cāra, cf. cārin; - varsika < varsa, cf. varsin; - cilika < cila, cf. cilin; - sainnyāsika < sainnyāsa, cf. sainnyāsin.

a) The heterocliti stems aksi (aksan) and asthi (asthan) use either form; the stem before ka is always (in the Veda) longer the final

case-endings (Whitney 431.) The same verse in different parts of the Vedic literature may vary in this regard. Thus anapitāya vāka TS. 7.5.12.1, but anapakāya vāka KSA 5.5. - anathikāya (-ikāya) vāka TS (KSA). Cf. asthabhyaḥ vāka VS 34.10, TS., but asthibhyaḥ vāka, KSA. 3.6. Cf also the bahuvrihis anastha, anasthan, anasthi, anasthimat - all of which occur.

The corpus of variants revealed by the Vedic Concordance, which I have been able to examine thru the kindness of Prof. Bloomfield, further reveals the fact that in a number of cases the same pāda in different texts varies by adding ka to, or dropping it from a Bahuvrihi stem - examples are anatyaka : anatyaka, aprāṇa : aprāṇaka, amanas : amanaska ; and avajihva nijihvaka H 9.1.15.5a cf. avajihvaka nijihvaka Cf M. 2.21.02a. The second word in both places should probably be amended to nirjihvaka. A form jihvaka as a Bahuvrihi final is quite inexplicable.

The list gives the final parts of the compounds only, in alphabetical order; the stem-form of the original word is added where it is not obtainable by simply striking off the Ka.

55. List of Bakuvṛtti Ka-words.

word	Occurs	Stem final	word	Occurs	Stem final
-aiçaka	U	a	-Kadruka (?)	RV	u
-akṣaka < akṣan	KSA	an	-Karṇaka	TS	a
-akṣika	TS	i	Kalpaka	U	a
-agnika	B	i	-Kiṅçuka	RV	u
-aiṅgaka	KSA	a See §54a.	-Keçaka	AV	a
-aṃuka	U	u	-cakṣuṣka < cakṣus	U	s > ṣ
-ambaka < ambā	RV	ā > a	-carmaka < carman	U	(an) a
-açitika	U	i	-cārika < cāra f. cārin	U	a > i
			> -citika (m. çāt-c.)	B.	i
-astaka	AV.	a	-jihvaka < jihvā	S	ā > a
-asthaka < asthan	KSA	an	-tantrika	B	ṅ
-asthika	TS	i	-tapaska	U	s
-ākhyaka < ākhyā	U	ā > a	-tamaska	U	s
-ādika	U	i	-tukaka, ikā	U	a
-āçirka < āçis	TS	s > r	-tejaska	U	s
7 -āsandika	S	i	-		
-upthaka	B	u	-tvakka < tvac	U	c > K
			> -tvakka	B.	u
-upaniçatka < upaniçad	U	d > t	-datka < dant	U	(nt) t
- -upaçatka < upaçad	S	d > t	-dantuka	TS	a
-upānatka < upānah	S	h(dh) > t	-dikka < diç	B	ç > K
> -naika (m. saṛçika)	S	i			
-kaṇṭhaka	AV	a	-dhātuka	U	u

See §54b. See §54c.

word	occurs	stem final	word	occurs	stem final
-dhūmaka	U	a	-medaska	TS	s
-navaka	U	a	-yajuṣka	B	ṣ
-nāmaka < nāman	S,U	(an)a	-yautika	S	ṛ
			> -yūṣka < yūṣ	S	ṣ
-nivitka < nivid	Ait.Ā	d>t	-yonika	S	i
-pahitika	B	ī	-rajaska	U	s
-parigritka	S	t.	-rajnika	S	i
-parisatka < parisad	S	d>t	-retaska	B	s
-pacuka	S	u	-lepaka	U	a
-pitika	S	ṛ	-lomaka < loman	TS	(an)a
-puro'nuvākyaka	B	a	-vapāka	B	ā
-punarukta < punaruc	B	u>ū	-varṇaka	U	a
-pū-vaka	U	a	-varṣika < varṣa, cf varṣin	S.	a>i
> -prajapatika	B	i			
-prāṇaka	K&A	a (see § 54 a)	-vastika	U	u
> -bāhika	S	u			
-bindika	U	u	-vākka < vāc	B.	c>k
> -bṛhatika	S.	ī			
-brahmaka < brahman	S	(an)a	-vikkaktika	B	i
> bhagaka < bhagavan	B	(an)a	> -viṣṇavika	S	t
-majjaka < majjan	TS	(an)a	-vṛttika	U	i
-manaska	K&A; U.	s	-çikha < çikha f. çikhin	B.	a>i
-mārsaka	TS	a	-çīrṣaka < çīrṣan	TS	(an)a
-māṇaka (see Word-list s.v.)	B	a	-ṣaṭka < ṣaṣ	S	ṣ>t

word	occurs	stem final
-saṁvitka < saṁvid	U	d > t
-saṁkhyaka } < saṁkhyā	U	ā > a
-saṁkhyāka }	U	ā
-saṁjñaka < saṁjñā	U	ā > a
-saṁnyāsika < saṁnyāsa (cf. saṁnyāsin)	U	a > i
-saṁitka < saṁidh	S	dh > t
-sākṣika < sākṣin	U	(in) i
-sāṁidhenika	B	ī
-sāvitrika	S	ī
-māvaka < māvan	TS	(an) a
-hostaka < hostin	B	(in) i
-hostika		
-hetuka	U	u

The Suffix 4 Ka. §56. Meaning - see §13. (5 words.)

56. The five words belonging here have been already quoted; they are -

antaka (AV), ender, death, < anta, end.

yācanaka (U), begger, < yācana, request.

vimanyuka (AV), freeing from wrath, < vimanyu, free from wrath.

śītaka (RV), cooling, < śīta, cool.

kṣāpaka (RV), effecting, < kṣāpa, effacement.

Unclassified Secondary Ka -

57. All, or nearly all, the following words in suffixal Ka have evidently a secondary suffix. But it is impracticable to separate them into the various categories, either on account of the uncertainty of their origin, or in a few cases because, tho they are clear as to derivation, it cannot be determined which branch of the suffix they belong to. For instance somaka, a proper name, "right man" soma like" (1 Ka), "of or belonging to soma" (= Ka), "having soma" (2 Ka) q. madhukan fr., or it may be a diminutive (hypocoristic). In most of the following cases, however, the etymologies are unknown, and often even the meaning of the words is unclear. Whatever can be said about them will be said in the Word-list (q.v.), under the individual words. They are recorded here merely for the sake of completeness.

58. List of words. (3 words)

[illegible] (or [illegible])	Kaçoka	[illegible]
arāṭakī	Kāmikā	[illegible] (and [illegible])
[illegible]	Kākikā	[illegible]
ādhaka	Kirika (or [illegible])	[illegible] (primary?)
[illegible]	Kuçavartaka	[illegible] (also suffix?)
[illegible]	Kuṣṭaka	(kuṭikā, [illegible] corrupt)
[illegible]	Kustuka	[illegible]
utpāṭika	Koçātaka	[illegible]
uddālaka	Kyāku?	[illegible]
[illegible]	Kīṭṭaka	[illegible]
ulmuka	Kaṭika	[illegible]
ṛkṣāka	Kuṭṭika (Kuçika)	[illegible]
orinikā	[illegible] (p. [illegible], cl.)	[illegible]
Kakāṭikā	[illegible]	[illegible]
Kauaka	[illegible]	[illegible]
Kaṭṭaka (or Kaṭṭaka)	[illegible] (and [illegible])	[illegible]
Kakaṭika	Tarika	[illegible]
Kakuṭikin	[illegible] (/ [illegible])	[illegible]

maḍūṣikā	śālūka
maṇḍūka	cipiviṭṭaka (cf. cipiviṭṭa ; p. tapsilka ; cf. 8145 and 8164 [illegible])
manasthaka ?	śikaka
mastaka	śṛukkāṇikā (v.l. mugh-ste)
mastiṣka	śāmaka
mādāmaka	sakakūka
rodākā	ikika
rohaṇākā	somaka
vartikā	sāmrāki
valūka	[cf. kaṭika - primary ?]
vasuka (= kavuka)	kāṭaka
vākukā	
vikṣṇudkikā	
viśrāṇikā	
vṛudāraka	
śayaṇḍaka	
śayāṇḍaka	
śāriśākā	

Chapter IV.

The Diminutive Suffix Ka.

59. It is not always easy or possible to draw the line clearly in any given case between the various diminutive values of the suffix ka, as set down in § 10 (q.v.). The dim. of pity is almost always associated with contempt; without that idea it is doubtful whether it is found at all in the Vda. There are very few words in the Vda which show a marked endearing force of the suffix; in so far as it occurs it is usually found along with simple diminutive force (smallness). Again, the imprecatory and contemptuous uses are often hard to distinguish; nevertheless they are essentially distinct. They may, and very often do, exist quite independently of each other.

60. In treating of adjective and pronouns having the suffix, it is to be noted that the dim. idea (of whatever variety) usually belongs not so much to the adjective or pronoun itself as to the noun with which they are connected, or rather, to the whole complex idea; the dim. notion is made, as it were, the atmosphere of the whole sentence. So e.g. Ai. 30 [illegible]

pingalikā - "wretched little yellow girl"; this an often question whether pingalikā (from pingala, tawny) has the suffix ka in the sense of our suffix -ish, as frequent with color adjectives (pingalaka, "yellowish"), or whether the suffix has simply the contemptuous dim. force, which is then, as it were, transferred from the nouns kumārikā to its adjective modifier. I incline to the latter view in this case; the occurrence is by no means rare in the Veda, and is so simple and natural that it is hardly necessary to dwell on it.

We shall now proceed to classify the ka diminutives by kinds, according to the divisions laid down in §10.

I <u>True diminutives</u> - words

(a). The suffix is added -

a) to nouns, indicating an object of the same kind as the primitive, but smaller.

b) to adjectives of smallness - enhancing and exaggerating that quality.

c) to adjectives of color - indicating a color approaching or suggesting the original color. (e.g. -ish, for. -isch.)

d) rarely to other adjectives and adverbs indicating qualities approaching but falling short of the original quality.

e) to nouns (principally), indicating not physical smallness, but relatively secondary importance of the object denoted. Related to but distinct from, the dims. of pity and contempt; such notions are absent here.

62. a) Dim. of Size - nouns. 50 words -

aksamālikā "little ozary", ng an Uf., Mudet. Uf. 1.36. <aksamālā.

alābuka, the fruit of the bottle gourd, alābu <alābu

AV. 20.132.1,2 = RV Kh. 3.15.15. ād alābukam dkakam alābukam kāir vikalayam - "eat one little alābu a little alābu cut into pieces a little".

avaṣṭataṅkā, a kind of lute, Gauth. Gr. 17.3.12. - Prob. dim., of ṣṭaṭṭarī, lute.

avataka, little spring, AV. 2.3.1. to Pāṇ., adopted by Bk. and Indrāj; WK. keeps the Gaṇ. Nkh., avatka, which is scarcely intelligible. <avata.

avikā, little sheep, ewe - lamb. RV. 1.126.7, AV. 20.129.17. Prob. dim., <avi

In an obscene passage; does this have anything to do with the suffix? See §85.

indragopaka, little firefly, Amrt. Uf. 36. ("Marienkäferchen" Deus) <indragopa

1) ufajikā, RV. 8.102.21 etc
2) ufajikā, AV. 2.3.4; 6.100.2 etc
3) ufadikā, ŚBr 14.1.1.6

names of ants & ants. Whatever the true interrelation of these words may be, it is safe to say that they are all dim. Bl. (ASP. 7.482 f.) derives 2) from 3), and then 1) from 2) by popular etymology. As ufadikā (Class.) in like manner a popular etymology from ufadikā, and is ādikā (Class.) further etymologized from that? But are these quite different items confused in this group, the bases deha and jīvā?

-Kavikā, a minute particle of anything, in vāta-K., Suśr. f. 2 < Kaṇa

Kavānaka, fuzzy, the eye, only, TS. 5.7.12.1. Cos. suggestion (textual) for Kaṇīnaka, which is read in the same fabe quotation (AV. 20.12; MS. 3.15.1; K. A13.

Kaṇīnaka, boy, RV. 10.40.9; pupil of the eye, VS. 4.3, 32, etc
-akā, girl, RV. 4.32.23; .. .., ŚBr 14.5.2.3
-ikā, ..., AV. 4.20.3 etc
} Dim. < Kaṇīnā -ā

Kanyākā, pupil of the eye, Āp. Śr. 3.5.3.5 < Kanyā

Karkandhukā, tiny jujube-berry, AV. 20.136.3 (where K.43, read add. -ūkā) = RV. Kh. 3.22.3 (usual form -ūkā), see ādikā, p. 46. The same meaning for both this & the other that this word is yet doubtful. < Karkandhu

Karkarika, little kite, AV. 10.132.3 < Karkarī, kite, Gaut. Dh. 17.3.17

Karnaka, tendril ("earlet"), ŚBr. 9.2.3.40, Kātyāy. Śr. 18.4.6, 7 < Karna, q.v.

Kuṇḍikā, little pot, sainny. Uf. 4.1. < kuṇḍa. Of the pot of the sainnyāsin, in a description of his modest belongings. Dim.

Kumāraka, -kā, boy, girl, RV. 8.30.1 etc etc < kumāra; ā-

kumārikā, "little daughter-eyes", - of an Uf., Kauṭ Uf. 1. < kuma-

kkhanātaka, prob. "little shovel" Uf. Gr. 17.16. < × khanāta.

NBD. makes it an adj., "dug up"; but this is hardly a noun, being connected with -suṃkhaka(g.v.) by vā. Neither it nor the primitive khanāta occurs elsewhere, but this prob. dim.

pokaka, little walk, Jātaka gr. 4.19; gaḍā gr. 4.4.20. < poka-

caṇḍātaka, a short petticoat, Kāṭ. 5.2.1. Prob. dim., unknown; dim.?

jātaka, new-born child, Kauṭ 11. < jāta

jālaka, little net, web, Āp. Śr. Uf. 1.2.3. Prob. dim. < jāla, web.

taruṇaka, a young sprout, AV. 10.4.2. < taruṇa. The name is hopelessly obscure in its application, but some sort of dim. seems to be assumed.

nāsikā, nostril, RV 10.163.1; AV. 10.2.6 etc. < nāsā, nose

jādukā, skipper, Āgram Uf. 4. dim.? < jādu, foot

jitikaka, ika?) and (mal. ṭkku) ikā, ant, AV. 7.56.7 etc. < jitika. Same word as v.s.

jutraka, little son, RV. 8.58.8 < jutra

- jyāpā m harina-p., the (fem) pang, pain, mental. 16.[x] [illegible]

but Kisdcare, a dim. of Vass. f. thuka, it farts, TS 11, etc.

prapāṭhaka, little section, subdivisions of art. works. < prapāṭhaka, "lecture".

priyaṅgukā, little panic seed, Śāmavidh. Br. 2.6.10. < priyaṅgu.

makṣikā, fly, RV.1.119.9. dim. < makṣā, fly.

maṣaka, mat, AV.4.36.1 etc. Not cognate with maṣaka, with suffix -a 204 points to a diminutive ka.

mukharikā, the lid (?) of bridle, Kāty Śr 16.3.5 (Eggeling, 9), acc. to the tch. < mukhari, which is not otherwise known. In any case the word is ultimately < mukha and is prob. a dim.

mukhuka, moment, RV. 4.16.1; 4.17.12. < mukhu, adv. acc.

mūṭaka, little vochel, Ś. Br. 2.6.2.17 < mūṭa

mūṣaka, rat or mouse, Jaimin. Up. 2
-ikā, ..., US 4.36 } < mūṣa (class)

rāsnāka, little girdle, Kāṭh 25.9 < rāsnā

vajrasūcikā, "little vajra needle" in jun Up, also called vajrasūcī. [Maitr Up. 1.2]

*vayāka in -vayākin, - prob. "little tendril", RV. 4.44.5 < vaya, tendril. So Say. and Sudu.; somewhat doubtful, as a fitted of the same point

valmīka, ant-hill, VS. 25.5 etc. of vamra, -i, ant. - Doubtful. The ka is prehistoric, but certainly suffixed, and apparently dim.

cf. formica, μύρμηξ). — If valmīka meant originally "little ant", its semantics have wandered peculiarly.

vāmanaka, dwarf, Śaṅkh. Gṛ. 5. dim. < vāmana, q.v.

vibhīdaka, the vibhīda(ka) nut used as a dice. RV. 7.86.6; 10.19.1. < vibhīda. Altho the form vibhīdaf(-ta) does not occur until later, the Ka was clearly felt as dim. — cf. vibhītaka, infrec., in § 79.

viṣāṇakā, n. of a plant, AV. 6.44.3. < viṣāṇa; prob. "little horn", referring to horn-shaped leaves or flowers. Kauś. even takes it as a real "little horn", not as a plant at all, and this may be right. The other alternativ is to regard the suffix as possessiv (§ Ka); viṣāṇaka "horned". This is on the whole less likely, tho possible. cf. gaphaka.

gaphaka, n. of a plant, AV. 4.34.5 etc. < gapha. Comm. says "a hoof-shaped plant"; prob. therefore "little hoof", rather than "hoofl". cf. viṣāṇakā, to which the same questions apply.

gālākā (once ākā, Kāṭh. 36.1), little twig, TS. 6.3.1.2 etc. < gala, p. 229c.

gālka, splinter, TBr. 1.1.9.9 etc. cf. § 76. prob. < gala.

gagaka, little hare, Ālbk. Br. (I.St. 1.40.2) < gaga.

sāmūhaka, little sweeper, Āp. Gr. 17.2.6. < sāmūha (?).

NBD. "leaf". cf. Khāṇḍaka. — The word sāmūha only occurs as a noun of action, not as a noun of instrument, description. It would have

been used in the other sense too, as this word seems for samitaka clearly has that meaning. The whole sense of the passage suggests dim. value. Otherwise it would be possible to call samitaka a noun from sam + √tak, with primary aka-

sūcīka, "little needle", epithet of stinging insect, RV. 1.191.7. < sūcī

I do not think any imprecatory or contemptuous force is meant here.

63. c) Dim of Size - adjective. 8 words

anīyaska, more tiny, AV. 10.8.25. < anīyas (comparative).

bālādekam anīyaskam - "one is more tiny than a child"

arbhaka, tiny, RV. 1.114.7 etc (see also § 72) < arbha

alpaka, tiny, AV. 10.136.3 (see Abbr. Dim., § 86), ĀB. 1.7.3.25 etc < alpa

Kaniṣṭhaka, smallest, AV. 1.17.2 } < Kaniṣṭha (superlative).
-ikā, little finger, ĀB. 3.1.2.4 etc }

Kṣullaka, tiny, TS. 2.3.8.3. But see § 68. < *Kṣulla, prakr. for Kṣudra.

daharaka, short, Kauṣ Br. 19.3 < dahara

bālaka, young; a child. Kauṣ Up. 19; Mukt Up. 2.7 < bāla

śiśuka, young (animal), AV 6.14.3 < śiśu.

64. c) Dim. of Degree, – adjective of color.[1] 6 words.

Kālakā, "blackish", n. of an unidentified bird, VS. 14.35 < kāla.

kṛṣṇaka, prob. "blackish" n. of a plant, Kauś. 78 < kṛṣṇa.

piṅgalaka, ikā, tawny (ish), AV. 20.136.14. Bull. 160. < piṅgala.

babhruka, brownish, ŚBr. 1.6.3.1; an incarnation 13.24.2c < babhru.

lohitaka, reddish, red. Āp. (BD; no reference quoted) < lohita.

śyāvaka, "brownish," n. of a man, RV. 8.3.12; 8.4.2. < śyāva.

65. d) Dim. of Degree – other adjectives and adverbs. 3 words.

abhimādyaka, somewhat drunk, ŚBr. 1.6.3.4; 5.5.4.5 < abhimādyat pat. p.

ikhālaka, cut into a little, AV. 20.132.2. see alabuka, §64. < ikhāla.

sanakais, adv. quite gently, softly, RV. 8.80.3 etc. < sanais.

The German expression sachten would render sanakais.

66. e) Dim. of Importance (without contempt) 4 words.

upapātaka, a minor sin, Gaut. Āp. 5; Kaṭyā. Śr. 2. < pāta, sin.

pātaka is also found, but dim. force is hard to discover in it; it has rather the aspect of a neuter. The prefix upa adds dim. force, and the suffix ka in upapātaka undoubtedly suggested by some other

[1] examples of this type are more doubtful – the classical examples

consciousness of the hearer

ekaka, "just one (little, solitary)", AV. 20.13.4.1. see ekabuka 96. < eka

dasika, an inferior class of soldiers, Ait Br. 3.47.4; KBr. 9.6.1.34. < dasi.

hotrika, assistant priest, secondary Hotr, ŚBr. 13.5.4.24 etc. < hotr.

II. Diminutive of endearment. 7-8 words.

67. The paucity of Vedic material under this head is partly due to the character of the literature, whose atmosphere is to a large extent unfavorable to "koseanen". But after taking this into consideration, it is surprising that the number should be so small. Following are the only cases which seem to me clear enough to warrant classifying them here.

ambikā, dear little mother, Mütterchen, VS. 23.18 etc. < ambā or ambī

ambālikā, " " " , " , VS. 23.18, ŚBr. 12.2.8.3, < ambālā or ambālī. "ambe (MS. amby) ambike ambālike", VS. 23.18, ŚBr. 12.2.8.3, MS. 3.12.20; "ambe ambāly ambike" TS 7.4.19.1; see Ved. Conc. — The suffix ka is a diminutive.

ulūkhalaka, dear little mortar (Mörserchen-fr.) RV. 1.28.5. < ulūkhala: yac cid dhi tvam grhapatī ulūkhalaka yujyate.

iha dyumattamain vaka jayatam iva dundubhih
"However thou mayst be used in every house, O dear mortar, yet sound most clearly here!"

jivikā, in jivikā nāma stha ta imain jivayata - VS 4.8.7, 115.5; Āgv Gr 6.9.1, Āp. Gr. 14.20.8. Address to the waters in a magic formula or charm; "ye are jivikās, - do ye then make this man live (jiv)!" The same formula with jivā in place of jivikā occurs in the same place quoted and in others (see Rd. Lons). Cf. also AV. 19.67.1 ff, especially 4. Here I reads "jivā stha, jivayasam —°;" - "ye are alive (jivā); may I live!" Verse 4 reads jivakā stha jivayasam —", Whitney renders jivaca "lively". But note the diminutive suffix -ka, and cf. jivikā. The occurrence of both these words with diminutive suffixes in practically the same connection shows that neither of them is accidental. They were both evidently felt as carrying the same quasi-endearing, coaxing idea which is found in ulūkhalaka and mārjālika. With this meaning seems clearly here, to render it in English is a different proposition and one which I do not feel equal to attempting at present.

pādakā, little foot (Füsschen-pr.), RV. 8.33.19. < pada. sanutarain pādakāu hara - "keep your little feet together" - often in a playfully affectionate way -

putrakā, little sonny, RV. 8.69.7. < putra. dim. of -ka, with addition of some endearing force.

maṅgalikā (adj.), of good omen, AV. 19.23.8 < maṅgalya, cf. § 29a. - The word clearly refers to the hymns of AV. Book 19, which are funeral hymns. Zimmer is right in remarking (note to Whitney's translation) that it is a euphemism for this particularly ill omened class of hymns - the suffix ka perhaps adds something to the euphemistic touch by giving it a turn akin to the endearing diminutive (cf. udakalaka, jivika.) It would be futile to try to bring this out in translation.

(-)ubhakaśikā, courtezan, VS. 23.18 < ubhakaśika. Cf. "Kaufmannsmädchen". - This word may have been, and probably was, originally a playfully endearing dim.; but in this passage, where alone it seems to be found, the suffix is rather imperative; see § 79.

III Diminutiv of Pity. 3 words.

68. In the Veda this almost always carries with it the additional idea of contempt. It is almost doubtful whether the Veda knows the suffix ka with the connotation of simple pity in a good sense at all. All the following instances are capable of being treated as terms of contempt.

unmantaka, insane, only Çaçam Up. 3. The exact formation of this word is uncertain, tho its general etymology (ud-√man) is clear enough. No *mantaka or *unmanta occurs. If the Ka is diminutiv, as seems likely, it belongs under this head.

kṣullaka, tiny, cf. §67, 72. This word < *kṣullka = kṣudra, regularly carries with it (at least in the Veda) the idea of weakness, as well as smallness. So ÇBr. 1.8.1.3 - yāvad vāi kṣullakā bhavāmo bahvī vāi nas tāvan nāçtrā bhavati - "As longas we are poor (helpless) little shavers, we are in great danger." - Hitherto we seem to have a true dim. of Pity. - More often the word takes on contemptuous force; see §72.

pradrāṇaka, very poor, Mā. Up. 1.10.1. < pra, intens., + drāṇa, poor. Prob. pity in dim.; no idea of contempt seems to be prominent

IV. Diminutives of inferiority with evil connotation, often called Pejoratives. 94 words.

69. They arise from the above-mentioned diminutives of pity and inferiority (§66,68) and may be conveniently divided into three classes (§70): 1) Contemptuous - §70-76; 2) Imprecatory - §77-84; 3) Obscene - §85-86.

1. Contemptuous diminutives. 29 words.

70. In these the idea of smallness carries with it that of weakness or wretchedness and contempt. Applied to nouns, adjectives, participles, pronouns, and adverbs. Common from the earliest times. As has been said, the category is often difficult, if not impossible, to separate from the imprecatory diminutives with which it is closely connected. In many of the words quoted under each head something of the other idea is also present.

Following are the words which show more or less clearly a contemptuous use, they arranged according to the parts of speech.

71. a) Nouns.

akallika, prattler(?), Prk. lex. Mp. - 1.25. (Terms of abuse whose meaning and etymology are not certain, yet seem to contain no pejorative idea.)

uerika, miserable (wretch), RV. 1.190.8. < uera - (see § 29a, 11.).

yatra devarikam na gamanam kapi dhaman - "The evil one who echoes thee, O God! (Bṛhaspati) as a wretched wretch," etc.

kumārikā, (despised) little girl, AV. 10.4.14; 20.136.14 < kumārā. AV. 10.4.14 - kairātikā kumārikā ivā kanyā bhanjam "even the wretched Kirāta-girl, even the worthless nature (-ika) - digs up a remedy (which is sufficient to destroy the serpents)" as a charm against snakes. The idea is that a worthless person of very little power or influence can destroy the vital serpents. The Kirātas were a despised mountain tribe see § 72 c.v. kairātika.

This verbal minimizing of the power of adversaries is a common characteristic of all magic, and we shall have occasion to note it more than once in dealing with our corpus, which is peculiarly adapted to this purpose. cf. RV. 1.191.11-16, and see s.vv. kusumbhaka, gaṇamātṛkā. - For AV. 20.136.14, where kumārikā also occurs, see § 72 c.v. jiṅgalaka.

kuṣumbhakka, venom-bag (an insect), RV. 1, 191, 15, 16 < kuṣumbha, cf.

15 - yattakaḥ kuṣumbhakas takan vīrudhāṃ ugrāṇāṃ

tato viṣam ava vārṣṭe parāca ana vinaśyatāt.

16 - kuṣumbhakas tad abravīd girer avasvatāṃ nadīnāṃ

vṛccikasyāraṣaṃ viṣam araṣaṃ vṛṣṭa te viṣam

"O wretched, feeble thing is that miserable little poison-bag! I smite it with a stone; let the poison be expelled into remote places."

"Thus spake the accursed little poison-bag, shrinking down from the mountain: 'The poison of the accursed stinger is powerless.' The poison, accursed little stinger, is powerless."

The power of the poison is belittled; the speaker declares with all possible vehemence that he disposes of it, and that it cannot do him any harm. See also kumārika and vṛcikika. Of course imprecatory, as well as contemptuous, pervades the RV. suffixes which trickle into this passage; I have tried to bring out both ideas in the translation.

The word kuṣumbhakka is often translated "venomous insect", as if it contained the suffix ka and meant "possessing a kuṣumbha". It seems clear, however, that it has just the same meaning as

kuṇḍabha (cf AV. 2.32.6) has a pejorative value. Our modern reconstruction was based on modern prejudices of what such stanzas ought to say in order to give "good sense", are practically no weight whatever with verses of this kind, which may even be intentional nonsense. The meaning "poison bag", incidentally, fits in vs. 15, at least, quite as well as the other meanings, and as for vs. 16, we can only say that the poet speaks of the man being actually down from the mountain and there is an end of it. If anyone demands that logical sense be abstracted from this abracadabra, I respectfully request that he identify the mountain (giri) alluded to, and explain why the kuṇḍabhaka (whatever its meaning) should be crawling down from it. A parallel stanza to vs 16 is AV. 5.13.9; see § 73 s.v. avacarantika.

vṛścika, "stinger", scorpion from √vraś. The ka may be in origin primary and not diminutive; but that be felt as diminutive in this passage is evident. The imprecatory force of the suffix is strong in this word, stronger than the contemptuous of the

devaka (unwicked, worthless) cod. RV. 7.18.20. < deva devakam iva nāmyamānam ṛghāyatā - The unwicked fellow

who that muscly, godling, forsooth! Kim dabitthen (mera) day."

akamuṣka, small, poor boy. Śāṭy. F.6.5 < akamuṣ

jaudaka, eunuch, weakling Kāṭh. 28.8; 13.7 = jauda, cf.

napuṃsaka, eunuch, hermaphrodite, Ch. 5.4.1 etc. < napuṃsa, cf.

pulkaka or pukkaka, n. of a despised tribe, MS. 1.6.11 < ? but as they are called pulkasa, the dim. suffix ka is prob. present in the word.

rājaka, worthless King, RV. 6.21.18 < rājan

citra id rājā rājakā id anyake yake saraswatīm anu eti = "Citra is a real King; worthless Kings (truly are the other worthies) who (yake) live about the Sarasvatī."

viṣadhānaka – see under § 79.

viṣṭukiṅgaka, (miserable) little fart?, RV. 1.191.12. < viṣṭukiṅga

trik apta viṣṭukiṅgakā viṣaya puṣyam akṣan. – The exact meaning of the word is not entirely clear, but it must be a contemptuous formation < viṣṭukiṅga, like yakmutikā (q.v.) in the preceding verse, and with a similar application, viz. used in minimizing verbally the fever of the person. See also kiṣumbhaka and cf. kumārikā. The viṣṭukiṅgakā must be some weak and worthless creature, of all sorts.

vigitika, confusion. RV.1.191.16 ills etc. dasau kṛṇumbhaka and; poison § 79.

cakrumitaka, kā, (wretched worried little bird. < cakrumita-

RV.1.191.11 iyattikā cakrumitikā sikā jogāra te viṣam

so'cin nu na marāti no vayam marāmāre asya viṣam

hariṣṭhā madhutvā madhukā cakāra-

"a miserable little creature is that little bird! - she has swallowed thy poison; yet she shall not die, we too shall not die! For yet so thy course; the sun-god nectarized thee with honeyed honey."

Another case where the power of a hostile object (poison) is wielded in words, the idea being that the very words have magical power to accomplish the things stated to be already accomplished. "Even a wretched little bird has eaten the poison without dying; what harm can it do?"

AVP.x (pages 115 by mine), - cakrumitaka, see § 79.

Vs. [illegible] sound of a bird [illegible] in the [illegible] the [illegible] the [illegible] of the [illegible] the [illegible] of [illegible] and [illegible] is [illegible] there; see § 85

[illegible] wretched little creature [illegible]

72. b) Adjective -

ardhaka, small, weak, wretched. RV. 2.33.6. See § 63. < ardha

Kaudā ird asjanaca āsan pari dhimā Kīrātā ardhakāsah = "The ox-driving slaves, the miserable Kīrātas were made pieces."

ālhaka, feverish, feeble. AV. 6.29.1 < ālha, which means "empty".

Kairātaka, ikā, of the Kīrātas (contempt.), AV. 10.4.14 < Kairāta, adj. See Kumārikā, § 71. - They were a despised tribe. This word is a contemptuous formation from the adjective Kairāta.

Kuddaka, tiny and wretched. See § 60, 63. < Kudda - Kudra -

AV. 2.32.5 shows the word in a clearly contemptuous sense (with some imprecatory force added): - ātha ye Kuddakā iva sarvate Kimayo hatā = "The tiny little wretches - all the worms are slain." In a vermin charm.

Pitgaka, tawny. AV. 20.136.14 < pitgara. - Kumārikā Pitgakā, "the wretched little yellow-girl." This color adjective may or may not partake of the force of the dim. of degree otherwise common with such adjectives. See § 60, 64.

bhimaka, broken and worthless, Maitra Br. 2.7.1. < bhima-

athai'ain bhimakah Kumbho ya ain visadhānakah =

"Sotheir bog is crushed and powerless, their curved poison - sapped."
In a charm against poisonous insects, in the word visadhānaka
the idea of imprecation seems to outweigh that of contempt.

73. c) Participles -

avocarantikā, shrinking down, AV. 5.13.7, < avocaranti.
Karṇā vavrit tad ab avid jiran avocarantikā | yāḥ kṛṇmaḥ
hanutimaḥ tasam avocatamam visam = "The ears of dogs heard
said, as she shrank down from the mountain" etc. The cobra's
stanza is a suggestive of RV. 1.191.16, and falls in with the RV.
verse with the substitution of avocarantikā for pravartamānaka
q.v. the cause of the hit - doubtless contemptuous. This stanza has
less appearance of freshness and originality than the RV stanza;
it looks like a secondary and a jocular reminiscence of the latter. See
§ 71 s.v. kuṣumbhaka -

pravartamānaka, shrinking down, RV. 1.191.16. - pravartamāna
see kuṣumbhaka, § 71 and q.v. avocarantikā above -

dhayantikā, sucking, AV. 5.4. folio 116 b, line 1. < dhayanti -
cakantikā (MS. -ka) me 'bravīd visapuṣpam[1] dhayantikā = "A snake

1 For MS. visapuṣpam probably - puṣyam "the root"; cf. RV. 1.191.12, and
see § 71 s.v. vispulingaka

little bird said to me as she rested on the [illegible] of the [illegible] bison;[1] — That the suffix ka here has contemptuous force is made clear by a comparison of RV. 1. 191. 11-14, of which this verse is a reminiscence. See çakunikā, § 71, also Kusumbhaka bird.

74. d) Pronominal Adjective -

anyaka, other (contemp.), RV. 6. 21. 18. < anya. See ityaka, § 71. See also § 82.

iyattaka, ikā - so tiny and wretched, RV. 1. 191. 11, 15 < iyat "so much, so".

See çakunikā, Kusumbhaka, § 71. — In AV. 20. 130, 20 the Mss. have ayain yatain çalakhapā, for which R-WK. read iyattikā çal—; but the correct reading is probably iyain yakā çal—, as shown by RV. 3. 15. 10

75. e) Pronouns -

aka, akā, takad etc, that (wretched or miserable little), < a-ā-tad. RV. 1. 191. 11 - see çakunikā, § 71. — AV. 10. 4. 14, see Kunarikā, § 71. RV. 1. 191. 15, see Kusumbhaka, § 71.

Kātyā. çr. 13. 3. 21 takā vayam kaçāwaka. Parallel texts read ime or etā for takā. There is no apparent reason for the dim. in çrauta suffix. The verse is difficult and uncertain; see Garbe in Ind. St. 14, 7

1 The following words in the Mss. are not entirely clear to me; they are probably corrupt, and are in any case unimportant for the present purpose.

RV. 1.133.4 yāsāmtiṣrāḥ paṇcāśato 'bhivāugair upāpṛkṣat. tāsāṁ te mayāti tvāṁ te mamāyāti. – (addressed to Indra) "Of them (waters) three fifty, divided thou kept low with blows (? abhivāugair); that dead (?) thine (te gen.) is highly praised, – yea, even that slight task (?) thine! " He means that this great performance (which is itself worthy (?) laudation) was nothing to what the power (?) Indra could do, – not that the performance was intrinsically slight. Yāska's translation misses the point. We follow Ludwig.

yakā, wicked (miserable?-com.) < ya. – RV. 6.21.11, see rājaka, § 71. AV. 20.130.20 = RV Khil. 3.15.10 ingain yakā ṣaṭṭhakā (see on ṣaṭṭaka § 74) "that wretched little sister". Whether an obscene meaning is hidden in this phrase (which is quite likely) or not, the contemptuous idea is plain. See further § 75, dim. of obscenity.

76. (Adverb.

alakam, in vain (contemptuous and imprecatory) < alam. RV. 10.71.6; 10.108.7. Applied to actions which fail, and which are not desired to succeed. In 10.108.7 the Panis tell Saramā contemptuously that her long journey has been useless (alakam), since he has no

power to get the desired cow away from them -

III Pejorative; 2. Imprecatory Diminutive. 59 words -

77. These are sometimes called simply pejorative, in a narrower sense. But the expression, if used at all, is better applied to this entire category, including the contemptuous and obscene words. I have applied the term imprecatory to this subdivision, because these words in Ka often have just the value of the primitive word accompanied by a curse. This cannot be brought out in translation sometimes, without over-translating the idea. And of course it cannot be kept to closely in the case of every individual word. Sometimes the idea is more deprecatory than imprecatory. But it always conveys the impression of something bad, - something that is more or less emphatically disapproved. And it appears from the foregoing subdivision in that the idea of contempt, if present at all, is at least not prominent, or not as prominent as the idea of hostility or vigorous disapprobation. As we have said, it is sometimes hard to say in a given case whether imprecation or

contempt is more strongly felt. Proper names are peculiarly susceptible to the imprecatory Ka, which casts a slur on the personage so denominated. It is especially common with the names of hostile demons. Beside the other parts of speech recruited in the contemptuous Ka words, we find here one remarkable word-form containing the suffix. Following are the words which occur.

78. a) Proper Names.

anantaka, n. of a nāga, a snake-god, Jātaka Uf. 2. He was regularly called ananta. — This suffix, the Jātaka Uf. is a warm epithet — joints, personified as demons. In number of them are listed and accepted by name. Names in Ka predominate (only one of the 12 names lack the suffix), and in many cases (as in this one) the same names appear elsewhere without Ka. It is plain that an imprecatory force is felt in the suffix with all of them.

ekaphātaka and nakāika-°, names of snake-demons, Jātaka Uf. 2. < ekaphāta, id. — see s.v. anantaka.

Karkotaka, n. of a Nāga or snake-demon; see anantaka. < karkota, id.

Kālika, n. of a Nāga, Jātaka Uf. 2. see anantaka. The Kāli name

kuleka, n. of a Nāga, Śaunaḥ. 2. See anantaka. Vs. Kuli' name.

chāyaka, n. of a demon, AV. 8.6.21. Prob. imprec., < chāya (only found as common).

jambhaka, "crusher", n. of a demon, AV. 20.16, < jambha, a demon, AV.

takaka, n. of a Nāga, Śaunaḥ. 2, AV. 8.10.29 etc., < taka, id. – See anantaka.

tanvikā, n. of a female demon, AV. 6.16. 3. Unknown etym.; prob. imprec. Pa.

padmaka and mahā-p., names of Nāgas, Śaunaḥ. 2. < padma, id. See anantaka.

pabhjaka, n. of a demon attacking women, AV. 8.6.2 – the fr. pound etymologies are all moral guess-work; but the ka is prob. imprecatory.

vāsuki, n. of a Nāga, Śaunaḥ. 2 etc.; brother of Śeṣa = Ananta. See anantaka. The ending i and vidhiki suggest a patronymic from a vasuka, but the -ki may have been felt as imprecatory in the connection where the word occurs.

śaṅkhapālika, n. of a Nāga, Śaunaḥ. 2. See anantaka. Vs. śaṅkhapāli' name.

śarabhaka, n. of a kinnara or hostile demon, AV. 2.24.1. śarabha, which is joined with it in the same stanza. The ending i gives a possible śarabhaka, śarabha! (vocative) some sort of a serpent or dragon is doubtless referred to. The suffix -bha indicates that it is some animal, and the radical part of the word is probably connected with śira, serpent (Pañc.). In any case the suffix, in the word as in pundhaka, is plainly imprecatory. See the author in JF 27 p. 1

çevṛdhaka, n. of a kinsman, AV. 2.24.2. <çevṛdha - id.

Occurs in the stanza following the one which contains çerabhaka; this stanza opens in the same way with a corresponding address, çevṛdhaka çevṛdha! The words are puzzling in this connection, because çevṛdha is otherwise an adjective of good signification, meaning "favoring, kindly." It seems likely that the vague resonance (of the words with çerabhaṭṭha) suggested this use in this place; altho it would be rather bold to suppose that the charm-maker forgot, or did not know, the regular meaning of çevṛdha (which was, nevertheless, a rare word.) In any case the ka is imprecatory.

79. b) Nouns (not Proper Names)

armaka, head of rams PV 1.133.3 <arma, id.

avasāṃ maghavan jahi çardhaḥ yātumatīnāṃ [illegible] tvā tvā armake makavailastha armake. — On account of the fact that arma is only found as a noun, and that the ka is plainly pejorative, I prefer to regard armaka (as well as vailastha armaka, q.v.) [illegible] arma + imprecatory idea), rather than as a [illegible]

which some commentators prefer. Translate: "Build down, O Maghavan, the crowd of these wretches with the fearful pit, the heap of sins; - even with the great pit, the abominable heap of sins." It is indeed somewhat awkward to construe these four successive words as nouns in apposition to one another. But the fissiation seems so marked in the verse that I am unable to believe that -ka is the mere adjective-forming suffix

agvaka, accursed horse, VS 23.31, 18 (repeated TB. 3.4.18.1, etc) < agva-, part of the Aśvamedha-ceremony. The Mahiṣī speaks: accosts agvakah, subhadrikām Kāmpīlavāsinīm = "(I) do not (perform the revolting ceremony required of me) this damned horse will sleep with (impregnate) the accursed whore (subhadrikām) who lives in Kāmpīla." She does not want to do what she is compelled to do, but knows that if she does not, the benefits she desires from the horse will go to other women. The imprecatory idea is beautifully clear. Not "little" or "contemptible" horse (which would certainly not be said of the sacrificial horse at this solemn occasion), but "this horse, confound it!" - The word subhadrikā (q.v.) is applied to denote vaguely any hostile or rival woman -

ulūka (once ulūka, AitBr. 2.7.10), owl, AV. 10.10.5.4 etc. Etymologically uncertain. Perhaps vase + Ka; the owl was a bird of evil omen from the earliest times. Sel. ulūkas as well as ulūka point to a pre-sterio-fejorative.

āiḍaka, GṚ. 13.4.1.4. meaning "a vicious ram" < aḍa, on the ground of the suffix, the associations in the passage, and a similar meaning which the word has in Marāṭhī. Otherwise āiḍaka only occurs as an adj. < aḍa, with 2 Ka, meaning "of the deaf aḍa". 2th and 2 is right in his interpretation; ill-omened animals are dealt with in the passage. But as āiḍa does not occur as a noun, and as the middle-vowel is therefore inapplicable, I would amend to aḍaka.

Kanakaka, a sort of poison, AV. 10.4.22. Etymology unknown. Very possibly contains imprecatory Ka.

Kāsikā, cough (as disease), AV. 5.22.12; 11.2.22. < Kās or Kāsa. In 5.22.12 Kāsikā follows directly upon Kās and Kāsa in preceding verses, and the suffix is undoubtedly felt as imprecatory.

Kuhaka, rogue, cheat, MaitrUp. 7.8 < Kuha-id.

Kuṣumbhaka, poison-bag, RV. 1.191.15,16. See 871. < kusumbha. The word may contain imprecatory as well as contemptuous force.

jyākā, accursed bowstring, RV. 10.131.1 (f. (-speaker-grain) < jyā.

nakhantam anyakeṣāṁ yātā adhi dhanvasu = "set the damned nostrings of the others, the wounds (our enemies), be mashed upon their bows!" Strongly imprecatory, the a contemptuously scattering idea is also present to some extent. — In AV. 1.2.2 yātā may be used metri gratia. Certainly no reason for any sort of diminuse is discernible.

tilvaka, a certain plant, GBr 13.8.1.16, etc. — tilva, id, only in Lexx; but cf. tilvila (RV), fertile. — In the GBr passage it is found in a list of ill-omened trees, and the ka was probably felt as a pejorative, whether it was so originally or not.

dṛṣṭika (-ikā Maitr VS. 1.3), impurity from the eyes, VS. 25.7, etc. < dṛṣṭi id. Perhaps originally pejorative, tho this force is not prominent in any of the passages where it occurs.

baddhaka, captive, AV. 6.1 = 1.3, 4. < baddha. Used of one bound by sin or by hostile magic. Contains some sort of pejorative notion.

makaka, sort of evil demon, AV. 8.6.12. Perhaps cf. makara, a sea-monster. The suffix is doubtless imprecatory.

manaska, accursed mind, AV. 6.18.3. < manas.

ado yat te hṛdi hṛitam manaskam pataṁgam iva | tatas te tad ito mṛiccāmi nir tṛṇmahaṁ vṛkṣam iva. (Nachahm. against pain)

"that accursed restless mind that is seated in thy heart, - pour it out by
let loose thy jealousy, as water from a skin." A brilliant example
of the strongest imprecatory ka. A translation as a simple dim., "little
mind" or the like, misses the point entirely; nor is the word con-
temptuous. It connotes strong disapproval. - tatas = manasas (manas that ta)

rūpaka, AV. 11.9.15, evil phantom. < rūpa, shade, shape.
Appears in a group of hostile spirits invoked to torment enemies.
Altho none of the commentators appear to have struck this note,
it seems clear to me that we have a formation (imprecatory) formation
to rūpa, which has the meaning "phantom" in RV. 2.30, and "visionary
appearance" in ŚBr. 14.7.1.14. The fem. gender is due to the influence
of the other names of demons in the śloka, all of which chance to
be feminin. The translation "female jackal" has no basis except
the fanciful identification with Av. urupi, which is adj. vulpes and
should not be connected with rūpaka. See the author in JAOS 24 (1903)

vibhītaka, a certain tree, ŚBr. 13.5.1.16, among a list of trees
declared to have evil names. < vibhīta-ā. The same word is also used
of the nuts of this tree used as dice, and in that case a simple dim. (§62.2)

visadhānaka, cursed poison receptacle, Maitr. S. 7.7.3 < vi-sadhāna

The same pada in AV. 2.2.6 reads visadhāna. - See bhimaka, § 12, where the passage is given and translated. - I have recitated long before separating the words bhimaka and visadhānaka, which occur in the same line, - classifying one as contemp. and the other as imprec.; but the predominance of ideas in either case seems to demand it. Both notions are present in both words, to some extent.

visātakī, n. or epithet of a poisonous plant, AV. 7.113.2. - tvātasi tvātikā (-asi Pp.) viṣā viṣātakyasi / pariṣṭhā vatsasyeva bhakṣyā vaṣeva. = "Rough one, thou art an assured rough one; viṣā, thou art viṣātakī; that thou mayst be avoided (be a pariṣṭhā[1]-wife), as a barren cow (? vaṣā) of a bull." - The imprecatory character of the word viṣātakī is fairly clear, but otherwise it is problematic. - viṣā occurs as the name of a plant in Suśr., and is probably here used as such, with intention of pun on viṣa, poison. - viṣātakī is either 1) the name of a poisonous plant, containing the stem viṣa, or viṣā, or 2) an epithet of such a plant, or an epithet applied to the woman against whom the charm is directed, or loosely to both, and containing the voc. viṣā or viṣa extended by an element of uncertain value plus the imprecatory suffix ka (from -tāka)

1 Pariṣṭhā - terminus technicus for a divorced and neglected wife (e.g. TB. 1.8.9)

the meter have anything to do with the extra syllable -ta- ? The Pp. reading gives perfect meter to the whole line; but it must be admitted that the additional asi inserted in Pp. has the appearance of a meter attempt to improve the meter, which has a matter of fact far from improves the sense.

A striking parallel to viṣā : viṣātakī is the classical Skt. equation vkandītakī = vkandī, also n. of a plant. No vkandīta occurs, any more than viṣāta. As to the nature of the suffixal element or elements, I cannot pretend to have any opinion further than that the Kī is imprecatory.

viṣūcikā, a disease, a form of cholera, Kāuś. 17.10; TBr. 2.6.1.5. < and = viṣūcī.

visalpake (WK.) or visalyake (WKH), a certain disease, AH = visalpa (-lya). LS. AV. 7.5.5 (-kaṇa or -ya occurring in the same hymn.) The suffix is doubtless imprecatory. The stem, according to visalpaka, derives from vi + √sṛp. or support. This theory it may be noted that Sāy. uses visarpaka = "a spreading eruption", like erysipelas, and that the root vi-sṛp is found in RV. with the meaning "to spread or diffuse oneself".

vṛścika, scorpion, RV. 1.191.16 etc. See § 71 s.v. Huṃmbhaka. The word may be a primary derivative; if its suffix is dim. at all, it is probably rather imprecatory than contemptuous.

vāiasthānaka, horrible pit, RV. 1.191.3. See commentr. < vāiasthāna. Some commentators consider this word an adj., for which there seems to me still less ground than for hokdugarmaka q.v. to be one.

cifavitnuka, a kind of vermin, AV. 5.23.7. Prob. imprecatory; cf. ejatka (§ 81) in same verse. Derivation unknown.

sarabhaka, a kind of corn-devouring insect, Śāṅkh. Br. (in T. Br.) 1.10.3,6. Prob. impre. < sarabha (with the animal suffix -ka). The word sarabha is only found as the name of a monkey (Rāmatāt. Up.)

subhadrikā, courtesan, RV. 2.23.18 q.v. "Freudenmädchen". From subhadra. See s.v. agvaka; so also § 67. The suffix-interjection is plainly imprecatory (hence discontemptuous) tho it may have been originally endearing. The Makiṣī uses this epithet as an invective against a (not necessarily definite) hostil or rival woman, whom she fears the horse will favor; she does not intend her disgusting share in the rite.

sphurjaka, n. of an ill-omened bird, Śat. Br. 13.1.1.16. Prob. impre. - sphurja (?), see

80. c) Adjective.

ūnaka, defective, lacking, (Śāṅkhāyan. 7.27.2) < ūna, id.

Kaṭuka, sharp, bad, RV. 10.85.34 = AV. 14.1.29 < Kaṭu, id.

kṛtaka, artificial, unreal, false, Gaudap. 3.22 < kṛta, made.

Kharvikā, mutilated, AV. 11.9.16. < Kharva, id.

Kharvikāin Kharvavāsinīm, (?) a female demon

tiṭṭikā, rough (unfrec.), AV. 7.11.1, -- see s.v. viṣāṭaka, § 79. < tiṭṭa.

dūraka, far off, RV. passim, AV. 10.4.9. < dūra, id. seems to be generally used in unfrec. sense; either "applied to dangers and enemies, which are desired to be "at a distance", implying an imprecation (as RV. 9.67.21; 9.78.5; AV. 10.4.9 (hotel repeats.)), or "if used of other things, usually with a deprecatory idea, as RV. 10.58.1 - "Thy evil which Kaṭu departed to a distance (as it should not have done), to Yama son of Vivasvant, that we make to return hither," yat te -- mucca yāgāma dūrakam (= the soul of a dying man)

nagnaka, ikā, naked, AV. 8.6.-1, applied to demons. < nagna - (otherwise also used of wanton women. unfrecatory -

nirmitaka, conjured up, illusory, Gaudap. 4.70. < nirmita, "fist, arranged", pp. of nis + mā. by the illusion or Māyā of magic

pataya̱ṣṇuka, fluttering, restless (impr.), AV.6.17.1. < pataya̱ṣṇu, id.
See manaska, §79.

pāpaka, bad, evil, ŚBr.13.5.4.3 etc. < pāpa, id. -

pratīcīka, AV.19.46.4, of uncertain sg.; prob. impr. < pratīcī, fem. of pratyañc. Perhaps = "fence"?

sanaka, old (impr.), RV.1.33.4, etc; in the phrase **at least** strongly imprecatory. < sana, old; cf. senex. — dhanor adhi viṣṇak te vyayann asyajvānaḥ sanakāḥ pitrīṇ tyajaḥ = "from the bow they fled away, all well (viṣṇak - "in all directions"[1]), the old rascals who give no offerings."

81. d) Participles.

ejatka, (anat), a kind of nettle insect, AV.5.23.7; < ejant, trembling. Prob. impr.; cf. ejayitnuka, § 77, in same verse -

ijotāyamānaka, AV.4.37.10 edd; Kauś. maka) < pōtāyan - wave, pr. med. of root of demons; "damned little troublers", imprecatory dim.

82. e) Pronominal Adjectives -

anyaka, other (impr.), < anya. RV.10.1.53.1 - see Index § 77 -

1. Whether the N of viṣṇak is also felt as having some sort of genitive force is doubtful. The adverbs in K (see § 29) do not ordinarily show any signs of such value.

RV. 8.39.1 fin - nabhantām anyake same (f. anamā): "Let the other, curse them! be crushed altogether!" See also 3.74.

sarvaka, all (impr.), < sarva. AV. 1.6.2-4: sváte mūtrám mucyatām bahír vāliti sarvakam = "Let thy urine be released, out (?) thee, quick! the whole herd (?) mess." As a charm against strangury and retention of feces.

83. f) Adverb.

ārakāt, from a distance, Gb. 3.2.1.19 etc. ārāt. In the passage named there seems to be at least a deprecatory force discernible; it is said of a woman "she hath disdained me from a distance" (ārakāt), i.e. rejected my advances with haughty scorn.

84. g) Verb-form.

yāmaki, Gawd Br. 2.7.1, "I go boldly, disrespectfully", < yami, "I go." no to svanyat'a yāmaki fuissaliyā ayanam me astiti = "Nor will I basely go over to another (meter than the anuṣṭubh; otherwise one would say) - am like a common prostitute." Brilliantly explained by Caprolat - i.e. d. rigl. p. 34, p. 756, and since then universally accepted.

—some Hindu grammarians prescribe the use of the suffix with any finite verb form, and especially with the imperative. I cannot enter into the very interesting, but more than problematic, questions raised by Uhlenbeck as to further parallels for the use of the suffix with verbs.

IV Pejorative: 3. Obscene Diminutives. 13 words.

§5. These belong to a certain style of popular humorous composition which crops out in one or two places in the Veda. They are related by their erotic character to the affectional diminutives on the one hand, and by their debased vulgarity to the pejoratives on the other. Some of the examples show a sort of playfully contemptuous force. Many of the passages are so filthy that they are scarcely translatable; and indeed most commentators either omit their translations or delicately veil them under decent Latin disguises. The use of the diminutive suffix with such words and in such passages is common to all languages, and easily comprehensible. Adjectives and pronouns take the same suffix by attraction, being colored by the nouns they are connected

with (§60) — The passages of this nature found in the Ṛṛka are few, but striking. Following are the words which occur.

§6c. alpike, ikī, tiny. AV. 10.1.6.3 = RV.Vk. 1.22.3 <alpa.
yad alpikā śalpikā Karkandhukeva pavate | rasa-tilam iva tejanam yat-yamānā vi ramyate. — An obscure verse; the adjective alpikā and śalpikā go not with Karkandhukā (§62), but with the understood subject, the verb (viz. the female organ.)

asakāu, that (obs.), VS. 23.22, 23 (these verses also repeated with minor variants in other texts, see Vedic Concordance) <asau.
VS. 23.22: yakāsakāu śakunikā kalaṃ iti vadati
ākhaṇḍalo 'bhe faso nigalgaliti sakāsakā
23: yako 'sakāu śakunikā kalaṃ iti vadati
nirbhakta iva te mukhaṃ adhvaryo na nastraṃ abhibhāṣathāḥ.
Translation, 22: "That little birdie (obs.) which twittles about saith the sound ākhaṇḍalo-thrusts the phallus into the cleft, the female organ (so dhārakā) oozes (or, trembles)." — The verses are both filthy and not entirely clear in syntax. The adhvaryu addresses the verse just translated to the women, at a certain stage of the upacāra

ceremony. The women reply with vs. 23 which is equally rebaldy and still more confused as to sense; it evidently includes a verse of the Adhvaryu — these verses are repeated in whole or in part and with some variants, TS. 7.4.19.3 (dhāṇikā for dhārakā); MS. 3.15.9; ŚBr. 13.2.9.6; 13.5.2.4 etc. (see Ved Conc.)

Karṇaka, AV. 20.133.3, an obscene-slangy expression applied to the position of the body with the two legs spread apart. < Karṇa, ear.

dhāṇikā; the female pudendum, TS. 7.4.19.3 (see asakau and), and AV. 20.136.10; for dhāṇikā, id., RV. Kh. 5.22.2; < dhāna, receptacle; cf. further nauṇura-dhāṇikī, RV. 10.155.4, supposed to be a Dakṣiṇikī qkd. meaning "having an inflame pudendum."

dhārakā, the female pudendum (slangy-humorous), < dhāra, holder. VS. 23.22 (see asakau); ŚBr. 11.6.2.10. Cf. dhāṇikā.

nauṇurikā, AV. 20.131.13, emendation of R-Wh. for MSS nauṇuritī, "vile woman" (?). — Cf. nauṇura-dhāṇikī above, s.v. dhāṇikā.

muṣka, testicle, RV. 10.18.1 etc.; du. female-pair, AV. 6.138.4 etc. Obscene slangy expression < mūs, mouse. Cf. Lat. musculum.

yaka, which (obs.), VS. 23.22, 23 etc. — see asakau. < ya. See also § 25.

śakuntaka, ikā, birdie (obs.), VS. 23.22, 23 — see asakau. < śakunta. Cf. § 97.

ṡakṣuaka ikā, differy, AV. 20.133.5. < ṡakṣua-il. of the sexual organs in coition; obscene-sayy expression.

sulabhikā, easily won, RV. 10.86.7. < su-labh, cf. labha. Addressed by Vṛṣākapi to Indrāṇī in a very obscene passage. see § 16. Whatever the original force of the suffix in this word, it seems probable that it was felt in this passage as having dim. (obscene) value.

svalpikā, veritty, of the female organ, AV. 20.136.3 - see above.

harikṇikā, bay-mare (dim. of obscenity?) AV. 20.139.3-4 = RVKh. 5.15.1. < harikṇī, fem. of harita. The whole passage is riddlesome; it's very likely of obscene application.

In AV 20.130.11: RWK read eṇī harikṇikā harik for the unintelligible MS reading. The same verse in RVKh. 1.15.8 has a different but equally senseless MS reading. Even the emendation is obscure enough as to its real application, which may indeed be said of the entire hymn.

V. The generic diminutive

87. By this I mean the suffix ka applied to words denoting masculinity and femininity to form derivatives with meaning "male" and "female" respectively. The striking German parallels Männchen and Weibchen suggest that the suffix was probably diminutive in origin. It may have begun to be used with pet domestic animals, or in a similar way; at any rate the fact is, that "little man" came in Skt. as in modern German to mean "male," and "little woman" "female."

88. Prof. von Schroeder, in his article on the Apala hymn (R.V. 8.91), points out that vīraka (m.) must be used in this sense, since it is applied to Indra. Indra was the very emblem of virile power. It was natural enough, therefore, to call him vīraka, "male" par excellence, while it would be absurd to suppose that he was addressed directly, the word (as) as "O little man!" or "Thou wretched manikin!" — manyaka, R.V. 5.2.5, likewise means "male," being obviously contrasted with female animals (see the passage); it could not mean "starlin," as pro- readers it.

89. The feminin counterpart, which neither von Schroeder nor anyone else seems to have noted, is dhenukā, "Weibchen", "female" of any animal or of the human species, - not "milch-cow". This becomes clear upon an examination of the passages where the word occurs -

So Pañcav.Br. 25.10.2: aśvāin ca puruṣāin ca dhenuke dattvā - "giving two females, to wit: a mare and a woman". — Kāṭh. 24.6.8 tasyām aśvapuruṣyāu dhenuke dadhuḥ - "in it they offer a female[1] horse-and-human-being". Similarly, Śaṅkh. 12.6.0 — AV. 3.23.4 - in a charm for fecundity in a woman: sā prasūr dhenukā bhava = "Be thou a fruitful female!" (not "milch-cow".)

The word mahilikā, AV. 10.10.6, used as an epithet of the cow, probably means nothing more than "female", Weibchen, being derived from mahilā, woman. The vowel u of mahilikā, instead of -ikā as we should expect, is apparently due to the analogy of dhenukā. The lengthening of the i in the second syllable is an instance of that widespread tendency to iambic cadence which is especially marked in the language of the ṛk. There are a number of parallels which might have been pointed out in this very treatise; but they are mostly very obvious.

1 Note that aśva is not the fem. stem but common gender; just as in German when "Weibchen" limits a noun the noun stem keeps its masculine (= common) form: "Hund-weibchen", for example.

VI. Diminutio of Femininity.

90. From the diminutio and endearing uses of the suffix was developt a tendency of the derivative Ka (ika) to be used — rarely as a mark of the feminine gender, when the primary word either had common gender, or its feminin character was not markt by its ending; or, when the primary word was grammatically masc. or neut and the writer desired to treat it as a fem. Sometimes there is to our minds no very clear reason for putting the word in the fem. gender, but that does not alter the facts, nor greatly weaken our position. It is sufficient that we frequently find a fem. noun in -Ka (ika) from a masculin, neuter or common noun without -ka, and without any other noticable difference between the two. The association of the diminutio idea with femininity is not rare in all languages and periods, and is easily comprehensible. There are few examples in the Veda, as it treades the ordinary sense, to which this is closely related. In the later language it is commoner, tho never very common.

71. The examples here given are perhaps not exhaustive, even for the Veda, but they are some of those which show most reason for the use of the fem. diminutive. — Whether śhenukā and nakulikā (see 79) have any sort of connected here is very questionable. Certainly, this force of the suffix ka is quite distinct from the generic dim. & which those two words (cong.

6 words —

<u>pradātrikā</u>, river (fem.), RV. 2.15.7. <pradātṛ, giver

<u>candrikā</u>, moon (or fem.), Taiṇḍ. (p. 24 <candra, id. (masc.)

<u>kuṭhikā</u>, dew drop, fem.? AV. 13.9.1 etc. <kuṭha extract

<u>madhyamikā</u>, middle finger, Pāṇ. Up. <madhyama.

<u>yastikā</u>, (or epithet) plant, AV. 6.139.1 <yasta.

The plants (reeds) were "thrown down" (ni √as p.p.p.) as a seat for the bride in the marriage ceremony. Cf. AV. 14.2.22, where ni-√as is used in connection with the same performance. See the author's paper on the subject in IF. 2, p. 287f.

<u>nyañcikā</u>, ?, an añjali (m.) directed downwards. Tāṇḍ. 1.6.

<u>Hiraṇyāgatikā</u>, a plant, Śāṅkh. Śr. 1.4.10. <-ad- + -ya (m.)

Chapter V.

Other Ka Suffixes.

The Suffix ika. §92-94. Meanings - see §14.

92. a) Without Vriddhi. 13 words

1) With meaning "having, possessing" (= 3 Ka)

tuṇḍika (AV), having a tusk or tooth, < tuṇḍa -

paryāyika (AV), having (i.e. composed in) strophes, < paryāya.

2) With meaning "of, belonging to" etc (= 2 Ka). Primarily adjectival -

khaṇḍika (B., S) < khaṇḍa
godānika (S) < godāna, cf. gaud - (§94)
gonānika < gonāna

jyotiṣṭomika (S) < jyotiṣṭoma

daśika (U) < daśa

pitṛmedhika (U) < pitṛmedha

mahāvratika (S) < mahāvrata

yamika (SK., B) < yama

- yūthika (S) < yūtha
lalāṭika (S) < lalāṭa
- vyomnika (U) < vyoman

caṇḍika (RV), patronymic, < caṇḍa -

ṣoḍaśika (B) = of the 16-footed stotra (ṣoḍaśa), - and three

other words, which may have either the suffix ika or its equivalent 2 Ka, see

b) With Vriddhi -

93. Meaning always = 2 Ka, "of, connected with" etc. especially common in the Sūtras; infrequent before them. Not one case in RV. - Only two in AV (vārṣika, vāsantika). - In all the Saṃhitās and Brāhmaṇas only 16 cases (nearly all in Śr.) against 64 found for the first time in Sūtras. The Upaniṣads add 11 which are not found in the other early literature; occurrences are much less common than in the Sūtras.

Double vriddhi, - i.e. vriddhi of the principal vowels of both parts of a compound primitive - appears in the Veda only three times, to my knowledge: dārgapūrṇamāsika (Śāṅkh. Śr. 5.18.7) < dargapūrṇamāsa; sārvavaidika (Kauś. 67) < sarvaveda, and sātkāṇḍika (Kauś.) < saṭ-koṭa. Other instances in the later language.

94. List of words with suffix ika and vriddhi. The meanings are all plain; āgnika = of or pertaining to Agni, etc. - 98 words.

āgnika (b) < agni āgnyādheyika (b) < agnyādheya

āgniṣṭomika (B) < agniṣṭoma ājeika (c) < ajeṣu

ādhikārika (S) < adhikāra
ādhyātmika (U) < adhyātma
ādhyāyika (U) < adhyāya
ādhvarika (B., S) < adhvara
āmmānika (S) < ammāna
āmnyājika (S) < amnyāja
āparākika (S) < aparākau
ābhicaraṇika (S) < abhicaraṇa
ābhicārika (S) < abhicāra
ābhiplavika (S) < abhiplava
ābhyudayika (S) < abhyudaya
āvadānika (S) < avadāna
āvika (S., U) < avi
āçvamedhika (B., S) < açvamedha
āikākika (B., S) < ekāka
āiṣṭika (S., U) < iṣṭi
āuttaravedika (U) < uttaravedi
āupavasatika (S) < upavasatha
Kṣāmika (S) < kṣamā

gāudānika (S) < godāna
cāturthākika (S) < caturthākau
cāturthika (S) < caturtha
cāturdhātāraṇika (S) < caturdhātāra
cāturviṅçika (S) < caturviṅça
chāndomika (S) < chandoma
jyāuṣṭomika (S) < jyauṣṭomau
tādarthika (S) < tad-artha
trāivarṣika (S) < tri-varṣa
dākṣiṇāgnika (S) < dakṣiṇāgni
dārçapāurṇamāsika (S) < darçapūrṇa-māsa
dāçarātrika (B., S) < daçarātra
dhārmika (U) < dharma
nāimittika (S) < nimitta
nāiyamika (S) < niyama
nāiçcārika (S) < niçcāra
nāiṣṭika (U) < niṣṭhā
pāuçcamākika (S) < paçcamākau
pāramārthika (U) < paramārtha
pāruṣika (S) < puruṣya, puruṣ-Ka, ucc

śāmarādhcyika (S) < śamarādhcya
śāmuṣamadhika (S) < śamuṣamadha
śāmvāhnika (S) < śāmvāhan
śākaraṇika (S) < śakraṇa
śrāgālhika (S) < śragālha
śrātimidhika (S) < śratimidhi
śrādeṣika (S) < śradeṣa
śrāyaścittika (S) < śrāyaścitta
śrāhmāṇḍānika (S) < śrahmāṇḍāṇa
> śrāktika (S) < śrakti
śādhuparkika (S) < śadhuparka
yajñika (S, U) < yajña
yādṛcchika (U) < yadṛcchā
śrāyasāyika (S) < śrāyasāya
* > śāukika (S) < śoká

vāidika (U) < veda
vāiṣṇika (S) < vaṣṇa
vāiśvadevika (S) < vāiśvadeva
> vrātika (S) < vrati
cākrnika (S) < çakruṇa
çāçvatika (S) < çaçvant
çālkāṇika (S) < çaçkoça
> çuṣkika (S) < çuṣkā
śāmvatsarika (B) < saṃvatsara
śāmçaiṣika (S) < saṃçaiṣā
śāmçayika (S) < saṃçaya
śāmsiddhika (U) < saṃsiddhi
śāmgrāmika (S) < saṃgrāma
śāmghātika (S) < saṃghāta
śāttrika (B, S) < sattra
śāttvika (U) < sattva
śāmnipātika (S) < saṃnipāta
> śāptamika (S) < saptamī
śāptarātika (O) < saptarātra
śāmayācārika (S) < samayācāra
> śāmvāyika (S) < samavāya
> śāmika (S) < śamaḥ
śāmpātika (S) < saṃpāti
śāmprādāyika (U) < saṃpradāya

lāghavika (S) < lāghava

sārvakāmika (S) < sarvakāma

sārvakālika (S) < sarvakāla

sārvayajñika (S) < sarvayajña

sārvavarṇika (S) < sarvavarṇa

sārvavaidika (S) < sarvaveda

śāvika (S) < śāva

śāugandhika (B) < saugandha

śāutrāmaṇika (B) < sautrāmaṇī

śāmika (S) < śama

śālbhika (S) < śalbha

śālbhāvika (S, H) < śalbhāva

śārsāmika (S) < sarvasāman

śāmantika (V, T) + < samanta

śāstika (S) < śāstra (or śāsty)

(śāvirayajñika (S) < haviryajña)

The Suffix aka. §95-97. Meanings - see §15-10.

95. For laka, see §16, where the examples are quoted. (2 words)

ṇaka: Forms action from verb-stems. Usually neuter, one or two fem. See §17. 8 words.

ākimetthika (S, Sr), "bald talking", < ākimitta.

ṇcaka in an-ṇcaka (C Sr), eat-eating, feeding (noun) < √ac

ṇdaka (Pāṭhyr) imitation, direction. < √ind

jīvikā (H), manner of life, < √jīv, but cf. jīva, life; perh. = secondary)

ṇpātaka (S, H) sin, fall, < √pat (but cf. pāta, very likely secondary)

ṇpūraka (H), "filling" of the lungs, inspiration < √pṛ

ṇpreṇaka (H), throwing (noun) < ṇa-√kṣip

ṇvacaka (H), expiration, < √vac (cf. ṇvaraka)

cf. also pravalhikā < pravalha, n., or from pra + √valh; see §91.
— The noun kumbhaka, "inflation" (of the breath passages, i.e. keeping them full of air, a religious exercise) [illegible]; gets its ka-ending from the nouns pūraka and recaka (see above), which are found in close juxtaposition to it (they being also religious exercises). Kumbhaka is of course formed from the noun kumbha (because the appearance of a person performing the exercise suggested a pot), while the others are formed by the suffix aka from roots.

96. aka. Participial adjectives and nouns of agent. At first only the latter use is found. All the Vedic cases outside the Upaniṣads, except two in the Sūtras, are exclusively used as nouns (of agent), not as adjectives. In the Upaniṣads the two uses are found mingled about as in later Skt. — The only words which appear before the Upaniṣads are: AV: pīyaka, n. of a class of demons; "scorner"; √pīy (kṛttikā, pl. the Pleiades, [illegible]); √kṛt – see VS.
VS: abhikrośaka, reviler, abhi + √kruś; [illegible], [illegible], √[illegible].

Br: īkṣaka (G Br), a spectator, √īkṣ

paripṛcchaka (Gop Br), inquirer, pari + √pṛch, and four words quoted in Whitney from the Śaṅkhāyana Śrauta Sūtra as primary derivatives, which may belong here. I have not been able to find where they occur. They are: dhāvaka - √dhāv; pātaka - √pat; kaṃpaka √kaṃpay; tāraka - √tṛ.

Sūtras: avabhṛthaka, "spitter", spitter (at the end of the sacrifice), ava + √bhṛ

upacaraka, servant, upa + √car

khādaka, eater, √khād

prekṣaka, spectator; also adj. deliberately, pra + √īkṣ.

vināyaka, n. of demons, vi + √nī

saṃjīvaka, animating, sam + √jīv.

The remaining words are all Uṇādis, and a majority of them are adjectival (participial) in meaning.

47. In the following list, which includes all Uṇādi words in -aka, the roots are listed alphabetically; roots compounded with prepositions are placed under the simple roots.

There are 45 words found, from [illegible] roots.

aṅj + vi - vyañjaka
aṭ - āṭikā (? n.p.)
aṭṭ - aṭṭaka
āp + vi - vyāpaka
āś + upa - upāsaka
īkṣ - īkṣaka
+ pra - prekṣaka
kṛ - kāraka
kṛt - kṛtikā (see above and § 20)
kḷp + sam - saṃkalpaka
kruc + abhi - abhikrocaka
khād - khādaka
gras + ud - udgrāsaka
cint - cintaka
jap - jāpaka
jīv + sam - saṃjīvaka
tṛ - tāraka
dā - dāyaka
+ pra - pradāyaka

dīp + pari - paridīpaka
dhū - dhūvaka (see above)
nī - nāyaka
+ vi - vināyaka
pat - pātaka (see § 16)
pad + ud - udpādaka
pāy - pāyaka
pīḍ + pari - paripīḍaka
pīḍā + ud - udbhāvaka
bhid + ava - avabhedaka
muc - mocaka
yac - yācaka
yaj - yājaka
rudh + ni - nirodhaka
lubh - lobhaka (see § 16)
lī + vi - vilāyaka
vac - vācaka
vṛ - vāraka
vṛt + ni - nivartaka

vṛt + pra - pravartaka sṛ - saraka (see §96)

+ sam - samvartaka sev - sevaka

vraj + pari - parivrājaka hiṃs - hiṃsaka

sādh - sādhaka

The Suffix uka - §95-97.

98. (For secondary uka see §21, where supposed examples are quoted.)

Primary uka. Words of present-participle meaning (besides ālambhuka, see §24, with gerundival meaning) from verbal roots. Practically limited to the Brāhmaṇa language (see §22-24). Of 71 Vedic words all but four are found in the Brāhmaṇas. These four are: śāmuka (RV), √śam; vikāsuka (AV), vi - √kas;

ṛdhnuka (V), √ṛdh; kambuka (V), √kamb.

The AV. has furthermore three words which are also found in the Brāhmaṇas, viz: ghāteuka, √han; a-śramāyuka, pra - √śrī; saṅkasuka, sam - √kas. This make five pre-Brāhmaṇic instances for the VV. (i.e. Mantras) hymns do not contain a single instance, so far as recorded. Following are the 71 Vedic words, have noted, arranged alphabetically, under the 57 roots, like the forms of the roots, see §24.

99. agantṛ - agantṛuka grah - grāhuka
i + abhi - abhyāguka um + abhy ava - abhyavacāuka
+ vi - vyāguka upa + pra - pracyāvuka
ṛ - āruka jan - jāmuka
ṛt - artuka ji - jāguka
ṛdh - ardhuka daiç - daiçuka
- ṛdhnuka das + upa - upadāsuka
+ sam - samardhuka dah - dāhuka
+ ā - ārdhuka + vis - vidāhuka
+ vi - vyardhuka nam + upa - upanāmuka
kam - kāmuka naç - nāçuka
kas + vi - vikasuka - naiçuka
+ sam - saṁkasuka hat + parā - parāçāluka
kṛ - kāruka had + ma - madhāduka
kṛ + prā - prākāruka hiṁs - heçuka
kram + upa - upakrāmuka hus - heçuka
+ upa - upakrāmuka hud + ud - udhāduka
kṣudh - kṣodhuka khid + vi - vikhiduka
gam + ā - āgāmuka khu - khāuka

vhū + parā - parābhāvuka
raiṅ + pra - praiṅuka
mad + ud - unmāduka
man + abhi - abhimānuka
nī + pra - pramāyuka
muh - mohuka
mṛ - māruka
mṛj + nis - nirmārjuka
mṛt + nis - nirmṛtuka
yaj - yājuka
ruc - rocuka
rudh + apa - aparodhuka
ruh + abhy-ā - abhyārohuka
lambh - lambhuka
vad + abhi - (an)abhivāduka
vid (1) - veduka
vid (2) - veduka
vṛ - vāruka
vṛṣ - varṣuka
vaṣṭ - vaṣṭuka

gus + ud - ucchoṣuka
ṣṭī + sam - saṃṣṭāruka
vad + apa-ni - apaniṣāduka
sam - śāmuka
sthā - sthāyuka
+ upa - upasthāyuka
+ prati - pratisthāyuka
+ prati-ud - pratyutthāyuka
han - hetuka
hṛ - hāruka
+ pra - prahāruka
hlād - hlāduka
hoṛ + vi - vihvāruka

The suffix ika - see P. 25, where all quotable examples are given.

The Suffix ika - § 100-101. see P. 26. 20 words.

100. a) verbal adjectives or nouns, sent from verbal bases.

(ucarika, AV. roaring, lowing, < a-√ṛc, mounting; ṛnavi, suffix ka.)

yitha (RV, AV), gleaming, √yi (in ayima, yira, yiti) in twin, yo-, kā-yitha. That the word ever means "mingled with", except in a secondary and developed way, seems most improbable. yo-yitha is commonly rendered "mixt with milk" but more accurately it means "milk shining", "gleaming with milk" (yellow to the soma-mixture.)

ṛṣṭika, (AV), n. of demons, "spoiler". √duṣ (dūṣ)

dṛtika (TS), beholder, √dṛc

dṛbhika (RV) n. of a demon, √dṛbh - tie, weave.

(tarkarika (RV), uncertain word) BR. merely quote Say. "jerkin, other "quiller"; other commentators have various guesses; nothing certain. The whole hymn is late, and perfectly mystical and obscure. With reference to tarkari, which is closely connected with it, I would suppose that tarkarika is secondary formation to

× *farghari*, but it might be primary, from the root of *farghorate*, which occurs in the next verse. Indeed, *prstrāvaṅk* "raven" *Yajur* *anstrāvaṅ*

(*vicarika*, AV) see *ācarika*. Maybe suffix primary *ka*, from *vi* + √*cṛ* (*cari-*), or (less likely) secondary *ika*, from *vicara* (see a disease).

vrdhika (RV), n. of *Indra* "increaser", √*vṛdh*.

101. Other Uses.

a) Gerundivadjectives from verbal roots: *iṭika* (AV) "the shot", an arrow, √*iṭ*; and *dṛśika*, RV, "the seen", glenbird, √*dṛś*.

c) Abstract nouns from verbal roots: *dṛśika* and (*ona*)-*a* (RV), appearance, √*dṛś*; and *-vṛdika* (*vardika*), RV, favor, mercy, √*vṛdh*.

d) Secondary nouns from nouns, with suff. of Ka-: *ṛkika* (AV), n. of an evil spirit; "bear-like"? cf. *ṛkṣa*.

Kaśika (RV), wooden, < *Kaśa*, the sun or a like animal.

Kumbhika (AV), a sort of a demon; perhaps cf. *kumbha*.

e) Wholly uncertain are the following words (see Word List for what little can be said about them): *ittika*, *kulika* (*kulika*), *cupunika*, *parārika*, *carika*, *cattika*, *varuika*, *sucika*.

The Adverbial Suffix K - see §27, where all notable examples are given.

The Primary Suffix Ka. §102-103. See §28.

102. Nothing remains after what has been said (§28) but to give an alphabetical list of those words which have most the appearance of primary derivation. Any attempt to assign definite meanings to the suffix, except in a general way as has been done in §28, would be fruitless. How many of the words here listed are really formed from true "roots" or bases with the suffix ka, not from root adjectives or nouns, is a question that is very difficult to answer. It will be noticed that the words are nearly all ancient, most of them appearing in RV. In the case of some it is very doubtful whether the suffix ka is really contained in them. When this is the case it will be indicated.

103. Word-list – Primary Ka. Over 30 words –

atka (RV), a garment, Av. atko

āçarīka (AV) = disease "tearing-pain" < ā √sṛ, in, run, pass; cf. vi-çar?

āsuka (Āṛ, Br), n of a śāman; ā-śu? Iranian? – suka, – off-cut n of.

eka (RV+), one. Id. base oi-

Karka (AV), white (Ka prob. not suffixal.)

Kevīṅka (RV), a certain bird (Prob onomatopoetic; non suffixal Ka)

jarākā (TS, VI) lazy, apparently < √hā

nāka (RV), heaven. Suggested √nam; M. nm̥ + Ka. Quite uncertain

nika (Āṛ, Br.) n of a śāman; cf. ni-?

niṣka (RV) a neck ornament. – ? cf. OHG nusca, O.Ir. nasc.

nikākā (RV), a atom. – ?

ṛāka (RV), very young; simple etc. Prob. √ṛā + ka. "wobbling"

ṛika (V+), a bird. Wellenbeck compares ṛiṣya; very doubtful

vaka (VS), n of r (in Kaus. = crane). Prob non suffixal Ka.

vaṅka, vāṅka, vaṅka, vaṅka, vaṅka, vaṅka (V+) a curve.

Perhaps from √vā, vay – ovave. But Brugmann has a different etymology, starting from the forms vaṅka.

vīkā, vīkī (A), pray. Prob. onomatopoetic

mūka (VS), dumb, cf. mūra, μῦω, lt. mūtus.

-meka in sumeka (RV), well-established. √mī

yaska (S), nfr. – ?

rākā (RV), full-moon, cf. rāi – ?

lekha (TS), n of an Āditya. – √lī stick, lie – ?

valka (TS), tree-bark, √vṛ – cover.

vika (Āśv Br), wife-taman, cf. vi – ? Cf. mūka –

viçarīka (AV), a disease, < vi-çṛ, inform çarī –; cf. āçarīka.

vṛkka (RV), kidney for vṛtka, as Av. vərəθko shows. further etym. ?

çulka (RV), price. Uncertain

çuṣka (RV), dried up, √çuṣ, = Av. huška

çloka (RV), sound etc, √çru.

çvakiçvin (AV), of uncertain meaning and etymology.

saingaçka (S), unsound. Mistake for sam-çaçka ?

(-ṣka, RV, a row = Av. raoxšnō from √raoc, non-official Ne.)

(ātuka), child (-ā, text probably corrupt) cf. tōka.

(ātukā, hair tuft, √tū, called primary by Whitney, but see § 42.)

ātoka (RV), drop, √tū in ātu-tīva (ātu- tam, pull in = athaci)

ṣphaṭika (U), crystal. √phaṭ burst, only dhātup, Mlecchak cf. sphaṭika (?)

-ṣphāṭka (AV) in pīvaḥ-ṣphāṭka, = watery-ski, gal. √ṣphaṭ.

Chapter VI

The Prehistoric Suffix.

104. In striking contrast to the fullness and richness shown in the development of the ka suffixes in the Avesta stands the meager use of them in the most nearly dated language, Avestan. Not only are the two instances very few in number (barely over 50 in Bartholomae), but semantically the conditions are primitive compared with those existing even at quite an early stage of the later language of India. However, if we examine separately the ka suffixes found in the Yt. alone, we shall find a striking resemblance between them and those of Skr. And from a combination of the two it will be possible with a fair degree of confidence to deduce the values which the suffix had in the common Indo-Iranian period. We shall find, it may be added, that these values were surprisingly restricted, in comparison with the extent to which the suffix developed in later IAlt. It will be seen at once that this fact may have an important bearing on the question of the origin of the suffix in the still more remote Indo-European period. Finally, it will be seen that too much weight has been placed on the great frequency of the suffix in some Aryan languages, notably Old and Ge

But there is no evidence that it was ever common in the parent language; rather, there is evidence to the contrary –

The RV.

105. Let us first take up briefly the state of the suffix in the RV. The only common use of it is our first category, Ka (§ 8), to which (with its subdivision, the diminutive ka) belong over half the Ka words whose derivation is determinable – besides this division the dim. and pej. words again largely predominate, with about 40 words in general cases of Ka in its non-dim. use as a suffix of characteristic. Over half of the 40 diminutives are pejoratives of one sort or another. – The adjectival suffix of Ka (§ 11) is only present in 7 pronominal adjectives (mamaka etc.) and in the n. pr. kucika (§ 12), which is more or less uncertain, the K has been dropped here. Only the faint beginnings of the Possessive and Patronymic suffix Ka appear, with three cases of a transitional character which might be considered cases of Ka characterizing adjective). Interesting are the two RV cases of Ka giving action-name (§ 15 M). None of the derived suffixes ika, eka, aka, ika, are found, save perhaps candika (and the patronymic ganda – is with

authority (than Sayana) sāyaka and nilabhika (uncertain and in any case not belonging in meaning to the latter suffix aka), tanuka (sadly a rare word) primary ka from the root tan (same, like vicarika, §103 from cari-), and the curiously anachronistic jāgarūka (§125). The little roof of the words, §100, 101) is not very clear and may be neglected. The five RV. adverbs in N are also not cases, but are most likely developed from forms of ka. There remain only the dozen or more primary ka derivatives.

186. Practically, then, in the RV. the suffix is used — 1) as a primary suffix, most often giving active verbal force (which also appears in the secondary adjective;) — 2) as a secondary suffix, forming nouns and adjectives of likeness and characteristic; — 3) as a dim. and pejorative suffix (developed out of the preceding); — 4) as a secondary suffix forming adjectives of appurtenance and relationship (almost restricted to pronominal bases)

The Avestan Suffix Ka[1] – §107–113.

107. These same conditions are approximately reproduced in the Av., tho not in the same numerical ratio; the proportion of diminutives is very much smaller, and the figurative category is much less clear-cut and certain than in the RV., so that its existence might even be doubted from the standpoint of the Av. language alone. The investigation of such fine shades of meaning is extremely difficult in the Av. because of the limited material. A number of words which evidently contain suffixal Ka cannot be classified with certainty as to semantics because the primitives from which they were derived do not chance to occur, so that we cannot be certain as to just the touch which the suffix added. Following is an attempt to classify the Ka words of Av. along the same general lines already applied to Vedic words.

108. Suffix Ka (§8)–12 words.

a) nom < nom: mg. "like, similar to" (§40): mazyaka, man, homo, fem. orig. adj., humanus?) < mazya. This is not a textual error.

1 Based on a study of the Ka-words found in Bartholomae's Index.

(-) adj. or subst. < noun, mg. "characterized by (= quality, or thing)".

ajakhrasaka, ovilny (= "having a nature, quality of ovily, characterized by ovily", not the same as verbal adj.) — Da. ith. yatti, says, < ^x ajakhraosa (aja · khrus) = Pt. ajakroza, n. "the accidental resemblance of this and one or two other words to the late Pkt. development of j, ñ, ñ, ñ" (see § 86) should mislead no one. Cf. nipaccuaka, with analogous meaning, but having by its suffixal -ua that tribe of nominal derivative.

ajaskaraka, scornful, < ^x ajaskara, "scorn" (cf. ajakhrasaka). Burnouf cannot explain the etymology. Could it not be from aja- √ kar? In Pkt. aja- kr means "injure, insult."

dailika, wild beast, fearnually < dal; "characterized by, remarkable for, teeth." — ai in probably euphonic; cf. Ird. [illegible] tiki, § 6. — cf. AV. 4.3.4 vi ghrain dalvatani sathanam-

jatika, quarrelsome, < jati = Pkt. jati. Both derived < jaitya, which seems inferior. Cf. Ird. adika, anuka, autika (§ 47)

nipaccuaka, envious, = "characterized by envy", < ^x nipaccua "envy" (ni + pacua, √ pac = Pkt. pac.)

pinika, cleansing (adj.), "having the quality of ^x pini = Pkt. pini, cleanse

This factitive of the character of 4 Ka, by the action force

vaudaka, subject, vassal, < vauda, fetter. (contrast Ht. vaudaka, captive, slave).

nivayaka, terrifying, < *nivaya, terror (ni + vay = Ht. Ht.). cf. apak. nivaka.

vazarka, rash, cf. vazirot, impetuous. Perhaps cf. Ht. ejaz etc. If so, it would mean 'characteristically, heavy, strength.' Either word with in-dative in Ka formation, meaning either direction of the formative suffix (3 Ka), which however remain doubtful.

ayaka, day, idea, day – (adj; applied to carpets) < ayau.

Cf. Hdt. I. 110 – πάκα τὴν νύκτα καλέουσι, οἱ Μῆδοι.

c) subst. < adj. (§46)

-yāmaka, n. of a Ht., < *yāma = Ht. yāma, day, cf. Ht. yāma – ref.) id.

109. Simple diminutives. 11 words.

aforonāyuka, minor, child (usu. adj. K. a. forōnāyu, id. (not having fellows))

-raska, a sort of fault. Syn. unknown. Dim.? cf. Ht. fiska, formica etc.

Kainikā, girl; Dim. of Kainī, Kainyā, = Ht. Kanyā

Kannikā, n. of a fiona-daughter. cf. Kainyā? Dim.? Possibly no reading.

Kasvikā, very tiny, < kasu, tiny. (cf. Kasyah, upish. Kasiethe, the i (Ka) seems to have been carried over from these forms.)

kuṭāka, small, q. v. P. koḍa, child. Presumably dim.-

carāṭikā, young woman, < carāṭī, id. dim.; of endearment?

jāmikā, wife (of demon. beings); common wicked woman. jāmī has

all the same meanings. Dim. (originally, endearm.?) of Ved. Pāj.?

kaṇṭaka, domestic animal, = kaṇṭ. dim.? cf. AMT. kaṇṭaka.

nāriṇī, woman, wife = nārī, dim. Used of demonic beings;

eff. to jāmikā. Dim., prob. of endearment. nārī = Ved. nārī.

nomatka, brushwood, small kindlings, = nomata. Perhaps

dim. for the dropping of a q. Ved. gatka < gata, p. 96.

110. Pejorative diminutive — 10 words.

The extensive development of the contemptuous and

imprecatory meanings of the suffix ka, which characterize

the Veda are markedly lacking in the Ev. In fact, on the basis

of the Ev. language alone, it would scarcely occur to anyone

to set up this department of the suffix. Nevertheless there is

a group of evil words in ka, mostly names and epithets

of demoniacal beings, which seem to be numerous

to be quite accidental, cf. the relic use of the suffix with

names of demons ? . It cannot be claimed to be absolutely certain that the suffix in these w. words was felt in this way, but it is at least quite probable. Besides -ākā above, which may have been originally endearing, the following are the words in question. Their etymologies are largely uncertain.

dakaka, n. of demons (also epithet of Vāyu), cf. Hkt. dāsa, dasyu, Av. dahyu.

dakāka, n. of a fabulous demon-king. cf. dakaka

(dužaka), - offrobrious epithet of the Kalyādhog. Barth. takes it as a Bahuvrīhi, < duž-aka ; otherwise it might be a pejorative formation -

(druka), n. of a disease, sim. to the like. Etym ? of suffixal at all, the Ka is probably imprecatory -

fairikā, enchantress. Barth. in BB. 15. 5 - < Pelfara - ; very improbable, phonetically as he admits in his dex., and also semantically - No etym. of value has been suggested. Very likely imprecatory Kā.

mūraka, n. of devilish beings. Etym. and meaning uncertain ; prob. < mūra = Hkt. mūra, dull, stupid. - Pejorative.

vaužaka, n. of a demoniacal animal ; acc. to Barth. < vauza, = bal. wolf, bee, wasp ; cf. Hkt. vauja-vāhi, spider. - Infra ?

ə-vazikā, not working, lazy (demonic work), < vazi, working (= ouf) - Pay

rakaka, supporting, siding with (only with dacvanam), < *rafa, √ raf; Bj.

gairimyāka, n. of the tortoise, a demonic beast; acc. to Barth. "abbreviation" of gairimyasura, with dim. (i.e. suffix.) suffix.

111. The suffix 2 Ka (§ 11). As in the RV, the clearest examples are pronominal adjective: asmāka = asmāka, yuṣmāka = yuṣmāka. Furthermore: anāmaka, n. of a month, lit. "of, belonging to, the Handsome" (the sun, acc. to Barth.) < *anāman. If this is correct the suffix is 2 Ka. — arika, hostile, is better derived from *ari = AHt. ari, enemy. Barth.'s labored derivation seems inferior. — Here seems to belong also facika < *faca, (√ fac) in the adj. fauso-facika, with Hundfa "a vessel intended for burning glass". In this sole instance we have what looks like the AHt. suffix ka (§ 12). The lack of parallels in RV and Av. is against this, however. Probably the i, if it is not merely a textual corruption, was the result of some analogy, now inscrutable. — That ā-Hostrika, n. of a Mt. is a unddhi formation from an imaginary *ā-Hostra is a quite arbitrary and wholly unfounded assumption.

on the part of Barth. There is no Av. instance of viddhi with a Ka suffix. Neither does the RV. know this phenomenon, which only comes in with the development of the suffix -ka and its -

112. Primary Ka (§ 103). 7 words.

-inaka, destroying, a true verbal adj. < -inā - present base of √ī.
-udka, garment, = Hit. utka. — -vṛkka, kidney, = Hit. wekka (§ 103)
— huška, dry, = Hit. guška. — -arokā, n. of f., advantage,
— -ou, to of advantage to. Abstract noun < root, cf. the following.
— -arokka, (suffixed + mean) envy, cf. arosyant Hit. Troyati.
Abstract noun from root, cf. Ved. ṛkka < ṛc and the Academy.
— marždika or mar-ždika, mercy, = Hit. mardika, mardika. The appearance of i (Hit i) in derivation from the root is obscure.

113. Unclassified. 10 words.

The following Av. words must for the most part have suffixal ka, but are not clear etymologically —
kuganaka, n of city. — tuštatka, n of a Hit.; as to the appearance of (being derived from a) reduplicated stem, cf. Hit. ḫatka, ḫuḫatka

—druvika, rocking, roaming (imprecatory ka?). — forska, fire; see Barth. Etch. and reference cited. If from the root L. pret- (as usually assumed) the suffix must be ska, for *pritka could not give w. forska. — freumaka, buttock. — yaka, grand-father, -mother. — yeska, disease, perhaps for *yaḥ-ka, q. Hit. yahima. — vākhetika, n. of a mt. — vīdimitka in uruṣṭo-v., n. of a Mt. Uncertain; Barth. conjectures < -mitka < *mit = Hit. mit, pillar. — vanaka, month (of the rains).

The Prehistoric Suffix ka. § 114–117.

114. Aryan.

What, then, on the basis of these results, appears to have been the state of the suffix in primitive Aryan? With an argument from negation has its dangers, it is hardly likely that none of any frequently occurring suffixes which are found in Katti Hit., but not in RV. nor in Av., could have belonged to the prehistoric Ind.-Iran. But that, so far as we must rule out the derived suffixes ika, aka (Kuhl), uka, and ika, all of which are lacking in RV and Av.[1] We therefore cannot accept Brugmann's

1 Neglecting jāgarika, the alleged patronymic gaudika, and the isolated Av. jaciha (see above) as has been said (§ 108) the i of Av. daitika is probably merely euphonic, cf. Hit. -tikā; and in any case its meaning does not fit well the ordinary meaning of the suffix ika (= ka). — Note

statement (Gr. II:1, p. 484) that the adjectival suffix -i (-ā, -ī, -ka) is found "throughout" the entire Ir. territory, & the oldest strata of Avyan it cannot be proved to have existed, unless by one or two sporadic and doubtful examples, and its extensive growth in Skt. is certainly a late development. The use of ka as a possessive suffix (-ka) shows only the barest beginnings in RV, and as a conscious suffixal category is also Post-Avyan. The suffix -ka evidently existed in Avyan, but its use was principally restricted to pronominal stems. The adverbial K. is not demonstrably Avyan, no instance occurring in Av. We have left, then, as the demonstrable uses of the Ka suffix in Avyan: 1) the formation of nouns of likeness or adjective of characteristic.

2) the diminutive and (possibly) pejorative formations.

3) occasional formations with -ka, mainly pronominal adjective.

4) the primary formations from verbal bases, apparently inclining towards the meaning of verbal adjective or nouns of agent (with which meaning also a few secondary formations in -

Brugmann quotes as an example of dim. -ka, in still less aft., for it is obviously a diminutive formation, and in Avyan they always take suffix Ka. As has been indicated (§ 109 f.) this is doubtless metaphorical, from Kasyah, Kaciśtha -

created.) The primary use of the suffix was proportionally much more frequent, it seems, in the Lithuanian language than in the literature we have, where it has dried out as an active formant, overwhelmed by the flood of secondary ka-formations. In its place many of the various derivative ka suffixes of that, which have the active value exclusively (or practically so.)

115. If these conclusions be accepted, it will be seen at once that the suffix ka was much more restricted in early times than is often assumed. It may be that in the same way the extensive use of -kos suffixes in Gk. and other languages will prove to be secondary. At any rate, from the Indian point of view the range of the IE. -kos-ŋos appears to have been quite limited.

116. We cannot conclude this investigation to the IE. suffix ka (which will probably at some future time become more fitting consideration) without mentioning Kieu's interesting chapter on the related A-suffixes of Lithuanian[1], especially as it seems to bear out in general our facts.

1 Beiträge der Nomina im Litauischen p. 59 ff.

comparatively restricted use of ka in Sl. & Lith., according to Leskien, ka appears principally in the derivation suffixes -ka, -oka, -uka - all evidently of secondary origin and not entirely reach to the Urgraeko. They preserve, in a confused and un-differentiated way, practically the same meanings which we have arrived at as the values of the suffix in Greek, to wit: 1) primary formations, noval adjectives and nouns of agent; 2) secondary formations of characteristic (-ka) adjectives, making substantives out of adjectives (p. 116); 3) diminutives; 4) secondary adjectives and patronymics (our -ka); the secondary adjectives are principally words in -oka (= at. ev. -ka) from pronominal stems, so that the correspondence is almost marvellously close - I should be very loath to believe that this is entirely accidental; I think that we have here the kernel of the suffix ka in Indo-European.

117 To show that the derived suffix -ka in Lith. does not really support the hypothesis that such a suffix existed in I.-E., we need only mention that its principal values are (see to Leskien) formation of nouns of agent from roots, formation of diminutives from nouns. Neither does it seem (was) for -ka to be found at all in Slav., — or certainly not in the Bulg. — the interesting parallel to Lith. formations in -a-ka (masc. neut.), -ka (fem.), is the Lith. combination of masc.-neut. -uka with fem. -ikė. Whether this is any to actual an Lith. fem. suffix -ikā corresponding to masculine in -a-ka, is doubtful; but such a phenomenon would be quite conceivable, and is contradicted by nothing known to me

Statistics

Indic words in K-suffixes.

Detailed statistics are hard to give. Some of the words are used in different senses and were counted twice, others are classified under more than one heading because they might belong to any one of them. The following figures are approximately correct:

Secondary Ka		circ. 520
1 Ka	circ 275	
Non-Dim. circ 100		
Dim. circ 180		
2 Ka	52	
3 Ka	106	
Bellwinkles 86		
Otters 20		
4 Ka	5	
Unclassified	83	
Suffix ika		103
aka		circ 55
uka		76
ūka		3
īka		circ 20
K		6
Primary Ka		circ 30
Total –		circ 815

Word-list and Index

containing list of all Vedic words in K. suffixes, with references to paragraphs in this thesis where each is treated.

S

aṅtika, nobo. form of an-ati-e, near. RV. 10.161.2 etc; AV. 9.16.1 etc etc. 97

anyaka, other (nutty-unpec), only RV (6.21.18; 8.51.1 ff; 10.123.1 ff) 79, 82

apakrāmuka, retiring, TS. 5.7.9.2; Tāṇḍya M. Br. 10.5.16 99

apaniṣādika, lying down apart, MS. (see Ā M (Wackernagel)) 99

aparodhuka, detaining, MS. 2.2.1 99

abhikrośaka, reviler, VS. 30.20 (Śatap.: nindaka Ā Rete; Śiṅ. vitchmān) 96, 97.

abhinmṛtaka, stale, flat (Mr. Wade) Mān. 46

abhimādyatka, somewhat drunk, Ch. 1.6.3.4; 5.5.4.5 65

abhimāruka, insidious, Ch. 1.6.2.6; Uttar. 2.14; Upaj. 2.9 99

abhimethikā, insulting speech, Ch. 13.5.2.9 95

-abhivāduka in an-a., not saluting, Jaj. Br. 1.3.17; Vait. 11 99

-abhyavacāruka in an-a., not attacking, MS. 3.8.7 99

abhyāyuka, coming to, Kaś. 3.44.2 99

abhyārohuka, ascending, MS. 3.8.10 99

amanika — ? AV. 20.130.9 (MS. āmanaso manaschakah; 58

RV kh. 1.15.7 āmanaso manasthakah; PW amanika manikakah)

(amoṭaka, corrupt MS. reading AV. 20.127.5; edd. amoṭa gā) —

-ambaka, if Bak = ambā, in try-a., nd) Rudra, RV. 7.59.12 55

ambālikā, dear little mother, VS. 23.18 67

ambikā, ... , VS. 23.18 etc, also (VS = 5.16) (Rudra) 61

arāṭakī, n. of a plant AV. 4.37.6. The comm. do not attempt to explain the word. Cf. nīla-rāṭikā (only, lex), a medicinal fruit and fotherb; rāṭī, war (lexx); √rāṭ, shriek 58

arīṭaka, Kauṣ. the disease arīṭa, Kauc. (Ass. to M-C. Bibliography) 53

ārtuka, quarrelsome, ŚBr. 4.6.2.12 99

(ardhaka-pātin) – ? RV. 1.2.7. T. read the Pāṇ. adhvaga pātin is the true reading. "Sleep of travellers" means Rudra, who ought to pare the feaker. In a charm for safe travel. See notes (Bloomf. & Kaus.) —

ardhuka, proffering, ŚBr. 13.1.3.8 99

arbhaka, small (dim. of contemp.) RV. 1.114.7; 7.32.26 etc. etc 62, 82

armaka, leaf, ruins, RV. 1.133.3 79

(in Kauc. 26 appear to be an adj., "ruined.")

alakam, in vain (contemp.), RV. 10.71.6; 10.108.7 76, 37

alābuka, fruit, flute, sound AV. 4.10.2.1, 2 = RVKh. 3.15.13 62

(alika) < ˣali- (? Ill-sg, ears) + aṅc, cf. aṅkate. —

alpaka, ikā, small (dim. of) AV. 4.11.6.1; ŚBr. 1.7.3.2; 2.1.2.1 62, 46

avakā (avca-ka, MS. 2.15.1), a plant, AV. 4.37.8-10; P. 7.4; KS. 17.4 etc 47

avaghāṭaṭikā, n. of a musical instrument, Lāṭyāy. 7.3.12 62

avacatnika, Cit Br. 5.23. Say – n. of a country. Obscure. 54

avacarantikā, AV. 5.18.9, midwife, < avacarantī 75

avataka (Mss. and P-W. avatka), little spring, AV. 2.2.1 62

avadhūtaka = avadhūta, winnowing fan, Maitr Up. 1.5.7 44

avabhedaka, "piercer", headache, Pār. Gr. 3.6 96, 97

(avākka, ŚB. 3.1.2.22, artificial word, as if avāk (voice) + ka,
invented to explain avakā, q.v.) —

avikā, ewe-sheep, Gmb, RV. 1.126.7; AV. 20.129.17 62

-ajāvika, salt v. sheep, = the bandva ajāvi, ŚB. 4.5.5.9

açanāyuka, hungry, ŚB. 7.3.1.23; 11.4.2.10 etc 79

-açitika, ifc Bah, as āçitika, with (i.e. flies) in it, Maitr Up. 5. 15

açvaka, horse (unpr. sec), VS. 22.18; TS. 7.4.19.1,2,3 etc 79.

aṣṭaka, consisting of 8, ŚB. 6.2.2.25; n.p. - Gr. 7.17; 53

-kā - the day of the moon's quarter AS. 15.16.2

asakau, = asau (obs.), VS. 23.22, 23 etc 36, 37

asūyaka, envious, Maitr Up. 1.5 77

astaka, house, AV. 2.26.5. — ifc Bah. = wife, AV. 14.1.22; 14.7.69. 49, 55

(astamika, adv. the at home system, id, as analogy with
ika formations, cf. eika, samika, samanika.) —

-asthaka } (RSA. 5.3 ifc Bah = asthau } 54n, 55
-asthika } (TS. 7.5.12.2 ifc Bah = asthi }

acmāka, our, RV. 6.45.15 etc — 57, 106, 66

ahallika, frattler? ĀB. 14.6.9.26 — 71

-īkhyaka, of = Bak = īkhyā, Rāmap. Up. 1.6 — 55

āgantuka, accidental, adventitious, Āpast. 9.7 — 44

āgāmuka, coming to, MS. 3.1.5; 3.3.22 — 44

āgnika, of agni, or the sacrificial fire, Kāty. Śr. 16.4.8 etc — 94

āgniṣṭomika, of the agniṣṭoma, ĀB. 5.1.2.1 — 94

āgnyādheyika, of the agnyādheya, Kāty. Śr. 4.11.13 — 4

ājāvika, made of goat and sheep's hair, Kauś. 5.7 — 94

ātikī, n. pr., of the wife of = Ṛiśi, Chā. Up. 1.10.1; Vāt.; of ātaka (only Lex.), ātika, n. of a V. school; āta, n. of a Nāga.) — 97

ādhaka, a measure of rain, Garbh. Up. 5. Obscure. — 56

(ādhārikā, see dhārikā) — —

āṇḍika, "egg-, i.e. bulb-bearing", the lotus, AV. 4.34.5; 5.17.16 etc — 53

ātmaka, of the nature (of, ātman), Chā. Up. 7.4.2; Jābāl. Up. 2.12 — 50

ātmabodhaka = dha, n. of an Up., Muktik. Up. 1.33 — 44

-ādika, of = Bak = ādi, Rāmap. Up. 1.7 — 55

ādhikārika, of the adhikāra (individual actions), Gītā 4.6.4 — 94

ādhyātmika, of the adhyātma, Gaudap. 2.16 — 94

adhyāyika, occupied in reading (adhyāya). Taitt Up. 2.5 — 99

ādhvarika, of the adhvara, Ṛg. 10.2.7.1; Kātyāy. Śr. 20.4.2 — 99

ānumānika, inferential, Āpast. Kātyāy. Śr. 1.6.4 — 99

ānvayāyika, of the after-sacrifice, Hāuy. Śr. 1.3.4; 1.4.6 — 99

ānusuka, shot after? TS. 2.3.4.2. Obscure. — 58

āparāhnika, of the afternoon, Āśv. Śr. 4.7; Kātyāy. Śr. 17.7.3 — 99

āpartuka, unseasonable, Rānc. 141 (apartu, n.) — 99

ābhicaraṇika, maledictory, Kātyāy. Śr. 1.10.14 — 99

ābhicārika, incantation, Rānc. 25; 47 — 99

ābhiplāvika, of the abhiplāva, Āśv. Śr. 7.5 — 99

ābhyudayika, (concerning the rise of anything, esp.) a kind of śrāddha, Āśv. Śr. 4.7 — 99

ābhūka, forward, AV. 6.29.3 — 72, 83

(āmanaka, see amanika)

āmalaka, a tree & its fruit, Taitt. Up. 7.3.1 — 99

āmivatka, fearing, fusking? TS. 4.5.7.2. See vicinvatka — 42

and vicinvatka These three are unknown but from the epithets, certain sorts, found in the Śatarudriya. Rudra, force of any kind indiscernible.

ārakāt, sm., from a distance (ablat.), GṚ. 2.3.4.11.22; 2.2.1.19. 107

āraṇyaka, a class of Vedic works, Uṇ. 4.4. 2 77

āruka, Kurtug, TĀr. 1.5.2 99

āruṇaketuka, the aruṇa-rites, fires, TĀr. 1.2.4.11, 1.24.4 97

(ārkṣāka, see ṛkṣ-)

ārcalka, n. of a ṛṣi, RV. 1.116.2. 10 patronymic, illustrated, (and perhaps directly of 10.49) < ṛcat; Āṛc, of RV. infin. arcase.

(ārjika) RV. 4.65.2 etc., a n. of, deriv. of ṛjika, 1.5.

ārdhuka, beneficial, GṚhk. Bh. 1.2; 16.4 (S. ardh) 99

-ākamotuka m. an-ā., not to be touched, TB. 1.1.9, Kāṭh. 18 29

āvadānika offered after being cut up in pieces, Kāṭh 94

āvapanīkā, cattering (rains, of the bride in wedding-rite.) 94

AV. 14.2.63; Āp. Śr. 1.6.4 etc., appears obviously cannot be ḍ; some related texts have āvepanīkā; maybe merely influenced and -ītra perhaps then due to assimilation of -ika, metrical ne-ciom.

āvika, jackeep; wooden, GṚ. 14.5.3.10; Kāṭh. Gṛ. 22.4.10 94

-āçaka m. an-ā., not eating, fast, GṚ. 2.4.1.2, 3; 14.7.2.25 95

āçarika, rheumatism, AV. 19.34.10 103

-āçirka, ifc Bah. = āçiṣ, TS. 1.6.10.4 55, 56(5)a.

āsvamedhika, Śāṅkh. aśvamedha, ŚBr. 13.2.7.1. Kātyāy. 12.4.24 etc. 17
— āsaṅkhya m. adj., Śāṅkh. Kātyāy. gr. 55
āsuka, n. of a śāman, Vaṃśa 1.2.1 [illegible]

(āsvāka, ous, RV. 1.37.3 — see asu-.)

iṅguvāku, m.f., RV. 10.60.4 = AV. 19.39.9, Śāṅkh. śrauta-; perhaps? 35c

indragopaka, little firefly, Uṇādi Uf. 36 62

inaka, n. of a śāman, SV. in Āp. 2.20; ja-, in Śāṅkh. ŚB. 1.5.1.1 46.

inattaka, ika, so tiny, RV. 1.171.11, 15. 74, 36.

iṣṭikā (ona, Kauç.) arrow, reed, AV. 6.56.4; 12.2.54; ŚBr. etc. 101

iṣukā, arrow, = iṣu, AV. 1.3.4 (ἅπ. λεγ.) 41

iṣṭakā, brick, gen. iṣṭya, VS. 13.31 etc., TS. 4.10.1,2 etc. 46

iṣaka, = lectator, ŚB. 7.1.2.11; iṣ-, Pr. 1.8 46, 91

iṣṭikā, arrow, Mn. 5.6.3. Two variant from iṣṭikā is — doubtless meaningless, and probably a textual mistake.

— unthaka, for Śāṅkh. = ukthka, ŚB. 13.5.4.9 85

uccheṣuka, drying up, Śāṅkh. Śr. 1.4.2; ŚB. 12.1.1.2 97

utphāṭikā, outer bark, of a tree, BrAranUp. 3.9.2 = Up. utphaṭa 58

utpādaka, producing, Uṇādi Uf. 7 (in -ka-tva nouns) 97

udaka, water, RV. 1.161.10 etc etc 42

udgrāsaka, devouring, Uṇādi Uf. 7 (in -ka-tva nouns) 97

uddālaka, m. f. teacher, ŚBr. 11.4.1.1 etc etc; cf. uddāla, g. placet. 55.

udbandhuka, one who hangs up, TS. 2.5.1.7 99

udokasaka, living, Vānet. Up. 7 (in Ka-tva, nom) 77

udvāntaka, vomiting, Vānet. Up. 7 (in Ka-tva, nom) 77 (adfin) 66

unmanāka, insane, Āśram Up. 3 68

unmādaka, food & drink, MS. 1.1.2; 3.1.10; TS. 2.5.1.7 99

upacārāmuka, approaching; acc. to Vk. Pram., in Śuk. nāmes. 77.

upajihvikā, upajihvā, upajihvā, aut RV. 8.102.21 etc etc.; see 6 a 2.

upadāsuka, falling, TS. 7.33.2 99

upanāmuka, bending towards, ŚBr. 2.2.4.24; 13.8.6.6 77

upaniṣatka, ifc. Bak = upaniṣad, ŚBr 14.6.11.1 55

upavātaka, minor in Vār Up. 5; Kāṭy Up. 2 66

upasatka, in ty-v., Pa Bak. < upasad, Āp. Śr. 15. 55

upasthāyuka, approaching, Kāṭh 7.4 99

upāvatka, (ifc. = Bak = upāvad (atem vadh) Kāṭy Śr 15.2.24 55

upānasyaka, m. f. indra, Up. Śr 5.18.2. g. upānasa, adj; 55

"being in a carriage", KV; n. "facing = carriage", AV.)

upāsaka, servant, Kāuc 7.2; Kāmap. Up. 7 96, 97

furīka, owl, = ulūka, Pait Br. 2.7.10)

urvāruka, gourd, RV 7.59.12 = AV. 14.1.17. Kāṭ. antarjalatarīnāl 99

ukṭika, owl, RV. 10. 165. 4 etc etc 7

utkakaka, water, and skin.) RV 1. 25. 5 47

uṭka, firebrand; (a prob. not original of varcas (Vedanta)) —

uṭmuka, firebrand, Āit Br. 2. 11; Śāṅ Br. 1. 1. 2. 1 etc, Śāṅ Śrauta. 55.

uṣrika, bullock (contemp.), RV 1. 190. 5 71, 2?, Note

ūtika, n. a plant, cabbot for soma, Kāṭh 39. 2; Pañcar Br. 7. 5. 9. 101

(Pork. mistake for ṛtika, or dec the two words have influenced each other)

ūnaka, defective, lacking, Taitt Up 7. 27. 7 100

ūrdhvaka, raised, Jaimini Up. 3 144

ṛṣaka, (or adj. coy., ārṣa-) AV. 11. 2. 31. — Gay. "inhabitable-bear", 55.

which is mere etymological nonsense. The whole passage is obscure and may be corrupt.

ṛṣika, n. an evil spirit, AV. 12. 1. 49; VS. 30. 5 etc; cf. ṛṣa² 101

-ṛjika, beaming, gleaming (in dks); RV. 4. 38. 4 etc — 100

ṛdhak, separately, RV. 8. 18. 11 etc 47

ṛdhnuka, causing increase Āpo Śr 7. 7. 25 77

eka, one, RV. + 55 103

ekaika, single, RV. 10. 59. 4, incl one, AV. 20. 112. 1 47, 66.

ekākin, alone, VS. 23. 4, AV. 19. 56. 1 etc etc Formation problematic. 100 n.

Pāṇ. 5.3.52 notes it as a solitary form, without explanation or parallel. ŚR. suggest an aiṅ formation.

ekatriṅśaka, consisting of 31, Śāṅkh. 2.26 53

ejatka, kind of insect, AV. 5.23.7 77

ekāgalraka, a fox Nāga, Śāṅkh. Gṛ. 2 75

āikāhika, of the one-day, of a sacrifice, ait. Br. 6.9.14; GB. 1.5.1 etc. 79

āidaka, of the sheep edā, Gṛ. 2.5.2.15, Kāṭh. Gṛ. 5.3.1 77

n. a vicious ram, should be edaka?) Gṛ. 12.4.1.4 77

āitareyaka, the Ait. Br.; see I. St. 1.106,7 50

āinvaka, n., the two-damans, < invaka, Śāṅkh. Br. 1.72) —

āiṣṭika, of the iṣṭi-sacrifice, Śaṅ. Gṛ. 4.1; 5.2; Kauś. Gṛ. 2.6 77

orinikā, n., a certain section of the Kāṭh. S.; see I. St. 1.69, 70. Uncert. 50

āuttaravedika, of the northern altar, Śāṅkh. Gṛ. 7.2.17 74

āupavasathika, of the Upavasatha iṣṭi, Śaṅ. Gṛ. 12.1 74

kapālīkā - ? (an obscure word) cf. kindkeak, AV. 10.2. Obscure. (58)
Prob. for kapāṭikā, found in mod. a. "fruit of the rock", = kapāṭa-ik, AV. 9.7.1

kaṭika, a kind of bad, RV. 10.55.3 = AV. 14.1.29 12

kaṇikā, a minute article of anything, in vata-K., Śaṅ. Gṛ. 2 62

Kaṇṭaka, thorn, AV. 14.2.68 (?); Śaṅ. Gṛ. 5.3.2 etc. < Kaṇṭa- ~~[illegible]~~ 14

Uncertain. Doubtful the reading for Kaṇṭaka, first. Uncertain.

-Kauṭhaka, -ikā, ifc Bah = Kauṭha, AV. 10.5.15 35

-Kadruka, ifc Bah = Kadru, RV. 2.11.17 etc, AV. 2.5.7 etc 53

Kanaka, golden, with Br. in VP. 1.40; Sank. Up. 44.1. 55

No^x Kana-mara, ukkenbak cf. Nyaṅ, Hong.

Kanakhaka, sort of poison, AV. 10.4.22. Bloomf. 7

Kanīnaka, mistake for Kanī - pupil, little eye, only TS. 7.12.1 - note 2.

Kaniṣṭhaka, ikā, smallest, only AV. 1.17.2, ikā, little finger, TB. 1.12.4 etc. 63

kanīnaka, boy, RV. 10.40.9; pupil of little eye, VS. 4.5, 32 etc. 64 (11.5)

ā, girl, RV. 4.32.23; .. .. ŚB. 14.5.2.3

ikā, ... AV. 4.20.3 etc

Kanyākā, pupil, little eye, Tait. Br. 3.5.2 6

Kapaka, 2 v.l. Karpaka, TBr. 2.7.15.4, measure, measure 55

Kambūka, husk, rice, AV. 11.1.29. 40, 53

Kanka, white, AV. 4.38.6, 7. Bloomf.; Ka, rob. not suffixed. 103

Karkaṭaka, crab, Brahm. Up. 1 44

Karkandhukā, RV. Sk. 3.22.3 = (with ṭ) AV. 20.13.6.3 jujube berry. 62

Karkarika, kind of kettle, AV. 20.132.1. 6

Karoṭaka n. fa Kaya, Śāṅk. Up. 2 75

Karṇaka, "earlet", tenkril, ŚB. 9.2.3.40; little extendable ego, 64, 11

AV. 20.133.3; ifc Bah = Karṇa, TS. 7.8.12.1 35

Karṇaśaṭaka [illegible], Br. Up. 44

Kalaṭka, pot, in nis-K., Par. Uf. 2. Obscure — 58

Kalpaka in a-K., (fe Bak = Kalpa, Śaubak. 7.8) (see Kalpak.) 58

Kalmalīkin, RV. 2.33.8, - horions. (epithet Rudra. Ty. 58, 1
says from Kalmalīke = tejas. cf. Kalmali - (AV. 15.2.1) - dry?
Grassmann "punkelnd" - Ludwig "feilhäger", which
according to him is "feuber" the meaning; "confused and
unable to follow him." The word Kalmali, see above is
itself very doubtful and might mean anything, that
is, interpretation, which Roth, Grassm. & Delbrück follow,
is dubious -

Kacīka, weasel (?) RV. 1.126.6. 101

Kacoka, n. of a notable demons, AV. 5.2.4 = RV. 10.120.4. (cf. Kaca?) 58

Kāṇuka, ? RV. 8.77.4. See 921 21

(Kāṇṭaka, thorny, < Kaṇṭaka) —

Kāṇikā, n. of certain letters in a mystic alphabet, Kaus. Uf. 14. 58
Presumably from Kāṇa

Kāṇuka, dearing, a lover. TS. 6.1.6.6 99

Kāraka, maker etc, Jarbh Uf. 4 97

Kāruka, artisan, artificer (?), acc. ŚBr. 14 voltin Bahuvrīhi.[1] 99

1 The expression quoted is wanting before the time.

Kakakā, m. undetermined sort of bird, VS. 24.9 — 64.

Kālika, n. of a Nāga, Gāmḍ. Up. 2 — 78

Kāveraka, n. pr., patronymic < Kuvera, AV. 8.10.28 — 49

Kāsikā, cough, AV. 5.22.12; 11.2.22 — 79

-Kiṇṣuka i.e. Bak = Kiṇṣu, RV. 10.85.20 = AV. 14.1.61 — 55

Kīṭjalka, plant-stalk, Āśv. Gr. 9.9 — 44, 256

Kiriṭka or giriṭka, epithet of soma in Śatarudrīya, meaning unknown; "sparkling", "gaping"; "spreading", "puffed". - VS. 16.46 etc. — 58

(-Kiṣṭka see ṣva-Kiṣṭku)

Kīlaka, middle syllables of a mantra, Naiṣ. Up. 2 (as being the stake or post, Kīla, to which the extremes are attached.) — 40

-kuṭhārikā, mallax in pūṣa-K., next position yellow pat, Śāṅkhy. — 71

Kuṇika, n. of a teacher, Up. (no reference noted) — 46.

Kuṇḍikā, kettle pot, Sāṅkhy. 4.1 also n. of an Up. — 62.

Kumāraka, ikā, boy, girl, AV. 8.30.1; 7.69.13; AV. 10.4.14; 20.136.19 etc — 62, 79

Kumbhaka, retention of breath, as religious exercise, Maitr. Up. 7.6 etc — 49, 95

Kumbhīka, kind of demon, AV. 16.6.8 cf. Kumbhka — 101

Kulika, n. of a Nāga, Gāmḍ. Up. 2 — 78

Kulikā, a bird, VS. 24.24 (MS. 1.14.5 has kulīkā) Cumaratam; — 59

cf. kulīpaya, an animal (VS.); Uhl. cf. Sanskrit, simple etc.

Kuçavartaka, AV 20.131.9 - corrupt and uncertain. RV khil. 2.11.12 58

reads āhalakuṃ çavartakak, which Witz. thinks is the true reading.

Kuçika, n. pl., RV. 3.53.5; pl. his descendants, RV. 3.26.1 etc. 52

Pot < kuçī, a fan used as marks in recitation of texts.

Kuṭṭaka, n. of a bird, TS. 5.5.13.1; a man Tāṇḍya M. Br. - uncertain. 50

Kusumbhaka, venom-bag of an insect, RV. 1.191.15.16 71, 79

Kuṣṭhikā, dew-claw, spur AV. 10.9.23; ŚB. 4.16; 9.7.10; Kāṭh. 2.11. 45, 90

Kuṭṭuka, n. of a teacher, Vaiçaṃp. 1.11 interrupt, cut-up cure. 57

Kukaka, rogue, cheat, Kāṭh. Up. 1.5; Up. 74

(Kṛka) - said to mean "throat" or "neck", not overstatistic, of Kakuna, 50

Kakuna, fetlock - n. of a Ka-dānu, a demon; - dānu, a god; - dāsa, a god.

Kṛtaka, false, artificial, Śāṅkh. 3.22 40

Kṛttikā, the Pleiades (as a word), AV. 5.7.8; 19.7.2 etc. the noun 20, 46, 97

Kṛtti seems to mean only "hide, skin". Probably primary Kṛ, ka.

Kṛtnaka, all, Gāṅkhy. 6.29.5 (verb, wrongly) 44

Krumuka, kind of tree, = Kramuka, q.v., Gop. Br. 6.6.2.11; Kauç. 25. 44

Kruṇaka, "blackbird", n. of a plant, Kauç. 50 64

- Keçaka, if Bah = Keça, AV. 4.37.11 55

Kairātikā, of the Kirātas (southern), AV. 10.4.14, < Kirāta 72

- Konaka = Koṇa if Bah in trii - K., Rāmat Up. 1.50.

Koṣātaka, a flute and drum, Gautak Gr. 1.2.3; patronymic, < Koṣa. 58.

(Kāulika, a bird, < and - Kulika, q.v. VS. 24.24; MS. 3.14.5) —

(Kauṣika, < Kuṣika, patronymic; son, or friend, of Kuṣika.) —

(Kauṣītaka, -ki, patron < Kuṣītaka, v n of a Brahmana) —

Kyāku, fungus, Āp Sk; gaut. - Obscure. 58, 29d.

Kramuka, the betel-nut tree, Sado P. 4.4, = Kramu (only Lexx), Kramuka. 44.

(Krumuka, prices of milling wood, TS. 5.1.7.5 etc, < Kramuka.) —

Kṛitaka, dough, paste, Āpo Gr. 3.8.5; Gobh. 2.1.10. Obscure. 58

Kaitikā, a part of a lute, Kāuç. 32; 12.4. cf. Kuti? Obscure. 58.

Kauleka, small, AV. 2.32.5; TS. 2.3.[illegible] etc; dim of Kulla = Kundra 63, 68, 72

Kṣurikā "little dagger or razor", n. f. an Up. Ksur. Up.-1 62

Kṣodhuka, hungry, TS. 1.6.7.4; 5.2.5.6; 5.2.[illegible], 6.1.[illegible]; GBr. 12.5.2.5 99

Kṣaumika, made of linen, Kāuç. 57. 94

Kṣvitikā, an evil and malignant wind, AV. 19.[illegible]7.7; AV. 2.[illegible] etc. Rob. [illegible] 103

Khaudika, fruit, Kalpas. 112; and jamun, GBr. 11.[illegible].4.1 (cf. caudika) 42

Khanātaka, little hook, Āp. Gr. 17.26 (MBD. "dig up") 62

Kharvaka, mutilated (in frog), AV. 11.[illegible].16 85

Khāvaka 55

Khādaka, eater, Sok. Gr. acc. to Prayaç, in Ekan - 96, 97

Gauka, [illegible] TS. 30.20; < gauḍ. 51

Gauḍika, [illegible] 44

javiṇikā, groin (?), AV. 1.11.5; 9.1.7. - Not. for javiṇī (the same) 41

[illegible] (1.11.5) repeated at TS. 5.5.10.1 reads javiṇyau for javiṇikā.

jāvīdkuka, jāve-, deriv. from jāvīdkuka, q.v. —

(jūrika, MS. 2.9.9, v.l. of Lūrika, q.v.) —

[illegible], (the goddess [illegible]), Suv. 2.1.5 92

jovāmika, n. of MS. 4.4.2 called after the jovāma formula. 92

jopikā, electress, Jaj. Up. 1.5. 49

jolaka, ball (Sun), Gautam. Gr. 4.19; Jolk. Gr. 4.4.20 62

[illegible], [illegible] summer, Ka. 24.2.5. - Cf. [illegible] (Uv.), [illegible] 58

jauḍenika, of the jodana-rite, Āpo. Gr. 3.5; Jolk. Gr. 1.1.13 74

jrāṭuka, seizing, TS. 6.4.1.1. Cf. grhṇu - RV. 59

jhāṭaka, wind of wood, Āpo. Gr. 9.7.8; = jhāṭa = vadhaka, q.v. 46

jhāṭuka, slaying, AV. 12.4.7; TBr. 2.1.1.3; ĀBr. 17.2.9.6 etc. 59

cakraka, wheel, Maitr. Up. 6.2.2 49

- cakṣuṣka in a c., Āp. Bah. = cakṣuṣ, Bah. Ur. Up. 1.5.1 55

caṇḍālaka short petticoat, Gobh. 3.2.1.8; Kauś. Gr. 14.53, Stym. dub. 62

caturthaka, fourth, Nād. Up. 13 49

catuṣka, consisting of 4, Śāṭy. 6.7.1; Kauś. Up. 5. 55

candrikā, moon, Rāmap. Up. 24 41

caraka, wanderer, mendicant, Gobh. 14.6.3.1 (dim. of [illegible] school) 46

- carmaka (Āp. Bah. = carman, TS. 7.5.12.2 55

cāturthāhika, of the 4th day, Gṛihk. Gr. 15.7.1; [illegible] 94

cāturthika, of the 4th day, Kāty. 7.7.28 94

cāturdhākaraṇika, of a division into 4 parts, Āp. Gr. 2.21.4 94

cāturvinśika, of the 24th day, Gṛihk. Gr. 12.27.4 94

cāturhotṛika, of the catur-hotṛ course, MS. 1.4 49

-cārika in upatta-c., of a Bak. = cāra, Nāsik Uf. 7. (cf. cārin and [illegible] 54, 55

citraka, physician, Gṛ. Bṛ. 11.5.7.1 57

cicika, Kirk. of bird, RV. 10.146.2; TB. 2.5.5.6 - Bloomfield 55

cilika 55

-cintaka in Kāla-c., considering (the cil), Sāṅkh. [illegible] 97

cupunika, one of the 4 kinds, TS. 4.4.5.1 - Bloomfield 101

cūlaka, of a column, Kirk. Uf. 48 40

cūlaka, of a [illegible], Gṛ. Bṛ. 10.4.5.3 - Caland 46

cūlaka, direction, inclination, Kāty. Gr. 1.10.1 95

chattraka, mushroom, Śabk. Bh. in I Ṛk. 1.40 (= Ved. chattraka) 40, 21c

chāndomika, of the chandomas, Gṛihk. Gr. 10.7.1; Kāty. Gr. 2.6.13. 94

chāyaka, n of a demon, AV. 8.6.21 78

chubuka, chin (= Ved. cibuka), TU. 10.16.3 (= AV. 2.33.1; cf. etc. Bloomfield) 17

jānaka, n of a king, Gṛ. Bṛ. 11.3.1.3; Śāṅkh. Śr. Uf. 3.11.1. cf. jana 80

jambhaka, crusher, n of a demon, VS. 30.16 78

jayantaka, n of a Rākṣasa Uf. 54. = jayanta 46

jarāyuka, after-birth, Jaimav. Br. 2.6.10. = jarāyu. No reason 44
for the use of the form in -ka is apparent in this passage

jalāyukā, leech, in trva-j., caterpillar, Bṛh. Up. 4.4.3. Both 58
contain jala + āyu (?), as Bah., but cf. jalāuka and other forms.
Popular etymology has speculated here; origin uncertain

janakā, large rag, VS. 4.1.6; TS. 5.5.15.1. Suggested derivation from kā. 187

āgarūka, wakeful, RV. 3.54.7 25

jālaka, newborn child, Kauç. 11 62

(jānaka, Ki, father. < janaka) —

jāmukā, bearing, MS. 1.4.8; ĀpŚr. 1.10.11. cf. āmu, AV. 79

jāpaka, muttering, Āp. 5.10 77

jāyuka, conquering, MS. 3.1.9 cf. jāyu-RV. 77

jālaka, little net, web, ŚB. 14.6.11.3 62

jivikā in upa-j., q.v. — jikoska, q.v. Bah. = jikvā, Nir. 11.13.5; Cf. MS. 3.7.12, also 5.4.4, 5

jivikā, epithet of water, (dim), MS. 1.4.8. Tāṭa, Āpo 4.6.3.1 — see 67

= life, Kāṭhak. 1.2.4 95

jumbaka, — 1) a Varuṇa, VS. 20.9; ŚB. 13.7.6.5. Jaimin. 55

jyāka, bowstring (fig.) RV. 10.113.1, (id.) AV. 1.2.2 77

jyotiṣṭhāmpha, adj. < jyotiṣṭhāmpa, Jaim. 3.1.5 94

jyotiṣyamānaka (MW-maka), n. of a month, AV. 9.27.12 — see 81

ṇotiṣṭomika, (plu) stōtōma rite, Kātyā 24.5.16 92

ḍerikā, muskrat uf (m. gyrinus = mūṣikā). Dharm. 5

ḍhārikā (and ā-dik.), centipede, uf [illegible] 54

taka that, contemp. RV. 1.1 11.16 [illegible] 1.33.4. AV. 10.4.14. Kātyā 10.1.21 85

tadaka, n of a raga, AV. 8.10.29; Kauś 28 etc; Gaut. Uf. 2 78

tatāka, root, = tata. Śaṅkh. Br. 5.12; Ubbk. Br. in Ind. 1.41 44, 29c

-tantrika, ifc Bak, = tantri, thread, Pañcav B. 5.6 55

-tapaska, ifc Bak = tapas, Maitr Uf. 4.3 55

-tamaska, ifc Bak = tamas, Chā. Uf. 7.11.2 55

tarika, = kim or milk RV. 1.9.5. From tara or some related form. Various words from this root have meaning "billow, crest, wave", etc. - Class. tarika = boat man

tartuṇaka, = front, AV. 10.4.2 62

tādarthika, intended for that, Kauś 60 94

tādātmyaka, ifc, identity, thereunity, nature, Kauṣ. Uf. 2.11 41

tāraka, carrying across, saving, Maitr Uf. 6.7 97

(tāraka, adj, (1) star, = tārakā) —

tārakā, star, AV. 2.8.1; 3.7.4; 6.121.3 etc; TBr. 1.5.2.5; ŚBr. 14.6.7.13 etc. 44.

tāluka, du, neut, the two arteries supplying the palate, Tāṇḍ. Uf. 1.6.1. 50.

tāvaka, thine, RV. 1.94.11 (only Vālā occurrence reported) 49

tiraccikā, a horizontal region. to BR. – Āpastamba 1.2.1 46

tilvaka, a plant & evil name, ĀŚr. 13.8.1.16; Āpastamba Gr. 2.7 etc 79

tuṇḍika, having a snout or trunk (tuṇḍa), AV. 1.6.5 92

-tūlaka, -ikā, if fc Bak = tūla, mattress, Pāṇini Uṇ. 3.21 55

tūṣṇīka, -tīkā, in Vedic only adv. – kam, silently, Manu 1.75. 44

tūṣṇīm, ill, RV. – to tajt = silence, and mane, with the work expression

tṛtīyaka, occurring the third day, AV. 1.25.4; 5.22.13; 19.39.10 59

tṛtīyaka, -ikā, myth (creature), AV. 7.113.1,2. 60

-tejaska, if fc Bak, = tejas, ĀBr. 14.6.8.5 55

taittirīyaka, if pertains to Tait. school, Muṇḍ. Up. 1 50

tāṇḍikā, n. fa female demon, AV. 6.46.1, dit-cure 78

trika, n. three, RV. 10.59.7; Bālī 2.1.1 etc 47

Traivarṣika, a triennial performance, Āpastamba 12.5.6 94

traividyaka, practised by traividyas, Up. 1.1.1; 1.2.6 50

– n. the doctrine, Manu Gr. 1.23

-tvaṣṭaka, if fc Bak = tvac, TS. 7.5.12.2 55

7 daṇḍaka, biting, TB. 17.8.2; TS. 5.2.8.6; Kāṭh. 2.5 55 97

daṇḍaka, a class of metre, Chandoḥ. 7.13-16; Kauṭam. Up. 1.5. 46

-daṇḍika, if fc Bak = daṇḍa, Chā. Up. 8.14.1 55

-dantaka, (fc Bak = danta), TS. 2.6.8.5; 7.5.12.1, GB. 1.7.4.7 51

dandaçūka, biting, malignant, KS. 10.10; TB. 6.1.10.4; GB. 5.4.1.2 26

daçaka, consisting of 10, Chandogya. 7.1 53

dakaraka, short, Kauś. Br. 14.3 63

dākṣiṇāgnika, performed in the southern fire, Mānāv. 1.7.6 94

dāraka, giving (in Vidarbhi, fc), Mukt. Up. 2.54 97

> dāyaka, heir. Kumaran. gr. 52

dārçapūrṇamāsika, (the new and full moon sacrifice, 94

Çāṭak. gr. 5.11.5 (Aufrecht's edition)

dāçarātrika, decorated with the daçarātra, GB. 1.2.1.2 etc 94

dāruka, burning, TB. 1.1.2.2; Āp. gr. 5.3.4 94

-dikka (fc Bak = dic), GB. 13.8.1.5 55

> dutaka = Agniça's fire, Gr. 55

dūraka, far (fc), RV. 1.22.4; 9.67.21; 7.18.5; 10.55.1 ff, AV. 10.4.9 10

dūçika (-kā only, Maitr. Up. 1.3) seen, the eyes, Çāṭ. 14.1.4, Lāṭ. 14.1.4 12, 74

dūṣika, n. of demons, AV. 16.6.8. Primary < dūṣ, not Bhv. 100

confused with the preceding, which is secondary < dūṣ, n.

dṛkika, n. of a demon, RV. 2.14.3 100

dṛçika, worthy to be seen, of a kettle, RV. 1.27.13 100c

-n. appearance, RV. 4.41.6; 10.92. etc etc; -tā, id, RV. 10.188.3

dṛçīku, beholder, TS. 7.3.1.2; Āp. gr. 11.13.10 100

devaka god (contemp.) RV. 7.18.20, adj. divine, Kaus. Up. 7 71, 81

-kā, an superior class of [illegible], Śāt Br. 3.47, 4.1, 4.3.1.38 - 66

deśika teacher, Kauṣ. Up. 56; Kuṣ. Up. 1.42 92

dyumnika, m., a proud author, RV. 1.76. of dyumnin, glorious, 46, 76

dvaka, twofold, RV. 10.59.9 47

dvāraka, "City of gates", Vāsu Up. 1 53

dhamnika, wall, foundation, Śāṭy. 8.6.5 71

dhayantikā, sucking (contemp.), AVPāṛ. folio 115b, line 1 73

dhāṇukā (fem. form of dhāṇu-), vagina, AV. 20.136.10, TS. 2.4.12.3 - 86

dhātuka, see Gak = dhātu, Gaṛok Up. 1.2 50

dhāmikā, vagina, RV. Kh. 3.22.5 of dhāmika 86

dhāraka, vagina, VS. 23.22; ŚBr. 11.6.2.10 - 86

dhārmika, righteous, Chā. Up. 8.15 94

dhārmika, " , Mānāṛ 1.6.1 21

dhāvanaka in danta-dh., m. a tree, Kauṣ. 36. Pāli dhavana, 70
cleaning (a tree "for teeth-cleaning")

dhivaka, see Gok. Up. forms, Jaim. Br., < Vdhā 96, 97

dhīmaka, see Gak = dhīma, Kath. Up. 5.1; Kaṭh. Up. 1.6.7 65

dhumikā, smoke, AV. 2.21.4, Pañcavi. 2.10.7 etc. 77

naiçuka, feriskin, Kath 25.5 — 97

nagnaka, ikā, naked, wanton (impr.), AV. 5.6.7 — 50

naḍaka, -ottom?, -tone, Kātj. 9.6.7.16, 7 — 40

naṭātha, concerning a, random, n. (n. sent. nacuṣiāf.) Nāṭ. 2.2 — 51

napuṃsaka, eunuch (neuter?), GB. 5.5.9.15; Kātj. 11.10. etc. — 77

nabhkāna, n.f., Ait Br. 6.24. - cf. nabhka, nabhkas? — 57, 29c.

naraka, hell, Tār. 1.19.1. cf. ṛc = bev etc. Kobdear. — 65

-navaka, 1 fc Bak = nava, Garbh Up. 5 — 55

nāka, heaven RV. fem. AV. VS etc. Kr. √nac m, nm̄? — 103

nāḍīkā, throat, AV. 5.18.8 — 40

(nābhkāka) adj. or, latter. < nabhkāka, RV. 5.41. < — —

nābhikā, navel-like cavity, GB. 3.5.1.34; 3.5.2.10 — 40

-nāmaka, ikā, 1 fc Bak = nāman, Garbh Up. 5 — 55

-anāmikā, ring-finger (for cosmetic see BR), GBr. 14.1.4. etc.

nāyaka, leader, chief, Śāṅkh. 4.98 — 97

(nāraka, hellish, < naraka, AV. 12.4.36) — —

nāçuka, feriskin, TS. 2.6.5.4 — 93

nāsikā, nostril, du. nose, RV. 10.163.1; AV. 18.2.6 etc. etc. etc. — 62

nāstika, atheist, adj. (no ref.); Muhūrt Up. 1.41 — 96

nika, n of a sāman, Ārṣ Br. 1.433 — 103

nikkarvaka, one billion, Pañcav Br 17.14.2 — 44

nikhātaka, cut into a little, AV. 20.132.3 — 65

> nijūrukā, shaking of the knee, Tāṇḍ. 1.6.1

nijik, secretly, RV. 4.5.8 — 27,29a

nimuṣṭika, of the size of a fist, Śāṅk Śr 5.1.3.4 (J. 4056) — 53

< nimuṣṭi - a measure of the size of a fist

nir-ṛaka, read nirodhaka (Jensen), hindering, Brahm. Up. 3 — 97

- nirdāhaka in a-n., not burning down, MS. 1.4.8 — 99

nirnāyaka, withdrawing from, TS. 6.4.2.2 — 99,24

nirnitaka, conjured up, illusory, Jaiminīy. 4.70 — 75

nirnetaka, withering, Pañcav Br. 13.9.16 — 79

- nivartaka in a-n., not flying or plucking, Maitr. Up. 4.2 — 97

- nivitka (pe Bak = nived, Śāṅk Śr. 11.7.3 — 55

niṣka a neck ornament, RV 2.33.10 etc, AV 5.14 etc, TS 2 etc etc — 103

Uncertain. Identical of. MH nisa, Dh. nasa, Eng-

nihākā, storm, whirlwind, RV. 10.97.13; TS. 7.5.11.1. Obscure. — 103

nāimittika, occasional, accidental, Kātyāy 5.4.22, 4.1.2 etc — 74

nāiyamika, settled, regulated, Ep. (no reference given) — 74

- naiścārika in a-n., not distracting, Ep. (. .) — 74

nāiṣṭhika, final, perfect, Śaṅkar. Up. 1 — 99

nyastikā, n of a plant, AV. 6.139.1 — 91

nyūnakāmānaka, see — mānaka — —

[illegible]vaka, ? AV. 20.130.6 = RV. Khil. 3.18.7. Prob. corrupt. The verse does not render the word at all. Grif. "that knoweth". May be either "life, nature" or "gray hair", cf. [illegible]. Obscure — 59

[illegible]ṅcaka, overturning, 5 a sort of [illegible], Śaṅkh. Up. 3 — 53

[illegible]ṅcavinīcaka, overturning, [illegible], Śaṅkh. Śr. 2.4.6; Mahā. Up. 1. — 53

[illegible]ṇḍaka, eunuch, weakling, Kāṭh. 28.8 — 71

[illegible]tayiṣṇuka, flying off, unstable (infrec.) AV. 6.1[illegible].3 — 80

[illegible]tākā, [illegible], Śāṅkh. Br. 10.3. Pūrvan, Ka.[2] Kṛṣṇa[K] [illegible] — 62, 2Rc

[illegible]tuṅka, ifc. Bah. = [illegible]tuṅ, Ait. Br. 7.9; Kāṭh. Gṛ. 2.5.18; 5.1.5 — 60

[illegible]dmaka, n of a serpent-fiend or demon, Śāṅkh. Up. — 78

[illegible]ātuṅka, [illegible], Ṭ. 6.1.2.3; 6.1.7.2 — 99

[illegible]ṅkāvaka, [illegible], Kāṭh. 22.5 — 99

[illegible]ṅkā, [illegible], Śāṅkh. 1.17.26. Obscure; cf. [illegible] — 58

[illegible]ṭika, eighty-[illegible], Śāṅkh. 4.1 — 97

[illegible]ṭṭaka, inquirer, Gop. Br. 1.1.27 — 97

[illegible]vrājaka, wandering (neuter) [illegible], Up. 5, [illegible] — 99

-jariçilka, ifc Bah = jariçit, Kāty Śr 18.3.7 55

-jarisatka, ifc Bah = jarisad, TBK. 3.2.5.2; 3.4.2 55

-jarisāraka, n of a place, Ait Br. 2.19. jari Śr; formation 58

uncertain. jarisāra as n. up-stick = Vik. rdy, a sounding-board.

-jarutka, having knots or joints, Up Gr (ignorance not proven) 53, 56

-jarūsaka (tree, = jarūsa) and its fruit, Gauhl Gr 15.19.26 44

-jartikā, RV. Kh. 3.15.8; ofl jatikā; co-wife's mother, stepdame 57

-jarnarūka ? RV. 10.106.6. boastful word; see § 100

-jarjajika, strophic, AV. 19.22.7 92

-jalgjaka, n of a demon, AV. 8.6.2. Obscure. 78

-jaçuka ifc Bah = jaçu, Āçv Gr 3.6.18 55

-jāka, very young, Gauhl Gr 3.2; -mufle, RV. 7.104.8 etc, AK 4.1.93 etc. 103

-jāucamāhnika, of the 5th day, Gauhl Gr 15.8.2; 16.8.5 94

-jātaka, acc. to Wh. JB-roots, found in the Brāhmaṇas; ofl. 86, 87

-jātaka, fall, downfour, Jaimin. Up. 2; m, Gauhl Gr 15.24.10 etc 95

-jādaka little fool (end. dim.) RV 8.33.19 67

-jāduka sipper, Āçram Up. 4 62

-jāpaka, evil, ŚBr. 13.5.4.3; 14.7.2.28; 12.1.3.22 etc 80

-jāramārthika, real, actual, Mukt. Up. 1.18; 2.56. 94

(jārivrājaka -adj < jarivrājaka, Kauç 92) —

jāraṭhika, after the manner of the [illegible], [illegible] 5.11.16; [illegible] 4.1.[illegible] 94, 24a

[illegible], [illegible], [illegible] 1.6.10.7 etc. etc. [illegible] [illegible] 5.[illegible] etc.; 5

fire, inguinal, Suśr Uttr. 2.1.1 etc.; an ancient word; from

jāṭ — pact. formation uncertain. Early appearance

forbids taking it as jvarayaka, which they does (jobhaka).

jāçuka, concerning cattle, Kātyçr 5.11.20; çāṅkh çr 14.10.2. 49

jāçubandhaka, of the jaçubandha, Āçvçr 3.1; Çāṅkhçr 4.20.4. 49

jika, Indian cuckoo, VS. 24.39. (Uhlenbeck of jīvas; very doubtful) 103

jiṅgalaka, ikā, tawny, yellow, AV. 20, 136. 14 64, 72

jiṅgāka, oil-cake, āp (no reference given) Obscure - 58

-jitṛka, ; fe Bak = jitṛ, Kātyçr 4.1.24, 26; Āçvçr 3.9 55

jitṛmedhika, of the jitṛmedha-ceremony, vaitāna Uṣ. 1 94

(jidāku, for jidāku qv, MS, 3.14.14) —

jināka, staff, bow, AV. 1.27.2; VS. 16.57; 30.61; TS. 1.8.6.2 58

Uhlenbeck cf. πίνα and O Slav. jinŭ, tree-trunk.

jiṭṭilaka, aut ikā. Uṣ. 7.2.1. — -ika, aut, only edd. Bh. u. Ind. 1.404, 62

prob. the emended to -aka or -ikā. — -ikā, wallant, AV. 7.56.7 etc etc.

jiṭṭhakā, a sort of bird, VS. 24.40 (cf. jiṭṭhika, Kāṭ, = bird or beast) 57

śūyaka, n. of a class of demons, "abusers", AV. 16.6.1 — 66, 67

śūyāsaka, bristling, RV. Kh. 3.15.14. — Has a parallel text in AV. — 41

has śūyūsa, but the metre needs an extra syllable, which the Kaśmīrian editor evidently added —

śukraka or śukraka, n. of a diseased tribe, MS. 1.6.11. Cf. under śūc — 71

śuṇḍarika, white blossom, RV. 10.142.6; AV. 20.3.43; 6.106.1. — 72

Prob. connected with śuṇḍari-rāja (TB.) — but the meaning of this śuṇḍari is uncertain; cf. śuṇḍarīka, a white flower (Lex.)

śutraka, little son, RV. 8.55.5; AV. 20.127.5 (add) — 62, 67

-śuro-nuvākyaka, i.e. Cak. = śuro nuvākya, ŚBr. 11.4.1.12 — 55

-śuronukka, i.e. Bad. = śuronuc, ŚBr. 4.2.3.7, & etc — 53

śulikā, MS. 3.14.5, variant for kulikā, q.v. — 151

(śulkaka, see śukraka)

śūlika (once -ikā, āpo- q.v. 6.5), a plant, substitute for soma, — 46, 31

TS. 2.5.3.5; Kāṭh. 4.3; ŚBr. 14.1.2.12; Pañc. Br. 1.4.1; Kāty. Śr. etc.

śūraka, killing (worm), Kauś. Up. 7.12; Lāṭyāyan. Up. 11 — 70

-śūrvaka in nyāya-ś., having reason as precedent (Cak.), Jaim. 2.3. — 51

-śvāka in hariṇa-ś., female sheep, female animal, ŚBr. q.v. 7.14.14 — 62

śelkak, isolated, scattered (adv.), RV. 1.131.2 etc., AV. 4.15.2 etc. — 73

-pratyutthāyuka = a-p., not rising against, Jaf. M. 1.1.19. 99

pradātrikā, (female) giver, MS 2.5.7 91, 95n

pradāyaka, bestowing, Śaṅk. Up. 4 99

prādhānaka, very poor, Ukt. Up. 1.10.1 (pra-uttens; -Ka, fatty) 68

prapāṭhaka, section; -n of divisions of certain works, TS, ŚBr etc. 64

prapātuka, falling prematurely (fetus) TS. 5.6.9.1; Kauṭ. 19.11. 99

prabāhuk, on an even line, Ait Br. 1.29, 4.22; TBr. 2.7.18.3 etc 27

prabhraṅśuka, falling off, vanishing, ŚBr. 13.1.5.4; TBr. 3.9.14.2. 99

pramāyuka, perishing, AV. 19.44.3; TS. 6.5.6.5, TBr. 1.3.10.10 etc 99, 23

pravartaka, one who sets in motion, Śvet Up. 3.12 99

pravartamānaka, drinking down, RV. 1.191.16 73

pravaikika, riddle, dilemma, Ait Br. 6.33; Śāṅkh Śr. 12.21.7 91, 95

prasarpaka, assistant or setter of sacrifice, Āpast. 5.3, Āśv. 6.13. 46.

prahastaka, n. of RV. 5.16.13-15. - Kauś. Up. 2.5; Śāṅkh[1] 12.4.3, 16.5.7, 11. 53

< prahasta, extended hand; application not clear to me.

prakāruka, carrying off, Kaf. S. 35.3 99

prākāraṇika, of the prakāraṇa, Mān Śr. 1.4 99

prākāruka, ? perhaps "cutting about" Kaf. S. 45.3 = Kauś. 29.2 99

prāṇālikā, of a barrow on the Prāṇatha (RV. 1) Kāty. 6.1.16 etc. 99

1 BR. give Śāṅkh Br., wrongly -

-prāvaka, √kṛ Bah - prāva, KS 4.5.3. 54a, 55

prātinidhika, substitute, Kātyāy Śr 25.13.4 94

prātiśruttika, spitting in the ears, Āśv Śr 4.7.13 79

prādeśika, dug √ḍ = destroy (pradeśa), Kauś 99, 120; 146 14

prāyaścittika expiatory, Āpov 2.15 79

prāsāṭika, a leguminous plant, Suśr Śr 4.2.7. 58

cf. √ṛ prāsāṭika, prasāṭika, various, various (Uṇ.)

priyaṅgukā, panic seed (dim), Śāṅkhāyana Gṛ 2.6.10 62

prekṣaṇa, deliberation, on, √kṣaṇ + pra 210.24; Kauś. pratilāb 3.12. 96, 97

preṅkhaṇa, rapidly, rocking, √ṅkh, GB. 5.3.3.2; Kātyāy Śr 15.4.3. 44, 46.

baka (a crane, white bird) m. √ja demon, Mān 1.2.14; √ja acc, Kāṭh 10.6. 10

baṭāraka, m. f. n. (lines) √ṛ light, √ṛ fearing, √ṛ broad eyes, Vait Śr 2.3.7. - ? 58

baddhaka, captive, AV. 6.121.4; TS 6.121.3 79

babhruka, brownish (dear, dim.) GB. 1.6.1.3; Śāṅkhāyana, PS 24.26 Āp. 64.

balākā, crane, VS. 24.22, 23; √ja Br. 1.2. Albinus 58

balkika, m. √ja man, GB. 12.1.8.3; √ja people, AV. 5.22.5, 7, 9 52

bādhaka, a cert. tree, Yājñ. 1.5.1; adj. coming from that tree. 50.

Uncertain; cf. bādha - obstacle, trouble, annoyance" - ?

bālaka, young, a child, √bāl 19; Mānāv 1.7 53

(vālaki, eponymic from vālāka as n fr.) –

–vāmana – [illegible] 55

–vāmduka, ifc Bah = vāmdu, Vrp. Up. 6.2 55

vibūka – ? RV. 10.27.23. "untidy, uncertain, "racemose" "dirt

dick", "nidwig" "murmurdes Ulcer". BR – 55

–bṛhatīka in tato – b., ifc Bah., Cāubh. Gr. 11.12.1 55

vīrātha, n ifa saman Pañcav. Br. 12.11.13 42

(bodhaka in ātma – b., q v)

–brāhmaka, ifc Bah = Brahman, noss. Āśv. Gr. 2.5.1 55

brāhmāndanika, (fem) on which the brahmāndana is boiled 44

(ātpriasto rico; with or ac. Agni) Kauç 60; 67.

bleṣka, noose, snare, Kāṭh 20.6; 27.13 14. 46

–[illegible] Br. 55

–bhāvuka, very, becoming, Tā. 17.1.6; Kāṭh 28.1; 40.7.7.1.14 de. 99

–nāvika, aneadōjaki

bhāvika, general rule, Cāubh. Gr. 6.2; Kāṭh. Gr. 1.8.17. 40, 48a

bhikṣuka, mendicant, Pār. Gr. 2.9 44

bhinnaka, broken (contemp.), Maitra Br. 2.7.3 72

bheka, frog, Maitr. Up. 1.4.6.1. – no onomatopoeic. 6

bhūmiplāvikā, a plant, = – [illegible] Br. 2.6.10 1

bhūmmaka, terrestrial animal or being, Ubbh. Br. in Tāt. 1.40.1 44

makaka, Rudra's demon, AV. 8.6.12 79

makṣikā, fly, RV. 1.119.9; 1.162.9; AV. 11.1.2 etc etc 62

maṇḍalika, ify coordinate, AV. 19.23.28 67, 48a

–mārkaka, [illegible] in [illegible] – ud. Āp. ~~[illegible]~~ 99

bhāradvājaki, skylark, = – ji, [illegible] 44

maijaka, fr. Bah = maijan, [illegible] 51

maḍhikā (v.l. maṭ-, maṇḍ-, madh- mandh-), a dwarf-fruit, 57
unfit for marriage, Up. [illegible] 11

maṇika, water-jar, Ṛv. Gr. 2.93; 4.64; Gobh. 4.7.6 etc. 40
Mit Br. 7.1 acc. to Tāṇ., a [illegible] ornament on a [illegible] elephant.

maṇḍūraka, a mystic circle on the navel, Kauś. Up. 1 44

maṇḍūka, frog, RV. 7.103.1 etc; AV. 5,75 etc etc. Origin unknown. 51

maṇḍūrikā (edh; [illegible] rite), vile, filthy, woman, AV. 20.17 1.13 46

madhuka, m. fr, Ṛ Br. 11.7.2.8; 14.9.3.17, 18 53

madhūka, a bee, Taittir. Up. 5.10; a tree with fruit, Gb. 1.12; 4.17 57

madhūlaka, sweetness, honey, AV. 4.34.2 45

madhyamikā, the middle finger, Prāṇ. Up. 1 46, 91

madhvaka, bee, Adbh. Br. 6.5 51, 336.

manaska, mind (mysec), AV. 6.18.3; = fr. Bah = manas, RV. 10.58.3 etc. 79, 58, 59a

manaccaka, RV. Kh. 3.15.7 - "a mouthful of food", a morsel, 59

manānak, RV. 10.61.6. Obscure in sy and etym. see 5 [illegible]

mantrikā, a fan Up. Mukt. Up. 1.32 57

manaka, my, only RV. 1.31.11; 34.6 51

markaṭaka, a kind of grain, Up. Gr. 16.19 [illegible]

maryaka, male, Männchen, RV. 5.2.5 — 88

nacaka, gnat, AV. 4.36.7 etc. VS. 4.5 etc. (v.l. nacaka) — 64

nastaka, head, Makkanārlf. 11.11. (cf nastu-kuya from nastu-vacan)

nastika (nāma, RV. 10.163.1; AV. 9.7.2 etc. etc.) to nasu-vacan nasti-, i, v. hub. — 55

nakānāmika, the Makānāmni, gobh. 3.2.1, 41 — 52

nakāvratika, the Nakāvrata nāman, Gauhlg. 16.14.2; 16.20.8 — 92

nakikukā, female, AV. 10.10.6 — 49

-nāisaka, ifc Bok -nāisa, TS. 7.5.12.2 — 55

nākī, du., RV. 8.2.42. This word has been variously rendered. 50, 50a Note

Ludwig makes it an adj. to nakti, adding "crickend" (make; application?) or, and this is better, to nakti from base nā- the 2nd form, noun; see p. 50a, note. The passage then means "my daughter has kept ... to marriage (anivanaya)". This interpretation seems to me secured by comparing

nākina (q.v.), which is apparently did not notice, but which is obviously a derivative from the stem nākī.

nākina, nine, RV. 8.27.8. < nākī, q.v. — 50, 50a Note

(nākīka, spider, Brahm. Up. 1, sub. derив. < nākīka.)

nālika, "das Mutterwasser" (Benfey), v. dict. < nati; Nalinīlf. 11. — 45

nādānaka, rind, wood, Kauc. 12. Uncertain; cf. nādana, nd. 93

nādkuparika, the madkuparka rite Lankāv. 1.1.2. 94

nānaka, gr. Bah. = māna, in nyūnkhamānaka, Kauc. 9.2. 95
drawn to insert the nyūnkha, Jaimīn. Br. 1.5.13; cf. 1. 98 and
it is a participle, but there is no nodverb = nyūnkhati; only
nyūnkhayati is found. The sentence is: tasmān nyūnkhayati
nyūnkhamānaka iva vāi 'ātkamain vicrinuc caratī.
From this the following semantic portion is evident:
nyūnkhamānaka: nyūnkhayati = vicarion (dual): caratī.
Yes, ny. = "desiring to form the act nyūnkhaya", i.e. to
insert the nyūnkha. The noun māna means "measure".

nāmnyaka, human, Ch. Up. 14.7.1.2 99

mānaka, mine, RV. 10.17.14 etc etc. 49

nāruka, tying, TS. 2.5.1.6; Mān. Gr. 2.11 cf. naru 97

(mārdīka, darw. of mrdīka, RV. 7.82-5 etc) 101

muktikā, 'strings of pearls', n. of an Uph., Muktik. 1.40, < muktā 53

muktarikā, belt of a bridle, Kātyā. 16.2.5 (Lex. wrongly 4) 62

muṇḍaka, n. of an Uph., Muṇḍ. Up. 1. 46

muṣka, testicle, RV. 10.38.5 etc; du. of female organ, RV. 1.131.4 etc 102

muṣṭika, n. of a fighter, Kauś. 46.15 53

mukuka, monument, RV. 4.16.17; 4.17.12 62

mūka, dumb, VS. 30.19; ŚBr. 1.4.3.15; 11.5.4.13 etc 103

mūtaka, little basket, ŚBr. 2.6.2.17 62

mūṣaka, rat or mouse (dim), Śāṅkh.Śr. [illegible] 62

mṛdayāka, serpent, [illegible] 44, 56

mṛdīka, favor, RV. 1.25.3 etc (only RV + AV) 101

mṛttikā, earth, clay, RV. 1.15.13, Taitt.Br. [illegible] etc 44, 56

– meka in sumeka well-established, RV. 4.6. [illegible] etc. Metaphor of heavenly world. 103

– medaka (fr Bak = medas), TS. 6.3.11.5 55

– menakā, n. of a daughter of Menā, Śaṅkh.Br. 1.1 57

– meka for [illegible] only m. – hate, [illegible] 44

maitra, [illegible] 49

– motaka, dancing, Mudgal Up. 1.46 57

– yotaka, facing, with companion, [illegible] 44

yaka, wreck (contemp. obs.) RV. 6.21.11 etc see 55, 56

– yajuka, (fr Bak = yajus), ŚBr. 13.1.2.1 55

– yantrka (fr Bak = yantri), Śaṭy. 15.6.27 65

yantraka, ikā, tamer, subduer, Pañcav. 3.16.17 (yantri, [illegible]) 57

yamuka, dim. n. of Yamuna ("twins"), [illegible] 72

yaṣṭikā, sort of, Maitr. Up. 7 — 94

yaska, m., Uco 12.0.0.6; pl. the people or descendants — 93

-yācaka, beggar, in pura-y., Maitr. Up. 7.8 — 97

-yācanaka, beggar, in nitya-y., Maitr. Up. 7.8, < yācana, q.v. — 56

yājaka, sacrificing, Maitr. Up. 7.8 — 97

yājuka, sacrificing, ŚBr. 14.4.3.3 — 99

yāj-ika, sacrificial, Śāṅkh. Śr. 1.2.3; 3.4.11; 3.9.4; Vaiṃ. 73 — 94

" n. sacrificer, ŚBr. 14.6.7.2.4; Pār. Gṛ. 2.6

yādṛcchika, chance, to or depending on chance (yadṛccha), Parāśr. Up. 3. — 94

yāmaki, 2 yo (vocd.), Śāṅkh. Śr. 1.21.1 < yāmi, q.v. — 94, 57

yāyajūka, constantly sacrificing, ŚBr. 1.7.2.19; 4.1.2.15 — 25

(yāska patron. < yaska) —

yuvāku 1) son-in-law, RV. 1.3.3 etc. < yuvā — see 55, 60 = Kōṭa

yuvanāka, young, RV. 1.5.5; 1.166.14. — see 51, 50 = Kōṭa

-yūthika in a-y., not in the herd, < yūtha, Śāṅkh. Śr. 4.9a = Vaiṃ. 2.17. — 92

7 -yūtika in a-y., 1 yo Bah., not continuing the race or state much, Śāṅkh. Śr. 1.6. — 55

-yoṣika in a-y., 1 yo Bah., not continuing the race or state much, Śāṅkh. Śr. 1.6. — 55

-rajaka, 1 yo Bah. = rajas, Nṛsiṃ. Up. 9. — 56

-raçmika, 1 yo Bah. = raçmi, Uco 33, 2.6.4 — 55

-rākā full moon, RV. 2.32.4 etc. etc. (< rāki)? — 102

rājaka, king (contemp.), RV. 1.21.1 — 71

rājasūyika, relating to the rājasūya sacrifice, Gr. 5 — 94

rāsnākā, little girdle, Śāṭ 2.1 — 6

rīpaka, evil shape, AV. 1.7.1; [illegible], Maitr Up. 6.1.6; [illegible] — 79

recaka, expiration, [illegible] Up. 7,11 · Śāṅkh Up. 13 — 95

-retaska 1 fc Bak = retas, Ç Br. 7.1.1.10 — 55

rāivataka, n. pr. an ascetic, prob. patron, < revata, [illegible] Up. 6 — 49

rocaka, causing pleasure, TS 5.1.4.12 — 99

rodākā — ? (tit, no reference given, and no eng. for the word) — 55, 0a

rohanākā, a certain yellow bird, [illegible] = AV. 1.[illegible].4 — 55, 0a

+ Br. 3.7.6.22. Origin unknown.

rohitaka, n. of a tree, AV. 2.9.4; Kātyā 6.1.9. Prob. = adj. rohita — 46

rāuhitaka, made from the rohitaka tree, Kātyā 6.1.9 — —

lambhaka, acc. to Wk. lb-roots, found in the Brāhmaṇas — 6,9

lambhaka, accustomed to receive, [illegible] (cf. a lambhaka) — 95

[illegible] — 94

lābhika n. n. l. easily won, RV. 10.16.7 — 16

Kātyā 6.1.9 — 94

leka n. of an Ādityā, TS. 1.5.3.3. Obscure. — 15

-lefaka, 1 fc Bak = lepa, Muḥl Up. 2.73 — 55

lokapālaka, earth protector, Maitrāy Up. 1.2.3 — 44

-lomaka, fc Bak = loman, [illegible] — 55

lohitaka, red, reddish (nasal given) 69

lohinīkā, red cow, Uṇ. Gr. 6.7. < lohinī fem. of lohita 49

lauhika, worldly, usual, Kātyā Gr. 1.1.14 etc; Kauṣ. etc 94

vajrasūcika, m. pl. an Uṇ., the so-called vajrasūcī; Muktā Uṇ. 1.13 62

vadhaka, sort of reed or rush, = dhātaka; Ait. Br. 3.4, Śāṅ. 5.4.5.14 etc. 46.

vadha = deadly weapon, destroyer etc; cf. dhātaka

-vapāka (fc Bah = vapā, ŚBr. 13.7.1.9; Kātyā Gr. 21.2.8 55

(vadhkuka, v.l. for valkuka, MW. 3.14.7)

vamraka, "autumn", n. pl., RV. 10.99.12. 46.

vayākin, RV. 1.44.5 (Pischel = mass of leaves); Sāy. "having little tendrils" (vayāka, dim. of vayā; = Bay. wk-wkes.) 62

varaka, suitor, Gauṭ. Gr. 1.6 46

varākaka (n. pl. an Uṇ., Muktā Uṇ. 1.27 44

-varṇaka, (fc Bah, = varṇa, Sapt. Uṇ. 5 55

vartikā, quail (ὀρτυγή), RV. 1.112.15 etc (only RV. and Bibl.); 53

(suffixal formation uncertain)

-varṣika, (fc Bah = varṣa, of varṣin, Vāyu 12.1.13 59, 53

varṣika, kind of meter, Nidāna-s. in Ṛk. 8.102.11 46, 86

varṣuka, raining, rainy, Ā. 5.4.14.5; TB. 3.1.1.2, Śāṅ. 7.5.2.37 etc. 97.

vaṭika, projecting thatch, Śānt. 16.11, reed, Kauś 21 etc. & valiśvaṭi. 40

valūka, red or black, Pañc Br. 17.1.15; Kātj 8.6.20 etc. Ch-mre 59

vaśka, tree bark, TS. 2.5.5.5; 3.3.4.2; TBr. 1.4.7.6. Cy. 103

vaśūka, nut hill, VS. 25.5; TS. 1.1.13.4; CBr. 2.6.1.1 etc 62

vasuka, having or bestowing weal (vasu) TS 2.5.2.5 etc.; in 58

formula vasuka' si vasagir asi etc. known. vāsagiri, as if

Vasu+uka, which is highly improbable -

-vastūka, ifc Bah = vastu, Śāṅkh. 4.26 55

vasūkā, frize, reward, Pañc Br. 14.2.1 (vasūkam [illegible]) 53

[illegible] vasūkāyāṅkam vasūkāvandhkam dhanasamūhkam.

vāhyaka, draft animal, Kātj Śr. 14.2.31 (not 331 as BR, wrong it) 44

Āśv. Gr.; in same verse as vahya.

-vākka ifc Bah = vāc, CBr. 10.6.3.2 55

vācaka, expressing, declaring, Rāmāy. Uttara 11; 12; 20; 61. 97

vājasaneyaka, [illegible] or by Vājasaneya, Kātj Śr 5.5.4 etc 50

vāmanaka, dwarf, Jarbh Up. 3 42

vāyovidyika, fowler, CBr. 13.4.3.13 94

-vāraka, keeping, guarding, Maitr. Up. 7. 97

vāruka, knowing, Ch 4.2.1 99

vilāyaka, coitter, VS. 20.34. - (numaro ai Śāṅkhāy.) 76, 77

viṣarika, a disease, AV. 19.34.10. 18

viṣvaka, all-pervading, Kauat. Up. 3.4; upa., RV. 1.116.2 etc 115

viṣadhānaka, poison receptacle, Maitra Br. 2.7.3 79

viṣāṇaka, "little horn" in a plant, AV. 6.44.3 62

viṣālakī, a plant, AV. 7.113.2 77

viṣṇak in various directions, RV. 1.13.4 [illegible]

viṣṇvātka, [illegible], [illegible] 55

viṣūcika, a certain disease, VS. 19.18; TB. 2.6.1.[illegible] < pem/viṣvañc. 79

viṣphuliṅgaka, little spark? RV. 1.191.12 71

viṣalyaka or (wk.) viṣalpaka, a disease, AV. 6.127.1, 2; 9.8.2, 3. 79

viṣvaṅcikā, - of unknown mg. - viṣvaṅcikāyaḥ Kauṣītakyaḥ, 58

Kāṭh 15.1; MS. 2.6.1; āp. pa 18.8. a water-trough, a plant -

vihvārika, tumbling, VS. 30.5.5 79

-vīṇākā, pente, in vadhā-vīṇ-, Śāṅkh. Gr. 13.2.17 44

vīraka, male, Männchen, RV. 8.80.2 85

vṛkka, kidney, RV. 1.187.10; AV. 7.76.1 etc; VS, Br. etc. 163

-vṛtticha, [illegible] = vṛtti, Maitr. Up. 2.5.4 55

vṛthah easily, in vain, RV. 8.42.4, 5. 17

vṛdhika, increase, RV. 8.71.4. (after that) Indra. the context, and 101

the correlation of the word with veṣa and vedas, upholds Sāyaṇa's interpretation.)

vṛudāraka, vest of its kind, Ṛk Tr. Up. 7.2.1. Prob. connected with vṛuda, see, round. formation obscure.

vṛcika, scorpion, RV. 1.191.16, AV. 10.4.9, 15; 12.1.46 76, 77

vṛṣaka, n. of several sāmans, SV. III-20; Tāṇḍ. Br. 1.263, 479, 304. 46

veduka, Knowing, TS. 5.1.5.3; Kāṭh 19.5 99.

veduka, obtaining, TBr. 3.9.22.2 99

veṣka, noose, Ṛ Br. 3.5.1.15; Śāṭy Gr. 6.5.19, see vikṣka etc. and 18.5.

veṣṭuka, adhering, MS. 4.8.8. 77

vaikalpika, optional, Āśv. Gr. 2.1.27; 7.1.17 94

vaitānika, of the sacred fires, Āpo Śr. 1.1.1, Āśv. Śr. 1.1.2 94

vaidika, vedic, Maitr. Up. 7.8 etc 77

vaināyaka, of Vināyaka, a n. of Gaṇeśa, as such first found in Yājñ. - Vāmav. Br. 1.4.18.

vaibhītaka or -daka, made from the vibhīta(ka) tree, Kāṭh 11.5 etc. 44

vailasthānaka, abyss, pit, (myth.), RV. 1.133.3 77

vaiceṣika, special, peculiar, Up. (no reference given) 94

vaiṣṇadevika, of the Vaiṣṇadeva-Sāman, Pañc. Br. 1.7.3, Śāṭyāy. 94

vijāyjaka, indicating, Nrut. Up. 9 — 97

vyardhuka, being deprived of Kāṭh 11.1; 26.8; 10.5 24.1 etc — 99

vyādhaka, hunter, Kauś 0.2 — 97

vyāpaka, pervading, permeating, Kāṭh Up. 6.3 — 97

vyāyaka, unmuffaway, MS. 4.1.5; Kāṭh. 31.2; Kap. S 47.3 — 99

-vyomnika in parama-vy., inhabitant of the highest heaven, Up. 1.1 — 92

[illegible] Joh. ; [illegible] = vhatá

vleṣka = vēṣka etc Brugm. thinks this is the original form. See — 103

śakuntaka, iṣā, bird's net (dim. -ntikā), RV. 1.191.11 etc; see 71, 86

śaṅkhapulika, m. pl. a kāya, wand Up. 2 — 75

śaṇḍika, = pl. a family of tribe, RV. 2.30.8, — say, says "[illegible] kant", śaṇḍa (m. sura, liat, 13, MS.) "śaṇḍa as common noun = "curds" (only Lexx.) — 92

śanaiḥ, very gently (dim), RV. 7.90.3; Kāṭh. [illegible] etc — 65, 67

śaphaka "little hoof", m. s. pl. a kant, AV. 4.14.5; Śāṅk. 8.14.14. — 62, 96

śayaṇḍaka, lizard, TS. 5.5.14.1, — ? śayaṇḍa acc. to Lexx. = "sleepy". — 58

śayāṇḍaka, orb, bird, VS. 24.33. of foregoing, Kāṭh. Up. 1 śaṇḍa(ka)? — 87

śarīka, kind of meter, Nidānas in Ind. St. 2.107, 111. of śarīka, — 101

a kind of meter, R. Prāt.; etymology of both words unknown.

śalāka (-ka only Kāṭh 16.1), small stake, twig, TS. 6.3.1.2; [illegible] etc. — 62, 92

çalākākā, twig (contemp.), AV. 20.130.2. 71

çalka, splinter, TB. 1.1.9.9; Āit Br. 2.14; TS. 5.2.9.3 etc 62, 286.

çalyaka, porcupine, VS. 24.35; Āit Br. 3.26 etc 53

(çavartaka, see kuçavartaka.) —

çākunika, bird-catcher, Maitr Up. 6.26 62
94

çātyāyanaka, the Br. of Çātyāyana, Āçv Çr. 1.4.13; Çāṅk Çr. 1.2.24 50

(çāmāka, var. for çyā-, Kauç 8, 11.) —

çāricākā, AV. 3.14.5, unexplained word. It maybe a cpd., in 58
which case the kā would presumably not be suffixal -

çārīraka, n of an Up., Mukt Up. 1.35 49

çākūka, a plant, said to be "an esculent kotus root", AV. 4.34.5; 58.
Kauç 83; 85, doubtless connected with Class. çāku, a fruit (unidentified)

çāçvatīka, eternal, Up (no reference quoted) 54

(çikhaṇḍaka - mistake in MBD for çikhaṇḍa, TS. 5.7.15.1) —

çiçavitnuka, kind of worm, AV. 5.23.7, stem. unknown. 79.

çiçvīçīka, smooth? TB. 2.10.1.4, < çiçvīçī, bald-headed. 58

çikaka, n p, Ikā Up. 1.1.1. Perhaps f. çikā - tone. 58

çiçuka, young (animal), AV. 6.14.3 63

çītikā, cooling (adj), RV. 10.16.14 = AV. 18.3.60 54, 17

-çīrṣaka 1fc Bah = çīrṣan, TS. 7.5.12.1 55

-çīlika 1fc Bah = çīla of çīlin, Gop. Br. 3.18 54, 55

çulka, fruit, RV. 8.1.5; 7.62.6. Uncertain. Primary? 103

(çuçulūka, a bird, RV. 7.104.22 etc.); Prob. for çiçu-ulūka; = tāy, "owlet". —

çuṣka, dried up, RV. 1.68.3 etc, AV. 19.49.10; C. Dreta. 103

çūkkāṇikā (çrūgh-, çrugh-) means 1 fc the nose, Taj. 1.16.14. Uncertain. 58

A word çīghāṇa or ingāṇa, of like meaning, is quoted in dexx.

çerabhaka, n of demons, AV. 2.24.1 76

çerdhaka, n of demons AV. 2.24.2 75

çāmaka, n of a Ṛishi, C. Br. 1.4.1.2 etc, Śrā. Up. 1.4.3 etc etc. 58.

Suffixed form patronymic from çamaka, and thus from çam-

çyāmāka, millet, TS. 2.3.2.6; VS. 18.12; C. Br. 10.6.3.2 etc. 44, 30a Note.

çyāvaka, n of, RV. 8.3.12; 8.4.2. = çyāva, brown. 64

çlakṇaka, ikā, scissors, (razor), AV. 8.10.5 56.

çloka, sound etc, RV. 1.11.5 etc etc. 103

çvapiśin, applied to demons, AV. 8.6.6. Text and meaning 103

uncertain; "having dog's tails"? The word Kiśkin is a des-

ṣaṭka, consisting of 6, Śāṭy 6.3.8; 1 fc Bah = ṣas, Ṛgv. 53 ff. 53, 55.

ṣaḍviṅçaka, consisting of 26, Śāl Up. 11 53.

(saṇḍika, adj., for ~~khaṇḍika~~ q.v.), MS. 1.4.12)

saṭkaṇṭaka = ~~skeathed~~, Kauç, 18 Wuddenkum; ~~cf. soon~~ 14

~~[illegible]~~ of the sadahā festival, Śāṭy. 14

ṣoḍaçika, the 16-fold stotra, Pañc Br. 20.1.1 etc etc

saṃvartaka, "destroyer", the cat-world using fire, Nyf. Uf. 2.1. 97

-saṃvitka, 1 fc Bak = saṃvid Mrsut Uf. 3. 55

-saṃçaṇuka in a-s., not breaking down, Kap. 44.4 99

saṃsamaka, united together, AV. 6.72.1 45

(aaka see taka) 75

saṃkalpaka, determining, purposing, Mrsut Uf. 1 97

saṃkaçuka, adj. an Upni AV. 5.31.7 etc; Kauç = ~~s.~~ vikaçuka.

adj., efficiting off, ÇBr. 11.4.4.8, 11 99, 24.

-saṃkhyaka } 1 fc Bak = saṃkhyā { Mrsut Uf. 1 (tea) } 55, 30a, 8
-saṃkhyāka } { Mrsut Uf. 1 (Bus), Vāhy 15. }

saṃjīvaka, animating, deo Up. 6.7.1; Uf. Pa. 14.28.8. 97

-saṃjīvaka, ikā, 1 fc Bak = saṃjīvā Kamap Uf. 411 etc 55

saṭika, TS. 4.4.6.2. - Unknown wy. P.f. ca tika. Comm. 161

"water": q. saṃika, with which this is closely connected in the text. Both words are secure and perhaps artificial in formation.

sanaka, old (supra), RV. 1.83.4; 3.2.14; 10.67.1 = 55.

saintanika, m. (?) a tamasa, Ters. Gr. 1.449 (v.l. saintanika) 84

-saimnyāsika, 1 fr Pali = saṃnyāsa, f. saimnyāsin (Upaniṣ. 2.) 54, 55.

(saṃnanika, battle, RV. 10.10.11) < saṃnana, with the by analogy —

with -anika, q.v. Not real suffixal Ka. of dec. saṃnanika

saimardhika, frozferiny, TS. 3.4.3.3; 6.4.9.3 99

-saṃitika, fr Pali = saṃdhi, Kauç. 56. 55

saṃika, battle, RV.) from vk. stem saṃyaṃc, f. -yatika etc. —

saṃikhaka, little broom, Taitt. Br. 17.26 (MBD "leaf") 62

saiṃhalika, n. of certain demons, Gobh. (MW; no reference quoted) 46

saṃhuṣka, mg. round, Taitt. Br. 18.11. - Comm. akṣata; uncertain, see 103.

sarabhaka, a sort of grain-devouring insect, Vedic. Ind. II 1.140.5. 79

(sararika, see salalika) —

sarika, TS. 4.4.6.2.[1] - ? Comm. "water"; f. salika, - Pischel, Ver. ? 101

sarvaka, all (indfrec), AV. 1.3.6-9. 82

salalika, RV. 3.30.17. - ? - ? K. "aimless wandering", as if from 55

√sṛ - intens. + ika (325). But rassemann. - Ver. even makes up

a word sararika to explain it; but the true intens. stem of

√sṛ is sarer- (Griffith "wavering"; Ludwig "dust." The word

is at best quite uninterpretable. If ... The ...

[1] BR. quote it as ŚBr. 4.4.6.2, wrongly.

sāṁvatsarika, yearly, Āpast Br. 4.22; 6.20; Śāṅkh Br. 2.5.12 etc. 94

sāṁcaviṣika, united together, Āp. Br. 2.4.16; Āpast. 94

sāṁcayika, doubtful, Āp. 1.32.27 94

sāṁsiddhika, natural, Gaukhap. 4.9 94

sāṁsparśaka, contact, Mānḍ. Up. 1.1; Kāṭh. Up. 1. 49

(sākam, together, RV; < √sac, g. sacā saci)

-sākṣika, (fo Pak = sākṣin, Maitr. Br. 6.24 50

sāṁgrāmika, warlike, Kauç. 14f. 94

sāṁghātika, (fo a group, Śāṅkh Gr. 13.24.18 94

sāttvika, sacrificial, Kauç. 18; 22; Śāṅkh Gr. 25.12, 19 94

sāttvika, true, good, Maitr. Up. 5.2; 6.38 94

sāddhaka, accomplisher, Gaukhap. 2.32 97

sāmika, eager for, rey, RV. 2.23.7, g. sams-tā 99.

sāṁnāhika, able to bear arms, Āpast Br. 7.14; (nāhika for ika?) -1

< sannāha, n. armor; the riding on (?) armor -

sāṁnipātika, complicated, [illegible] 4.18.16; Jābāl. 4.5.9 etc. 94

[illegible] 94

sāptarātrika, lasting 7 days or nights, Śāṅkhāvāsk. Br. 1.4.1 94

sāmavāyika, inherent, [illegible] Kāty. [illegible] 97

sāmayācārika, (usage or custom, Āpast. 5.11; Āp. 94

[illegible] 97

-sāmiddhenika, (fo Pak = sāmidhenī, Śāṅkh Br. 1.1; Kāty. Śrau. 14.24 55

sāṃhitika, s. contiguous hymns, Āśv. gr. 7.2.5 — 99

sāṃpradāyika, traditional, Rāmat. Up. (Weber) 2.2 — 99

sāyaka, tube sent, RV. 1.32.2 Bohtl.; n. arrow, RV. 2.33.10 etc — 16

sāraka, acc. to WK. Vb-roots found in Brāhmaṇas — 76, 97

sārvakālika, happening every, wed. Āśv. gr. 11.2.4 etc — 99

sārvakālika, of all time, Up. (in reference quotes) — 99

sārvayajñika, of all sorts of sacrifice, Pārāśk. gr. 1.2.29 — 99

sārvavarṣika, of every kind, Up. gr. 5.3.20 — 99

sārvavaidika, of all the Vedas, Kāuś. 67. (double-middle) — 99

sāvitrika, of the Ball = sāvitrī, Āśv. gr. 1.19; Pār. gr. 2.5 — 99, 55

(siṃghānika, v.l. for siṃhika-, q.v., Up. 1.16.14)

sikkraka, made of sikkra-wool, Kāty. gr. 7.1.40 — 97

sikta- in sikta-vadhyaṇa, RV. 1.16.3.10. Uncertain word, commonly answered "invited, text together" (Ger.)

(sikha, parrot, AV. 1.22.4. For śukha; non-official ha)

(sukhika, RV. 1.149.5 etc., unknown, perhaps "sukhy, strong." Prob. non-official ha. Uncertain, cf. "tied in tufts.")

sukkadrika, courtesan, VS. 23.18, < sukkadra — 79, 67

(sujikka), a kind of food, VS. 24.16, cf. Kāṭh. 8.14.1; name [illegible]

reads ṣṇuṭika instead; Sotes a Kath. lectio facilior for ṣṇuṭika, or is it the true reading, corrupted in Ṛv.? Both parallel texts have not the word at all.

ṣṭuṭika, epithet of a stinging insect, RV. 1.191.1 — 62

ṣṭūpaka, birth, birth-rite, Par. 7.1.10; Ait Br. 7.9; Kauś 141 etc. — 45

ṣṭrīka, a lying-in woman, RV. 5.6.19; Gobh Gṛ 2.12 etc — 57

(ṣṭka, arrow, RV. 1.32.12, etc. Now ṣṭṛgalka; cf. Av. karaṣko, karaṣ.) — 103

ṣevaka, worshipper, Ramaḥ. Up. 82. — 97

ṣoṇaka, red, RV. 4.15.9; Ait Br. 7.34. Cf. § 57. — 57, 58

ṣāṅgandikika, kind of incense, cook, Br. 24.13.4 — 94

ṣāutrāmaṇika, of the sautrāmaṇī sacrifice, ŚBr. 12.9.3.16. — 94

ṣāumika, of the soma, Āśvgṛ 2.15.3; Lāṭyāy Śr 14.10.22 etc — 94

ṣāurāki, a patronymic, MS. 3.1.3; 4.6.2; Kaṭh 27.5 — Soma — 58

X ṣura or X ṣuraka, presumably; exact formation not certain.

(ṣṭuka, child = toka, Par 3.11.12.) The text is difficult and corrupt, and the ka is probably not suffixal.

ṣṭukā, tuft of hair, RV. 9.97.15 etc. — 42, 103

ṣṭoka, drop, RV. 3.41.1 etc. (ṣṭoka, id., RV. 6.47.22) — 103

ṣṭhālīpāka, cooking in a cooking-pot, Śāṅkh. — 94

ṣṭhāyuka, staying, Pañc Br. 4.8.1; 15.12.3; 21.16 — 48

-mātaka, a-khaṭṭka, 4Br. 12.1.1.10; Śaṅk. 1.5.12 etc. see 46.

-māvaka, ifc Bahu = māvan, TS. 7.5.12.2 55

-sphaṭika (sphāṭ-) crystal, quartz. Śvet. Up. 2.11. Kucarām. 103

-sphāka in pīvaḥ-sphāka, swelling with fat. AV. 4.7.3 103

-sphurjaka, m. tan ill-omened plant, 4Br. 13.1.1.16 etc 79

-svaka, own, Maitr. Up. 6.13; Muṇḍ. Up. 2.42 44

(-svaṭaka, -? pitthet; gyni, RV. 4.3.2) -BR. following stay., -
say < su-ṣvas, "fullsoewirkend" improbable. - Ottaro < su-ṣṭaṭa,
the word is very doubtful; on the whole, the Pada reading
superior is best: -s-ṭaka (ṣṭaṭ) = "sky-cooky". Hoc-
ruffical Kāmanyase, probably.

-svaṭika, very tiny (obscene) AV. 20.136.3. cf. alpaka. 46

-vastika, a mode of sitting (in the shape of a vastika, which is 57
by origin adjectival, = "lucky, bringing luck"), Śvet. Up. 10.

-vāvikāvika, natural, inherent, Up. 1.10.11; Maitr. Up. 5.12 etc. 54
-svaśvika, adj., svaśvan, Katy 44
(-svka, artificial work invented by grammarians, 4Br. 17.2.26) -

-hariṇikā bay mare (dim; obs.-?) AV. 20.129.3, 4 46
7 -hastika ifc Bah. = hastin, TBr (Bahu hastika) 53
-hāṭaka, gold, Param. Up. 1. - Ukleubak: < *h₂.ṇ̥ōd-(nariṭ) - 55
+ to (if Otto. hato, pt. pass. hold) + ka. - "hāṭa" otherwise

-hāṭaka, "stuck" -hāṭo 55

kāruka, seizing, consuming, TS. 5.6.4.5 [illegible]
kāvyaprīṇika, pitha kāvyaya [illegible] 44
rūsaka, enjoying, Maitr. Up. 7.9 [illegible]
-ketuka, (fr. Bak, = hetu, Gaudap. 2.14 [illegible]
kāmanītika, wanting, VS. 14.27; śit Br. 4.26; TS. 5.6.13, kete [illegible]
kotṛka, consistent-kotṛ, Kāṭ. 13.5.4.24; 11.6.2.14; 13.7.1.5; -ātyā 3.4.6. 66.
rotraka, a priest at the sacrifice, śit Br. 2.36; 6.6 etc etc. 57
(Orig. adjective, "connected with the sacrifice (rotra)")
kautrika, of the hotra, sacerdotal, Kāty. 25.1.5 [illegible]
klādikā, refreshing, RV. 10.16.14 = AV. 18.3.60 [illegible]
klāduka, refreshing, TB. 3.6.4.1 - see [illegible] [illegible]
klība, wanton ("wanton" klī = krī) TB. 1.3.10.6; 1.6.9.7; śit [illegible] 53

END OF PART I.

VITA.

Franklin Edgerton, eldest son of Charles Edgerton and Annie B. (White) Edgerton, was born at Lamars, Iowa, July 24, 1885. He attended the public schools of Binghamton N.Y., Ithaca N.Y., and Washington D.C.; entered Cornell University in September 1901, and graduated in June 1905 with the degree of A.B. The year 1905-6 he spent in study and travel in Europe, attending the Universities of Munich and Jena. In September 1906 he entered Johns Hopkins University, which he ~~[illegible]~~ attended for three years as a student of Sanskrit and Comparative Philology, Greek, Latin and Germanics. He ~~has~~ studied under Professors Bloomfield, Gildersleeve, Smith, Collitz and Bright. To all of them he acknowledges great indebtedness for valuable instruction and scholarly inspiration. And to Professor Bloomfield especially he owes much more than this, and more than is capable of adequate verbal acknowledgment; — an ideal of scholarship, in theory and practice, whose

influence will not soon be effaced from his mind.

He held the university fellowship in Sanskrit and Comparative Philology in the years 1907-8 and 1908-9; received the degree of Ph.D. in 1909, and was made Assistant in the same subjects for the year 1909-10.

(April 1910.)