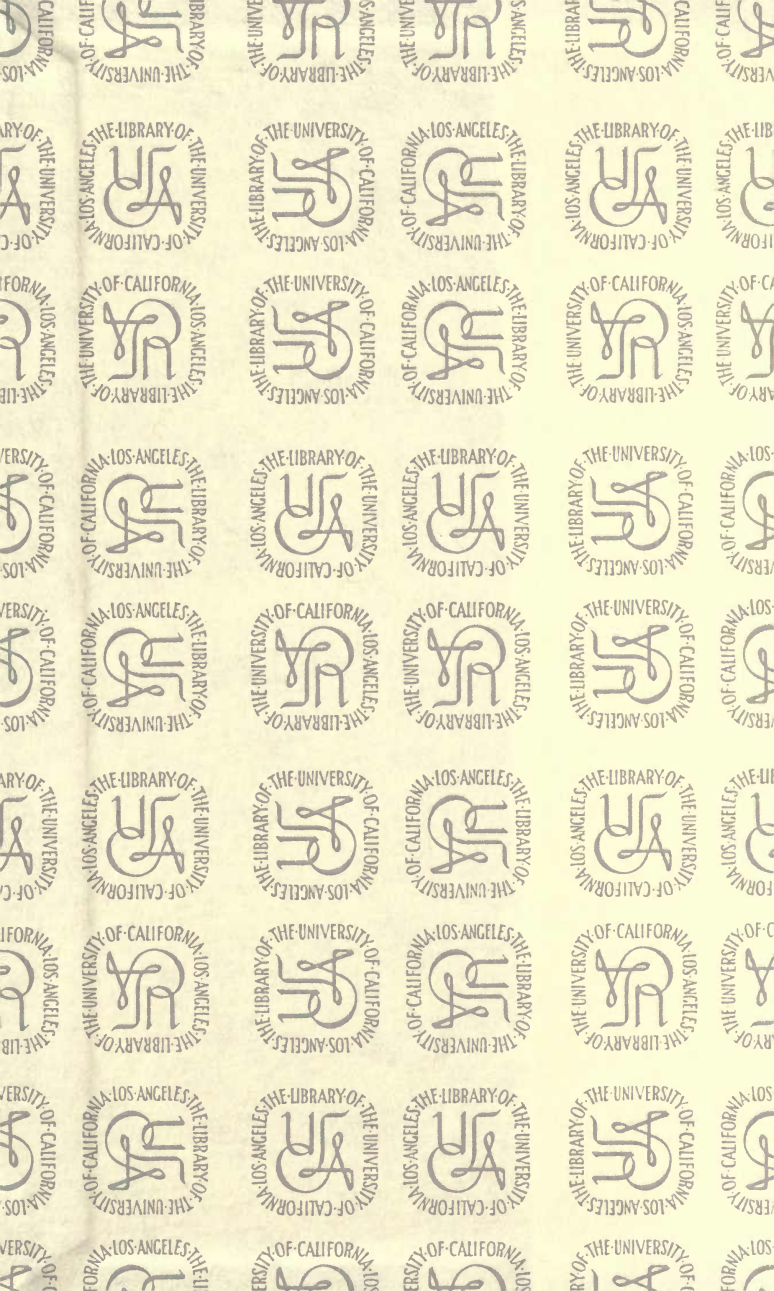


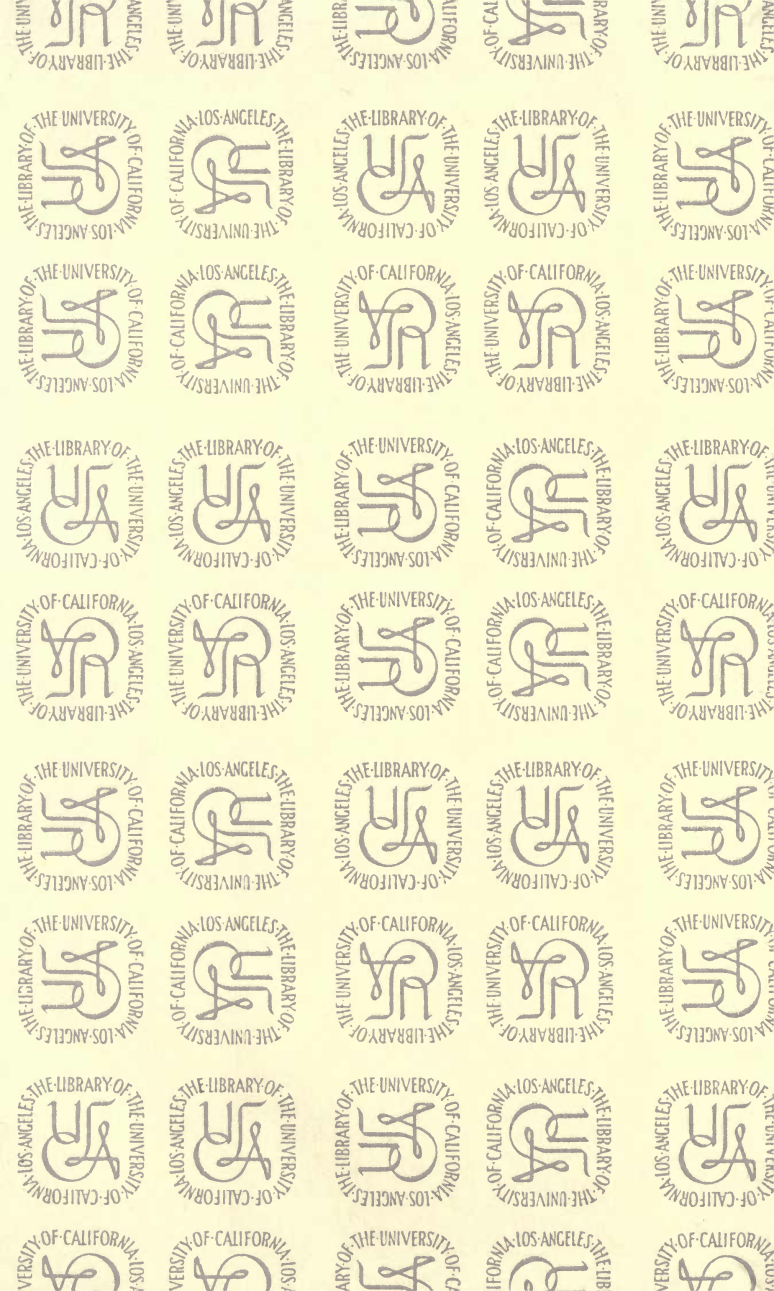
A
0
0
0
0
1
9
7
9
7
0

LC SOUTHERN REGIONAL LIBRARY FACILITY

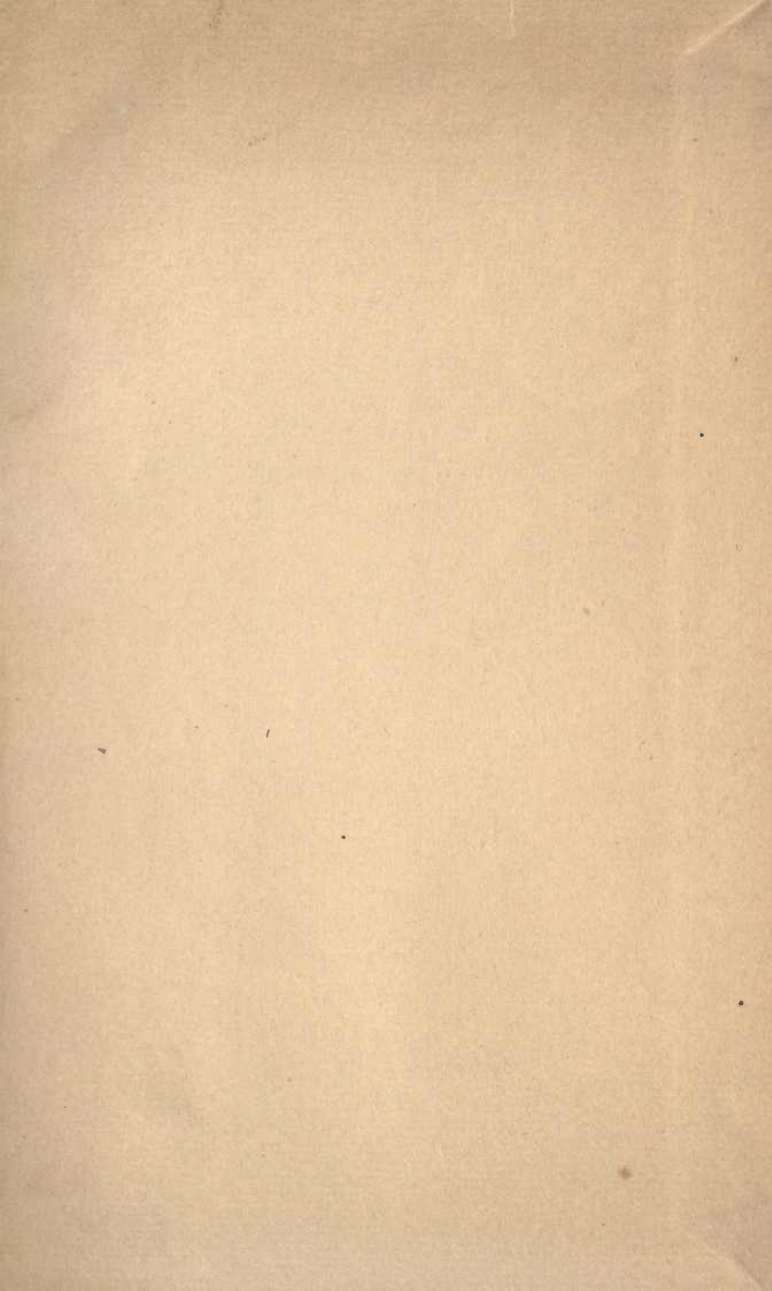
ornia
al

EX





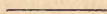




THE SUFFIXES *MANT* AND *VANT*
IN SANSKRIT AND AVESTAN

BY

HAROLD H. BENDER, PH. D.



BALTIMORE
J. H. FURST COMPANY
1910

CONTENTS.

	PAGE
SANSKRIT GRAMMAR REFERENCES, - - - - -	vii
AVESTAN GRAMMAR REFERENCES, - - - - -	viii
INTRODUCTION, - - - - -	1-2

PART I.

THE SUFFIXES *MANT* AND *VANT* IN SANSKRIT.

CHAPTER I.

THEIR PHONETIC CORRELATION.

SECTION	PAGE
1. Relative frequency of <i>mant</i> and <i>vant</i> , - - - - -	3
2. Parts of speech to which the suffixes are added, - - - - -	3-6
3. Table of stem-finals, - - - - -	6-7
4. The suffixes in Indo-European, - - - - -	7-9
5. Distinction between the suffixes in Sanskrit, - - - - -	9
6. Pāṇini's rules, - - - - -	9-10
7. Benfey's rules, - - - - -	10-11
8. Sanskrit rules for use of the suffixes, - - - - -	11
9. Observance thruout the literature of rules for stems with final vowels, - - - - -	11-23
10. Observance in the Veda, - - - - -	24
11. Observance in Rīg-Veda, - - - - -	24-26
12. Observance in Atharva-Veda, - - - - -	26-28
13. The case of <i>-ovant</i> , - - - - -	28
14. Observance thruout the literature of rules for consonantal stems, - - - - -	29-31
15. Observance in Rīg-Veda, - - - - -	31-33
16. Observance in Atharva-Veda, - - - - -	33-34
17. Historical survey and comparisons, - - - - -	34-36
18. Causes of interchange between the suffixes, - - - - -	36-40
19. Forms in the Veda with both suffixes, - - - - -	40-42
20. Other double forms, - - - - -	42
21. Final <i>s</i> and <i>ḡ</i> , - - - - -	42-43

CHAPTER II.

SAMDHI.

SECTION	PAGE
1-2. Internal combination, - - - - -	43
3. External combination, - - - - -	43-45
4. Diastole of final stem-vowel, - - - - -	45-52
5. Systole of final stem-vowel, - - - - -	52-53
6. Loss of final vowel, - - - - -	54
7. Loss of final consonant, - - - - -	54-56
8. Change in quality of final vowel, - - - - -	56-57
9. Insertion of letter between stem and suffix, - - - - -	57-58
10. Miscellaneous, - - - - -	59

CHAPTER III.

MEANING.

SECTION	PAGE
Introduction, - - - - -	59-60
1. Primary signification, - - - - -	60-61
2. Formation of present active participles, - - - - -	61-62
3. 'Containing the root or word', - - - - -	62-63
4. No change in meaning, - - - - -	63
5. Formation of past passive participles, - - - - -	63-64
6. Formation of past active participles, - - - - -	64-65
7. Suffixes used actively instead of passively, - - - - -	65-66
8. Suffixes express relation, - - - - -	66-67
9. Suffixes express accompaniment, - - - - -	67
10. Meliorative or majorative use, - - - - -	67-68
11. Suffixes mean 'surrounded by', - - - - -	68
12. Use as noun-suffix of agency, - - - - -	68
13. Suffixes mean 'consisting of', - - - - -	68-69
14. Suffixes have causative value, - - - - -	69
15. Suffixes express contiguity, - - - - -	69
16. Suffixes express resemblance, - - - - -	69-71
17. Suffixes equivalent to English suffix <i>-able</i> , - - - - -	71-72
18. Suffixes mean 'engaged in', - - - - -	72
19. Pejorative use, - - - - -	72
20. Miscellaneous, - - - - -	72-74
21. Conclusion, - - - - -	74-76

PART II.

THE SUFFIXES *MANT* AND *VANT* IN AVESTAN.

CHAPTER I.

THEIR PHONETIC CORRELATION.

SECTION	PAGE
1. Relative frequency of <i>mant</i> and <i>vant</i> , - - - - -	77
2. Parts of speech to which the suffixes are added, - - - - -	77-80
3. Rules for use of the suffixes, - - - - -	80
4. Observance of rules for stems with final vowels, - - - - -	80-83
5. Observance of rules for consonantal stems, - - - - -	83-85
6-7. Comparison of Avestan with Sanskrit observance of the rules, -	85-88

CHAPTER II.

SAMĀDHI.

SECTION	PAGE
1. Diastole of final stem-vowel, - - - - -	88
2. Systole of final stem-vowel, - - - - -	88-89
3. Loss of final vowel, - - - - -	89-90
4. Loss of final consonant, - - - - -	90
5. Change in quality of final vowel, - - - - -	90-91
6. Insertion of letter between stem and suffix, - - - - -	91
7. Contraction, - - - - -	92
8. Metathesis, - - - - -	92-93
9. Miscellaneous, - - - - -	93

CHAPTER III.

MEANING.

SECTION	PAGE
Introduction, - - - - -	93
1. Primary signification, - - - - -	93-95
2. Formation of present active participles, - - - - -	95
3. 'Containing the root or word', - - - - -	95-96
4. No change in meaning, - - - - -	96
5. Formation of past passive participles, - - - - -	96

SECTION	PAGE
6. Formation of past active participles, - - - - -	96
7. Suffixes used actively instead of passively, - - - - -	97
8. Suffixes express relation, - - - - -	97
9. Suffixes express accompaniment, - - - - -	97
10. Meliorative or majorative use, - - - - -	97
11. Suffixes mean 'surrounded by', - - - - -	97-98
12. Use as noun-suffix of agency, - - - - -	98
13. Suffixes mean 'consisting of', - - - - -	98
14. Suffixes have causative value, - - - - -	98
15. Suffixes express contiguity, - - - - -	98
16. Suffixes express resemblance, - - - - -	98-99
17. Suffixes equivalent to English suffix <i>-able</i> , - - - - -	99
18. Suffixes mean 'engaged in', - - - - -	99
19. Pejorative use, - - - - -	99
20. Miscellaneous, - - - - -	99-100
21. Conclusion, - - - - -	100-101
INDEXES, - - - - -	103-116

SANSKRIT GRAMMAR REFERENCES.

Pāṇini,

I. 1 : 54 ;

IV. 2 : 72, 85-88 ;

V. 2 : 94-101, 109, 115-118 ;

VI. 1 : 219-221 ;

3 : 119, 120, 131 ;

VIII. 2 : 7, 9-17.

Benfey, *Grammatik der Sanskrit-Sprache*, pp. 170, 239, 243 and §§ 464, 465, 562-565.

Monier-Williams, *Sanskrit Grammar* (3rd edition), §§ 45 a., 69 a., 84 (IV and V), 140.

Stenzler, *Elementarbuch der Sanskrit-Sprache* (3rd ed.), *Grammatik*, §§ 80, 215.

Bühler, *Leitfaden für den Elementarcursus des Sanskrit*, pp. 43, 68.

Whitney, *Sanskrit Grammar* (3rd edition), §§ 111 d., 247, 452-458, 494, 517, 959, 960, 1107, 1233, 1235, 1307 b.

Thumb, *Handbuch der Sanskrit—Grammatik*, §§ 327, 328, 329, 402, 618.

Wackernagel, *Altindische Grammatik*, Vol. II, § 53b.

Brugmann, *Grundriss*, (2nd edition), II, 1, §§ 351-357.

AVESTAN GRAMMAR REFERENCES.

- Justi, *Handbuch der Zendsprache, Grammatik*, §§ 372, 384, 576–578.
- Hovelacque, *Grammaire de la Langue Zende*, pp. 77–81, 112 (2. éd. §§ 153, 158).
- Harlez, *Manuel de la Langue de l'Avesta* (2. éd.), §§ 74, 75, 97.
- Geiger, *Handbuch der Avestasprache, Grammatik*, §§ 63, 70, 106.
- Spiegel, *Vergleichende Grammatik der altiranischen Sprachen*, § 92, Suffix No. 84; § 93, Suffix Nos. 47, 57; §§ 132, 164.
- Kanga, *A practical Grammar of the Avesta Language*, §§ 70, 71, 132, 135, 138.
- Jackson, *Avesta Grammar*, §§ 291, 294, 295, 296, 297, 376, 433, 441, 442, 759, 821, 826, 851, 857.
- Bartholomae, *Handbuch der altiranischen Dialekte*, §§ 198, 199, 272.

INTRODUCTION.

One of the most interesting correlations in Indo-Iranian Grammar is that of the twin suffixes *mant* and *vant*. A detailed study of them, however, has not heretofore been made. Pāṇini's treatment is obviously artificial and mechanical, as is that of Benfey, who follows him in method and in most of his results. Most of the other Sanskrit grammarians, such as Monier-Williams, Bühler, Stenzler, are content with the statement of rules for declension. Thumb devotes more space to the suffixes, but adds little to our knowledge of them. Lanman (*JAOS.* x, 515 ff.) and Bartholomae (*KZ.* xxix, 490 ff.) treat in detail the suffixes for the Rig-Veda and for Indo-Iranian, respectively, but their discussion is largely restricted to inflexion. The paragraphs on *mant* and *vant* in Lindner's *Altindische Nominalbildung* (pp. 136 and 146) give little beside lists of examples. Whitney's treatment is a general one and disproportionately based upon the older language. Wackernagel's scholarly work has not yet reached the suffixes.¹

In Avestan the situation is almost equally unsatisfactory. Bartholomae's discussions in his *Handbuch der altiranischen Dialekte* and in the *Grundriss der iranischen Philologie* are very brief. The grammars of Harlez and Geiger have practically nothing on *mant* and *vant*, while those of Hovelacque and Kanga consider only the declension of the suffixes. Justi gives a good list of examples but no discussion. Spiegel and Jackson treat the suffixes in a more satisfactory manner, but not in much detail.

Hence an effort has been made in the following pages to reach,

¹ My study of *mant* and *vant* was practically completed when Wackernagel's article appeared in *KZ.* XLIII, 277. Consequently I have not in the body of my work given it the consideration it deserves. I have, however, treated many of its essential points in foot-notes and have made frequent references to his views in regard to individual words.

from a study of all the material available, more definite and detailed conclusions in regard to the rôle these suffixes play in Sanskrit and Avestan than have been reached heretofore.

The list of possessives in *mant* and *vant* upon which this study has been based was collected, for the Sanskrit, from Monier-Williams' *Dictionary* (second edition, 1899), but a number of words has been added from other sources. For the Avestan, Bartholomae's *Altiranisches Wörterbuch* was of course used for the collection of material.

PART I.

THE SUFFIXES *MANT* AND *VANT* IN SANSKRIT.

CHAPTER I.

THEIR PHONETIC CORRELATION.

§ 1. Of the 2200 words with *mant* and *vant* suffixes that have been collected for the purpose of this study, 1748 have *vant* and 452 have *mant*. Whitney says (*Grammar*, § 1235) that in the older language there are only about one-third as many *mant* suffixes as there are *vant*. In the Rig-Veda this ratio holds almost exactly (74 : 221), but in the Atharva-Veda there are almost four times as many words which take *vant* as there are which take *mant* (32 : 122) and, indeed, as the figures above show, in all periods of the language taken together the *mant* suffixes are only about one-fourth as numerous as the *vant* suffixes. Or, in other words, of all the words with *mant* or *vant* suffixes four-fifths end in *vant* and only one-fifth in *mant*.

§ 2. *a.* Most possessives in *mant* and *vant* are formed from nouns, which may be of any declension whatsoever.

b. But a large number are formed by adding *vant* to the past passive participle. This suffix is so used, however, only to form new participles, viz., present active, past active, and past passive participles. In the last case there is of course no change in meaning. This function of *vant* is further restricted to the later language, there being only one example in Rig-Veda, and one in Atharva-Veda of the use of the possessive suffix with a past participle (cf. Chap. III, §§ 2, 4, 5, 6, 12).

c. There are a number of possessives which are derived directly from adjectives. Of course, in some of these cases, nouns may once have existed from which the possessives were formed, but

which have since been lost. Thus *paravant*, 'dependent,' may have been derived from a noun *para*, 'a superior,' instead of from the adjective *para*, 'superior.' A lost abstract noun *posyā* may have been the base of *posyāvant*, 'causing prosperity,' instead of the adjective *pósya*, 'prosperous.'

In most instances the word belongs to Chapter III, § 4 where the suffix causes no change of meaning when added to a stem.

Following are examples :

paravant, 'dependent,' < *para*, 'superior.'

aparavant, 'having no superior,' < *apara*.¹

āçumánt, 'swift,' < *āçú*, id.

krīḍumant, 'playing,' < *krīḍu*, id.

nyubjimant, 'bent,' 'crooked,' < *nyubja*, id.

dhūnimant, 'roaring,' < *dhūni*, id.

posyāvant, 'causing prosperity,' < *pósya*, 'prosperous.'

pramattavant, 'careless,' < *pramatta*, id.

apramattavant, 'not careless,' < *apramatta*, id.

abaddhavant, 'unmeaning,' < *abaddha*, id.

uttarāvant, 'being above,' < *uttara*, 'higher.'

ksāmavant, 'burned,' 'charred,' < *ksāmá*, 'burning,' 'burned.'

ubhayavant, 'having both,' < *ubháya*, 'both.'

ṛtvīyant, 'having menstrual courses,' < *ṛtvīya*, 'being in proper time,' 'regular.'

vibhumánt, 'mighty' or 'omnipresent,' < *vibhú*, id.

susūmant, 'very stimulating,' < *susū*, id. (cf. Chap. II, § 5 and note).

vibhāvant, 'beaming,' 'shining,' < *vibhā*, id.

divítmant, derived by Monier-Williams from an adjective *divít*, which he quotes for RV. x, 76, 6 and translates 'going to the sky.' But Grassmann makes *divít* a masculine noun in that passage and renders it 'Glanz.' From this noun he derives *divítmant* (cf. Aufrecht, KZ. II, 149 and Grassmann, KZ. XI, 9).

nīlavant, 'blackish,' 'dark,' < *nīla*, 'of a dark color.'

¹ On this word and the preceding one cf. note to Chap. III, § 16.

iśávant, 'vigorous,' < (according to some) *iśá* (cf. Chap. II, § 9 a.).

máhināvant, 'great,' 'powerful,' or (according to some) 'exhilarated,' 'excited,' < *máhina*, 'great,' or 'glad.'

viçvádevyāvant, < *viçvádevya*.

bhāṅgurāvant, 'treacherous,' < *bhāṅgurá*, id.

çubhrāvant, 'shining,' 'lovely,' < *çubhrá*, id.

sahāvant, 'powerful,' < *sahá*, id.

In the list of possessives formed from adjectives should be included the rather large class in which the possessive suffixes are pleonastically added to *bahuvrīhi* compounds (cf. Whitney, Grammar, § 1307b., and Wackernagel, *Grammatik*, Vol. II, § 53b.). The logical origin of such a formation was in the effort to make more marked the distinction between *karmadhāraya* and *bahuvrīhi* compounds.

A few examples are :

cirāyuṣmant, 'long-lived,' < *cirāyus*, id.

tādrgrūpavant, 'having such shape or beauty,' < *tādrgrūpa*, id.

amṛtabuddhimant, 'having an undying mind,' < *amṛtabuddhi*, id.

aplavavant, 'having no ship,' < *áplava*, id.

anādimant, 'having no beginning,' < *anādi*, id.

sūkṣmamatimant, 'acute-minded,' < *sūkṣmamati*, id.

d. Possessives are formed in a few instances from particles or adverbs by the use of the suffixes, especially of *vant*. Whitney gives only the first two of the following examples.

antārvant, 'having within,' i. e. 'pregnant.'

viṣṭvānt, 'having on both sides,' i. e. 'being in the middle,' < *viṣṭu*, ind., 'on both sides.'

kāmvant (Çatapatha-Brāhmaṇa), 'blissful,' < *kam*, ind., 'well.' The native lexicographers give also the meaning 'bliss' to *kam*, but probably thru the influence of *kāmvant*.

kiṃvant, 'having what?,' < *kim*, ind., 'what?'

çāmvant, 'auspicious,' < *çam*, ind., 'well.'

ihavant, nt., name of several Sāmans, < *iha*, ind., 'here,' 'in this world.'

prāvant, 'directed forwards,' < *prá*, ind., 'forth.'

For *astimant* < *asti*, ind., see Chap. III, § 1, note.

e. Theoretically, at least, the suffixes may be added to any part of speech in 'the meaning 'containing the word' (cf. Chap. III, § 3). In such connection, however, the word to which the suffix is added is unhesitatingly felt as a noun, pure and simple.

Some examples are:

adhvarávant, 'containing the word *adhvará*.'

mádhumant, 'containing the word *mádhv*.'

āpīnavant, 'containing a form of *ā-pyāi*.'

etivant, 'containing a form of the √ *i* (*eti*).'

prativant, 'containing the word *prati*.'

vivant, 'containing the word *vi*.'

lumant, 'containing the syllable *lu*.'

bhidvant, 'containing the √ *bhid*.'

f. Finally there are some nine pronominal stems to which *vant* is added to express resemblance. (For discussion and examples cf. Chap. III, § 16.)

§ 3. Final sounds followed by *mant* or *vant* with the frequency of their occurrence.

Final Sound	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	1214	19
2. <i>ā</i>	258	5
3. <i>i</i>	42	241
4. <i>ī</i>	47	21
5. <i>u</i>	10	84
6. <i>ū</i>	2	10
7. <i>ṛ</i>	2	16
8. <i>e</i>	1	0
9. <i>o</i>	9	4
10. <i>ṁ</i>	4	0
11. <i>k</i>	4	2
12. <i>g</i>	4	2
13. <i>ṅ</i>	0	3
14. <i>ḍ</i>	3	0
15. <i>ṇ</i>	9	1
16. <i>t</i>	14	6
17. <i>d</i>	27	3
18. <i>n</i>	23	4
19. <i>b</i>	1	0
20. <i>bh</i>	1	0
21. <i>m</i>	0	1
22. <i>r</i>	10	0
23. <i>ḥ</i>	2	0
24. <i>ṣ</i>	3	28
25. <i>s</i>	57	2
26. <i>h</i>	1	0
Totals	1748	452

§ 4. The suffixes *mant* and *vant* are an inheritance of Sanskrit from Indo-Iranian, and, probably, thru it, from Indo-European. Only *vant*, however, offers clear and undisputed evidence of its Indo-European existence. In Greek it is preserved in the poetic suffix denoting 'fulness,' whose nominative

forms are *εις*, *εσσα*, *εν*. The suffix-stem *φεντ* (Indo-European *-uent*) is seen, for example, in the genitive singular *χαρίεντος* (< **χαρι-φεντ-ος*) of *χαρίεις* (for **χαρι-φεντ-ς*), 'graceful,' < *χάρι-ς*, 'grace.' The Latin equivalent of the suffix (*-ōsus*) has the same meaning, e. g. *gratiōsus* (cf. Brugmann, *Grundriss*, second edition, II, 1, §§ 351–358, pp. 461–466; Bartholomae, *Kuhns Zeitschrift*, XXIX, 490–544, and *Grundriss der iranischen Philologie*, I, 1, §§ 181, 212, pp. 97, 115; Leo Meyer, *Vergleichende Grammatik der griech. u. latein. Sprache*, II, pp. 602–610).

It is, however, Professor Bloomfield's opinion (as yet unpublished) that the suffix *mant* is retained in Greek; e. g. in *ὀνόματ-ος*. He further considers very improbable the usual derivation of Latin *regimentum* from *regimen*. He thinks that the Indo-European suffix *-ment* is to be seen in *regi-ment-um*, and that the suffix in that word bears the same relation to the suffix *-men* in *regi-men* that Sanskrit *mant* bears to the suffix *man*. He assumes, furthermore, that the Greek inflexion *ὄνομα* (*ὄνομαίνω*), *ὀνόματος* is a blend (suppletive) inflection of *-men* and *-ment* stems, and that *ὀνόματα* = *regi-menta*.

The correlation of *mant* and *vant* existed in Indo-Iranian according to the joint testimony of Sanskrit and Avestan. If the above theory is correct it existed also in Indo-European. In an article entitled "The Correlation of *v* and *m* in Vedic and later Sanskrit," (*PAOS*, May, 1886) Prof. Bloomfield suggested that, in addition to the indication of the Sanskrit suffix-twins *mant* and *vant*, *man* and *van*, *min* and *vin* and of these suffixes in other branches of the family, there is other evidence of the correlation of *v* and *m* in Indo-European. In this connection he cites the endings of the first persons dual and plural, *mas vas*, *ma va*, and so on. He notices also, e. g. the relation of Latin *octāvus*, Greek *ὀγδοῦς*, Sanskrit *astama*, Avestan *astama*, Lithuanian *aszmas*.¹ See also Wackernagel (*KZ.*, XLIII, 281–2).

¹ "The interchange between *m* and *v* which runs as a red thread through the entire history of the Hindu dialects is illustrated [in the Vedic Concordance] by about fifty variants beginning in the *Sāmhitās* themselves."—Bloomfield, *JAOS*, XXIX, 290.

Gaedicke's suggestion (*Der Akkusativ im Veda*, p. 270) that the suffix *vant* may have originally been the present participle of \sqrt{av} , 'gern haben, hegen, geniessen,' and *mant* the present participle of \sqrt{am} , 'entsammeln,' has found neither justification nor support.

§ 5. These twin suffixes are in Sanskrit practically identical in meaning and almost identical in form, and the distinction between them may have originally been a purely phonetic one. Language, like Nature, discards the useless, and both suffixes could not have survived had they been as identical in their phonetic functions as they were in meaning. And in fact, even to the latest Sanskrit times certain phonetic distinctions between the two suffixes were observed with a marked degree of fixity. For example, with but very few exceptions, *vant* is used with a word ending in *a* or *ā* (1472 times out of 1496, or nearly 98.5%). In early times the distinction of usage between *mant* and *vant* was probably sharply drawn, but with lapse of time and by reason of similarity of form and identity of meaning confusion between them ensued until in many instances they were used interchangeably.

The most striking question presented by the study of *mant* and *vant* is that of choice between the two suffixes, i. e. when one was used and when the other. Several attempts to answer this question have been made but none has proved satisfactory.

§ 6. Pāṇini (VIII, 2: 9-15 inc.) starts with *mant* as the original suffix and says that *v* is substituted for *m* in the suffix *mant*: when the stem ends in *m* or in *a* or *ā*, or when these sounds are in the penultimate¹ position; likewise when the stem ends in a mute; and when the resultant word is a proper name; and in a number of exceptions. He adds that in the Veda *v* is substituted for *m* in the suffix *mant* when the stem ends in *i* or *ī*.

As will be seen in the next paragraph, Benfey follows to a large extent the above rules of Pāṇini. The discussion of

¹ Here and in the following pages the word penultimate must be understood as referring to letters and not to syllables. Thus, penultimate vowel will mean the vowel which immediately precedes the final consonant of a word and will not mean the vowel of the penultimate syllable or penult.

Benfey's rules, which immediately follows them, will, therefore, apply, to a considerable degree, also to the rules of the Hindu grammarians.

§ 7. Benfey (*Grammatik*, p. 239) says that *v* replaces *m* of the suffix *mant* :

1. After stems which end in (a) *a* or *ā*, or (b) in consonants (except *ṅ*, *n*, semi-vowels and original *s*), and (c) after stems whose penultimate letter is *a*, *ā* or *m*, even when they end in *ṅ*, *n*, semi-vowels or original *s*.

2. In words which in place of their etymological meaning assume "eine individuelle Bedeutung."

3. In the Veda after stems ending in *i*, *ī* or *r*.

A simple investigation of the examples will disprove Rule 2 as well as the one for final *r* in 3. Only two examples for *r* may be found in RV. or AV.

Benfey's rule in regard to consonantal stems may be expressed as follows: A stem ending in a consonant takes *vant* when the consonant is preceded by *a* or *ā* (Rule (c)). When the consonant is preceded by any other vowel than *a* or *ā* the stem also takes *vant* except when that consonant is *ṅ*, *n*, a semi-vowel or original *s* (Rule (b)).

Rule (b), as it stands, applies only to words whose stems end in a consonant other than *ṅ*, *n*, semi-vowels and original *s*, and, properly, only to those whose final consonant is preceded by some letter other than *a*, *ā* or *m*. But nearly 60% of the possessives whose stems end in a consonant are thrown out by the exclusion of those ending in *ṅ*, *n*, or original *s*. Thus the Rule (b) has less application than its exception. Further, over 60% of the possessives whose stems end in a consonant have *a* or *ā* as the penultimate letter, and are provided for by Rule (c), so that (b) cannot be said to apply to them. Now then, combining the words covered by (c) as applied to possessives from consonantal stems and those covered by the exceptions to (b) we find that these embrace nearly 80% of all possessives whose stems end in a consonant, leaving only 20% to which Rule (b) could possibly be of application. Furthermore 40% of this remainder violate Rule (b) and take *mant*. The 60% that take *vant* do so not because

their stems end in a consonant, but because their penultimate vowel is *a* or *ā*.

Finally, an examination of the table in § 3 will clearly demonstrate that final consonants are no factor whatever in the determination of choice between the two suffixes.

§ 8. Investigation will clearly show one rule in operation thruout Sanskrit and Avestan literature as well as in Indo-Iranian, viz. :

The choice between *mant* and *vant* depended upon the final vowel of the preceding vowel stem or the penultimate vowel of the preceding consonantal stem.

This rule manifests itself thruout the entire body of Sanskrit literature as follows :

1. After a word ending in *a*, *ā* or *ī*, or in a consonant preceded by *a*, *ā* or *ī*, *vant* was used.

2. After a word ending in a vowel other than *a*, *ā* or *ī*, or in a consonant preceded by a vowel other than *a*, *ā* or *ī*, *mant* was used.

First the usage with final vowels will be investigated and then that with penultimate vowels. Comparisons will be made with the Rig- and Atharva-Vedas.

§ 9. The following table shows the distribution of *mant* and *vant* among 1985 words which end in vowels. The table is followed by lists of all the words which are counted therein.

Final Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	1214	19
2. <i>ā</i>	258	5
3. <i>i</i>	42	241
4. <i>ī</i>	47	21
5. <i>u</i>	10	84
6. <i>ū</i>	2	10
7. <i>r̄</i>	2	16
8. <i>e</i>	1	0
9. <i>o</i>	9	4
Totals	1585	400

Following are the examples for each vowel with each suffix :

I. *a* with *vant*.

añçavant, akṣavant, akṣaravant, aguṇavant, ágravant, agrima-
vant, agriyavant, aghávant, añkuravant, añgulitravant, ajiravant,
atattvārthavant, atanavant, adr̥ṣṭavant, adhikāravant, adhvarávant,
anantavant, ánapatyavant, anāgatavant, anātmavant, anāyatana-
vant, ánīkavant, anuyājávant, anurāgarant, anuwākyávant, anu-
çayavant, anusvāravant, ántavant, antárikṣavant, ánnavant, any-
ārthavant, anwayavant, ápatyavant, ápavant, aparavánt, aparādha-
vant, aparyāptavant, ápavīravant, apasavyavant, apāçrayavant,
apāsthávant, apidhānavant, apūpávant, apratibodhavant, apradā-
navant, apramattavant, aplavavant, abaddhavant, abalarant, abhi-
janavant, abhimānavant, abhirūpavant, abhītavant, abhuktavant,
abhujamgavant, abhyāsavant, abhyuechrayavant, ámavant, aman-
travant, amarsavant, amoghavant, ayavant, ayatnavant, arepha-
vant, arūpavant, arkávant, arthavant, alpavant, alparittavant,
avakāçavant, avagādhavant, avaguñṭhanavant, avadyávant, avad-
hānavant, avarohavant, avāggamanavant, avāptavant, avikāravant,
avijñānavant, aviçesavant, áviryant, avyabhicāravant, avyaya-
vant, avratavant, açnavant, açitávant, áçuklavant, açmavant,
açmavarṣavant, açvamedhávant, áçvavant, asañgavant, asañcaya-
vant, asañtoṣavant, asahāyavant, asnehavant, áhirañyavant, ákāç-
vant, ákāravant, ákopavant, āgamavant, ācāravant, ācāryávant,
ādambaravant, ātapavant, ātithyavant, ātmavant, ādānavant, ādy-
antavant, ādityávant, ādaravant, āpīnavant, āpyānavant, āpyāyana-
vant, āmīkṣavant, āyatanavant, āyāmavant, āyusyant, āramb-
hanavant, ārūdhavant, ārogyavant, ārṣeyavant, ālāpavant, ālam-
banavant, ālasyavant, āliñgitavant, ālokavant, āçīrvādābhīdhāna-
vant, āçrayavant, āsañjanavant, āsecanavant, āstarañavant, āsvāda-
vant, índravant, índriyávant, idhmávant, indhanavant, isávant,
ihavant, ir̥syavant, uktavant, ukthavant, ujjeśávant, ujjhītant,
utthānavant, utsāñgavant, utsāhavant, utsāhaçāuryadhanasāhasa-
vant, utsr̥ṣṭavant, udakávant, udaravant, udāttavant, udayavant,
udgrāhavant, udbhāsavant, udbhūtasparçavant, udvāsavant, un-
mādavant, upakarañavant, upagatavant, upagūdhavant, upacāra-

vant, upadeṣanavant, upadehavant, upamānavant, upayānavant,
 uparāgarant, ūpavant, upaṣamavant, upasṛtavant, upāyavant,
 upoktavant, ubhayavant, urugāyavant, uṣṇasparṣavant, uṣṇavant,
 ūrdhvagamavant, ūsavant, ūṣṇavant, ūhavant, ṛtavant, ṛtavya-
 vant, ṛtviyavant, ṛkṣavant, ṛṇavant, ṛṣabhavant, ekaviṅṣavant,
 ekāikavant, edhavant, āiṣvaryaavant, oghavant, odanavant, āutkaṅ-
 ṭhyavant, āutsukyavant, kaṁsavant, kakudavant, kaṅṭakavant, ka-
 nakavant, kandavant, karṣaṇavant, kandaravant, kapātatorana-
 vant, kapālavant, kamalavant, karapatravant, karaṇavant, kara-
 vant, karīravant, karṇagrāhavant, kārṇavant, kārṇakavant, kar-
 makṛtavant, karmavant, kalakalavant, kalatravant, kalahavant,
 kalyāṇavant, kavant, kāṅḍavant, kāmavant, kāyavant, kārakavant,
 kāraṇavant, kāritavant, kāraṇḍavant, kāryavant, kālavant, kāṣṭha-
 vant, kāsavant, kiṅḍavant, kīdrḡṛyāpāravant, kutūhalavant, kumārā-
 vant, kumudavant, kulavant, kulaṣīlavant, kuṣavant, kuṣalavant,
 kusumavant, kusumbhavant, kūlavant, kṛtavant, kṛtyavant, kṛpāyita-
 vant, kēṣavant, kēsaravant, koṭaravant, kopavant, koṣavant, koṣṭha-
 vant, kūtukavant, kūpīnavant, krūrācāravihāravant, krāvīca-
 vant, kledavant, kliṣṭavant, kṣatravant, kṣamavant, kṣīṇavant,
 kṣīrāvant, kṣutavant, kṣemavant, kṣāmavant, kṣāitavant, khadḍavant,
 khadḍgavant, khadiravant, khāditavant, gajavant, guṇāvant, gand-
 hapāṣāṇavant, gandhavant, gandhasragdāmavant, gatavant, ga-
 manavant, garaṇavant, garbhavant, gahanavant, gātravant, guṇ-
 agaṇavant, guṇavant, guptavant, gulmavant, guhāgahanavant,
 grhavant, grhāṣramavant, grhyavant, gotravant, gāuravavant,
 grābhāṇavant, grahaṇavant, grāhavant, grāhyavant, grāmavant,
 gharmāvant, ghoṣavant, ghṛtakṣāudravant, ghṛtapātrastanavant,
 ghṛtūvant, cakravant, cakravākavant, caṅḍagrāhavant, caṅḍavant,
 caṇasitavant, candrāvant, candrakavant, cāmpakavant, caraṇavant,
 carītravant, carmavant, caṣālavant, cātvalavant, cārītravant, citta-
 vant, citravant, citrāstaraṇavant, cīkāravant, cīvaravant, cāitra-
 vant, chattravant, chandobhaṅgavant, chandomavant, chinnavant,
 janavant, janmavant, jayavant, jalavant, javavant, jāgaritavant,
 jātavant, jāmbavant, jālavant, jītavant, jīrṇavant, jīvavant, jīvana-
 vant, juṣāṇavant, jñānavant, taṅkavant, taṅkāravant, taksavant,
 taḍāgavant, tattvant, tatpravaravant, tatavant, tanutravant, tard-
 mavant, talatravant, talāṅgulītravant, tādrḡrūpavant, tāadvīrya-

vant, tigmāvant, tilakavant, tīrthavant, tundavant, tuvīravant, tūṇa-
vant, tūṇīravant, tūlarant, tṛṇavant, tejavant, tokāvant, toyavant,
tyaktavant, trayīdhāmant, trikūṭavant, trāiguṇyavant, tryālikhīta-
vant, tvaksāravyavahāravant, trayodaṣadvīpavant, tvaguttarāsaṅga-
vant, daṅstrākarālavant, daṅḍapāruṣyavant, daṅḍavant, dātravant,
dantavant, darbhapiṅjūlavant, darṣitavant, daṣapadmavant, dāna-
vant, dāyāḍavant, dāksīṅyavant, dāhavant, dīpavant, duḥsattva-
vant, duḥkhaḣokavant, durātavant, dūtavant, dr̥ṣṭavant, dr̥ṣṭānta-
vant, devayajnavant, devāvant, devaravant, dehavant, doṣavant,
dohadavant, dāuhītravant, dyumnāvant, drapsāvant, draviṇavant,
dravyavant, drumavant, dvāravant, dviḥuklavant, dvihūtavant,
dvīṣīyavant, dvīpavant, dhanamadavant, dhanavant, dharmadh-
vajavant, dharmavant, dharmavirodhavant, dharmābhījanavant,
dhārmavant, dhānyadhanavant, dhānyavant, dhāmant, dhiṣṇya-
vant, dhūmant, dhṛtavant, dhāīryavant, dhyānavant, dhvajavant,
nātipracurapadyavant, nāikadravyocayavant, naktavant, naga-
vant, namaskāravant, nayavant, nayanavant, narmavant, navayāu-
vanavant, nastavant, nāgayajñopavitavant, nāgavant, nāthavant,
nādavant, nānāratnākaravant, nāmavant, nārakapālakuṇḍalavant,
nāsīkavant, niraparādhavant, nirātmant, nirāyavyayavant, nir-
malātmant, nirvikāravant, nirviḣeṣavant, niḥṣecanavant, niḥsā-
raṇavant, nigaditavant, nigālavant, nigīrṇavant, nītabavant,
nīdānavant, nīdhānavant, nīnṛttavant, nīpānavant, nīmbavant,
nīyamavant, nīrāhavant, nīruktavant, nīruddhavant, nīrbhart-
sītavant, nīrvedavant, nīveḣavant, nīśāḍavant, nīśiddhavant, nīṣpeṣa-
vant, nīsr̥ṣṭavant, nīstyaktavant, nīhrāḍavant, nīḍāvant, nīlacolaka-
vant, nīlavant, nīpuravant, nyāyavant, paksapucchāvant, paksā-
vant, paṅkajavant, paṅkavant, pakvavant, paṅcagavyāpānavant,
paṅcadaṣāvant, paṅcamavant, paṅyavant, patākochehrāyavant, pa-
tidharmavant, padmavant, padmasāugandhīkavant, paravant, pa-
rāyaṇavant, paramapadātmant, parākramavant, parāgavant,
parīgr̥hyavant, parīgrahavant, parīcayavant, parīṇāmant, parī-
nāhavant, parītoṣavant, parīputānavant, parīpoṭavant, parīpūr-
ṇasahasracandravant, parībarhavant, parībodhavant, parīwāha-
vant, parīvāravant, parīveṣṭitavant, parīḣeṣavant, parīhāravant,
parṇavant, paryastavant, paryāptavant, paryālocitavant, parva-
vant, palītant, pavamānavant, pavītravant, pāvīravant, pavīrā-

vant, pānavant, pākavant, pāthavant, pāṇigrāhavant, pātheyavant, pādavant, pādukavant, pāmavant, pārijātavant, pāvakavant, pāçavant, picinḍavant, picchavant, pītrmātrguruçruçrūṣūdhyanavant, pitavant, pidhānavant, pibavant, pītavant, piṅsavant, pucchavant, puṇḍarikāvant, puṇyavant, putrāvant, punargarbhavant, pura-stāddhomavant, puronuvākyāvant, pūrīsavant, purukārakavant, puruṣavant, puṣpadantavant, puṣpaphalavant, pūṣpavant, pūrvavant, pṛthupājavant, pṛthusattrvant, peṣaṇavant, pāutrikeyavant, prakāçavant, prakāçnavant, prakūravant, prakarṣavant, prakramabhaṅgavant, prakledavant, prakṣiptavant, prakṣvedītant, pragrahavant, pragrāhavant, prajānanavant, praṇatāvant, praṇatāt-mavant, praṇayavant, pratānavant, pratikūlavant, pratiçabdavant, pratiçākhavant, pratyavamarṣavant, pratipannavant, pratibandhavant, pratibodhavant, pratibhānavant, pratibhāvavant, pratiçīnavant, pratisiddhavant, pratihāravant, pratnāvant, pratīkavant, pratyabhijñātavant, pratyabhijyuktavant, pratyavamarçavant, pradandāvant, prattavant, pradānavant, pradeçavant, pradharṣitavant, pranṛttavant, pranṛtyavant, praphullanagavant, prabalavant, prabodhavant, prabodhitavant, prabhāvavant, prabhūtadhanadhūnyavant, pramattavant, pramādavant, pramaṇavant, prameditavant, pramuditavant, prayājāvant, prayatnavant, prayatātmavant, prayo-
 janavant, prarohavant, pralāpavant, proktavant, pravaṇavant, právant, proṣitavant, pravālavant, pravibhāgavant, pravaravant, pravargyāvant, pravṛttavant, praçūkhavant, praçrayavant, prasūṅgavant, prasādavant, prasecanavant, prasthavant, prasthitavant, prasveditavant, prahitaṅgamavant, praharaṇavant, praharṣavant, prāgalbhyavant, prākṣṛṅgavant, prāggamanavant, prāṇadāvant, prāṇavant, prāṇārthavant, prāptavant, prārabdhavant, prārthitav-
 vant, priyāvant, premavant, preṣitavant, plakṣavant, plavavant, plutavant, phaṇavant, phaladantavant, phalapuṣpavant, phala-
 mūlavant, phālavant, phalastanavant, phullapadmopalavant, phul-
 lavant, phutkāravant, phenavant, bakavant, baddhagodhūṅgulitra-
 vant, baddhapañkavant, barhavant, bālavant, bahudugdhavant, bahupuspaprabālavant, bāṇavant, bilavant, bisavant, bijavant, buddhāvant, bodhavant, budhnāvant, brahmacaryavant, brahma-
 vant, brahmaviṣṇvarkavant, brāhmaṇavānt, brāhmaṇavant, bhāga-
 vant, bhaṅgavant, bhadravant, bhāvant, bhānavant, bhūgyavant,

bhājanavant, bhāravant, bhāvavant, bhāritavant, bhāskaravant, bhinnavant, bhīmagrāhavant, bhuktavant, bhūtakaraṇavant, bhūta-
 vant, bhogavānt, bhogavant, bhrātrsaṅghātavant, bhrātrvyavant, makarandavant, makhāvānt, maghāvānt, maṅgalavant, manīratna-
 vant, matsarāvānt, madanavant, matāvānt, mananavant, mantra-
 vant, mandāravant, manmathavant, mayūkhavant, maruddvīpa-
 vant, mārtavant, maryādāparvatavant, malavant, malayavant, mahātmavant, mahābhogavant, mahābhogavant, mahāratnavant, mahārasavant, mahārthavant, mahāregavant, mahāvratāvānt, ma-
 hāṣṭavant, mahāṣṭavant, mahāhimavant, mahāhemavant, mahoc-
 chrāyavant, māṅsubudbudavant, māṅsāvānt, mādravant, mānavant, māyavant, māyābalavant, māravant, mālyavant, māsikārthavant, mitravant, mitrāvaruṇavant, mīnavant, mukhavant, muñjakeṣavant, muñjavant, mudgavant, muṣkavant, mugdhavant, mūjavant, mūlad-
 vāravant, mūlavant, mṛgavant, mṛgāṅkavant, mṛṣṭavant, mṛṇāla-
 vant, mṛduromavant, meghavant, mehavant, mokṣavant, mohavant, yajñāvānt, yajñopavitāvant, yatnavant, yantravant, yamavant, yamasattvavant, yaragodhūmavant, yāvīṣṭhavant, yānavant, yāma-
 vant, yājyāvānt, yābharant, yāmyasattvavant, yāvadvīryavant, yuktāvānt, yuddhavant, yūpavant, yūpakavant, yogakṣemavant, yogarddhirūpavant, yogavant, yāwanavant, rakṣitavant, rāṅga-
 vant, rātnavant, rāthavant, ratavant, rayavant, rāsavant, rasita-
 vant, rāgagrahavant, rāgavant, rājavant, rājanyāvānt, rājyavant, rephavant, rukmavant, rucitavant, rudrāvānt, rūpayāwanavant, rūparasagandhasparṣavant, rūparasasparṣavant, rūpavant, rūpa-
 sūbhāgyavant, rūpasparṣavant, rocanāvānt, romavant, rohīta-
 vant, lakṣaṇavant, laghudvāravant, latāgahanavant, latāvalaya-
 vant, labdhavant, lābhavant, lālavant, lālāmant, lavavant, lāsa-
 vant, lāvanyavant, līṅgavant, līptavant, lobhitavant, lokavant, lōmavant, loṣṭavant, lohacarmavant, lohavant, lohītant, lāulya-
 vant, vañcanavant, vaṭavant, vatsavant, vayūnavant, varūthavant, varṇavant, varṇāṣramavant, varṇitavant, vartitavant, varmavant, varṣmavant, valavant, valkavant, valkalavant, vasanavant, vastra-
 vant, vātāgulmavant, vātavant, vāggastavant, vājavant, vāṇavant, vādavant, vāditravant, vāravant, viṣākhavant, vikāravant, vikalpa-
 vant, vīgrahavant, vīghnavant, vicakṣaṇacanasitavant, vicakṣaṇa-
 vant, vicāravant, vijayarānt, vijitavant, vijñānavant, vitathābhi-

*niveṣavant, vitānavant, vitarkavant, vidyābhīmānavant, vidyāved-
 avratavant, vittavant, vidāhavant, vidyunmaṇḍalavant, vinayavant,
 vinodavant, vindhyavant, vipaṇāpaṇavant, vipulārthabhogavant,
 vipratīsāravant, vibhāgavant, vibhavavant, vibhūṣaṇavant, vibhra-
 mavant, vimalakirīṭahāravant, vimarṣavant, virāgavant, virodha-
 vant, vilāsavant, vivāsanavant, vivekavant, vivṛtavant, viṣeṣavant,
 viṣeṣaṇavant, viṣrambhavant, viṣrutavant, viṣvādevavant, viṣvarū-
 pavant, viṣravant, viṣāvant, viṣūdarant, viṣayavant, viṣāṇavant,
 viṣvaggamaṇavant, viṣkambhavant, viṣr̥stavant, viṣtir̥navant, viṣ-
 mayavant, viṣmayaviṣūdarant, viṣmṛtavant, vihitavant, vihāravant,
 vītavant, vīṇāpaṇavatūṇavant, vīrāvant, vīriṇavant, vīryāvant,
 vīryasattvavant, vr̥trahavant, vr̥kṣavant, vr̥jīnavant, vr̥ttavant,
 vr̥ttasvādhyāyavant, vr̥ṣavant, vr̥ṣṭavant, vegavant, vejānavant,
 vetravant, vedavant, veṣavant, veṣavant, vāikṛtavant, vāidagdhyā-
 vant, vāiravant, vāilaksyavant, vāiṣvānarāvant, vyañcanavant,
 vyatiṣāṇavant, vyapadeṣavant, vyabhicāravant, vyayavant, vyava-
 dhānavant, vyavasāyavant, vyavahāravant, vyaśanavant, vyāpādi-
 tavant, vyāpāravant, vyāyānavant, vyālavant, vyālolakuntalaka-
 lāpavant, vyomavant, vranavant, vratāvant, vr̥kṇavant, ṣastravant,
 ṣaktidvayavant, ṣakalavant, ṣaṅkḥavant, ṣatāvant, ṣaphāvant, ṣab-
 davant, ṣamavant, ṣayitavant, ṣaravant, ṣaryāṇavant, ṣarīravant,
 ṣardhavant, ṣarmavant, ṣalyavant, ṣalyakavant, ṣaṣāṅkavant, ṣaspa-
 vant, ṣastragrūhavant, ṣastravant, ṣāṭhyavant, ṣātavant, ṣādvala-
 vant, ṣāstravant, ṣikyavant, ṣipivīṣṭavant, ṣipravant, ṣilpavant, ṣīta-
 vant, ṣīrṣavant, ṣīlavant, ṣukrāvant, ṣuklayajñopavitavant, ṣuklā-
 vant, ṣuddhavant, ṣunāvant, ṣubhravant, ṣuṣkavant, ṣuṣmavant,
 ṣūnavant, ṣūkavant, ṣūlavant, ṣṛṅgavant, ṣṛṅgāravant, ṣeṣavant,
 ṣāivalavant, ṣokavant, ṣoṇītapittavant, ṣobhanavant, ṣāucavant,
 ṣāuryavant, ṣraddadhānavant, ṣramavant, ṣṛitavant, ṣrutavant,
 ṣrutaṣūlavant, ṣṛōtravant, ṣleṣmavant, ṣravant, ṣvabhṛavant, ṣvasana-
 vant, ṣvastanavant, ṣvetaguṇavant, ṣaṭkarmavant, ṣaṣṭhavant, ṣād-
 guṇyavant, saṁyatatavant, saṁyamavant, saṁyānavant, saṁrak-
 ṣaṇavant, saṁrambhavant, saṁvidhānavant, saṁvibhāgaṣūlavant,
 saṁvyavahāravant, saṁṣaptavant, saṁṣṛitavant, saṁsūravant, saṁ-
 sargavant, saṁskūravant, saṁskṛtavant, saṁsthāvayavavant, saṁs-
 thānavant, saṁsthītavant, saṁhananavant, saṁhāravegavant, saṁ-
 hr̥ṣṭavant, saṁguṇavant, saṁkalpavant, saṁgamitavant, saṁgraha-*

vant, saṅghātavant, saṅghātaçūlavant, sajātāvant, saṁcayavant, saṁcintitavant, saktavant, saṁjvaravant, sacchāstravant, sattvavant, sattvotsāhavant, satyavant, sadācāravant, sadoṣavant, saṁtānavant, saṁtāpavant, saṁtustatarṇakavant, saṁtosavant, saṁdarbhavant, saṁdiṣṭavant, saṁdīpanavant, saṁnyāsavant, saptadaçāvant, saptadvīpavant, saptavant, saptasamudravant, sabhāraṇyavitaṅkavant, samarthitavant, samāsavant, samāçrītavat, samiddhavant, samucchritadhvajavant, samudācāravant, samarpītavat, sampātavant, sambhedavant, sambhogavant, sammadavant, saṁmūrchītavat, saravant, sarpavṛçeikaromavant, sarvayatnavant, sarvavant, sarvasasyavant, sarvābharaṇavant, salilavant, savant, sasyavant, sasyākaravant, sahaçūityavant, sahāyavant, sahāsravant, sahasrānanaçīrṣavant, sāksātkāravant, sāmkyayogavant, sādhanavant, sādhyavant, sābhṛavant, sāmavant, sāmārthyavant, sāmānyavant, sāmbaravant, sāravant, sārthavant, sāvītrīvant, sāhasavant, sāhasrāvant, sidhmavant, śīnavant, sirājālavant, śīmantavant, sutavant, sutāsomavant, sutavant, sukaṅkavant, sukhavant, sugandhavant, sughoṣavant, sudṛḍhaharmyavant, sundaravant, supihitavant, subalavant, suyatātavant, suveṣavant, surendravant, sulavant, suvarṇavant, suvarṇālamkāravant, suçūlaguṇavant, suçūlavant, suşīravant, susahāyavant, susāravant, sūhiraṇyavant, sūnavant, sūravant, sūryavant, sṛkavant, sṛgāvant, sṛṣṭavant, sūikatavant, soḍhavant, sodaryavant, sōmavant, soṣmavant, sāukharant, sāugandhikavant, sāujanyavant, sāubhāgyavant, sāumanasyavant, sāuryabhagavant, sāurājyavant, skandhavant, skhalītavat, stanakeçavant, stanavant, stambavant, stambhavant, stavānt, stutavant, stutaçastravant, stotravant, stobhavant, strīsvarūpavant, sthānavant, sthānāsanarīhāravant, sthāpītavat, sthāmavant, sthītavat, sthāiryavant, snātavant, snāyujālavant, snehavant, snehasaṁjvaravant, sparçarūpavant, sparçavant, sparçaçabdavant, sphulīṅgavant, smaravant, svatravant, svarūpavant, svāvant, svādhyāyavant, svāntavant, svanavant, svargavant, svalpavittavant, svācāravant, svāravant, svarasamsvāravant, svarītavat, haṁsacīhnadukūlavant, haṁsavant, haṁsaka-
 vant, harṣavant, havavant, hāsavant, hāsyarasavant, hāstavant, hātavant, hārdavant, hitavant, hīnāvant, hiraṇyagarbhāvant, hiraṇyavant, hutāçanavant, hr̥dayavant, hāimavant, hemayajñopa-

vītavant, hemaratnavant, hemavant, hāimasārugandhikavant, homa-
vant, hrāsānvesaṇavant.

a with mant.

alpasvamant, ākāramant, kāṅvamant, jayamant, dhṛtamant,
prāṇamānt, bhuvanamant, yāvamant, rusyamant, rūjamant, rūpa-
mant, lālamant, vajrakapātāmant, vibhavamant, vīramant, śubhra-
mant, sābhramant, sūryamant, svamant.

2. ā with vant.

añjanāvānt, atīsthāvānt, anuvākyāvānt, amarāvānt, arcāvānt,
avidviśāvānt, aṣṇāvānt, aṣṭāvānt, ācāvānt, ācāvānt, ācāvānt,
indrāvānt, indriyāvānt, irāvānt, icchāvānt, istāvānt, istākāvānt,
udumbarāvānt, uttarāvānt, utpalāvānt, ūrjāvānt, ūrṇāvānt, rtvīyā-
vānt, rghāvānt, etāvānt, omyāvānt, kaksyāvānt, kanakāvānt, kanyā-
vānt, karuṇāvānt, kārṇakāvānt, kalāvānt, kaṣāvānt, kiṣarāvānt,
kuṣāvānt, kuhāvānt, kṛpāvānt, kṛṣṇāvānt, koṅkaṇāvānt, kriyāvānt,
krīdāvānt, kṣāpāvānt, kṣapāvānt, kṣamālīṅgātmapīdāvānt, kṣamā-
vānt, kṣīṭikṣamāvānt, kṣudhāvānt, kṣemāvānt, gopāvānt, godhāvānt,
gnāvānt, ghaṅṭāvānt, ghrṇāvānt, caṅkramāvānt, candanāvānt, can-
drāvānt, campakāvānt, campāvānt, cetanāvānt, cintāvānt, cipīṭikā-
vānt, cūdāvānt, ceṣṭāvānt, chāyāvānt, jaṭāvānt, jayāvānt, jarāvānt,
jāvānt, jīhvāvānt, jṛmbhāvānt, jyotsnāvānt, tarṣyāvānt, tāmrāvānt,
tārāvānt, tāvānt, turagakriyāvānt, tulāvānt, trṣyāvānt, trapāvānt,
tvarāvānt, trāvānt, daṅśānāvānt, dāksīṇāvānt, dayāvānt, daṣāvānt,
didṛkṣāvānt, durhāṇāvānt, durgāvānt, dūrvāvānt, devāvānt, dvārā-
vānt, dhānāvānt, dhāraṇāvānt, dhārāvānt, dhārāvānt, dhūmāvānt,
nātimudāvānt, nābhīdhāvānt, nirāhāvānt, niṣṭhāvānt, paṇḍāvānt,
padmāvānt, parāvānt, pastyāvānt, pāṭīlāvānt, pāṭalāvānt, pārdā-
vānt, pidakāvānt, pītryāvānt, pipāsāvānt, pippalāvānt, purāvānt,
puṣkarāvānt, puṣṭāvānt, pūspāvānt, pūjāvānt, poṣyāvānt, prajā-
vānt, prajñāvānt, pratibhāvānt, pratiṣṭhāvānt, prabhāvānt, prasthā-
vānt, prahāvānt, prāṇadāvānt, priyāvānt, premāvānt, prekṣāvānt,
phaṇāvānt, barhāṇāvānt, brahmāvānt, bhāṅgurāvānt, bhadrāvānt,
bhastrāvānt, bhāvānt, bhāryāvānt, bhikṣāvānt, bhūridāvānt, bhogā-
vānt, madāvānt, madīrāvānt, malayāvānt, maṣakāvānt, mahāprajā-
vānt, mahimāvānt, mātrāvānt, māyāvānt, mālāvānt, māvant, māhinā-

vant, mudāvānt, mūr̥chāvānt, mrgāvānt, mr̥jāvānt, mṛ̥ttikāvānt, mekhalāvānt, medhāvānt, mehānāvānt, yavyāvānt, yātumāvānt, yāvānt, yugavyāvānt, yuvāvānt, yuṣmāvānt, raksāvānt, ratnāvānt, rādhāvānt, rujāvānt, rocanāvānt, lajjāvānt, laṣaṇāvānt, līlāvānt, lolūyāvānt, vañṣāvānt, vacanāvānt, vapāvānt, vayāvānt, vayūnāvānt, varanāvānt, vātāvānt, visam̥jñāvānt, vījāvānt, vijigīṣāvānt, vidyāvānt, vibhāvānt, viṣvādevyāvānt, viṣvāvānt, viṣṇusiddhāntatīlāvānt, viñāvānt, viraṇāvānt, vīryāvānt, vṛkkāvānt, vṛṣṇyāvānt, veṭāvānt, vetrāvānt, vedanāvānt, vyathāvānt, vrajyāvānt, vṛḍāvānt, ṣatāvānt (?), ṣarāvānt, ṣaryaṇāvānt, ṣarkarāvānt, ṣarpaṇāvānt, ṣalākāvānt, ṣavasāvānt, ṣālāvānt, ṣiksāvānt, ṣikhāvānt, ṣitikāvānt, ṣundhāvānt, ṣunāvānt, ṣubhrāvānt, ṣepyāvānt, ṣobhāvānt, ṣyāmāvānt, ṣraddhāvānt, ṣrutāvānt, saṁkhyāvānt, sacanāvānt, sam̥jñāvānt, sattāvānt, satyatitiksāvānt, sabhāvānt, samāvānt, samadhikalajjāvānt, sarvāvānt, salīlāvānt, sāhāvānt, sahāvānt, sahasāvānt, sādhyapramāṇasaṁkhyāvānt, sāsnāvānt, sīkatāvānt, sidhrakāvānt, sīlāmāvānt, sūtāvānt, sukhāvānt, sudhāvānt, suprajāvānt, sūrāvānt, susthāvānt, sūnṛtāvānt, sṛkāvānt, sṛgāvānt, sūirāvānt, somāvānt, spardhāvānt, sprhāvānt, sphurjāvānt, svadhāvānt, haṁsāvānt, hitāvānt, himāvānt, hemyāvānt, helāvānt, hlādikāvānt, hlādukāvānt.

ā with mant.

kruñcāmānt, drākṣāmānt, dhrākṣāmānt, bhāmānt, vaṣāmānt.

3. i with vant.

agnivānt, adrivānt, āpivānt, abhivānt, arcivānt, avantivānt, āhutivānt, etivānt, ehivānt, kṣetivānt, caturagnivānt, jaghnivānt, jānivānt, trivānt, dādhipivānt, namovṛktivānt, pātivānt, pārivānt, pūram̥dhivānt, pṛṣṇivānt, pratipatnivānt, prativānt, pratibuddhivānt, prētivānt, br̥haspativānt, mativānt, manthivānt, muktivānt, rayivānt, raṣmivānt, vajrivānt, vahnivānt, vivānt, vyapagataraṣmivānt, sākhipivānt, saptarṣivānt, saptarṣivānt, samṛddhivānt, sarasvativānt, sūcivānt, stibhivānt, hārivānt.

i with mant.

akṣimānt, agnimānt, āṅgavākpāṇimānt, aṅjimānt, atisaktimānt, anādīmant, āpacitīmant, abuddhīmant, abdimānt, abhaktimānt,

abhipattimant, abhiṣṭimánt, amūrtimant, amṛtabuddhimant, araṇi-
 mant, arcimánt, alimant, avadhimant, ávimant, avícimant, aṣáni-
 mant, aṣrimant, aṣvimant, asimánt, astimant, astrakṣatimant, asthi-
 mant, ahimant, ākr̥timant, ādimant, āyatimant, ārtimant, āsutimant,
 itaretaropakṛtimant, iṣudhimant, icchāṣaktimant, utpattimant, udani-
 mánt, unnatimant, upakṛtimant, upapattimant, upabdimánt, upa-
 labdhimant, ūtimánt, ūrmimant, ṛddhimant, ṛṣṭimánt, kāntimant,
 k̥rtimant, kuṣimant, kubjimant, kr̥timant, krmimant, koṭimant,
 kṣatimant, kṣāntimant, kṣitivr̥ttimant, kṣāmimant, khamūrtimant,
 khyātimant, gaṇimant, gabhastimant, gatimant, gālimant, gāuri-
 mant, granthimant, citimant, janimant, jātimant, jūtimánt, jñāti-
 mant, jñānaṣaktimant, jyutimant, tuṣṭimant, tr̥ptimant, tvaṣṭrimant,
 tvīsimant, daṇḍanītimant, daṇḍimant, dalmimant, dīdhimant, dīpti-
 mant, dr̥dhabhaktimant, dr̥ṣimant, dr̥ṣṭimant, dyutimant, dhūnimant,
 dhṛtimant, dhvanimant, nānāmantrāughasiddhimant, nānāveśākṛti-
 mant, nidhimánt, nirvrtimant, nītimant, nyubjimant, patimant, pathi-
 mant, parimant, parimītimant, pavimant, paṣudhānyadhanarddhi-
 mant, pāṇimant, punaruktimant, pulimant, puṣṭimánt, pūrṇaṣakti-
 mant, pṛṣṇimant, prakṛtimant, prajātimant, pratipattimant, pratiti-
 mant, pradīptimant, pravṛttinivṛttimant, pravṛttimant, práṣṭimant,
 prasiddhimant, prāṇimant, prāptimant, prāyaṣcittimant, prītimant,
 balimánt, bījasam̐hṛtimant, buddhimant, br̥haspatimant, bhakti-
 mant, bhaṅgimant, bhavāntaraprāptimant, bhītimant, bhuktimant,
 bhūtimant, bhūmimant, bhr̥ṣṭimánt, bhr̥āntimant, maṇimant, mati-
 mant, marīcimant, maharddhimant, mahormimant, mahimant, mārsi-
 mant, mārṣṭimant, muktimant, mūrtimant, mūlavyasavṛttimant,
 yajimant, yastimant, yuktimant, yogasiddhimant, yōnimant, rakti-
 mant, ratimant, rayimánt, raṣṇimant, rājimant, ruṣṭimant, romāñ-
 codgatarājimant, vadhrimant, varimánt, vārimant, valimant, valli-
 mant, vahnimant, vājimant, vārimant, vikṛtimant, vikṣepaṣaktimant,
 vibhūtimant, viraktimant, viṣuddhimant, viṣrāntimant, viṣvamūr-
 timant, vr̥ttimant, vr̥ddhimant, vr̥ṣṭimánt, vr̥ṣṭimant, vr̥ṣṇimant, vedi-
 mant, vyāptimant, vyutpattimant, vyuṣṭimant, vīhimant, ṣaktimant,
 ṣataghñipāṣaṣaktimant, ṣabdādīmant, ṣaramarīcimant, ṣaṣimant,
 ṣāntimant, ṣikhandīmant, ṣīrsaktimánt, ṣuktimant, ṣuddhimant,
 ṣāuryādīmant, ṣrutimant, ṣruṣṭimánt, ṣreṇimant, ṣrōṇimant, ṣoḍaṣi-
 mant, ṣoḍaṣimánt, sam̐vrtimant, sam̐skārādīmant, sam̐hārabuddhi-

mant, saṁhr̥timant, saktimant, sañjīmant, sannimant, sanimánt, saṁtatimant, saṁdhimant, saṁnatimant, saptarṣimant, samādhimant, samādhīyogarddhūtapovidyāvīrakimant, samrddhimant, sampratipattimant, sampr̥timant, sarvataḥṣrutimant, sākṣimant, sāmādharmārthanītimant, sāsnādimant, sījīmant, siddhimant, subuddhimant, surabhimánt, sūtimant, sūkṣmamatimant, sṛṣṭimant, stutimant, sthītimant, sthivimánt, sthavimant, sthūlabuddhimant, sphātimánt, sphūr̥timant, smṛtimant, svastimánt, svāpimant, harimant, harihetimant, hastimant, hetimánt, hemamarīcimant.

4. ī with vant.

akapīvant, aṣṭhīvánt, ahīvant, āṇḍīvant, āsandīvant, īvant, urvarīvant, ṛṣīvant, kakṣīvant, kapīvant, kīvant, kladīvant, ghanakapīvant, ghṛṇīvant, cakrīvant, táviṣīvant, trivātvant, darīvant, dādīmīvant, dyāvūprthivīvant, dhīvant, nāucakrīvant, pátnīvant, bhāratīvant, mañīvant, manthīvant, manīvant, raṣmīvánt, lakṣmīvant, vanakapīvant, vājīnīvant, vāñīvant, vārdātīvant, vṛcīvant, vṛjīnīvant, śaktīvant, śacīvant, śamīvant, śiprīñīvant, śīmīvant, śucīvant, śrīvant, śvasīvant, śáptīvant, śárasvatīvant, svādhitīvant, hṛṣīvant.

ī with mant.

aṣṛīmant, ulkuṣīmant, oṣadhīmant, jyótiṣīmant, táviṣīmant, tvaṣṭīmant, tvastrīmant, trīṣīmant, darīmant, dhīmant, dhrājīmant, purīmant, bhīmant, rājīmant, valīmant, vāṣīmant, śrīmant, strīmant, hiraṇyavāṣīmant, hīrīmant, hrīmant.

5. u with vant.

jāmbūvant, bandhūvant, bāhūvant, vāsūvant, vastūvant, viṣūvánt, viṣṇūvant, śmaṣṛūvant, sādhuvant, stanayitnūvant.

u with mant.

añṣumánt, aptumánt, apsumánt, abhīṣumant, ambumant, ásumant, āṣumant, ikṣumant, índumant, iṣumant, upacārumant, ṛtumánt, ṛbhūmánt, kareṇumant, karkandhumant, kaṣerumant, ketumánt, krátumant, krīḍumánt, kṣumánt, gavīdhumant, gātumánt, gurumant, cañcumant, cārumant, jantumant, jambumant, jīvātu-

mant, *tanumant*, *tantumant*, *tvastumant*, *tsarumant*, *dānumant*, *dyumānt*, *drumant*, *dhātumant*, *dhundhumant*, *dhenumānt*, *nadanumānt*, *paṭumant*, *paramamanyumant*, *paraṣumānt*, *paṣumānt*, *pitumānt*, *pīlūmant*, *pr̥thumant*, *bāndhumant*, *bāhumānt*, *bindumant*, *bhānumānt*, *bhrājathumant*, *makaraketumant*, *mañjumant*, *mādhumant*, *mantumant*, *manyumānt*, *nṛtyumant*, *yātumānt*, *reṇumant*, *lumant*, *vāsumant*, *vāyumānt*, *vibhumānt*, *viṣṇumant*, *veṇumant*, *vepathumant*, *ṣaṅkumant*, *ṣārumant*, *ṣātīksūmant*, *ṣīṣumant*, *ṣītāṅṣumant*, *ṣubhavenutriveṇumant*, *ṣrumant*, *ṣvayathumant*, *sādhumant*, *sānumant*, *susūmānt*, *sūnumānt*, *stanayitnumant*, *sthāṇumant*, *hanumant*, *haridrūmant*, *harsūmānt*, *hetumant*.

6. *ū* with *vant*.

juhūvant, *viṣūvānt*.

ū with *mant*.

kacchūmant, *kaṇḍūmant*, *kaṣerūmant*, *parṣūmant*, *prasūmant*, *bhūmant*, *vadhūmant*, *vasūmant*, *vibhūmānt*, *hanūmant*.

7. *ṛ* with *vant*.

nṛvānt, *pitr̥vant*.

ṛ with *mant*.

abhrāṛṣmant, *upadraṣṭṛmānt*, *karṣṛmant*, *gopṣṛmant*, *tvāṣṛmant*, *duhitṛmant*, *nṛṣmant*, *netṛmant*, *pitr̥mānt*, *pitr̥mant*, *praṇetṛmant*, *bhartṛmant*, *bhrāṛṣmant*, *māṛṣmānt*, *saṅṣṛāvayitr̥mant*, *hōṣṛmant*.

8. *e* with *vant*.

revānt.

9. *o* with *vant*.

aṅgirovant, *chandovant*, *tapovant*, *tamovant*, *tejovant*, *manovant*, *medovant*, *yaṣovant*, *rodhovant*.

o with *mant*.

gōmant, *cetomant*, *pulomant*, *yaṣomant*.

Thus with vowel-stems in Sanskrit *vant* observes the rule in 1519 cases out of 1585, or nearly 96 %, and *mant* in 355 out of 400, or nearly 89 %.

§ 10. An investigation of the possessives in *mant* and *vant* listed in Grassmann's *Wörterbuch zum Rig-Veda*¹ and in Whitney's *Index Verborum to the Atharva-Veda* shows Vedic adherence to the rules suggested above in § 8.

§ 11. Following are the figures for stems with final vowel in the Rig-Veda :

Final Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	54	2
2. <i>ā</i>	68	0
3. <i>i</i>	10	19
4. <i>ī</i>	19	6
5. <i>u</i>	1	28
6. <i>ū</i>	1	1
7. <i>r̄</i>	1	2
8. <i>e</i>	1	0
9. <i>o</i>	0	1
Total	155	59

The examples follow :

1. *a* with *vant*.

tokāvant, *bhāgavant*, *maghāvant*, *vājavant*, *yajñāvant*, *grābhāṇavant*, *mitrāvāruṇavant*, *kārṇavant*, *matāvant*, *ṣatāvant*, *ṣātavant*, *ghṛtāvant*, *ksāitavant*, *stavānt*, *hāstavant*, *rāthavant*, *apāsthāvant*,

¹To the list of *mat*'s and *vat*'s in the appendix, Verzeichniss der biegsamen Wörter, to Grassmann's *Wörterbuch* should be added the following words which appear in the body of the work :

puṣṭāvat
sacanāvat
hīrīmat

There are two misprints. *apāsthāvat* should be *apāsthāvat* and *mīdhūmat* should be *mīdhūmat*. *jāvat* (VIII, 94, 5) is omitted in the body of the work as well as in the above mentioned appendix, but is, however, added in the Nachträge, col. 1762. The vocative *sahasāvan* should be listed under *vat* instead of under *van* (cf. *ṣavasāvat* and Chap. II, § 9e, and note).

dānavant, apidhānavant, sīnavant, vayūnavant, rātnavant, ānavant, dyumnāvant, apūpāvant, pūspāvant, ṣaphāvant, āmavant, himāvant, sōmavant, sutāsomavant, dhārmavant, hīraṇyavant, mat-sarāvant, vāravant, virāvant, pāvīravant, āpavīravant, tuvīravant, dātravant, pavitravant, candrāvant, indravant, ṣīpravant, sahāsra-
vant, bālavant, caṣālavant, nīlavant, devāvant, āṣvavant, kēṣavant, iṣāvant, viṣāvant, rāsavant.

a with mant.

yāvamant, kāṇvamant.

2. ā with vant.

ṣītikāvant, hlādīkāvant, ṛghāvant, jāvant, prajāvant, suprajā-
vant, puṣṭāvant, idāvant, ṣaryañāvant, barhāñāvant, durhāñāvant, dāksīñāvant, ūrñāvant, tāvant, hitāvant, sutāvant, etāvant, sūnītā-
vant, bhūrīdāvant, svadhāvant, vacanāvant, sacanāvant, kṛṣṇā-
vant, dañsāñāvant, mehāñāvant, dhāñāvant, māhīñāvant, vayūñā-
vant, gnāvant, vapāvant, kṣāpāvant, kṣapāvant, gopāvant, sabhā-
vant, vibhāvant, māvant, silāmāvant, yātumāvant, somāvant, yuṣmā-
vant, yāvant, vayāvant, māyāvant, rtvīyāvant, vṛṣṇīyāvant, pastyā-
vant, hemyāvant, omyāvant, pūtryāvant, viṣvādevyāvant, trṣyāvant, poṣyāvant, tarsyāvant, irāvant, bhañgurāvant, sūrāvant, indrāvant, ṣubhrāvant, yuvāvant, devāvant, tvāvant, āṣvāvant, kāṣvāvant, ṣavasā-
vant, sahasāvant, prahāvant, sāhāvant, sahāvant.

3. i with vant.

sākhivant, arcivant, pātivant, pūrañdhivant, jānivant, agnivant, rayivant, hārivant, vajrivant, adrivant.

i with mant.

arcimānt, añjīmānt, prāṣṭimānt, abhiṣṭimānt, puṣṭimānt, ṣruṣṭi-
mānt, rṣṭimānt, bhrṣṭimānt, vṛṣṭimānt, svastimānt, abdimānt, nidhi-
mānt, udanimānt, aṣānimānt, dhūnimānt, rayimānt, varimānt, āvi-
mant, sthivimānt.

4. ī with vant.

īvant, kīvant, ṣācīvant, vṛcīvant, aṣṭhīvānt, ṣīprīñīvant, ghṛñīvant,

sárasvatīvant, svádhitīvant, śáktīvant, śáptīvant, dhīvant, vājīnīvant, pátnīvant, śīmīvant, táviṣīvant, ṛṣīvant, hr̥ṣīvant, kaksīvant.

ī with *mant*.

dhráṣīmānt, hīrīmānt, vāṣīmānt, hiraṇyavāṣīmānt, táviṣīmānt, tvīṣīmānt.

5. *u* with *vant*.

vīṣṇuvānt.

u with *mant*.

krīḍumānt, krátumānt, gātumānt, yātumānt, pītumānt, ketumānt, mantumānt, mādhumānt, bāndhumānt, nadanumānt, dānumānt, bhānumānt, sūnumānt, dhenumānt, vibhumānt, ṛbhumānt, dyumānt, manyumānt, śárumānt, paṣumānt, paraṣumānt, śiṣumānt, aṅṣumānt, iṣumānt, suṣumānt, harsumānt, kṣumānt, vāsumānt.

6. *ū* with *vant*.

visūvānt.

ū with *mant*.

vadhūmānt.

7. *ṛ* with *vant*.

nṛvānt.

ṛ with *mant*.

tvástrmānt, hótṛmānt.

8. *e* with *vant*.

revānt.

9. *o* with *mant*.

gómānt.

Thus with vowel-stems in the Rig-Veda *vant* observes the rule in 141 out of 155 cases, or in nearly 91 %, and *mant* in 51 out of 59, or in 86 %.

§ 12. In the Atharva-Veda we find practically the same situation as in the Rig-Veda:

Final Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	41	0
2. <i>ā</i>	28	0
3. <i>i</i>	3	5
4. <i>ī</i>	6	4
5. <i>u</i>	1	13
6. <i>ū</i>	1	2
7. <i>ṛ</i>	1	2
8. <i>e</i>	1	0
9. <i>o</i>	0	1
Total	82	27

The examples are :

1. *a* with *vant*.

punḍārīkavant, bhāgavant, maghāvant, mūjavant, apāsthāvant, ghr̥tāvant, āntavant, prāṇadāvant, pādavant, prajānanavant, ānavant, āpavant, apūpāvant, pūspāvant, āmavant, himāvant, lōmavant, sōmavant, ḡṣmāvant, indriyāvant, hīraṇyavant, āpatyavant, ādityāvant, avadyāvant, vīryāvānt, sūryāvant, vīrāvant, pavīrāvant, kṣīrāvant, rudrāvant, indravānt, phālavānt, bālavānt, viçvādevāvant, āçvāvant, svāvant, viṣāvant, antārikṣāvant, rāsāvant, māṅsāvant, drapsāvant.

2. *ā* with *vant*.

çitīkāvant, hlādīkāvant, prajāvant, vijāvant, iṣṭāvant, atīṣṭhāvant, varāṇāvant, dākṣiṇāvant, tāvant, sīkatāvant, açitāvant, sūnṛtāvant, etāvant, prasthāvant, madāvant, svadhāvant, rocanāvant, samāvant, yātumāvant, yāvant, priyāvant, vṛṣṇyāvant, çepyāvant, vīryāvānt, uttarāvant, īrūvant, bhaṅgurāvant, āçvāvant.

3. *i* with *vant*.

dādihāvant, harīvant, saptarṣīvant.

i with *mant*.

sphātimānt, jūtimānt, hetimānt, agnimānt, āvimānt.

4. *ī* with *vant*.

asthīvánt, *kladīvant*, *vājīnīvant*, *śīmīvant*, *dyāvāprthivīvant*, *kakṣī-*
vant.

ī with *mant*.

ōśadhīmānt, *jyōtiṣīmānt*, *tvīṣīmānt*, *ulkuṣīmānt*.

5. *u* with *vant*.

vāsuvant.

u with *mant*.

yātumānt, *ketumānt*, *mādhumānt*, *vāyumānt*, *dyumānt*, *manyu-*
mānt, *pīlumānt*, *āṣumānt*, *aṅṣumānt*, *īṣumānt*, *kṣumānt*, *vāsumānt*,
bāhumānt.

6. *ū* with *vant*.

viṣūvánt.

ū with *mant*.

vadhūmānt, *prasūmānt*.

7. *ṛ* with *vant*.

nrvánt.

ṛ with *mant*.

mātrmānt, *pitṛmānt*.

8. *e* with *vant*.

revánt.

9. *o* with *mant*.

gómānt.

Thus the Atharva-Veda follows the rule for vowel-stems in 75 cases out of 82 with *vant*, or in 91%, and in 23 out of 27 with *mant*, or in 85%.

§ 13. The only apparent general exception to the rules for final vowel in Sanskrit is in the case of *o*, which takes *vant* 9 times and *mant* 4 times. In each of these nine words the *o* represents the original final *-as* of a noun in composition. A form in *-as-vant* exists beside each form in *-o-vant*. This association of the *o* with *as* explains the apparent violation of the rules. For these 9 examples cf. Chap. II, § 3.

§ 14. Next we shall compare in regard to words ending in a consonant the degree of adherence to the rules in the earlier literature with that in the later.

The following table lists each vowel that occurs before a final consonant and indicates the number of words in which each suffix is used after it thruout the entire literature.

Penultimate Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	120	2
2. <i>ā</i>	10	1
3. <i>i</i>	12	16
4. <i>ī</i>	2	0
5. <i>u</i>	14	31
6. <i>ū</i>	1	0
7. <i>r̄</i>	4	1
8. <i>o</i>	0	1
Total	163	52

The examples follow :

1. Penultimate *a* with *vant*.

akṣanvánt, āṅgirasvant, ánasvant, ánupadasvant, antárvant, ápnasvant, arṇasvant, ávasvant, ávasvadvant, áçmanvant, asthanvánt, átmanvánt, āsanvánt, índrasvant, udanvánt, ūdhasvant, urasvant, ūrjasvant, énasvant, ójasvant, ómanvant, kadvant, káṁvant, gartanvánt, cármanvant, chándasvant, jagadvant, jánadvant, jyáyasvant, tadvant, tápasvant, támasvant, tárasvant, távasvant, tvagvant, datvánt, dadhanvánt, dāmanvant, dāmanvant, dúvasvant, dr̥ṣadvant, dráviṇasvant, dháyadvant, dhānāntarvant, dhāráyadvant, dhasmanvant, naḍvant, nábhasvant, námasvant, nasvánt, páthanvant, padvánt, páyasvant, paraçvant, párasvant, pájasvant, pīvasvant, punarvant, pūsanvánt, p̄ṣadvant, péçasvant, práthasvant, práyasvant, pravátvant, balahanvant, bódhanvant, bṛhádvant, bráhmaṇvant, bhárgasvant, bhisagvant, bhúvadvant, bhrájasvant, majjanvánt, madvant, mánasvant, mahadvant, máhasvant, mānsanvánt, mūrdhanvánt, médasvant, yáçasvant, yāhvánt, rábhasvant, rājan-

vant, *ródhasvant*, *rumaṅvant*, *rékṅasvant*, *rétasvant*, *romanvant*,
vádhanvant, *vánanvant*, *váyasvant*, *várcasvant*, *vármaṅvant*, *vindát-*
vant, *vivakvánt*,¹ *vivasvant*, *vivásvant*, *vṛṣaṅvant*, *vetasvant*, *vyácas-*
vant, *téjasvant*, *gáṁvant*, *garádvant*, *gāradvant*, *gáḡvant*,² *gīrṣaṅ-*
vánt, *ḡvāṅvant*, *saṁvant*, *sádvant*, *sárasvant*, *sáhasvant*, *sámanvant*,
súvarvant, *sragvant*, *srotasvant*, *svārvant*, *hárasvant*, *hiraṅvant*,
hésasvant.

Penultimate *a* with *mant*.

tarasmant, *dasmánt*.

2. Penultimate *ā* with *vant*.

tanūnapātvant, *dāsvant*, *dvārvant*, *prāṅabhāsvant*, *bhāsvant*,
vāḡvant, *vārvant*, *vībhāsvant*, *svarūdvant*, *havyavādvant*.

Penultimate *ā* with *mant*.

vāṅmant.

3. Penultimate *i* with *vant*.

agnicitvant, *udaḡvitvant*, *kiṁvant*, *tadītvant*, *pīpīsvant*, *bhidvant*,
māhiṣvant, *ḡmidvant*, *saṁīdvant*, *sarītvant*, *sarpīṣvant*, *hārītvant*.

Penultimate *i* with *mant*.

arciṣmant, *upariṣṭājjyotiṣmant*, *guḍaliṅmant*, *chadiṣmant*, *jyótiṣ-*
mant, *túviṣmant*, *divītmant*, *barhīṣmant*, *mahājyotiṣmant*, *mahiṣ-*
mant, *rocīṣmant*, *ḡuciṣmant*, *ḡociṣmant*, *sārpīṣmant*, *harītmant*,
haviṣmant.

4. Penultimate *ī* with *vant*.

āḡīrvant, *gīrvant*.

5. Penultimate *u* with *vant*.

kakudvant, *kakubhvant*, *kúmudvant*, *kṣudvant*, *triṣṭubvant*, *niyút-*
vant, *padmotpalakumudvant*, *púnīsvant*, *purudvant*, *marútvant*, *vid-*
yutvant, *vidyudvant*, *somasutvant*, *srugvant*.

¹Grassmann et al. consider this word a primary derivative with *vant*. But Whitney (*Gram.*, § 789d.) and Bartholomae (*KZ.* xxix, 535) believe that it is an anomalous perfect participle. *vivakvánt* is however as good a derivative in *vant* as is *vivasvant*. It may even be secondary.

²For two views of this word cf. Grassmann, *Wörterbuch*, and Uhlenbeck, *Etymologisches Wörterbuch der altindischen Sprache*.

Penultimate *u* with *mant*.

*áyusmant, kakudmant, kakunmant, kakummant, kṣunmant, garút-
mant, cáksusmant, cirāyusmant, dhanusmant, parisrūnmant, paruṣ-
mant, pīnakakudmant, pīnāyatakakudmant, purorūnmant, marut-
mant, mahādhanusmant, mīdhūsmant, yájusmant, rúkmant, rūn-
mant, vapusmant, vihútmant, vidusmant, vidyūnmant, viprusmant,
virúkmant, vīracakṣusmant, sahasrākṣadhanusmant, *srugmant,
himanirjharaviprusmant, hutmant.*

6. Penultimate *ū* with *vant*.

dhūrvant.

7. Penultimate *ṛ* with *vant*.

āvṛtvant, ṛkvant, vipṛkvant, vimṛdvant.

Penultimate *ṛ* with *mant*.

ṛgmant.

8. Penultimate *o* with *mant*.

doṣmant.

Thus in the entire literature *vant* follows the rule after consonants in 132 cases out of 163, or in 81 % of the words. *mant* follows the rule in 49 cases out of 52, or in 94 %.

§ 15. The Rig- and Atharva-Vedas exhibit at least as close an adherence to the rules for *mant* and *vant* with words ending in a consonant as they do to those for words ending in a vowel. The following table gives the figures for Rig-Veda.

Penultimate Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	55	1
2. <i>ā</i>	2	0
3. <i>i</i>	3	7
4. <i>ī</i>	1	0
5. <i>u</i>	2	7
6. <i>ū</i>	0	0
7. <i>ṛ</i>	3	0
8. <i>o</i>	0	0
Total	66	15

The words in Rig-Veda are :

1. Penultimate *a* with *vant*.

vivakvant, *románvant*, *vármanvant*, *pūṣanvánt*, *vṛṣanvant*, *akṣanvánt*, *datvánt*, *pravátvant*, *padvánt*, *ṣarádvant*, *pṛṣadvant*, *asthanvánt*, *udanvánt*, *dadhanvánt*, *vānanvant*, *dāmanvant*, *ómanvant*, *ātmanvánt*, *áṣmanvant*, *dhvasmanvánt*, *antárvant*, *svàrvant*, *ṣáṣvant*, *vyácasvant*, *pájasant*, *ójasvant*, *úrjasvant*, *dráviṇasant*, *rékṇasant*, *ródhasvant*, *ánasant*, *mánasant*, *énavant*, *ápnasant*, *tápasvant*, *nábhasvant*, *rábhasvant*, *námasvant*, *páyasant*, *práyasant*, *váyasant*, *párasvant*, *sárasvant*, *hárasvant*, *āṅgirasvant*, *índrasvant*, *távasvant*,¹ *vivasvant*, *vivásvant*, *pīvasvant*, *yáṣasant*, *hēṣasant*, *máhasvant*, *sáhasvant*, *yahvánt*.

Penultimate *a* with *mant*.

dasmánt.

2. Penultimate *ā* with *vant*.

dāsvant, *bhāsvant*.

3. Penultimate *i* with *vant*.

hárūvant, *pípiṣvant*, *máhiṣvant*.

Penultimate *i* with *mant*.

divítmant, *ṣuciṣmant*, *ṣociṣmant*, *jyótiṣmant*, *havíṣmant*, *túviṣmant*, *barhíṣmant*.

4. Penultimate *ī* with *vant*.

āṣīrvant.

5. Penultimate *u* with *vant*.

niryútvant, *marútvant*.

Penultimate *u* with *mant*.

virúkmant, *garútmant*, *vihútmant*, *kakúdmant*, *vidyúnmant*, *mīdhúsmant*, *cákṣuṣmant*.

¹ Grassmann (*WB.*, s. v.) derives *távasvant* "von *tavás* oder einem voraussetzenden *távas*." But there is no necessity for assuming a stem *távas*. *tavás* is very common in the Veda and the accent may easily have been changed by analogy. Of the 31 possessives in *as-vant* in RV. 30 are accented on the first syllable, and the single exception, *vivásvant*, has beside it *vivasvant*.

7. Penultimate *ṛ* with *vant*.

ṛḳvant, *vip̣ṛḳvant*, *āṿṛḳvant*.

The above figures show that in the Rig-Veda *vant* observes the rules after consonants in 58 cases and violates them in 8, thus following the rules in 88% of the words. Two of these exceptions are in doubt as to their being possessives in *vant*, viz. *p̣ṛip̣ṣvant*¹ and *māhiṣvant* (cf. note, § 19).

mant follows the rules in 14 out of 15 cases, or in 93%. The single exception is *dasmānt*, a more or less problematic ἀπαξ λεγόμενον (RV. I, 74, 4).

§ 16. The Atharva-Veda exhibits a stricter observance of the rules than even Rig-Veda.

The figures for each suffix are :

Penultimate Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	39	0
2. <i>ā</i>	0	0
3. <i>i</i>	0	2
4. <i>ī</i>	0	0
5. <i>u</i>	1	3
6. <i>ū</i>	0	0
7. <i>ṛ</i>	0	0
8. <i>o</i>	0	0
Total	40	5

The words are listed below.

¹ *p̣ṛip̣ṣvant*, a ἀπαξ λεγόμενον (RV. I, 168, 7). This word has long been a crux. The *Petersburg Lexicon*, followed by Monier-Williams, makes no comment on *p̣ṛip̣ṣvant* except to say that it is derived from the \sqrt{pi} (= *pī*). Grassmann adds that it is the desiderative of this root. Benfey (*Grammatik*, p. 170) says that *p̣ṛip̣ṣvant* is perhaps an anomalous perfect active participle. Whitney (*Grammar*, § 1223 g.) classes *p̣ṛip̣ṣvant* among words with which *vant* has the aspect of forming primary derivatives, but adds a (?) after the word. Sāyaṇa connects the word with \sqrt{pis} , 'to crush.' *p̣ṛip̣ṣvant* is the only derivative with *vant* which may be said with any great degree of certainty to be primary.

1. Penultimate *a* with *vant*.

bráhmaṇvant, akṣaṇvánt, ġṛṣaṇvánt, datvánt, padvánt, asthanvánt, udanvánt, ātmanvánt, ācmanvant, çvānvant, āsanvánt, antār-vant, svārvant, çāçvant, bhārgasvant, vyācasvant, vārcasvant, téjasvant, ójasvant, ūrjasvant, ānupadasvant, médasvant, nasvánt, ānasvant, tāpasvant, nābhasvant, tamasvant, námasvant, páyasvant, jyāyasvant, párasvant, sárasvant, hárasvant, ávasvant, vívasvant, vivāsvant, yāçasvant, máhasvant, sáhasvant.

3. Penultimate *i* with *mant*.

jyótiṣmant, havíṣmant.

5. Penultimate *u* with *vant*.

marútvant.

Penultimate *u* with *mant*.

garútmant, áyuṣmant, cákṣuṣmant.

Thus *marútvant*, an obviously hieratic archaism, is the only violation of the rules for either suffix among the 45 possessives in Atharva-Veda whose stems end in a consonant.

§ 17. From the above comparisons the conclusion will be reached that, while the distinction of usage between *mant* and *vant* was to a degree weakened in very early times, and while this confusion between the suffixes increased and spread by a kind of see-saw analogy, still the Hindus never to a very appreciable extent lost from their linguistic consciousness the feeling that *vant* belonged especially to the *a*-vowels and *mant* to the *u*-vowels, even when those vowels were protected by consonants.

The allegiance between the suffixes and the other vowels was not so constant. In earliest times *vant* claimed all except the *u*-vowels. Later *mant* took all non-*a* vowels from *vant* except *ī* until finally there was a strong tendency to assign *a* and *ā* to *vant* and all other vowels to *mant*.

The historical process may be sketched thus :

1. Indo-Iranian and Avestan : final or penultimate *u*, *ū* took *mant* ; the other vowels, *vant*.

2. Vedic : final or penultimate *a*, *ā*, *ī* took *vant* ; the other vowels, *mant*.

3. Classical Sanskrit tendency to use *vant* with *a* or *ā* and *mant* with the other vowels.

We find in the Veda that *i* and *ī*, for example, show a decidedly stronger leaning toward *vant* than in the literature as a whole. The Veda apparently represents a period of transition from the usage of Indo-Iranian, as preserved by the Avestan, to the usage of classical Sanskrit. The Indo-Iranian rule doubtless required *mant* after final or penultimate *u*, *ū*, and *vant* after all other vowels, but beginning even before the Vedas there is a tendency toward restricting *vant* to *a* and *ā* and leaving the remaining vowels to *mant*. At this point the possibility suggests itself that *vant* was the original suffix and that *mant* was used in its stead after *u* or *ū* for the purpose of dissimilation. The great frequency of occurrence of the *a*-vowels as compared with that of the other vowels may easily have tended toward the custom of limiting the use of *vant* to them. According to Whitney's table (*Grammar*, § 75) *a* and *ā* are nearly twice as common in Sanskrit as all other vowels and diphthongs together, or, more accurately, as 27.97 to 15.55.

The transition from 1 to 3 (above) may, perhaps, be best illustrated by the statistics for *i* and *ī* in the Rig- and Atharva-Vedas as compared on the one side with Avestan and on the other with Sanskrit (exclusive of the two Vedas).

	Avestan	RV.	AV.	Sanskrit
Final <i>i-mant</i>	1	19	5	217
“ <i>ī- “</i>	1	6	4	11
Penultimate <i>i-mant</i>	0	7	2	7
“ <i>ī- “</i>	0	0	0	0
Totals	2	32	11	235
Final <i>i-vant</i>	20	10	3	29
“ <i>ī- “</i>	0	19	6	22
Penultimate <i>i-vant</i>	9	3	0	9
“ <i>ī- “</i>	1	1	0	1
Totals	30	33	9	61

It is evident that *i* and *ī* have gradually gone over from *vant* to *mant*. In the Avesta *mant* is used with *i*, *ī* only twice out of 32 examples, or only a little more than 6%, whereas in classical Sanskrit *mant* is used 235 times out of a total of 296, or nearly 80%. In RV. and AV., however, *mant* and *vant* are about evenly divided after *i*, *ī* (*mant* 43, *vant* 42). As might be expected, RV. stands closer to the Indo-Iranian usage than does AV.¹

§ 18. Given two suffixes so similar in form and signification existing side by side thruout the entire written history of a language, it will cause no surprise to find that each one has frequently gone over into the other's territory and appropriated its functions. There is indeed occasion for surprise that one of the suffixes did not at some period of the language absorb the other, or at least that one of them did not pass away from its original sphere of use into some other field of function or meaning not already so thoroly preempted.

The immediate occasions for the encroachment of the suffixes upon each other are in a general way not difficult to determine. Some of them are, broadly :

1. The existence of two forms of the same word which require

¹ Wackernagel (*KZ.* XLIII, 277) makes a rule for the Avesta and for Indo-Iranian that *mant* is used with stems in *u*, *uš*, and *ao*, and *vant* with all other stems. For the Avesta alone this rule holds very well. But, especially in the light of the Veda, it seems to me to be evident that, both in Indo-Iranian and Avestan, only the last vowel in the stem is the determinative factor as to which suffix follows it. Wackernagel makes a point of the fact that *mant* follows *uš*, but *vant* follows *iš*, *ah*, &c. But it must be noticed that in Avestan, whatever the final consonant may be, *vant* is always (58 cases) used with a stem in which the penultimate vowel is a non-*u* vowel. The Veda looks in the same direction. Of the 9 examples of penultimate *u* in RV. 2 have *vant* and 7 have *mant*. Of these 7 only 2 are stems ending in *-uš*. Beside *mīdhūšmant*, *cákṣušmant* we find *virākmant*, *garūtmant*, *vihūtmant*, *kakūdmant*, *vidyūnmant*. AV. has *garūtmant* as well as *āyūšmant* and *cákṣušmant*. I cannot avoid the conclusion that the final consonant of the stem has no influence on the form of the suffix but that the preceding vowel determines which suffix is to be used, regardless of the consonant. Avestan *ao* is Indo-Iranian *au*. With these modifications Wackernagel's rule for Avestan and Indo-Iranian is then equivalent to mine above—that final or penultimate *u*, *ū* took *mant* and the remaining vowels *vant*. Cf. § 21.

different suffixes. The more common one of the two will attract the suffix of the other into agreement with its own suffix.

Examples are :

téjasvant, tejovant.

dhrtimant, dhrtamant.

jāmbavant, jāmbuvant.

2. Assonance of a word or line, alliteration or dissimilation may demand one suffix or the other in violation of the grammatical rules. Possible examples are :

kāṇvamant. The *mant* may be due, as Schulze suggests (*KZ.* XXXIX, 612), to disinclination against two successive *va*'s, but the weight of evidence of other words is decidedly against such an explanation (cf. under *yāvamant*, 5, below). The word is a *ἄπαξ λεγόμενον*, and there is a bare possibility that *mant* was used for the sake of *m*-alliteration.

The text is RV. VIII, 2, 22 :

ā tū śiñca kāṇvamantañ ná ghā vidma çavasānāt
yaçāstarañ çatāmūteh.

marútvant. *vant* was perhaps used for the sake of dissimilation from the initial *m* ; cf. *garútmant*. (Cf. also *vāñmant, vibhavamant, vīramant*, etc.)

3. Wrong readings. Many exceptions to the rules exist in only a single example, or in unauthoritative literature, and are frequently due to wrong or doubtful readings of the text.

Some such examples are :

rūpamatī, name of a queen. Found only in a Nepāl inscription (cf. *Indian Antiquary*, IX, 188, çloka 7).

rājamatī was the name of another wife of the same king as *Rūpamatī*, above. Cf. the same inscription, *Indian Antiquary*, IX, 188, 189. This word is quoted neither in the *Petersburg Lexicon* nor in Monier-Williams' *Dictionary*.

çubhramatī, name of a river. Probably a wrong reading for *çubhравatī*, which is also the name of a river. Cf. Lassen's *Indische Alterthumskunde*, II, 802.

stanayitnuvant is a wrong reading for *stanayitnumant* in the Calcutta edition of the Mahābhārata, 6, 731.

tarasmant is in the Harivaṅṣa (1, 7, 87) a varia lectio for the familiar *tārasvant*. It does not appear elsewhere.

dasmánt, a problematic *ἀπαξ λεγόμενον* (RV. 1, 74, 4).

ākāramant is found only in the Rāja-Taraṅginī. *ākāravant* occurs in the Kathā-sarit-sāgara and elsewhere.

dhṛtamati, name of a river, makes its only appearance in the Viṣṇu-Purāṇa, 184. The *Petersburg Lexicon* calls it a "falsche Form für *dhṛtimati*." The latter is the name of a river in the Mahābhārata.

sūryamati occurs only as the name of a princess in the Rāja-Taraṅginī (7, 152 and 179). *sūryavant* is common from the Veda on, and *sūryavati* is the name of a princess in the Vāsavadattā.

prāṇamánt appears only in the Māitrāyaṅī-Saṁhitā (1, 6, 12), whereas *prāṇavant*, the normal form, is found in Kātyāyana-Ṣrāuta-Sūtra, Ṣakuntalā, Harivaṅṣa, and Suṣruta-Saṁhitā.

lālamati is quotable only for a Nepāl inscription where it is the name of a queen. Cf. *Indian Antiquary*, IX, 185 (*Petersburg Lexicon* wrongly has 158), ḡloka 9. This word is, doubtless, like *lālavant* derived from *lālā*. The latter possessive appears in Suṣruta-Saṁhitā.

4. The tendency to use *vant* instead of *mant* in the meaning "containing the root or word" (cf. Chap. III, § 3).

The examples of *vant* in this sense with *i*-stems may be considered violations of the existing phonetic rules instead of survivals from the time when *i* properly took *vant*. The very meaning of the words indicates that they belong to the post-Vedic period when *mant* had replaced *vant* after *i*.

Some examples are :

hārivant, 'containing the word *hari*'; cf. *harimant*.

trivant, 'containing the word *tri*'.

bhīdvant, 'containing the $\sqrt{\text{bhīd}}$ '.

pretivant, 'containing the word *preti*'.

vivant, 'containing the word *vi*'.

ehivant, 'containing the word *ehi*'.

abhivant, 'containing the word *abhi*'.

vahnivant, 'containing the word *vahni*'; cf. the normal form with normal meaning, *vahnimant*, 'containing fire'.

jaghnivant, 'containing an intensive form of $\sqrt{\text{han}}$ '.

namovṛktivant, 'containing the word *namovṛkti*'.

parivant, 'containing the word *pari*'.

etivant, 'containing a form of the $\sqrt{\text{i}}$ (*eti*)'.

5. The whole broad sweep of analogy with all its possibilities of chance resemblance and remote suggestion, so easy in its operation and so difficult in the tracing thereof. A couple examples follow :

yāvamant. Schulze (*KZ.* XXXIX, 612) thinks that *mant* was used instead of *vant* in order to avoid the cacophony of *vava*. The same may be said of *kāṇvamant*, *vibhavamant* and *alpasvamant*, but these exhaust the list. On the other hand the number of words in which *vavant* is found is large. Besides *devāvant*, which Schulze mentions, are *āṣvavant* (also in *RV.*), *gāuravavant*, *javavant*, *ṣivavant*, *tattvavant*, *pakvavant*, *parvavant*, *pūrvavant*, *plavavant*, *bhāvavant*, *lavavant*, *vibhavavant*, *viṣvavant*, *sattvavant*, *sarvavant*, *svatvavant*, *svāvant*, *havavant*. In such cases, Schulze thinks, analogy has been stronger than euphony. Or, he enquires, could the cacophony have been considered more objectionable in unaccented *vava* than in accented *vāva*? Thus *yāvamant*, *kāṇvamant*, but *devāvant*. Against this suggestion stand *āṣvavant*, *viṣvādevavant*, *viṣvavant*.

yāvamant, 'containing barley,' 'abundance of grain,' very probably takes *mant* thru the influence of other words expressing possession of wealth, such as *gómant*, *paṣumánt*, *vásumant*, *ráyimant*, *pustimánt*, all of which are good Rig-Vedic words. *yāvamant* is found four times in Rig-Veda and in three of them is in immediate connection with such words. The phrase *gómad yāvamat* is found twice and *yāvamad gómat* once.

The passages are :

RV. VIII, 93, 3.

*sá na índraḥ ṣiváḥ sákhāṣvāvad gómad yāvamat
urúdhāreva dohate*

RV. IX, 69, 8.

â nah pavasva vâsumad dhîraṇyavad
 âçvâvad gômad yâvamat svîryam
 yûyâm hi soma pitâro mâma sthâna
 divô mûrdhânah prâsthitâ vayaskṛtah

RV. X, 42, 7.

ârâc châtrum âpa bādhasva dūrâm
 ugrô yâh çâmbaḥ puruhûta tēna
 asmé dhehi yâvamad gômad indra
 kṛdhî dhîyam jaritré vâjaratnâm

The fourth passage is

RV. X, 131, 2.

kuvîd aṅgâ yâvamanto yâvam cid
 yâthâ dânty anupûrvâm viyûya
 ihêhâiṣâm kṛṇuhi bhôjanâni
 yé barhîṣo nâmorṛktiṁ nâ jagmûh

Here the *yâvam* has doubtless operated with regressive verbal assimilation upon the preceding *yâvamantas* resulting in the form with *mant* instead of a form with *vant*.

viṣṇuvant occurs only once in Rig-Veda (VIII, 35, 14). In this passage it stands between *âṅgirasvant* and *marûtvant*. The former adds its suffix regularly and is a good Vedic word. The latter, while it adds its suffix irregularly, is a very widely used word, appearing in Rig-Veda alone 40 times. In all three words *vant* expresses accompaniment, and it was probably the influence of the two other possessives which caused the word *viṣṇu* to take the suffix *vant* in this one passage.¹ The text reads

âṅgirasvantâ utâ
 viṣṇuvantâ marûtvantâ
 jaritûr gachatho hâvam
 sajôṣasâ usâsâ sûryeṇa cādityâir

§ 19. In Sanskrit 55 words are at one time or another found

¹ Wackernagel (KZ. XLIII, 280) makes a similar suggestion.

with both *mant* and *vant*. 15 of these appear either in RV. or AV. with one suffix or the other and 4 appear with both suffixes. The remaining 40 instances belong almost entirely to classical Sanskrit.

The Vedic examples are :

<i>arcimánt</i> (RV.)	beside	<i>arcivánt</i> (RV.)
<i>agnimánt</i> (AV.)	“	<i>agnivánt</i> (RV.)
<i>mahismant</i>	“	<i>máhiṣvant</i> (RV.) ¹
<i>marutmant</i>	“	<i>marútvant</i> (RV., AV.)
<i>patimatī</i>	“	<i>pátivatī</i> (RV.)
<i>janimant</i>	“	<i>jánivant</i> (RV.)
<i>harimant</i>	“	<i>hárivant</i> (RV.) ²
<i>dhimant</i>	“	<i>dhívant</i> (RV.)
<i>viṣṇumant</i>	“	<i>viṣṇuvant</i> (RV.) cf. § 18–5.
<i>táviṣimant</i> (RV.)	“	<i>táviṣivant</i> (RV.)
<i>harimant</i>	“	<i>hárivant</i> (RV., AV.)
<i>çaktimant</i>	“	<i>çáktivant</i> (RV.)
<i>rayimánt</i> (RV.)	“	<i>rayivánt</i> (RV.) ³

¹ This word is a ἀπαξ λεγόμενον (RV. VII, 68, 5). Its form is *máhiṣvantam*. Grassmann makes it a possessive in *vant* from *mahis* (√ I. mah). Monier-Williams (*Dict.*, s. v.) makes the word an accusative of *máhiṣvanta* which he questioningly derives from *mahis* (√ I. mah). Monier-Williams (*loc. cit.*) follows the *Petersburg Lexicon* in considering *mahiṣa* the base of *mahismant*. I follow Whitney (§§ 1233e., 1235f.) in deriving both words from *mahi* with an inserted *s* (as in *indravant*). Cf. Chap. II, § 9.

² *hárivant*, ‘gold-colored,’ (a ἀπαξ λεγόμενον, RV. x, 112, 3) has heretofore been derived from *harít*, id. But if that were the case we would expect the accent to be thrown forward upon the suffix, and we should have **harivánt* (cf. Whitney, *Grammar*, § 1233a.). It is much more likely that *hárivant* is derived from *hárīta*, with loss of final stem-vowel (cf. Chap. II, § 6). *hárīta* is common in RV. and has the same meaning as *harít*. The accents of *hárīta* and *hárivant* agree perfectly.

³ *revánt* (Avestan *raēvant*), according to the assumption of the *Petersburg Lexicon*, is a contraction of *rayivánt*. With this view agree Grassmann, Bartholomae and Monier-Williams. It is, nevertheless, open to question. Rig-Veda uses *revánt* 58 times, *rayivánt* four times and the elsewhere more common form *rayimánt* twice. It is worthy of mention that three of these four instances of *rayivánt* occur in the sixth book (VI, 6, 7; VI, 44, 1; VI, 68, 5). The other case is I, 129, 7. For Atharva-Veda *revánt* is quotable 9 times, but *rayivánt* and *rayimánt* do not appear.

nṛmant besides *nṛvánt* (RV., AV.)
ṛgmant “ *ṛkvant* (RV.)

§ 20. Following are the other words that are at any time found with both *mant* and *vant*, making 55 such words in all.

<i>ākāra</i>	<i>bandhu</i>
<i>udán</i> (cf. Chap. II, § 9f.)	<i>bāhu</i>
<i>kakúd</i>	<i>brhaspati</i>
<i>ksudh</i> ¹	<i>bhā</i>
<i>jāya</i>	<i>mañí</i> ²
<i>tāras</i>	<i>matī</i>
<i>darī</i>	<i>mukti</i>
<i>dhrta</i>	<i>yaças</i> ³
<i>pitṛ</i>	<i>raçmi</i>
<i>prçni</i>	<i>rājan</i>
<i>prāna</i>	<i>rūpa</i>
<i>vasu</i>	<i>lāla</i>
<i>vahni</i>	<i>sāmṛddhi</i>
<i>saptarṣí</i>	<i>sarpis</i> ⁴
<i>vāc</i> ⁵	<i>sādhu</i>
<i>vidyut</i> ⁶	<i>sābhra</i>
<i>vibhava</i>	<i>sūrya</i>
<i>vīra</i>	<i>stanayitnu</i>
<i>çubhra</i> (cf. Chap. II, § 4)	<i>sruc</i> ⁷
<i>çrī</i>	<i>sva</i>

§ 21. The operation of the rules governing the use of the suffixes after final consonants is well illustrated by the figures for *ṣ* and *s* in the table of § 3. It will be seen that after final *ṣ* *mant* is nearly always used (28 out of 31 cases), and that after final *s* *vant* is customary (57 out of 59 cases). The explanation of

¹ *ksudvant*, *ksunmant*.

² *mañimant*, *mañivatī* (cf. Chap. II, § 4).

³ *yāçasvant*, *yaçovant*, *yaçomatī*.

⁴ *sārpiṣmant*, *sarpīṣvant*.

⁵ *vāgvant*, *vānmant*.

⁶ *vidyutvant*, *vidyudvant*, *vidyūnmant*.

⁷ *srāugmata*, nom. prop., *srugvant*.

course is that both finals were originally *s*, and that in the first case the *s* was changed to *ṣ* by the influence of the "alterant" (cf. Whitney, § 180c.) vowels (usually *i* or *u*) which preceded it and which, according to the rule, demanded the *mant* suffix. In the latter case the *s* was retained because preceded by *a* or *ā*, and *vant* was employed for the same reason (cf. Whitney, *Grammar*, §§ 180 and 184b.).

CHAPTER II.

SAM̐DHI.

§ 1. As Whitney points out (*Grammar*, §§ 111d., 1233i., 1235f.), while possessive *mant* and *vant* are usually added to noun-stems according to the rules of internal combination, they very frequently, especially in the later language, follow the rules of external combination. This latter fact is of course due to the native conception of these suffixes as more or less independent entities of fixed and well-known value, and consequently of their right to be treated somewhat after the manner of final elements of compounds.

§ 2. The usual rules of internal combination are followed. Thus :

akṣanvant < *akṣan*,
pūṣanvant < *pūṣan*,
brāhmaṇvant < *brahman*,

āyusmant < *āyus*,

cākṣusmant < *cākṣus*,

kām̐vant < *kam*,

ṣām̐vant < *ṣam* (Çatapatha-Brāhmaṇa and Kātyāyana-Çrāuta-Sūtra have *kām̐vant* and *ṣām̐vant*. Cf. Whitney, *Gram.*, § 212b.),

kim̐vant < *kim*.

§ 3. In the following words the suffixes are added to the stem

according to the rules of external combination. Some of these cases are found even in the Veda, but they become much more numerous in the later literature.

- aṅgirovant* (cf. *āṅgirasvant*),
cetomant < *cetas*,
chandovati (cf. *chāndasvant*),
tapovant (cf. *tāpasvant*, with different meaning),
tamovant (cf. *tāmasvant*, with same meaning),
tejovant (cf. *tējasvant*),
manovati < *manas*,
medovati (cf. *mēdasvatī*),
yaçomatī (cf. next and *yāçasvant*),
yaçovant (cf. preceding and *yāçasvant*),
rodhovati (cf. *ródhasvant*),
ṛk̄vant < *ṛc* (cf. next),
ṛgmant < *ṛc* (cf. preceding),
rūkmant < *ruc*,
rūnmant < id.,
vāgvant < *vāc*,
vānmatī < id.,
srugvant < *sruc*,
 **srugmant* < id. (*srāugmata*, nom. prop.),
tvagvant < *tvac*,
purorūnmant < *puroruc*,
svarādvant,
havyavādvant,
vimṛdvant < *vimṛdh*,
virūkmant < *viruc*,
bhīṣagvant < *bhīṣaj*,
sragvant < *sraj*,
ávasadvant < *avasvat* (*avasvant*),
jagadvant < *jagat*,
jánadvant < *jánat*,
dháyadvant < *dhayati* (cf. § 6),
dhāráyadvant < *dhārayat*,
pṛśadvant < *pṛśat*,

brhādvant < *brhat*,

bhūadvant < *bhuvat*,

mahadvant < *mahat*,

sadvant < *sat*,

vidyudvant ("wrong reading"—Mon.-Wms., cf. *vidyutvant*),

vidyūnmant ("with irregular assimilation of *t*"—Whitney,
Gram., § 1235b.),

parisrūnmant < *parisrut*,

kakūnmant (cf. *kakūdmant*),

ksūdvant < *ksūdh*,

ksūnmant < *id.*,

samīdvant < *samidh*,

tristubvant < *tristubh*,

kakummatī (cf. *kakubhvant*),

gudaliṅmant < *gudalih*.

In RV. x, 106, 5 Grassmann boldly substitutes a form of *çātavant* for "das unverstāndliche *çātapanta*" of the text. This *çātavant*, if it existed, would then be a derivative of *çāta*, a *vṛddhi* form of *çata* which is found only in composition, and would be equivalent to *çatāvant*.

Whitney (Gram., § 1233i.) includes *āçīrvant* in his list of examples of external combination. He must then consider the word derived from a form ending in *s* (cf. Whitney, § 174); probably not however from *āçīs*, 'prayer', 'blessing', which appears in composition as *āçīr*, for in § 1233c. he translates the possessive 'mixed with milk'. But *āçīrvant* is beyond doubt derived from *āçīr*, 'a warm mixture', especially, 'the milk which is mixed with the soma juice', and is so considered by Grassmann and Monier-Williams. The possessive occurs twice in Rig-Veda, both times in agreement with *somā*. For an explanation of the long *ī* notice Whitney, Gram., § 392b. and c., and *gīrvant*, < *gir*.

§ 4. Diastole. Aside from the changes of final consonants usual to internal and external combination, stems frequently undergo other alterations before the possessive suffixes. One of these is lengthening of the final stem-vowel. (Cf. Pāṇini, VI, 3 : 119, 120, 131; Whitney, §§ 247, 517; Wackernagel, vol. I,

§§ 41, 42, 264 ff., vol. II, § 56, the last mentioned grammar especially for further references.)

This lengthening is very common, occurring in considerably over 100 words. The list would probably be much increased if in a number of cases it were possible to determine with certainty whether the possessive was derived from a feminine stem or from a masculine stem with the final vowel lengthened.

Pāṇini (VI, 3, 119) formulates a rule that before the suffix *mant* (or *vant*) the final vowel of a more than two-syllabled word is lengthened in a proper name, and in many other cases in the Veda (VI, 3, 131). This prolongation however is simply that which is common in the Veda to the final vowel of any first member of a compound, but which is largely restricted to the lengthening of final *a* before *v* (cf. Whitney, § 247; Wackernagel, vol. I, §§ 41, 42, 264 ff., vol. II, § 56a.). With this lengthening that of the stems before the possessive suffixes agrees closely. These possessives are frequently considered and treated as compounds (cf. §§ 1 and 3). Moreover, in 98 out of 127 cases the lengthening of final vowel is restricted to that of *a* before *v*. In many of the examples however the lengthening follows the loss of a final *n* (cf. § 7).

Out of these 127 cases of lengthening 99 are of *a*, 22 of *i*, and 6 of *u*. They are thus divided between the suffixes :

<i>a</i>	before <i>vant</i>	98,	before <i>mant</i>	1 ;		
<i>i</i>	“	“	18,	“	“	4 ;
<i>u</i>	“	“	1,	“	“	5.

(Cf. Whitney's statement, §§ 1233b., 1235a., d.) The final vowel is lengthened before *mant* only half as frequently as would be expected from the relative number of *mant* and *vant* suffixes.

Pāṇini considers this a Vedic lengthening and Whitney is satisfied to say, "A final vowel . . . is in many words lengthened in the older language." It is true that the origin and the home of this lengthening is in the Veda, but both grammarians apparently fail to realise the extent of the phenomenon in the later language. Out of the 127 words listed below 73 are found neither in Rig-

Veda nor in Atharva-Veda, while 35 are found in Rig-Veda, 9 in Atharva-Veda, and 10 in both Vedas.

This prolongation of the final stem-vowel seems to have been favored by the feminine form of the suffix. In 46 cases out of the 127 below of lengthened stem-vowel the possessive is found only in the feminine (i. e. *matī*, *vatī*), whereas out of 127 possessives in *mant* and *vant* selected at random only 7 were found to be used in the feminine only. These figures indicate a decided tendency on the part of the final vowel of the stem to lengthen when it is followed by the feminine form of the suffix.¹ It was doubtless this fact which resulted in the mechanical rule of Pāṇini quoted above, viz. that the final vowel . . . of a word is lengthened in a proper name, for, with but very few exceptions (such as *garbhavatī*, *ūdhasvatī*), all words which have only the feminine form of the suffixes are proper names. Professor Bloomfield suggests, with much plausibility, that the explanation of the large proportion of feminine possessives with lengthened final vowel of the primitive is to be found in an effort to put the original stem into word-rhythm with the suffix, *matī*, *vatī*.

Examples of the lengthening of the final vowel of the stem before *mant* and *vant* follow :

manthīvant < *manthin* (cf. *manthivant*),
añjanāvātī,
amarāvātī (cf. Pāṇini, VI, 3, 119),
açitāvant, AV. (Padap. has *ā*),
áçvāvant (cf. *áçvant* and Pāṇini, VI, 3, 131. See also Uhlenbeck, *WB.*, s. v. *áçvāvant*),
asthīvánt (cf. Pāṇini, VIII, 2, 12),
kapīvant,² nom. prop. (cf. Pāṇini, VIII, 2, 11),
istāvant,
īndrāvant (cf. *īndravant* and *īndrasvant*),

¹ For further evidence of this lengthening and for a number of examples see note to *dhūmāvātī*, below.

² The right of this word to stand here depends upon whether or not this gentleman restricted his collection of monkeys to females. The fact however that *kapīvant* is also the name of a river would indicate that the word belongs in this list.

indriyāvānt (cf. *indriyāvānt* and Pāṇini, VI, 3, 131),

ṛtvīyāvānt (cf. *ṛtvīyāvānt*),¹

ṛṣīvānt,

udumbarāvātī (cf. Pāṇini, VI, 3, 119),

uttarāvānt,

utpalāvātī,

oṣadhīmānt,

kanakāvātī (cf. *kanakavātī*),

kaṣerūmānt (cf. *kaṣerumānt*),

kuṣāvātī (cf. *kuṣāvānt*),

kṛṣṇāvānt,

kruñcāmānt,

kṣemāvātī (cf. *kṣemāvānt*),

ghṛñīvānt,

candrāvātī,

campakāvātī (cf. *campakavātī*),

jayāvātī (cf. *jayāvānt* and *jayamānt*),

jṛmbhāvānt,

tāmrāvātī,

tvīṣīmānt (cf. *tvīṣīmānt*),

durgāvātī,

guṣīvātī,

devāvānt (cf. *devāvānt*),

dvārāvātī (cf. *dvārāvātī*),

dhūmāvātī (cf. *dhūmāvānt*),²

¹ This word belongs here if, as the *Petersburg Lexicon*, Grassmann and Monier-Williams think, it comes from *ṛtvīya*, a Rig-Vedic adjective meaning 'in proper time,' 'regular.' In this case there would be no change of meaning when the suffix is added and the possessive would belong to Class 4 (Chap. III, § 4). But it is possible that *ṛtvīyāvānt* is derived from the Atharva-Vedic noun *ṛtvīyā*, 'a woman in her courses.' It would then belong to Class 16 (Chap. III, § 16), and would mean 'like a woman in her courses,' i. e., 'regular,' 'in proper time.'

² This word is evidence of the tendency of the final vowel of the primitive to lengthen before the feminine form of the suffix, in that the possessive stem from which the feminine is derived retains its vowel unlengthened. Other such examples are: *kuṣāvātī* (*kuṣāvānt*), *kṣemāvātī* (*kṣemāvānt*), *padmāvātī* (*padmāvānt*), *prasthāvātī* (*prasthāvānt*), *premāvātī* (*premāvānt*), *brahmāvātī* (*brahmāvānt*), *bhad-rāvātī* (*bhadravānt*), *ratnāvātī* (*ratnavānt*), *vasūmatī* (*vasumānt*, *vasuvānt*), *vetrāvātī* (*vetravānt*), *ṣarāvātī* (*ṣarāvānt*), *ṣrutāvātī* (*ṣrutāvānt*), *sahlāvātī* (*salilāvānt*), *somāvātī*

dhrājīmant,
nirāhāvānt (varia lectio for *nirāhavavānt*),
padmāvātī (cf. *padmavānt*),
parāvānt (cf. *paravānt*),
parçūmant,
pidakāvānt,
pārdāvānt,
pāṭalāvātī,
pītryāvānt,
pippalāvātī,
purāvātī,
puṣkarāvātī (cf. Pāṇini, VI, 3, 119)
puṣṭāvānt,
púṣpāvānt (cf. *púṣpavānt*),
posyāvānt,
prasthāvātī (cf. *prasthavānt*),
premāvātī < *preman* (cf. *premavānt*),
phaṇāvānt (cf. *phaṇavānt*),
barhāṇāvānt,
brahmāvātī (cf. *brahmavānt* and *bráhmanvānt*),
bhaṅgurāvānt (RV. VII, 104, 7, &c. Pad. *bhaṅgurāvānt*),
bhadrāvātī (cf. *bhadravānt*),
mahimāvānt < *mahiman*,¹
madāvānt,
malayāvātī (cf. *malayavātī*),
maçakāvātī (cf. Pāṇini, VI, 3, 119),

(somavānt), *haṅsāvātī* (*haṅsavānt*), *himāvātī* (*himavānt*), *maṅivātī* (*maṅimānt*),
ahīvātī (*ahimānt*), *bhogāvātī* (*bhogavānt*). Of course in many of these cases femi-
 nines are made also from the possessives with unlengthened final stem-vowel, but
 in all the above examples the vowel is lengthened *only* before the feminine form
 of the suffix, and not before the masculine or neuter.

¹ Whitney (*Gram.*, § 1233e.) considers this word an example of the insertion
 of *ā* between stem and suffix. In that case he is certainly justified in calling the
 word "odd." Monier-Williams derives the possessive from **mahimā* which he
 makes a feminine = *mahimān* and translates then 'greatness.' But there is no
 justification for assuming *mahimā* as a separate feminine noun. It is simply
mahimān, with *n* dropped and *a* lengthened in composition, which is the only
 position in which the form *mahimā* is found. And this is what we have in
mahimāvānt.

māhināvant,
munīvati (cf. Pāṇini, VIII, 2, 11),
mrgāvati (cf. *mrgavati*),
sacanāvant,
samāvant,
yavyāvati,
ratnāvati (cf. *rātnavant*),
raṣmīvānt (cf. *raṣmivant* and *raṣmimant*),
laṣaṇāvati,
vāṅṣāvati (cf. Pāṇini, VI, 3, 120),
vacanāvānt,
vanakapīvant,
vayūnāvant (cf. *vayūnavant*),
varaṇāvati,
vasūmati (cf. *vásumant* and *vásuvant*),
vātāvānt (cf. *vātavant*),
vibhūmānt (cf. *vibhumānt*),
viṣvādevyāvānt (cf. Pāṇini, VI, 3, 131),
viṣvāvānt (cf. *viṣvavant*),
viṣūvānt (cf. *viṣuvānt*),
dākṣiṇāvant,¹
vīryāvānt (cf. *vīryāvānt*),
ṣubhrāvānt (cf. *ṣubhravati* and *ṣubhramati*),²
vrkkāvati,
ṣatāvānt (cf. *ṣatāvānt*),³
vṛṣṇyāvānt,
vrjinīvānt (= *vrjināvānt*),
vetāvānt,

¹ Grassmann lists *dākṣiṇāvant* as two words, the first from *dākṣiṇa* with lengthening of the *a*, and the second from *dākṣiṇā*. The former he translates, not at all plausibly, 'tüchtig,' 'kräftig,' and the latter 'reichlichen Opferlohn gebend,' 'gabenreich.' For Grassmann's views as to the semantics involved cf. his *Wörterbuch*, s. v. *dākṣiṇa*.

² *ṣubhrāvānt* occurs once in Rig-Veda (IX, 15, 3). Padap. has *ṣubhrāvānt*.

³ *ṣatāvānt* is considered a possessive by some and translated like *ṣatāvānt*, 'containing or possessing a hundred,' but, far less probably, is resolved by others into *ṣata* + *avānt* (present participle < *Vav*) and translated 'helping a hundred-fold.' The discussion centers round RV. VI, 47, 9.

vetrāvati (cf. *vetravant*),
çáktivant (cf. *çaktimant*),
çarāvati (cf. *çaravant*),
çunāvant (cf. *çunávant*),
çrutāvati (cf. *çrutavant*),
sáptivant,
sarvāvant (cf. *sarvavant*),
salilāvati (cf. *salilavant*),
sáhāvant,
sahāvant (cf. § 7, end),
sídhvakāvant,
sutāvant (cf. *sutavant*),
sukhāvant (cf. *sukhavant*),
sr̥kāvant (cf. *sr̥kavant*),
sr̥gāvant (cf. *sr̥gavant*),
somāvati (cf. *somavant* and Pāṇini, VI, 3, 131),
sphūrjāvant,
svádhitivant,
hañsāvati (cf. *hañsavant*),
hanūmant (cf. *hanumant*),
hitāvant (cf. *hitavant* and Chap. III, § 6),
himāvati (cf. *himavant*),
hīrīmant < *hīri* = *hāri* (cf. *harimant* and *hārivant*),
hr̥ṣīvant < *hr̥ṣi* = *harṣa*,
hlādikāvant,
hlādukāvant,
bhogāvati (cf. *bhogavánt*),
vīraṇāvati (cf. Pāṇini, VI, 3, 119),
mañivati (cf. *mañimant* and Pāṇini, VIII, 2, 11),
añivati (cf. *añimant* and Pāṇini, VIII, 2, 11).

To these examples must be added those formed in very early times from pronominal stems (cf. Chap. III, § 16 and Whitney, *Gram.*, §§ 457, 494, 517, 1233f.). They are:

māvant,
tvāvant,
yuṣmāvant,

yuvāvant,
tāvānt,
etāvānt,
yāvānt,
īvant,
kīvant.

§ 5. Systole. In a number of well-authenticated words the final long stem-vowel of the primitive is shortened before the possessive suffix. Whitney calls this shortening a "special irregularity." It appears however in a score of words. In most cases it is either a wrong reading or the vowel has been shortened *metri causa*. Or the shortening may be due in a case or two to analogy with the original stem of the noun. Thus *īrsyavant*, 'envious', seems to be from *īrsyā*, 'envy'. The vowel was perhaps shortened thru the influence of *īrsya*, mfn., 'envious'.

Examples are :

anuvākyavant,
āmīkṣavant,
pādukavant,
puronuvākyāvānt,
pratiçākḥavant,
gāurimant,
prāṇadāvānt (cf. *prāṇadāvānt*),
tuvirāvānt,¹
māyāvānt (cf. *māyāvānt*),
lālavānt (perhaps also *lālamatī*),
çaryāṇāvānt (if for *çaryāṇāvānt*),
sarasvativānt < *sarasvatī* (cf. *sarasvatīvānt*),²
sāukhavatī (wrong reading for *sukhāvātī*),
suṣumānt,³

¹ According to Grassmann < *tuvi* + *irāvānt* = *irāvānt* (< *irā*). *Petersburg Lexicon* considers the word a contraction of **tuvirāvānt*.

² Another example of double possessive suffix is *avasadvānt*.

³ This word appears only once in RV. (x, 3, 1). Grassmann derives it from *suṣū*. Whitney (§ 1235d.) says it appears to be primary.

vallimant < *vallī*,
yājyāvānt,
īrsyāvānt < *īrsyā*,
śipravānt < *śiprā*.

It is possible that in several of the above examples the shortening was due to word-rhythm, but the evidence is not conclusive. In the actual forms of several of the above words in the texts the shortened vowel is either preceded or followed, or both preceded and followed, by a syllable containing a long vowel. Thus *tuṅvīrāvānt* appears only twice (RV. x, 64, 4 and x, 64, 16), both times in the form *tuṅvīravān*. *puronuvākyāvānt* shows the forms *puronuvākyāvāntam* (Çatapatha-Brāhmaṇa, 9, 3, 1, 16) and *puronuvākyāvāntas* (Kātyāyana-Çrāuta-Sūtra, 1, 2, 6). *pratiṣākhāvānt* appears in the Mahābhārata (14, 955) as *pratiṣākhavān*. *prāṇadāvānt* is a manuscript reading for *prāṇadāvānt* in Atharva-Veda, 4, 35, 5. The Çatapatha-Brāhmaṇa (13, 5, 4, 12) has *māyāvāntara* (< *māyāvānt*, which the *Petersburg Lexicon* says is metri causa for *māyāvānt*). The only form of *susūmānt* is *susūmānt* (RV. x, 3, 1). The only form of *śipravānt* is *śipravānt* (RV. VI, 17, 2). *yājyāvānt* occurs only in the Çatapatha-Brāhmaṇa. Its forms are: *yājyāvānt* (4, 1, 1, 26), *yājyāvāntam* (9, 3, 1, 16), and *yājyāvānt* (11, 2, 1, 6). *anuvākyāvānt* has the form *anuvākyāvānt* in the Çatapatha-Brāhmaṇa. Here the shortened vowel (*ya*) is preceded and followed by a syllable with a long vowel (Çatapatha-Brāhmaṇa, 4, 1, 1, 26). In Āçvalāyana-Çrāuta-Sūtra, however, the possessive appears with a long *yā* (1, 5, 30), but that syllable is followed by one with a short vowel. In *lālavānt*, *lālamātī*, *īrsyāvānt* and *çaryāvānt*, the shortened vowel is preceded by a syllable with a long vowel.

The following words oppose the theory of word-rhythm as applied to this shortening. *sarasvatīvānt* appears only in Kātyāyana-Çrāuta-Sūtra (9, 1, 20). It there takes the form *sarasvatīvāntī*. *vallimant* appears in the Gīta-govinda as *vallimat*. The only form of *pādukāvānt* is *pādukāvāntam* (Hemadri's Caturvarga-Cintāmaṇi, 1, 711, 10). *āmikṣāvānt* appears in the genitive *āmikṣāvāntām* in the Tāittirīya-Brāhmaṇa (2, 7, 16, 4).

§ 6. Loss of final vowel. There are a half-dozen or more instances of the loss of a final vowel before the possessive suffixes. Whitney mentions only one of the cases and dismisses it as a "special irregularity." Pāṇini (IV, 2, 87) notices three of the examples, but attempts to formulate no rule.

The examples are :

nadvant < *nada* (cf. Pāṇini, IV, 2, 87).

vānanvant, probably for **vananavant* (cf. *vanānū* and Whitney, § 1233e. and Grassmann, s. v.).

vetasvant, probably < *vetasa* (cf. Pāṇini, IV, 2, 87).

ṣāradvatī, probably < *ṣārada*, with loss of the *a* thru the influence of *ṣarādvant*.

hiraṅvant, nom. prop., probably < *hiraṅya* (cf. *hiraṅyavant*). *hiraṅvant* and *hiraṅmāya* may seem to be sufficient evidence for the assumption of an original stem *hiraṅ*. But it is much more likely that *hiraṅmāya* is for *hiraṅyamāya*, which occurs in the Ṣatapatha-Brāhmaṇa. The analogy of *hiraṅmāya* may have caused the loss of the *ya* in *hiraṅvant*.

kumudvant, probably < *kumuda* (cf. *kumudavatī* and Pāṇini, IV, 2, 87).

mahiṣmant (if < *mahiṣa*, cf. Chap. I, § 19, note).

dhāyadvant < *dhayati*.

hāritvant < *hārita* (cf. Chap. I, § 19, note).

kakṣīvant, from *kakṣyāvānt*, according to the Kāṣikā Vṛtti, followed by Grassmann and Monier-Williams. This derivation is, however, by no means absolutely convincing.

§ 7. Loss of final consonant. There are nearly 50 cases in which the *n* of final *an* or *in* of the stem is lost before the possessive suffix. This loss of *n* is the usual one in the middle forms of the stem or before a case-ending or suffix beginning with a consonant (cf. Whitney, *Gram.*, §§ 256, 421, 439). Whitney's general statement in regard to *vant* (§ 1233b.) that nouns in *an* more often retain the *n*, while true for the older language, does not hold good for the entire literature, since the *n* is lost as often as it is retained. The retention of the *n* is thoroly Vedic. Rig-

Veda retains the *n* in 13 possessives and loses it in 2. Atharva-Veda retains it in 9 and loses it in 2.

In several of the examples lengthening of the remaining *a* has taken place. The same word may thus be found with two or even three parallel possessive forms: 1. With final *n* retained; 2. With simple loss of the *n*; 3. With lengthening of the remaining vowel.

Stems in *in* always lose the *n* before the possessive suffix, and very rarely is there compensatory lengthening of the *i*.

Examples of the loss of final *n* follow:

açmavant (cf. *açmanvant*),

açvimant < *açvin*,

ātnavant (cf. *ātmanvánt*),

ksānimant < *ksāmin*,

gaṇimant < *gaṇin*,

carnavant < *carman* (cf. *carmanvant*),

janmavant < *janman*,

tardnavant < *tardman*,

daṇḍimant < *daṇḍin*,

dhārmavant < *dhārman*,

dhāmavant < *dhāman*,

narmavati < *narman*,

nāmavant < *nāman*,

parvavant < *parvan*,

pāmavant < *pāman*,

prāṇimant < *prāṇin*,

premavant < *premán* (cf. *premāvati*),

brahmavant (cf. *brahmāvati* and *bráhmanvant*),

manthivant < *manthin* (cf. *manthivant*),

mahimāvant < *mahimán*,

rājavant < *rājan* (cf. *rājanvant*, which according to Monier-Williams is anomalous for *rājavant*. Cf. also Pāṇini, VIII, 2, 14.),

romavant < *roman* (cf. *romanvant*),

lómavant < *loman*,

varnavant < *varman* (cf. *varmanvant*),

varṣmavant < *varṣmán*,

vyomavati < *vyoman*,
çarmavant < *çarman*,
çaçimant < *çaçin*,
çīrsavant < *çīrsan* (cf. *çīrsaṅvant*),
çlesmavant < *çlesman*,
çvavant < *çván* (cf. *çvānvati*),
ṣodaçimant < *ṣodaçin*,
saptavant < *saptan*,
sāksimant < *sāksin*,
sāmavant < *sāman* (cf. *sāmanvant*),
sidhmavant < *sidhman* (cf. Pāṇini, v, 2, 97),
sośmavant < *sośman*,
sthāmavant < *sthāman*,
hastimant < *hastin*,
hemavant < *heman*.

There is at least one example of the loss of final *s* before the possessive suffix :

pr̥thupājavant < *pr̥thupājas* (cf. *pājasvant*).

sahāvant and *sāhāvant* each occurs twice in Rig-Veda. They have the same meaning and both have heretofore been thot to come from *sahá*. But, as the accent would indicate, they are probably of different origin. *sahāvant*, 'powerful', is, as usually considered, derived from the adjective *sahá*, 'powerful', with lengthening of the final vowel, but with no change of meaning. *sāhāvant*, 'powerful', is, however, likely formed, like *sāhasvant*, from the noun *sāhas*, 'power'. But the former has incurred loss of the final *s* and compensatory lengthening of the preceding *a*. This process may have been favored by the analogous one among *n*-stems, and by the form *sahá*, a synonym of *sāhāvant*. If the above explanation is correct, then *sāhāvant* belongs with *pr̥thupājavant* as an example of the loss of final *s* before the possessive suffix.

§ 8. Change in quality of final vowel.

In a dozen or so of words there is a change in quality of the

final vowel of the stem before the suffixes. The change in several of these cases is the sporadic lightening of short *a* to an *i* or *u* vowel which appears here and there thruout the language (cf. Whitney, *Gram.*, § 249). But *u* and *i* also become *a*, and *r* becomes *u* or *ī*.

The following are examples :

añçavant, probably for *añçumánt*; *jāmbuvant*, for *jāmbavant*; *tvastṛimant*, *tvastṛimatī*, *tvastimatī* and *tvastumant* (probably a Prakritic form), for *tvāstṛmant*; *dhṛtamati*, for *dhṛtimatī* (cf. *dhṛtavant*); *vajrivant*, for **vajravant*; *vrjinīvant*, for *vrjinavant*; *nyubjīmant*, < *nyubja*.

On the above and other changes of stem finals in composition, cf., in general, Whitney, *Gram.*, § 1315.

§ 9. Insertion of a letter between stem and suffix.

In a score of words a vowel or a consonant has been inserted between the stem and the possessive suffix.

Such cases are :

a. *a* in

āpavant < *ap*,
puṅsavant < *puṅs* (cf. *puṅsvant*),
īśavant < *īś* (according to Grassmann).

b. *ā* in

çavasāvant < *çavas*,
sahasāvant < *sāhas* (cf. *sāhasvant*). This word and the preceding one, *çavasāvant*, are not derived, as some think, from the instrumentals *sahasā* and *çavasā*, but they are from the noun-stems *sāhas* and *çavas*. The two nouns are synonomous, as are the two adjectives. All are common words in the Rig-Veda. The *ā* was, doubtless, inserted between stem and suffix thru analogy with the instrumentals *sahasā* and *çavasā*, each of which is the most frequent form in Rig-Veda of its respective stem. Nor is it necessary to assume an intermediate, hypothetical noun (*sahasā*, *çavasā*). The instrumentals approach the possessives semantically by the expression of possession of strength and might.

avidviśavant, probably < *avidviś*.

c. *i* in

udanimánt < *udán* (cf. *udavánt*).

d. *ī* in

jyótiṣīmant. The *Petersburg Lexicon* derives this word from *jyotis*. Whitney thinks that the *ī* was irregularly inserted after the analogy of *táviṣīmant*. Monier-Williams derives the possessive from the dual of *jyotis*, and translates it 'possessing the two luminaries (moon and sun).'

çiprīñivant is found only once in Rig-Veda (x, 105, 5), where it is an epithet of Indra. PBW. derives it from *çiprin*. It is probably derived, however, from **çiprīñī*, a noun formed from the feminine of *çiprin* after the analogy of *çiprā* (cf. *çipravant*, < *çiprā*, which is also applied to Indra in Rig-Veda). Some influence may have been exerted also by *vājīñivant*, which is from *vājīñī*, the feminine of *vājīn*, and which is likewise used in Rig-Veda of Indra.

e. *d* in

çimidvant, perhaps < *çimi* = *çimī* (cf. *çimīvant*).

f. *n* in

gartanvánt < *garta*,
māñsanvánt (cf. *māñsavant*),
vádhanvant < *vadha*,

vānanvant. An *n* has been inserted in *vānanvant* according to Whitney (§ 1233e). But Grassmann thinks the word is for **vananvant* (< *vanānā*). Cf. § 6.

búdhanvant < *budha*.

g. *s* in

īndrasvant (cf. *īndravant* and *īndrāvānt*),
mahiṣmant < *mahi* (cf. Chap. 1. § 19, note),
māhiṣvant < id. (cf. Chap. 1, § 19, note).

çuciṣmant is formed from *çúci* under the influence of *çocis*, a very common Vedic word, and of *çocīṣmant*. Both *çuciṣmant* and *çocīṣmant* are used in Rig-Veda as epithets of Agni.

§ 10. Miscellaneous. *purudvant* < what?

sīlāmāvati, according to Grassmann, from **sīlá* (= *sīrá*) as *yātumāvant* is < *yātu*.

yātumāvant < *yātu* (cf. *yātumant*). Sāyaṇa derives *yātumāvant* from *yātu-ama* and the secondary suffix *vant*. Benfey (*Grammatik*, §§ 269, 420) considers the suffix primary in this word. In this possessive, as well as in *sīlāmāvant*, Grassmann (*WB.*, s. v. *stavánt*) considers *māvant* a double secondary suffix formed from *mān-vant* with loss of the *n* and lengthening of the *a* (cf. § 4). The formation of the possessive stem remains unclear, but the suffix *vant* is certainly secondary in this word, and Grassmann's suggestion is plausible if not convincing.

harṣumant, apparently < *harṣu*, which is nowhere quoted.

apsumānt, 'being in the waters', < *apsú*, loc. plu. of *áp*.
"Eine ungrammatische Bildung", *Petersburg Lexicon*.

Contraction takes place in several words. Thus:

hīranvant, for *hīraṇyavant* (cf. § 6),

kakṣīvant, perhaps for *kakṣyāvant* (cf. § 6),

bhāvant, for *bhāgavant* (cf. Whitney, § 456).

CHAPTER III.

MEANING.

The two suffixes, *mant* and *vant*, are in the main identical as to signification and will be treated together. No attempt will be made at this place at tracing their historical development in meaning, for in most of the individual cases the semantic relation of the word to the original meaning of the suffix can be readily perceived. The various meanings that *mant* and *vant* bring to a word, when added to it, will be listed, therefore, in the order of the frequency of their appearance. The relative frequency of occurrence will be noticed for each meaning. Where differences

exist between *mant* and *vant* as regards usage, or as regards the extent of a class of meaning, they will be specially noted. Attention will also be paid to differences between the Vedic and the later literature.

Of course it must be understood that the same word may belong to several classes of meaning. Thus *ántavant* signifies 'having an end' (Class 1) or 'ended' (Class 5) or 'containing a word which has the meaning of *anta*' (Class 3). Again, *praṇata-vant*, 'bowed', agrees in meaning with *praṇata* and belongs to Class 4. It is a past participle in signification and also belongs to Class 5. It further means 'bowing', and is listed under Class 2. However, in computing the proportions in the following paragraphs each word has been counted under each of its meanings.

Proper names have not been counted as it is frequently difficult or even impossible to determine what was the original literal meaning of such a word.

§ 1. The primary signification of both suffixes was that of possession. The evidence lies (1) in the fact that this meaning persists to latest times in a larger number of words than that of all other meanings together; (2) in the fact, as mentioned below, that the percentage of this meaning is considerably higher in the older language than in the later; (3) in the preservation of this meaning in the Avestan suffixes and in the Greek suffix *-ευντ* and the Latin *-ōsus* (cf. Chap. I, § 4).

This primary meaning is capable of manifold expressions, the origin of most of which is perfectly apparent, such as 'having, possessing, provided with, supplied with, furnished with, endowed with, adorned with, containing, filled with, abounding in, rich in, armed with, wearing, bearing, carrying, &c.' But some of its variations are a trifle less apparent, such as *ánasvant*, 'yoked to a cart,' < *ánas*, 'cart,' and *niryútvant*, 'drawn by a team of horses,' < *niryút*, 'team of horses.'

Nearly 60% of all words ending in *mant* and *vant* retain clearly the idea of possession. The proportion is, however, somewhat higher in the case of *mant* than in that of *vant*. *vant*, as a

consequence of its numerical superiority, has shown itself more flexible in meaning than the other suffix. The proportion of words that retain the original meaning is several per cent higher in the older than in the later literature.

A few examples of this class are :

kṣīrāvānt, 'having milk,' < *kṣīrā*, 'milk';

āmavānt, 'violent,' < *āma*, 'violence';

astimānt, 'possessed of property,' 'opulent,' < *asti*, 'existent,' 'present';¹

ākṣimānt, 'possessing eyes,' < *ākṣi*, 'eye';

rājimānt, 'having stripes,' < *rāji*, 'stripe.'

§ 2. The next largest class, embracing 7% of the *vant*'s and 10% of the *mant*'s, is that in which the suffix converts the word to which it is added into a present active participle. Originally these present participles were equivalent to simple possession, e. g.

uṣmavānt, 'burning,' < *uṣma*, 'heat';

chāndasvānt, 'desiring,' < *chānda*, 'desire';

ālāpavānt, 'speaking,' < *ālāpa*, 'speech';

gatavānt, 'going,' < *gatā*, 'a going';

dr̥ṣimānt, 'seeing,' < *dr̥ṣi*, 'sight';

upalabdhimānt, 'perceiving,' < *upalabdhi*, 'perception.'

But from analogy with these and kindred possessives formed from nouns the suffix *vānt* was often added to past participles and such words as the following arose :

proṣitavānt, 'sojourning away from home,' < *proṣita*, 'absent';

praṇatavānt, 'bowing,' < *praṇata*, 'bowed';

kliṣitavānt, 'suffering pain,' < *kliṣita*, 'molested';

avāptavānt, 'obtaining,' < *avāpta*, 'obtained.'

While present participles are formed at all periods of the language by adding the possessive suffixes to nouns, the formation

¹ Cf. *rā dvra* and *ḥ ovōia*. Cf. also Sanskrit *sat*, m., 'a good person,' nt., 'that which is good,' and Sanskrit *vāsu*, Greek *rā dryathá*, Latin *bona*, German *das Gut*, *Hab' und Gut*, English *goods*.

by means of *vant* and the past participle is limited to the later language, there being no examples in Rig-Veda.

Words that will illustrate the above transition of the suffixes from possessive to temporal value are :

gatimant, 'possessed of motion', 'moving', < *gāti*, 'a going';
yābhavant, 'having sexual intercourse', < *yābha*, 'sexual intercourse'.

As seen by the examples above the meaning of possession slips over very easily into that of a present participle, and it is frequently difficult to say to which of the two classes a word belongs. A large number of words which still retain very clearly the original idea of possession are in reality at the same time present participles. The impossibility of always translating accurately the Sanskrit word into English is responsible for much hesitation as to the class to which a word belongs.

An effort has been made however to distinguish the two classes on the basis of clearness of retention of the original meaning. Thus *kṣīrāvant* means 'having milk', and is plainly possessive in meaning. But *gatimant* means rather 'moving' than 'possessed of motion' and is listed in Class 2.

§ 3. This class is somewhat smaller than the one preceding. Here the suffixes denote 'containing the root or word, or a derivative of the root or word'. This class of signification is by its very nature limited to post-Vedic, and very largely to Brāhmaṇa texts. No examples are found in Rig-Veda. There is a marked tendency to employ *vant* in this connection, even with words which would phonetically require *mant*, *vant* being used just six times as frequently as *mant* (cf. Chap. I, § 2e.).

Some examples follow :

abhivant, 'containing the word *abhi*';
jaghnivant, 'containing an intensive form of the $\sqrt{\text{han}}$ ';
adhvarāvant, 'containing the word *adhvará*';
āpīnavant, 'containing a form of \tilde{a} - $\sqrt{\text{pyāi}}$ ';
āpyānavant, id.;
aptumant, 'containing the word *aptu*';
lumant, 'containing the syllable *lu*';

bhānumant, 'containing the word *bhānu*' ;
mādhumant, 'containing the word *madhu*' ;
rūnmant, 'containing the word *ruc*' ;
vapuṣmant, 'containing the word *vapus*' ;
viṣṇumant, 'containing the word *viṣṇu*' ;
açvimant, 'containing the word *açvin*' ;
dhenumant, 'containing the word *dhenu*' .

For further examples cf. Chap. I, §§ 2e., 18-4.

Notice also *pariyastavant*, 'containing the notion expressed by the word *pariyasta*' , and *rakṣitavant*, 'containing the idea of $\sqrt{\text{rakṣ}}$ ' .

§ 4. In a little more than 3% of the words no change in meaning is caused by the addition of the possessive suffix (*svārtha*, *svārthika*). This is especially the case with past participles and with *bahuvrīhi* compounds (cf. Chap. I, § 2c., end), but it is by no means restricted to them.

Examples are :

campāvati, name of a town ;
pradharsitavant, 'arrogant' ;
pr̥ṣadvant, 'speckled' ;
krīḍumant, 'playing' ;
rbhumant, 'skilful' ;
nirvikāravant, 'unchanged' ;
kiçarāvant, *gaṇa madhv-ādi* ;
prāṇadāvant, 'breath-giving' ;
sūkṣmamatimant, 'acute-minded' ;
āçumant, 'swift' ;
çubhrāvant, 'shining,' 'lovely' ;
cirāyuṣmant, 'long-lived' ;
aplavavant, 'having no ship' ;
anādimant, 'having no beginning.'

§ 5. In 3% of the *vant*'s and 7% of the *mant*'s the suffix converts the word into a past passive participle. These past passive participles are sometimes formed by adding *vant* to a past passive participle. In such cases there is of course no change of

meaning, and such words belong also to the preceding class. However, as pointed out above, *vant* is added to past participles only in the later literature (cf. Chap. I, § 2b.). Rig-Veda does not offer a single example of this class of *vant* with the past participle.

Examples are :

- udayavant*, 'risen' ;
- uparāgavant*, 'eclipsed' ;
- dāhavant*, 'heated' ;
- apacitimant*, 'honored' ;
- upapattimant*, 'demonstrated' .

§ 6. Another class comprising 3% of the *vant*'s, if all such words are reported by the dictionary, is that in which the past passive participle is changed into a past active participle by that suffix. Cf. Whitney, *Gram.*, §§ 959, 960 ; Thumb, *Grammatik*, § 618 ; Bartholomae, *KZ.*, XXIX, 526 and *Iran. Grundriss*, I, §§ 52, 1b., 209, 10 ; *ZDMG.*, XLVI, 302 ; *IF.*, III, 20. The heading of Whitney's chapter on this class of possessives : " Past Active Participle in *tavant* (or *navant*) " would exclude such words as *pakvavant* and *niṣiddhavant*, which have as much claim to consideration here as has *kṛtavat*. *ta* and *na* belong to the participial stem and not to the suffix.

The use of *mant* in this connection is precluded by the *a*-terminations of the past participles. As in the case of the formation of past passive participles (with no change of meaning) and of present active participles from past passive participles (Classes 2, 4, 5, 12 ; cf. also Chap. I, § 2b.), it is only in the later language that *vant* may be added to the past passive participle, changing it into a past active participle, but there this function becomes very common.

Only one example is available for Atharva-Veda, viz., *açitāvant* (IX, 6, 38). As to Rig-Veda, Whitney says (*Gram.*, *loc. cit.*), " Derivative words of this formation are found in Rig-Veda, but without anything like a participial value." This statement is slightly misleading, for in the very few possessives of this forma-

tion in Rig-Veda, the first element is in every respect a noun, altho the noun was formed originally from the past participle. Such possessives have no more right to be listed here than those from original noun-stems, altho it was in such cases that this class had its origin. Further, Rig-Veda offers one example of a past active participle which is derived directly from a past passive participle and which retains its participial value, viz., *hitāvant* (RV. I, 180, 7), which Grassmann renders 'der sein Gut versteckt hat' (Padap. has *hitāvant*, q. v. also in Hitopadeṣa; cf. Chap. II, § 4).

The resulting participle may be used as a simple participle (usually predicatively), but much more frequently the copula is omitted, and the participle comes to be used as a finite verb, expressing either perfect or imperfect time. As Whitney points out (§ 960), this formation was originally restricted to transitive verbs with an object expressed, but it was later made very freely from intransitive verbs.

A few examples follow :

gatavant, 'having gone', < *gata*, 'gone' (cf. Eng. *having gone* < *gone*);

pravṛttavant, 'having commenced' ;

tyaktavant, 'having left' ;

prattavant, 'one who has given' ;

uktavant, 'one who has spoken' ;

pakvant, 'one who has cooked' ;

niṣiddhavant, 'having warded off' ;

niruddhavant, 'having (= he has) besieged' ;

prasthītant = *pratasthe*, 'he has set out' ;

vyāpāditavant, 'he has destroyed' .

§ 7. In 3% of the examples the suffixes are used actively instead of passively and possessively, and have the meaning 'giving, granting, bestowing, offering, yielding, paying, inflicting, &c.'

A similar transfer of meaning may be seen in such compounds as *citrārādhās*, 'giving good gifts'. Some examples in *mant* and *vant* are :

- ápnasvant*, 'giving property' ;
karavant, 'paying tribute' ;
jāvant, 'granting offspring' ;
bhūvadvant, 'giving prosperity' ;
dānavant, 'bestowing gifts' ;¹
dákṣiṇāvant, 'offering sacrificial reward' ;
daṇḍapārusyavant, 'inflicting severe punishment' ;
ómanvant, 'giving help' ;
omyāvant, id. ;
idāvant, 'granting fresh vital spirits' ;
pradaṇḍavant, 'inflicting harsh punishment' ;
parāvant, 'offering beatitude' ;
urugāyavant, 'offering space for motion' ;
ādaravant, 'showing respect' ;
abhistimant, 'rendering assistance' ;
upakṛtimant, 'giving help' ;
dhenumant, 'yielding a nourishing beverage' ;
rddhimant, 'bringing or bestowing wealth' .

§ 8. Another class of nearly 3% in extent is that in which the suffixes signify *relation*, with the meanings 'connected with, relating to, belonging to.' The semantic relations between the derivatives in *mant* and *vant* and the words from which they are derived become more and more loose and indefinite. So we find that words belonging to this division where the suffixes express merely a general relation are proportionately several times as frequent in the later literature as in the Rig-Veda. This class is, however, semantically closely allied to Class 1, and in many cases supplies the link between the original and other secondary significations of *mant* and *vant*.

Examples are :

- adr̥stāvant*, 'connected with destiny' ;
prakāravant, 'belonging to a species' ;
kāarakavant, 'relating to one who is active in anything' ;
ārṣeyavant, 'connected with sacred descent' ;

¹ Cf. *dāmanvant*, 'furnished with gifts'.

ukthavant, 'connected with an *uktha*' ;

gatimant, 'connected with a preposition or some other adverbial prefix'.

§ 9. This class is nearly equal in size to the preceding one, and, like it, is closely related to Class 1. It includes words to which *mant* and *vant* add the idea of accompaniment or association. Naturally the names of the gods form a large part of this class, and for this reason the proportion of such possessives is three times as large in Rig-Veda as in the remaining literature.

Thus :

pavamānavant, 'accompanied by the Pavamāna-stotra' ;

pūṣaṅvánt, 'accompanied by Pūṣán' ;

rṣīvant, 'associated with the Rishis' ;

viśṇuvant, 'attended by Viṣṇu' ;

āṅgirasvant, 'accompanied by the Angirases' ;

īndrāvánt, 'associated with or accompanied by Indra' ;

ulkuṣīmant, 'accompanied by fiery phenomena' ;

marútvant, 'attended by the Maruts'.

§ 10. In 2% of all *mant* and *vant* possessives the suffixes give to the original word, in addition to the idea of possession, a meliorative or majorative value (cf., in general, Breal, *Essai de Sémantique*, p. 112).¹ Examples, while numerous for *vant*, are very rare for *mant*. Rig-Veda has only one or two cases with either suffix.

Following are examples :

vesavant, 'well-dressed' (= *suveṣa* or *suveṣavant*) ;

ākāravant, 'well-formed', < *ākāra*, 'form' (cf. Eng. *shapely*) ;

ūdhasvatī, 'having full udders', < *ūdhas*, 'udder' ;

kéçavant, 'having long hair', < *kéça*, 'hair' ;

garbhavatī, 'having a full womb' i. e., 'pregnant', < *garbha*, 'womb' ;

gātravant, 'having a handsome body', < *gātra*, 'body' ;

¹ Notice English slang expressions such as 'having a head' (big head).

- dvārvant*, 'having many doors', < *dvār*, 'door';
picīṇḍavant, 'having a large belly', i. e. 'corpulent', < *picīṇḍa*
 = *picāṇḍa*, 'belly';
urasvant, 'broad-chested', < *uras*, 'chest';
rājanvant, 'having a good king', < *rājan*, 'king';
udaravant, 'having a large belly', i. e. 'corpulent', < *udāra*,
 'belly';
ṣarādvant, 'having many years', i. e. 'aged', < *ṣarād*, 'year';
alimant, 'swarming with bees', < *alī*, 'bee';
hanumant, nom. prop., 'having large jaws', < *hānu*, 'jaw'.

§ 11. This class includes words containing the idea 'surrounded by', 'covered with'. It is a somewhat smaller class than 10, but is distributed uniformly thruout the literature. In this class also examples for *mant* are rare.

Some of the examples are :

- ādityavant*, 'surrounded by the Ādityas';
āstaraṇavant, 'covered with a cloth';
kuṣavant, 'covered with Kuṣa grass';
carmavant, 'covered with skins';
toyavant, 'surrounded by water'.

§ 12. In a considerable number of words *vant* is used as a noun-suffix of agency. To this class should be added many of the words of Class 6. There are very few examples of the use of *mant* in this sense, and only one or two cases with either suffix in Rig-Veda.

The following are examples :

- atanavant*, 'one who wanders', < *atana*, 'act of passing on';
kāṇḍavant, 'an archer', < *kāṇḍa*, 'arrow';
kriyāvant, 'one who performs an action', < *kriyā*, 'action';
nābhīdhāvant, 'one who does not assist';
veṣavant, 'the keeper of a brothel', < *veṣa*, 'brothel';
yāvamant, 'one who cultivates grain', < *yava*, 'grain'.

§ 13. In another class, in which the meaning has not gone far away from its original, the suffixes convey the idea 'consisting

of', 'composed of'. About 1% of all the examples belong here, divided in the usual proportion between *mant* and *vant*, but they are confined almost entirely to post-Vedic literature.

A few instances are :

avyayavant, 'consisting of an indeclinable word', < *avyaya*, 'an indeclinable word' ;

gaṇāvant, 'consisting of a series or class', < *gaṇá*, 'series', 'class' ;

gómant, 'consisting of cattle'.

§ 14. In about 1% of the possessives the suffixes have causative value and mean 'making, causing, forming &c.' e. g.

āḍambaravant, 'making a great noise', < *āḍambara*, 'a great noise' ;

kṣudhāvant, 'causing hunger', < *kṣudhā*, 'hunger' ;¹

ghoṣavant, 'making a noise', < *ghoṣa*, 'noise' ;

taḍāgavant, 'making a tank', < *taḍāga* = *taḍāka*, 'tank' ;

kacchūmatī, 'causing itching', i. e. *Carpopogon Pruriens*, < *kacchū*, 'itch' ;

tantumant, 'forming threads', < *tantu*, 'thread'.

§ 15. In a little less than 1% of all *mant* and *vant* possessives the suffixes express a state of contiguity : 'being in, near, at or above'.

Thus :

āgravant, 'being at the top' ;

uttarāvant, 'being above' ;

agnivánt, 'being near the fire' ;

agnimánt, id.

§ 16. In a number of the *vant* possessives (less than 1%) the suffix expresses resemblance or similarity (cf. Whitney, *Gram.*, §§ 457, 494, 517, 1233f. and Bartholomae, *KZ.* xxix, 497). Next to that of possession this is perhaps the oldest meaning of

¹ Cf. *kṣudvant*, 'hungry', < *kṣudh*, 'hunger'.

the suffix. Most of these words, especially those in use in the earlier language, are formed from pronominal stems. The final vowel of these pronominal stems is always lengthened before the suffix.

From this class arose the indeclinable or adverbial suffix *vát*, which signifies 'in the manner of', and which finally becomes almost 1/7 as common as the possessive *vant* (cf. Pāṇini, v, 1, 115, &c., Whitney, *Gram.*, § 1107, and Delbrück, *Grundriss*, III, 1, p. 613). The step was not a difficult one, as *vát* is simply the adverbial accusative neuter of *vant* and is identical in meaning with this class of possessive *vant*'s.

There seem to be no good examples of possessive *mant* with this meaning of 'like to', 'resembling', nor is it likely that the suffix was ever so used. *tantumant*, however, < *tantu*, 'thread', appears to belong to this category in a single passage (Āpastamba's *Āraṇyaka-Sūtra*, IX, 8, 5), where Agni is spoken of as '(uninterrupted) like a thread'. It is probable that *mant* was used here because the phonetic rule requiring *mant* with *tantu* was stronger than the semantic rule requiring *vant* to express resemblance.

āṣumant, also, may be thought by some to be such an example, but it means 'quick', rather than 'quick-like', and belongs to Class 4, in which the suffix causes no change of meaning in the word to which it is added. In *āṣumát*, 'quickly', an Atharvanic word < *āṣú*, 'quick', the *mát* seems to have been modelled after the adverbial suffix *vát*, but under the influence of *āṣumant* (*āṣumat*), 'quick'. There is no reason for believing that this single example of an adverbial *mát* is derived from possessive *mant* as the adverbial suffix *vát* is derived from possessive *vant*, nor for believing therefore that at any time *mant* was used to express resemblance.

The examples of possessive *vant*'s of this class follow :

māvant, 'like me' ;

tvāvant, 'similar to thee' ;

yusmāvant, 'belonging to you' ;

yuvāvant, 'belonging to both of you'. This word and the preceding seem also to belong to Class 8.

tāvant, 'tantus' ;

yāvant, 'quantus' ;

etāvant, 'tantus' ;

īvant, 'tantus' ;

kīvant, found only in the expression *ā kīvatas*, 'how far from here?' (R.V. III, 30, 17 ; Nir. VI, 3) ;

īndrasvant, 'similar to Indra' ;

nīlavant, 'blackish' ;

pr̥śadvant, 'speckled'. This is a doubtful example, but is given as such by Whitney. It belongs rather to Class 4.

nrvánt, 'like men' ;

kṣāitavant, 'like a prince' ;

nīdāvant, 'nestlike' ;

ṛtvīyāvant, (cf. Chap. II. § 4, note) ;

aparavant, 'having no superior' ;

paravant, 'subservient', 'dependent'.

Whitney gives this word as an example of this class of *vant*'s but neither it nor the preceding word seems properly to belong in this list. *paravant* is, of course, derived from the adjective *para*. Whitney's literal translation would evidently be 'as if inferior to.' But *para* also means 'superior' and it would seem better to render the possessive 'having a superior.' Further evidence is the word (not quoted by Whitney) *aparavant*. To translate it 'as if not inferior to' would be far-fetched and not in keeping with the usual method of forming possessives. Cf. Chap. I, § 2c.

lohavant, 'a little reddish.'

All of the above examples except *paravant*, *aparavant*, *ṛtvīyāvant* and *lohavant* are found in the Rig-Veda.

§ 17. In a number of words in the later literature *mant* and *vant* are used equivalently to the English suffix *-able*. e. g.

karuṇāvant, 'pitiable', < *karuṇā*, 'pity' ;

ceṣṭāvant, 'moveable', < *ceṣṭā*, 'motion' ;

ārambhaṇavant, 'seizable', literally = *āsañjanavant*, 'having a handle' ;

parihāravant, 'avoidable', < *parihāra*, 'omission';
upalabdhimant, 'perceptible', 'intelligible', < *upalabdhi*, 'perception', 'knowledge'.

§ 18. In a dozen or more words, most of which are post-Vedic, the suffixes mean 'engaged in, occupied in or with, practising'.

Examples are :

garaṇavant, 'occupied in swallowing,' < *garaṇa*, 'the act of swallowing';
tapovant, 'engaged in austerities,' < *tapas*, 'penance';
ālambanavant, 'devoted to the Yogin exercise Ālambana';
nīyamavant, 'practising religious observances';
yātumant, 'practising witchcraft or sorcery';
nayavant, 'prudent,' < *naya*, 'prudence'.

The last example illustrates well the origin of this class in Class 1.

§ 19. In a very few words *mant* and *vant* have pejorative value (cf., in general, Breal, *Essai de Sémantique*, p. 109 ff., and Bechstein, "Ein pessimistischer Zug in der Entwicklung der Wortbedeutung," *Germania*, VIII, p. 330 ff.).

A few cases are :

caṅkramāvant, 'moving slowly or crookedly', < *caṅkramā*, 'a going about', 'a walk';
āgamavant, 'approaching for sexual intercourse', < *āgama*, 'approach';
jihvāvant, nom. prop., 'having a greedy tongue', < *jihvā*, 'tongue';
rājavant, 'having a bad king', < *rājan*, 'king'.¹

§ 20. In this class an attempt is made to sum up the various meanings of *mant* and *vant* which have not been classified above,

¹ Cf. *rājavant*, 'having a good king'.

and of which there are only isolated or sporadic occurrences. These are all, in one way or another, merely variations of the original signification in Class 1.

a. 'receiving'.

açvamedhavant, 'receiving an açvamedha'.

b. 'mentioning'.

âtithyavant, 'mentioning hospitality'.

c. 'showing'.

āsanvánt, 'showing the mouth' ;

parākramavant, 'showing courage'.

d. 'serving for'.

āsecanavant, 'serving for sprinkling' ;

koçavant, 'forming a receptacle' (as a wound).

e. 'contained in'.

araṇimant, 'being contained in the Aranīs' (as fire).

f. 'made or prepared by'.

kāṇvamant, 'prepared by the Kāṇvas' (as soma).

g. 'representing'.

cākṣuṣmant, 'representing the eye'.

h. 'bound, joined or united with'.

dūrvāvant, 'intertwined or joined with dūrvā grass' ;

barhīṣmant, 'joined with barhīs'.

i. 'author of'.

niruktavant, 'author of the Nirukta', a name of Yāska.

It is thot that the entire number of possessives that are unassignable to any of the above general classes will not more than double that of the examples given in this paragraph. There are very few words that present any real semantic difficulties. But notice *paraçvant*, 'a kind of snake', and *pārasvant*, 'a wild animal, probably the ass'.

In several cases there is little apparent connection in meaning between the possessive and the primitive word, e. g.

utsāṅgavant, 'having depth', 'deep-seated', < *utsāṅga*, 'haunch', 'lap'.

§ 21. It may be worth while to consider in a more general and coherent manner the relation of the secondary meanings of *mant* and *vant* to the original meaning and to each other.

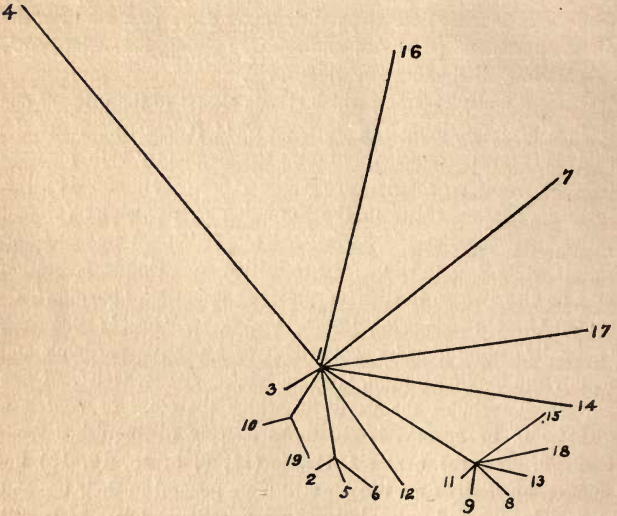
The development of the primary signification of possession into a number of secondary significations is a phase of the common linguistic tendency of a word to acquire new meanings by a simple extension or restriction of the scope of the word, or by the operation of analogy and suggestion. But, to use Breal's words (*Essai de Sémantique*, Paris, 1897, p. 154), "le sens nouveau, quel qu'il soit, ne met pas fin à l'ancien. Ils existent tous les deux l'un à côté de l'autre. Le même terme peut s'employer tour à tour au sens propre ou au sens métaphorique, au sens restreint ou au sens étendu, au sens abstrait ou au sens concret A mesure qu'une signification nouvelle est donnée au mot, il a l'air de se multiplier et de produire des exemplaires nouveaux, semblables de form, mais différents de valeur. Nous appellerons ce phénomène de multiplication la polysémie (de *πολύς*, 'nombreux', et *σημείον*, 'signification')."

In the development of the various secondary significations of *mant* and *vant* from the primary one of possession there is, however, no tendency toward restriction of meaning, but only toward extension. In some cases this extension is due to the nature of

the meaning of the words to which the suffixes are joined. In other cases it is purely psychological in origin. 40% of all possessives in *mant* and *vant*, including all which belong to Classes 2 to 20, owe the extension of their meaning to one of these two causes or to a combination of both. The individual meanings are then, in effect, simply variations of the original theme, in some cases apparently due to the suggestion or extension of some meaning closer to the primary one. So, finally, thru these intermediate steps the suffixes come to mean even the direct opposite of possession and signify 'giving, bestowing, &c.', or even lose all signification whatsoever.

The secondary meaning which stands closest to the primary one is that of 'containing the word or root' (Class 3). Next the suffixes express possession, but are used pregnantly with meliorative, majorative or pejorative value (Classes 10 and 19). A further variation exists in the formation of participles (present active, past passive and perfect active participles) by *mant* and *vant* (Classes 2, 5 and 6). The transition from simple possession may be clearly seen in such examples as *uṣṃavant*, 'burning', < *uṣma*, 'heat'; *dāhavant*, 'heated', < *dāha*, 'heat'; *gatavant*, 'going,' 'having gone,' < *gata* (both past passive participle and noun), and then *tyaktavant*, 'having left,' < *tyakta*, 'left'. Class 12, which includes the words in which the *mant* or *vant* is a noun-suffix of agency, is not to be sharply distinguished from Class 6. In the next six classes (11, 9, 8, 13, 18, 15) the suffixes, especially *vant*, become still more general in their use and express in a broad way relation or connection. Class 14 is still further from Class 1. In this class *mant* and *vant* are used as causative suffixes. In Class 17 the meaning changes from subjective to objective and the suffix becomes equivalent to the English suffix *-able*. In Class 7 the suffix has become active instead of passive, and its meaning has swung to the opposite of that with which it started, signifying 'giving' instead of 'having'. In Class 16 where *mant* and *vant* signify resemblance, the connection of meaning with Class 1 is very remote. Finally, in Class 4, the suffixes have no meaning whatever.

The gradual extension of the meaning of possession as well as the relations of the various secondary meanings to the original meaning and to each other may be shown in a rough way by the following diagram in which the figures represent the numbers of the preceding classes. The figures are to be read counterclockwise, thus 1, 3, 10, 19, 2, 5, &c.



PART II.

THE SUFFIXES *MANT* AND *VANT* IN AVESTAN.

CHAPTER I.

THEIR PHONETIC CORRELATION.

§ 1. The rôle of the suffixes *mant* and *vant* is in Avestan small in comparison with the one they play in Sanskrit. They occupy, however, an important position, and retain distinctly their identity. In Bartholomae's *Altiranisches Wörterbuch*¹ there are, exclusive of variant writings of the same word, only 190 words with the *mant* or *vant* suffix, to be compared with two or three thousand in Sanskrit. As compared with *mant*, *vant* is almost twice as common as it is in Sanskrit. Of the 190 possessives in Bartholomae, 168 end in *vant* and only 22 in *mant*. Thus 88% take *vant* and 12% take *mant*. That is, in Avestan the *mant* suffixes are only about $\frac{1}{8}$ as numerous as the *vant* suffixes, whereas in Sanskrit they are $\frac{1}{4}$ as numerous.

§ 2. a. In Avestan, as in Sanskrit, most possessives in *mant* and *vant* are formed from nouns. The proportion is even larger in Avestan than in Sanskrit.

b. The class of possessives in which *vant* is added to the past passive participle, which is large in Sanskrit, is represented in Avestan by only an example or two. *vīvarəzdavant* is the only

¹ The Avestan possessives in *mant* and *vant* are indexed according to finals in the appendix to Bartholomae's *Wörterbuch* on p. 1953-4, col. 3; p. 1957-8, cols. 2 and 3; p. 1959-60, cols. 1, 2 and 3; p. 1961-2, col. 1; p. 1985-6, cols. 2 and 3. The following possessives have there been omitted: *fšūmant*, 1029; *saokavant*, 1550; *saokəntəvant*, 1550; *zarənyāvənt*, 1678; *zərimyāvənt*, 1682. The latter figures indicate the column in the body of the dictionary in which each word is found. All five possessives belong to Index B. 1., which includes substantives and adjectives, with the exception of names of persons and families.

certain instance. Even if, as has been suggested, *xšvīptavant* is from **xšvīpta* (Sanskrit *kṣiptá*), the latter is used exactly as a noun, altho a perfect passive participle in origin.

c. In Sanskrit the suffixes are added to a large number of adjectives. There are very few such cases in Avestan :

āfrasāhvant, 'granting a wish', < *āfrasāh*, 'one whose wish is granted' ;

x^vaētumant, 'containing the word *x^vaētuš*', < *x^vaētav*, 'belonging to' ;

pourumant, 'crowded', < *pouru* (*parav*), 'many'.

d. There are few examples in Avestan of the Sanskrit formation of possessives from particles or adverbs by the use of the suffixes. **afrakavant* occurs only once and then in the superlative *afrakavastama*. It seems to be derived from the adverb *fraka*. *čvant* and *čavant* are from pronominal stems, but directly from *čū* or *čī*, adverbial instrumentals of *kav* and *kay*. *uštavant* is derived from an adverb, but it means 'containing the word *uštā*' and belongs to the following class.

e. As in Sanskrit, the suffixes may, theoretically, at least, be added to any part of speech in the meaning 'containing the word'. The scope of this class, which includes some 150 words in Sanskrit, is, however, restricted in Avestan to the following four examples :

x^vaētumant, 'containing the word *x^vaētuš*', < *x^vaētav*, adjective ;

ahumant, 'containing the word *ahū*', < *ahū*, noun ;

uštavant, 'containing the word *uštā*', < *uštā*, adverb ;

ratumant, 'containing the word *ratav*', < *ratav*, noun.

f. As in Sanskrit there is a group of a dozen words or less in which *vant* is added to pronominal stems to express resemblance. Most of the examples are identical in Sanskrit and Avestan.

The Avestan cases are :

avant,

kvant (Skr. *kīvant*),

aētavant (Skr. *etāvant*),

mavant (Skr. *māvant*),
yavant (Skr. *yāvant*),
avavant,
havant,
yūšmāvant, *xšmāvant* (Skr. *yusmāvant*),
θwāvant (Skr. *tvāvant*),
hwāvant,
čvant, *čavant* (Skr. *kīvant*),
čyāvant.

g. Jackson (*Gram.*, § 857, 2) wrongly adds the possessives formed by *vant* from numerals to the preceding class, where the suffix expresses resemblance. These words have the meaning of simple possession. Thus, *satavant* means 'hundred-fold', i. e. 'having a hundred'. This class is larger in Avestan than in Sanskrit, *satavant* and *hazanravant* being the only words in the following list which have Sanskrit equivalents. In Avestan *vant* comes to have a distinctive usage with numerals and adds to them the meaning '-fold'.

The examples are :

visaitivant,
θrisaθwant,
čaθwarəsathwant,
pañčasaθwant,
xšvaštivant,
haptaiθivant,
aštaiθivant,
navaitivant,
satavant,
hazanravant.

h. In Avestan as in Sanskrit the suffixes occasionally appear to form primary derivatives (cf. Whitney, *Skr. Gram.*, §§ 1233g., 1235d.). In all such cases the possessives may have been formed from nouns which do not appear in the edited literature. Even if

the suffixes were ever added directly to verbs it was done irregularly and analogically. Analogy between verbs and nouns as the first element of *mant* and *vant* possessives may have been established by means of the use (in Sanskrit very frequent) of *vant* with past passive participles, especially in the formation of past active participles. But there is no evidence that either suffix was ever felt or treated as a suffix of primary derivation.

A few Avestan examples of possible primary derivation are :

stərəθwant,
vībərəθwant,
bəzvant,
ərəzvant,
vīvahvant,
isvant.

i. To complete this paragraph on the parts of speech to which the suffixes are joined two words of doubtful origin must be added, viz. *utavant,* *barəziš-havant.*

§ 3. In the Avesta we find still operating the Indo-Iranian rules for the distribution of *mant* and *vant*. *mant* has not begun to any great extent to encroach upon *vant*, as it has in the Veda. For an account of the historical development of the rules see Part I, Chap. I, § 17. In the Avesta *mant* is employed, with very few exceptions, only after *u* (including *ū* and *ao*, the Avestan form of the Indo-Iranian diphthong *au*); elsewhere *vant* is found. The Avestan rules are :

1. After a word ending in *u*, *ū* (or *ao*), or in a consonant preceded by *u*, *ū* (or *ao*), *mant* was used.

2. After all other words *vant* was used.

We shall now investigate in detail the operation of these rules.

§ 4. The following table shows the distribution of *mant* and *vant* among 137 words which end in vowels. The table is followed by lists of all the words which are counted in it.

Final Vowel	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	81	2
2. <i>ā</i>	11	0
3. <i>ə</i>	0	1
4. <i>aē</i>	1	0
5. <i>ao</i>	0	1
6. <i>i</i>	20	1
7. <i>ī</i>	0	1
8. <i>u</i>	2	14
9. <i>ū</i>	0	2
Totals	115	22

Following are the examples for each vowel with each suffix.

1. *a* with *vant*.

avant,¹ *drafšakavant*, *marždikavant*, *pairikavant*, *aγavant*, *mazgavant*, *čavant* (cf. *čvant*), *hadānāēpatavant*, *satavant*, *aētavant*, *šačtavant*, *utavant* (?), *xšviptavant*, *zastavant*, *īštavant*, *uštavant*, *daxštavant*, *vəhrkavant*, *myazdavant*, *vīvarəzdavant*, *mīždavant*, *dasathavant*, *pavant*, *uštānavant*, *uštānavant*, *spānavant*, *gaonavant*, *raočinavant*, *saočinavant*, *azinavant*, *tižinavant* (cf. *tižvant*), *ahunavant*, *vohunavant*, *raoγnavant*, *aršnavant*, *mavant*, *amavant*, *ēmavant*, *paēmavant*, *gaomavant*,² *haomavant*, *yavant*, *māyavant*,³

¹Some consider *avant* a contraction by haplology from *avavant* (< *ava*); cf. Jackson, *Gram.*, §§ 194, 442; and *KZ.* xxix, 498. Bartholomae (*Wörterbuch*, s. v. *avant*) considers this unnecessary and says it is perhaps a new formation from *yavant*, like *yahmāi*, *ahmāi*, &c.

²The origin of *gaomavant* is a matter of dispute. Jackson (*Avesta Reader*) derives it from a noun **gaoma*, but no such noun has been reported. Bartholomae thinks that *gaomavant* comes from *gaomant* and receives the extra syllable thru analogy with *haomavant* with which it is found in 9 out of 11 passages (cf. Bartholomae, *IF.* III, 3, and *Wörterbuch*, s. v. *gaomavant*). It must be noticed, however, that the meaning of *gaomavant* is different from that of *gaomant*, but is the same as that of *gaoman*. May it not be that in *gaomavant* we have **gao-man-vant*? cf. Avestan *paēmavant* < *paēman* and Rig-Vedic *yātumāvant*, *silāmāvant*. Of course *haomavant* may have influenced this formation. See Part I, Chap. II, § 10.

³*māyavant* is a ἀπαξ λεγόμενον (Haðōxt Nask, 2, 16). The text is very ques-

vayavant,¹ *avavant*, *savavant*, *daēvavant*, *nivavant*, *hvąθwavant*, *hunaravant*, *kāravant*, *čaxravant*, *brātravant*, *vastravant*, *vāstravant*, *urvištravant*, *āθravant*, *x^vāθravant*, *čiθravant*, *pāθravant*,² *puθravant*, *harəθravant*, *vəṛəθravant*, *hazanravant*, *anusavant*, *ašavant*, *vīšavant*, *vīθušavant*, *havant*, *barəzišhavant*, *yaoxštavant* (cf. *yaoxštivant*), *saokavant*, *saokəntavant*, *aršavant*, *ərəzavant*, *tąθryavant* (cf. *tąθryāvant*), *paityaršavant*,³ *bəṛəzavant*, *vyaršavant*, **afrakavant*,⁴ *afrakadavant*.⁵

a with *mant*.

yātamant,⁶ *arəθamant*.

2. *ā* with *vant*.

xštāvant, *yūšmāvant*, *xšmāvant*, *čyāvant*, *vyāvant*, *θwāvant*, *hwāvant*, *vohwāvant*, *zaranyāvant*, *tąθryāvant* (cf. *tąθryavant*), *zairimyāvant*.

3. *ə* with *mant*.

raoxšnəmant.⁷

tionable and the origin of this word uncertain. On the authority of the Pehlevi translation Bartholomae compares *mayah*. *māyavant* may however be from *māyā*, with shortening of the final *ā*.

¹ *vayavant* is, according to Bartholomae, formed in connection with the thematic cases of *3vay*, m. Such a derivation is at least open to question. There may have been a neuter noun-stem *vaya* beside *vay*, as in Sanskrit (Rig-Veda, &c.) *vāyas*, nt. stands beside *ví*, m.

² < **pāθra*. Cf., possibly, *pātra* in Rig-Veda, I, 121, 1.

³ *paityaršavant*, nom. prop., is a ἀπαξ λεγόμενον of doubtful origin. Bartholomae questioningly compares *arəšyant*. But *aršavant*, nom. prop., occurs only in this passage with *paityaršavant* (Yt. 13, 109) and is doubtless of the same origin. The two words are probably, *arša-vant* (Sanskrit *ṛkṣa-vant*, nom. prop.) and *paiti-arša-vant*.

⁴ Only in superlative *afrakavastəma*, Yt. 13, 26.

⁵ This word is seen by Spiegel in *afrakadavaūim* (Yt. 13, 100). But the latter is considered by Bartholomae a future passive participle in origin.

⁶ Darmesteter (*Le Zend-Avesta*, 2, 277) and Bartholomae (*WB.*, s. v.) read for Vd. 20, 1 *yātamatom* for the manuscript's *yātumatəm*. It is better to consider it with Wackernagel (*KZ.* XLIII, 277) as a form of the familiar adjective *yātumant*.

⁷ Bartholomae thinks that *raoxšnəmant* is from *raoxšna*. For the *ə* < *a* cf. *Iran. Grundriss*, I, 1, p. 173. But Spiegel (p. 221) more reasonably derives it from *raoxšnu* (Skr. *rociṣnú*).

4. *aē* with *vant*.*raēvant*.5. *ao* with *mant*.*gaomant*.6. *i* with *vant*.

navaitivant, *vanaitivant*, *vīsaitivant*, *arāitivant*, *frazaintivant*, *āzantivant*, *həm-varəitivant*, *nairyəm-həm-vārəitivant*, *čistivant*, *xšvəštivant*, *yaoxštivant* (cf. *yaoxštavant*), *haptaiθivant*, *aštaiθivant*, *ūiθivant*, *rāmanivant*, *nāirivant*, *ašivant*, *karšivant*, *stivant*, *afsmainivant*.¹

i with *mant*.*irimant*.²7. *ī* with *mant*.*afrašimant*.³8. *u* with *vant*.*hara^hwatī* (cf. *harax^vaitī*), *sikaya^hwatī* (?).*u* with *mant*.

ratumant, *xratumant*, *yātumant*, *haētumant*, *x^vaētumant*, *maḍumant*, *bānumant* (cf. *bānvant*), *zaranumant*, *zarənumant*, *pourumant*, *nasumant*, *frašumant*, *ahumant*, *vohumant*.

9. *ū* with *mant*.*vī-xrūmant*, *fšūmant*.

§ 5. We shall now investigate in detail the application of the rules to stems ending in a consonant. The following table lists each vowel that occurs before a final consonant and indicates the number of words in which each suffix follows it.

¹ Found only as *afsmainivaṇ* which Jackson considers a nom. acc. voc. plu. form, but which Bartholomae considers an adverb.

² By haplology, perhaps, < **irimamant* (**irima* = *irīma*, m.).

³ Perhaps for *afrašumant* (< *a* + *fra-šav*, f.). The reading is not good (Yt. 13, 57).

Penultimate Vowel ¹	Number of words in which it occurs before <i>vant</i>	Number of words in which it occurs before <i>mant</i>
1. <i>a</i>	34	0
2. <i>ā</i>	2	0
3. <i>ə</i>	10	0
4. <i>ē</i>	1	0
5. <i>ǝ</i>	1	0
6. <i>i</i>	9	0
7. <i>ī</i>	1	0
8. <i>u</i>	0	1
Totals	58	1

The examples follow :

1. Penultimate *a* with *vant*.

astvant, *pañca-saθvant*, *θrisaθvant*, *čaθwarəsaθvant*, *x^vanvant* (cf. *x^vēnvant*), *asnvant* (i. e. *asnvant*), *pasvant*, *raočaḥvant*, *varəčaḥvant*, *aojahvant*, *iθyejahvant*, *a-iθyejahvant*, *čazdahvant*, *baodaḥvant*, *spanahvant*, *aēnahvant*, *zaēnahvant*, **xraθvant*, *afnahvant*, *tafnahvant*, *parənahvant*, *x^varənahvant*, *təmahvant*, *nəmahvant*, *θamnahvant*, *θwayahvant*, *savahvant*, *tbačəšahvant*, *aošahvant*, *pāzahvant*, *sənhvant* (i. e. **sənhūvant*), *arəjahvant*, *vīvahvant*,² *harax^vaitī* (cf. *hara^hwatī*).

2. Penultimate *ā* with *vant*.

bānvant (for **bānuvant*. Cf. Avestan *bānumant* and Sanskrit *bhānumánt*), *āfrasāhvant*.

3. Penultimate *ə* with *vant*.

drəgvant (cf. *drvant*), *fračarəθvant*, *stərəθvant*,³ *vībərəθvant*,³ *mərəθvant*, *afradərəsvant*, *bəzvant*,³ *ərəzvant*,³ *spərəzvant*, *vərəzvant*.

¹ On the use here of the word 'penultimate', cf. Part I, Chap. I, § 6, note.

² *vīvahvant* is probably a primary derivative. Compare Jackson, *Gram.*, § 821, and Sanskrit *vīvasvant*, *vivāsvant* (Whitney, *Gram.*, § 1233g.).

³ May be a primary derivative. Cf. Bartholomae, *Wörterbuch*; Jackson, *Gram.*, § 821; Spiegel, *Grammatik*, p. 195.

4. Penultimate *ǝ* with *vant*.

x^vǝnvant (cf. *x^vanvant*).

5. Penultimate *ǝ* with *vant*.

pǝsnvant (i. e. *pǝsnvant*).

6. Penultimate *i* with *vant*.

anupōiθwant, *afrō-urvisvant*, *tbišvant*, *daibišvant*, *mazišvant*,¹
draošišvant, *tižvant* (cf. *tižnavant*), *θrimiθwant*, *isvant*.²

7. Penultimate *ī* with *vant*.

hǝmurvīsvant.

8. Penultimate *u* with *mant*.

nǝhušmant.

In two cases *vant* follows an *r* which has been vocalised by contraction :

drvant < *drug* (cf. *drǝgvant*),
xrvant (for **xrūvant*).

In two other cases contraction has resulted in the absence of either final or penultimate vowel in the stem :

čvant (cf. *čǝvant*),
kvant (cf. preceding).

§ 6. An investigation of the *mant* and *vant* material that Avestan and Sanskrit have in common should yield information in regard to the rules of phonetic correlation of the suffixes in Indo-Iranian and the degree to which Avestan has followed those rules.

¹ Bartholomae derives *mazišvant* < **maziš*, nt. (= *mazah*?). But *mazah* = Sanskrit *māhas* (*māhasvant*). *mazišvant* is perhaps to be compared with Sanskrit *māhišvant* (RV. VII, 68, 5).

² Bartholomae considers *isvant* (nom. prop.) a primary derivative < $\sqrt{aēs}$. Spiegel (*Grammatik*, p. 195) thinks that it may be secondary from a lost noun-stem.

In the following parallels between Sanskrit and Avestan all the possessives in the Sanskrit column are found either in Rig-Veda or Atharva-Veda or both. Only such Avestan words are listed as are practically transliterations of the corresponding Sanskrit words. It may, therefore, be safely assumed that nearly all of the possessives in the following columns are genuine Indo-Iranian material, and existed in essentially the same form in Indo-Iranian times.

AVESTAN	SANSKRIT
<i>drafšakavant</i>	<i>drapsávant</i>
<i>čvant, čavant, kvant</i>	<i>kívant</i>
<i>satávant</i>	<i>çatávant</i>
<i>ačtavant</i>	<i>etávant</i>
<i>zastavant</i>	<i>hástavant</i>
<i>spānavant</i>	<i>çvānavant</i>
<i>raočinavant</i>	<i>rocanávant</i>
<i>mavant</i>	<i>mávant</i>
<i>amavant, ēmavant</i>	<i>ámavant</i>
<i>haomavant</i>	<i>sómavant</i>
<i>yavant</i>	<i>yávant</i>
<i>daēvavant</i>	<i>devávant</i>
<i>hazavravant</i>	<i>sahásravant</i>
<i>vīšavant</i>	<i>viśávant</i>
<i>yūšmāvant, xšmāvant</i>	<i>yusmāvant</i>
<i>θwāvant</i>	<i>tvāvant</i>
<i>raēvant</i>	<i>revánt, rayivánt (rayimánt)</i>
<i>hvāvant</i>	<i>svávant (different from the Avestan word in usage and meaning)</i>
<i>x^vanvant, x^vēnvant</i>	<i>svārvant</i>
<i>mazišvant</i>	<i>máhišvant¹ (?)</i>
<i>aojahvant</i>	<i>ójasvant</i>
<i>aēnāhvant</i>	<i>énavant</i>

¹ A ἀπαξ λεγόμενον of doubtful origin in both Sanskrit and Avestan. I have not seen the two words compared elsewhere.

<i>afnahvant</i>	<i>ápnasvant</i>
<i>təmāhvant</i>	<i>támasvant</i>
<i>nəmāhvant</i>	<i>námasvant</i>
<i>pāzahvant</i>	<i>pájāsvant</i> (?)
<i>zaranyāvānt</i>	<i>híranyāvānt</i>
<i>vīvahvant</i>	<i>vīvasvant, vivāsvant</i>
<i>hara^huvātī, haraz^vaitī</i>	<i>sārasvatī</i>
<i>gaomant</i>	<i>gómant</i>
<i>zratumant</i>	<i>krátumant</i>
<i>yātumant</i>	<i>yātumánt</i>
<i>maḍumant</i>	<i>mádhumant</i>
<i>bānumant</i>	<i>bhānumánt</i>
<i>vohumant</i>	<i>vásumant</i>
<i>fšūmant</i>	<i>kšumant</i> ¹

These 36 parallels can leave little doubt that in Indo-Iranian *mant* followed *u* and *ū* and *vant* all other vowels. The list presents no exception to that rule. In all the examples the same suffix is used with the same word in both Sanskrit and Avestan.

§ 7. In the following words Sanskrit and Avestan show almost the same parallelism. The Sanskrit possessives are not found in Rig-Veda nor Atharva-Veda, but they may easily have existed in early times and may be a direct heritage from Indo-Iranian.

AVESTAN

SANSKRIT

<i>ayavant</i>	<i>aghāvant</i>
<i>mazgavant</i>	<i>majjanvánt</i>
<i>čaxravant</i>	<i>cakravant</i>
<i>brātravant</i>	<i>bhrātrmant</i>
<i>vastravant</i>	<i>vastravant</i>
<i>čiθravant</i>	<i>citravant</i>
<i>puθravant</i>	<i>putrāvānt</i>
<i>ašavant</i>	<i>ṛtavant</i>
<i>frazaintivant</i>	<i>prajātimant</i>

¹ Cf. Bloomfield, *IF.*, xxv, 185.

čistivant
aršavant
arəθamant

citti, f. and *citi-mant*
ṛkšavant (?)
arthavant

Each of these 12 possessives has the same suffix in Avestan and Sanskrit except 4, viz., Avestan *brātravant* (Sanskrit *bhrātrmant*), Avestan *frazaintivant* (Sanskrit *prajātimant*), Avestan *čistivant* (Sanskrit *citimant*), Avestan *arəθamant* (Sanskrit *arthavant*). In *brātravant*, *frazaintivant* and *čistivant* the Avestan has preserved the Indo-Iranian usage, while the post-Vedic, as we have seen, employs *mant* after *r* and *i*. The only anomaly in the entire list is Avestan *arəθamant*, for which I have no explanation.

CHAPTER II.

SAM̐DHI.

§ 1. In Avestan the suffixes *mant* and *vant* are added to the stems according to the rules of internal combination. As in Sanskrit, however, the stem-finals sometimes undergo certain special alterations before the possessive suffixes.

The first of these is lengthening of the final stem-vowel. It is very much less frequent in Avestan than in Sanskrit, and is restricted to the lengthening of *a*. The only cases are :

zaranyāvant,
zairimyāvant,
yūšmāvant, *xšmāvant*,
čyāvant,
θwāvant,
hvāvant.

§ 2. Shortening of the final stem-vowel is in Avestan more frequent than lengthening and proportionately more frequent than shortening in Sanskrit.

The examples are :

pairikavant, < *pairikā* ;

hadānaēpatavant, < *hadānaēpatā* ;

pavant, < **pā(y)* ;

māyavant, < *māyā*? (cf. Chap. I, § 4, note.) ;

nāirivant, < *nāirī* ;

ahumant, < *ahū*.

If it be assumed from the evidence of Sanskrit *māvant*, *tvāvant*, *yusmāvant*, *yuvāvant*, *tāvant*, *etāvant*, *yāvāvant*, *īvant*, *kīvant*, and of Avestan *yūšmāvant*, *xšmāvant*, *čyāvant*, *θwāvant*, *hwāvant* that in Indo-Iranian the final vowels of pronominal stems were always lengthened before *vant* expressing resemblance, then we may add the following words to the list of those in Avestan whose final stem-vowel is shortened before *mant* and *vant* :

avant,

aētavant,

mavant,

yavant,

avavant,

havant.

§ 3. Loss of final vowel. There are as many cases in Avestan as in Sanskrit of the loss of final stem-vowel before *mant* and *vant*. They are, as Whitney calls them (*Gram.*, 1233e.), special irregularities. The examples are :

čvant, for **čūvant* or **čīvant* < *čū* (< *kav*) or *čī* (< *kay*). Cf. *čavant* and *kvant* and Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12, 17.

kvant, for **kīvant* (< *kay*). Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 17.

bānvant, < **bānuvant*. Cf. Avestan *bānumant*, Sanskrit *bhānumānt* and Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12.

asvant, < **asnuvant*, according to Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12. Wackernagel is probably correct in deriving *asvant* from *asan*, 'stone' (*KZ.* XLIII, 279).

pąsnvant, for **pąsnuvant* < *pąsnav*, m., nt. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12.

xrvant, for **xrūvant*.

ərəzvant, for **ərəzuvant* < *ərəzav*. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12.

sanhvant, for **sanhūvant* < *sanhū*, f.

**xraθwānt* (only in superlatives *xraθwīšta*, *aš-xraθwastama*) < Indo-Iranian **kratuyant* < **kratuuant*. Cf. *xratumant* and *BB.* XVII, 341; *ZDMG.* L, 690; *KZ.* XLIII, 278–9.

anupōiθwānt < **anu-paētav*. Cf. *BB.* XVII, 341 and *ZDMG.* L, 690; *KZ.* XLIII, 279.

It is noticeable that with the exception of one, or possibly two, cases of the loss of *ī*, all the above examples show the loss of *u* or *ū* before *vant*.

§ 4. There is in Avestan but one certain example of the loss of a final consonant before the possessive suffix. In this case the *n* of final *an* disappears, as in nearly 50 Sanskrit possessives (cf. Part I, Chap. II, § 7).

paēmavant < *paēman*.

For the suggestion that *gaomavant* may be derived from **gaoman-vant* and belongs in this paragraph, see Chap. I, § 4.

§ 5. As in Sanskrit, the final vowel of the stem is several times changed in quality before *mant* and *vant*. These changes are, for the most part, mere irregularities, but several of the changes are of *ī* or *ū* to *a* before *v*, a change that is shared by a small number of other Avestan words. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 12, 17; *BB.*, VIII, 230, and Geldner, *KZ.*, XXVII, 245.

Following are the examples :

čavant, for **čūvant* or **čīvant* < *čū* (< *kav*), or < *čī* (< *kay*). Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 181, a, 2, and § 268, 12, 17.

īštavant (< *īštay*, f.) for **īštivant*.

vohunavant < **vohuna* = *vohunī* = *vohuni*.

yaoxštavant = *yaoxštivant*, < *yaoxštay*.

ərəzavant, nom. prop., is a ἄπαξ λεγόμενον, and is found in Yt. 13, 125. Its derivation is in doubt and Bartholomae attempts no explanation. It is perhaps from *ərəzav*, m. 'the right way' (cf. *ərəzav*, m. nom. prop.). If the adjective is derived from *ərəzav*, we should expect **ərəzumant*, but the form *ərəzavant* is, possibly, due to the analogy of *bərəzavant*, which is also the name of a believer and which shortly precedes the only occurrence of *ərəzavant*, being found in Yt. 13, 119 and Yt. 13, 124.

raoxšəmant < *raoxšəna*, nt. Cf. Bartholomae, *Iran. Grundriss*, I, 1, p. 173. Spiegel (*Grammatik*, p. 221) derives the adjective from *raoxšənav*, nt.

afraššəmant, perhaps for **afraššumant*, < *a* + *fraššav*, f. The reading is not certain.

§ 6. In a few words a vowel has been inserted between the stem and the possessive suffix. There are, however, no cases of inserted consonant as in Sanskrit.

The examples follow :

a. *a* in

vayavant, which is, according to Bartholomae (*Wörterbuch*, s. v.) from *vay*, m. It may however be from **vaya*. Cf. Chap. I, § 4, note.

vīθušəvant < **vīθuš*.

bərəzavant, probably from *bərəz*, f. Cf. *ZDMG*. L, 724.

tīžinəvant. Justi (*Grammatik*, § 384) thinks that an *a* has been inserted in this word. It is evidently from some noun derived from *tīži*. Bartholomae compares Sanskrit *tejasvant*, but the resemblance apparently consists only in containing the same root (Sanskrit \sqrt{tij}). Cf. Avestan *tīžvant*. Why not compare Sanskrit *tīkṣṇá*?

b. *ā* in

čyāvant. Caland (*KZ*. xxxiii, 463) says: "čyāvant ist also nebenform zu čvant und hat sein ā wohl in anlehnung an formen wie aētavant, avant, tāvant bekommen, welche ursprünglich langes a hatten."

c. *i* in

rāmanivənt < *rāman*,

afšmainivənt < *afšman*.

§ 7. There are several instances of contraction or of loss of a final stem-syllable where a syllable would otherwise be repeated. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 306, *Altiranische Dialekte*, § 69, 3; Jackson, *Gram.*, § 194; and *ZDMG.* XLVIII, 148.

avant. This word is considered by some a contraction of *avavant* (< *ava*). Cf. *KZ.* XXIX, 498; Brugmann, *Grundriss*, 2nd. edition, I, p. 860; Jackson, *Gram.*, §§ 194, 442. For Bartholomae's theory cf. Chap. I, § 4, note.

xštāvant < **xštāvavant*.

vyāvant. Bartholomae (*Iran. Grundriss*, I, 1, § 268, 15, 37 and *Wörterbuch*, s. v.) derives this word from **vī-wā*, f. < $\sqrt{bā}$, i. e. *vyāvant* is < **vīvāvant* (for **vīvāvavant*).

vohvāvant, perhaps for **vohu-wā* < *vohu* + **bā*, f.

raēvant, < Indo-Iranian **ra* (i)i-*vant*. Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 81 and Sanskrit *revánt*, *rayivánt*.

drvant < **druvant* < **drugvant* < *drug*, f. (?). (Cf. *drəgvant* < *drug*). Cf. Bartholomae, *Iran. Grundriss*, I, 1, §§ 268, 10, 275; *IF.*, XII, 130; Justi, *Grammatik*, § 102.

irimant < **irimamant* (**irima* = *irīma*, m.). Cf. Bartholomae, *Iran. Grundriss*, I, 1, § 268, 1.

āθravant occurs only once (*Vidēvdat*, 3, 2) and according to the Pehlevi version is for **āθravanvant*, but Bartholomae better derives it from *ātar*, m. Wackernagel (*KZ.*, XLIII, 278) considers it from *āθravavant*.

asvant, probably < *asan* (cf. § 3.)

§ 8. There are three cases of metathesis of the last vowel and consonant of the stem before the possessive suffix. This phenomenon has no parallel among the *mant* and *vant* possessives in Sanskrit. Two of the examples below evidence the frequent metathesis of *r* in Avestan. Cf. *ZDMG.* L, 724 and *IF.* v, 363. *aršnavant* is explained by Brugmann (*Grundriss*, 2nd. edition, II, 1, § 353) on the ground of *aršnəm*, the accusative singular form of *aršan*.

The cases are :

aršnavant < *aršan*,
brātravant < *brātar*,
āθravant < *ātar*.

§ 9. Miscellaneous.

barəziš-havant. Bartholomae (*Wörterbuch*, s. v.) says this word is "schrullenhaft statt *barəzišvant* geschrieben". Cf. Sanskrit *barhīsmant*.

spānavant, from the nominative dual of *span*, m. (cf. Sanskrit *apsumánt* < the locative plural of *áp*).

CHAPTER III.

MEANING.

The various meanings that *mant* and *vant* bring to a word when added to it fall into much the same general classes in Avestan as in Sanskrit, and the number of the classes in this chapter will therefore correspond with those in Chapter III of Part I. Several classes will be found to be without representation in Avestan, but this is doubtless due in nearly every case to the small number of possessives in *mant* and *vant* in Avestan as compared with that in Sanskrit.

§ 1. The proportion of words in Avestan which retain clearly the idea of possession is nearly the same as in Sanskrit, more than 60 % of all possessives having this meaning.

The examples follows :

aojahvant, 'strong', < *aojah*, 'strength' ;
arəvant, 'full of dangers', < *arə*, 'danger' ;
amavant, *əmavant*, 'powerful', < *ama*, *əma*, 'power' ;
arāitivant, 'avaricious', < *arātay*, 'avarice' ;
aršnavant, 'having a stallion', < *aršan*, 'stallion' ;
āθravant, 'having fire', < *ātar*, 'fire' ;
īštavant, 'wealthy', < *īštay*, 'wealth' ;

- uštānavant*, 'having life', < *uštana*, 'life';
gaonavant, 'having hair', < *gaona*, 'hair';
xratumant, 'wise', < *xratav*, 'wisdom';
pourumant, 'crowded', i. e. 'having many', < *parav*, 'many';
brātravant, 'having brothers', < *brātar*, 'brother';
yaoxštivant, *yaoxštavant*, 'active', < *yaoxštay*, 'activity';
vanaitivant, 'victorious', < *vanatay*, 'victory';
varəčahvant, 'powerful', < *varəčah*, 'power';
vərəθravant, 'victorious', < *vərəθra*, 'victory';
vīšavant, 'poisonous', < *vīši*, 'poison';
raočahvant, 'light' (adjective), < *raočah*, 'light' (noun), < *raok*,
 'light' (verb);
spanahvant, 'sanctus', < *spanah*, 'sanctitas';
aiθyejahvant, 'having no danger';
afnahvant, 'rich in property';
afradərəsvant, 'having no outlook';
aštaitivant, 'eighty-fold', i. e. 'having eighty';
ahunavant, 'containing the Ahuna';
ahumant, 'one who possesses an Ahū';
āiθivant, 'full of harm', 'danger';
uštānavant, 'having life';
gaomant, 'having cattle';
gaomavant, 'having milk';
xšvāštivant, 'sixty-fold', i. e. 'having sixty';
čathwarəsaθwant, 'forty-fold';
θrisaθwant, 'thirty-fold';
pañčasaθwant, 'fifty-fold';
vīsaitivant, 'twenty-fold';
satavant, 'hundred-fold';
spərəzvant, 'having jealousy', 'a rival';
haptaitivant, 'seventy-fold'.

Further, *afrōurvisvant*, *anupōiθwant*, *anusavant*, *arəjahvant*,
arəθamant, *aršavant* (?), *astvant*, *azinavant*, *ašavant*, *ašivant*,
āzantivant, *ərəzvant* (?), **xraθwant*, *xrvant*, *xštāvant*, *xšviptavant*,
čaxravant, *čazdahvant*, *čiθravant*, *čistivant*, *tafnahvant*, *təmahvant*,
daxštavant, *dasathavant*, *drafšakavant*, *θamnahvant*, *θwayahvant*,

iθyejahvant, tbaēšahvant, tbišvant, daibišvant, parənahvant, pasvant, pqsnavant, puθravant, baodahvant, bərazavant (?), fračarəθwant, frazaintivant, frašumant, fšūmant, nairyəm-həm-vārətivant, nāirivant, nəmahvant, maḍumant, marždikavant, mazišvant, mazgavant, māyavant (?), mīždavant, myazdavant, yātamant, vayavant, vastravant, vāstravant, vərzvant, vohumant, vohvāvant, vīxrumant, vībərəθwant, vīvahvant, raēcəvant, raoγnavant, raoxšnəmant, raočīnavant, ratumant, rāmanivant, irimant, urvištravant, saokəntavant, savavant, spānavant, zaēnahvant, zaranyāvant, zairimyāvant, zarənumant, zaranumant, šaētavant, haētumant, haomavant, hadānāpəpətant, hara^hwatī, harax^vaīti, həm-urvišvant, hunaravant, hvəθvavant, x^vənvant, x^vənvant, x^varənahvant, x^vāθravant.

§ 2. In more than 7% of the possessives the suffixes convert the word to which they are added into a present active participle, the percentage being the same as in Sanskrit. But in Avestan *vant* is never added to the past passive participle to form present participles as was frequently done in post-Vedic Sanskrit.

Following are the examples :

aēnahvant, ‘practising evil’ ;

āfrasāhvant, ‘granting’ ;

afrašīmant, ‘not moving forward’ (cf. further *KZ.* xxvii, 228, and *ZDMG.* I, 136) ;

uštānavant, ‘living’, < *uštana*, ‘life’ ;

pavant, ‘protecting’ ;

mərəθwant, ‘thinking of’ ;

vyāvant, ‘beaming’ ;

saočīnavant, ‘flaming’ ; and

īsvant, bānumant, bānvant, fračarəθwant, frašumant, yātumant, stərəθwant.

§ 3. In Sanskrit nearly 150 possessives have the meaning ‘containing the root or word, or a derivative of the root or word’. In Avestan this number is reduced to 4. In each language this meaning was an independent development. In Sanskrit it is post-Vedic and none of the four Avestan examples is found in Sanskrit.

The Avestan words are :

- ahumant*, 'containing the word *ahū*' ;
uštavant, 'containing the word *uštā*' ;
ratumant, 'containing the word *rataṽ*' ;
x^aaētumant, 'containing the word *x^aaētūš*' .

§ 4. Class 4, in which the suffixes cause no change in meaning, is entirely unrepresented in Avestan. The reason for this is doubtless a double one. First, the entire number of *mant*'s and *vant*'s in Avestan is so small that the number of examples in one of the smaller Sanskrit classes may by chance be reduced to no representation in Avestan. Second, most of the Sanskrit possessives in Class 4 are derived either from ordinary adjectives or from past passive participles, whereas in Avestan the suffixes are added to only four adjectives and to but one past passive participle.

§ 5. Class 5, in which *mant* and *vant* convert a word into a past passive participle, has a few examples in Avestan. The number is limited, as in Class 4, by the fact that the suffixes are not (with one exception) joined to past passive participles in Avestan.

Examples are :

- təmahvant*, 'deluded', < *təmah*, 'darkness' ;
nasumant, 'rendered unclean by corpses' ;
tqθryāvant, nom. prop., literally, 'darkened', 'deluded' .

§ 6. There is but one example in Avestan of what Whitney rather inaccurately calls the past active participle in *tavant*, and which is so common in classical Sanskrit (cf. Whitney, *Gram.*, §§ 959, 960. For further references see Part I, Chap. III, § 6.). The *ta* is the ending of the past passive participle to which *vant* is added, producing a derivative which has the meaning and construction of a past active participle. The single Avestan example is *vīvarəzdavant*, 'one who has become great or mighty', < *varəzda*, past passive participle, 'increased', 'grown great', < *varəd*, 'increase' .

§ 7. In Avestan, as in Sanskrit, in 3% of the examples the suffixes are used actively instead of passively and possessively, and have the meaning 'giving, bestowing, granting, offering, yielding, paying, inflicting, &c.'

Thus :

parant, 'protecting', 'giving protection', < **pā(y)*, nt., 'protection' ;

pāθravant, 'granting protection', < **pāθra*, 'protection' ;

vīθušavant, 'furnishing proof of guilt', < *vīθuš*, 'proof' ;

saokavant, 'yielding profit', < *saoka*, 'profit' ;

harəθravant, 'granting protection or care', < *harəθra*, 'protection' .

§ 8. This class, in which *mant* and *vant* signify *relation*, with the meanings, 'connected with, relating or belonging to', is unrepresented in Avestan except by *dragvant*, *drvant*, 'one who belongs to the Drug', < *drug*.

§ 9. There are practically no Avestan examples of Class 9, in which the suffixes add to the original word the idea of accompaniment or association. But notice *daēvant*, 'accompanied by the Daēvas' .

§ 10. There are in Sanskrit some 40 or 50 possessives in which *mant* and *vant* add to the primary a meliorative or majorative value. The only word in Avestan which shows any such pregnant use of either suffix is :

zastavant, 'energetic', literally, 'having hands', < *zasta*, 'hand' .

Cf. Sanskrit *hastavant*, which in Rig-Veda means 'having hands', and in the Mahābhārata &c. means 'skilful with the hands' .

§ 11. This class is proportionately a little larger in Avestan than in Sanskrit. Here *mant* and *vant* mean 'surrounded by', 'covered with.' Thus :

daēvant, 'surrounded by the Daēvas' ;

draoššvant, name of a mountain (perhaps < **draošš*, 'fragment', i. e. 'covered by fragments of rock') ;

iθyejahvant, 'surrounded by dangers', < *iθyejah*, 'danger';
pairikavant, 'surrounded by Pairikā';
vəhrkavant, 'surrounded by wolves'.

§ 12. There is only one example in Avestan of Class 12, in which *vant* is used as a noun-suffix of agency, viz., *karšivant*, 'ploughman', < *karšay*, 'furrow'.

§ 13. Class 13, in which the suffixes mean 'consisting of', 'composed of', is unrepresented in Avestan.

§ 14. In several Avestan possessives *vant* has causative value and means 'making, causing, forming, &c.' Thus:

kāravant, 'performing deeds', 'active', < **kāra*, 'deed';
savahvant, 'procuring profit for', < *savah*, 'profit';
stərəθwant. Bartholomae (*Wörterbuch*, s. v.) translates the last word 'zu Boden streckend', and derives it from "**stərət*, f., 'Niederwerfen', zum $\sqrt{\text{I}}$ *star*." But *stərəθwant* probably is a primary derivative and does not belong to this class.

§ 15. This class, which includes words in which the suffixes express a state of contiguity, 'being in, near, at or above', is unrepresented in Avestan.

§ 16. As in Sanskrit, *vant* is used in a number of words in Avestan to express resemblance or similarity. Also as in Sanskrit, most of these derivatives are formed from pronominal stems (cf. Bartholomae, *KZ.*, xxix, 497 ff.). The Avestan has all of the pronominal possessives of the Sanskrit except *yuvāvant*, *tāvant*, *īvant*, and adds *avant*, *avavant*, *čyāvant*, *havant*, *hvāvant*. The lengthening of the final vowel of the pronominal stem which is found in all of the Sanskrit examples has been lost in Avestan, except in *čyāvant*, *θwāvant*, *yūšmāvant*, *xšmāvant*, *hvāvant*.

The Avestan examples of *vant* with pronominal stems are:

aētavant, 'tantus';
avant, 'tantus';
avavant, 'tantus';

kvant, 'quantus?';
čyāvant, 'quantus?';
čvant, *čavant*, 'quantus?';
θwāvant, 'like thee';
mavant, 'like me';
yavant, 'quantus';
yūšmāvant, *xšmāvant*, 'like you';
havant, 'equally much', 'equally great';
hwāvant, 'like himself'.

In Sanskrit *vant* is used also with a half-dozen or so non-nominal stems to express resemblance. Only one such example appears in Avestan, viz.,

afsmainivant, 'like lines of verse' (cf. Chap. I, § 4).

Notice, however, the adverb *vačastaštivat*, 'strophe-like', < the adjective **vačastaštivant*, 'as the strophes are', < the noun *vačastašti*, 'strophe'.

§ 17. The Avestan has but one possible example of words in which *mant* and *vant* are used equivalently to the English suffix *-able*, viz.,

afrakadaṅvaitī (?), 'immovable' (cf. Chap. I, § 4, note).

§ 18. In several Avestan words *mant* and *vant* mean 'engaged in', 'practising,' viz.,

aēnahvant, 'practising evil';
yātumant, 'practising witchcraft', < *yātav*, 'witchcraft';
ašavant, 'righteous'.

§ 19. The suffixes *mant* and *vant* do not, apparently, ever have pejorative value in Avestan.

§ 20. This class includes all words which have not been classified above. Each of the following meanings of the suffixes is found in only one word.

a. *aošahvant*, 'subject to death', < *aošah*, 'death'.

b. *āfrasāhvant*, 'granting a wish', < *āfrasāh*, adjective, 'one who has obtained his wish'.

c. *nasumant*, 'rendered unclean by corpses', < *nasu*, 'corpse'.

d. *sanhvant*, 'maintaining the law', < *sanhu*, 'law'.

It is difficult or impossible to classify the following words because of uncertainty of etymology or meaning :

**afrakavant* (cf. Chap. I, § 2);

asnvant, nom. prop.;

ərəzavant, nom. prop.;

utavant;

tīžinavant, 'sharp';

tīžvant, id.;

θrimiθwant, nom. prop.;

paityaršavant, nom. prop.;

pāzahvant;

bəzvant, 'firm';

nanhušmant, nom. prop.;

nivavant;

vyaršavant, nom. prop.;

sikaya^huvati, nom. prop.;

stivant, nom. prop.

§ 21. A comparison of the preceding chapter with Chapter III of Part I will show that so far as the meaning of the possessives is concerned the Avestan has remained closer to the original Indo-Iranian than has the Sanskrit. In fact the various semantic ramifications of *mant* and *vant* in Avestan correspond very closely to those in Rig-Veda. Four classes which express in a broad way relation or connection (8, 13, 18, 15) are almost entirely unrepresented in both Rig-Veda and Avestan, whereas they include a large number of words in post-Vedic literature. No Rig-Vedic words belong to Class 3, and only four Avestan words, while nearly 150 such examples are found in later Sanskrit. In Classes 2, 4, 5, 6 and 12 *vant* is in classical Sanskrit added to a very large number of past passive participles, of which Rig-Veda and Avestan offer only one example each. This one example is in

each language a “past active participle in *tavant*” (Class 6) which is very common in post-Vedic. Class 10 includes 2% of all *mant* and *vant* possessives in Sanskrit, but is almost entirely unrepresented in either Rig-Veda or Avestan. The same condition exists in Classes 14 and 17. Thus, then, the Avestan agrees with Rig-Veda in having proportionately more possessives in Classes 1, 2, and 7 than has the remainder of Sanskrit literature, and, in general, they adhere more closely to the original meaning of *mant* and *vant*.

INDEXES.

In the following indexes of the *mant* and *vant* derivatives to which reference has been made in the preceding pages the words included in the following paragraphs have been omitted :

Part I (Sanskrit), Chap. I, §§ 9, 11, 12, 14, 15, 16 ;

Part II (Avestan), Chap. I, §§ 4, 5.

The long lists in these paragraphs are of merely statistical value.

The Avestan index, however, includes all the possessives which have been used in this study. A complete list of the Sanskrit words may be obtained by adding the examples in § 9 (Part I, Chap. I) to those in § 14.

SANSKRIT.

	PAGE		PAGE
<i>añçavant</i>	57	<i>apāsthāvant</i>	24
<i>akṣaṇvānt</i>	43	<i>āpnasvant</i>	66, 87
<i>agnivānt</i>	41, 69	<i>apramattavant</i>	4
<i>āgravant</i>	69	<i>aplavavant</i>	5, 63
<i>aghāvant</i>	87	<i>abaddhavant</i>	4
<i>āṅgirasvant</i>	40, 44, 67	<i>abhivānt</i>	39, 62
<i>aṅgirovant</i>	44	<i>amarāvant</i>	47
<i>añjanāvānt</i>	47	<i>āmavant</i>	61, 86
<i>atanavant</i>	68	<i>arcivānt,</i>	41
<i>adr̥stavant</i>	66	<i>arthavant</i>	88
<i>adhvarāvānt</i>	6, 62	<i>āvasvadvant</i>	44, 52
<i>ānasvant</i>	60	<i>āvasvant</i>	44
<i>anuvākyāvānt</i>	52, 53	<i>avāptavant</i>	61
<i>antārvant</i>	5	<i>avidviṣāvant</i>	57
<i>āntavant</i>	60	<i>avyayavant</i>	69
<i>aparavānt</i>	4, 71	<i>açitāvānt</i>	47
<i>āpavant</i>	57	<i>açitāvānt</i>	47, 64

	PAGE		PAGE
<i>āçmanvant</i>	55	<i>ihavant</i>	6
<i>açmavant</i>	55	<i>īrsyavant</i>	52, 53
<i>açvamedhāvant</i>	73	<i>īvant</i>	52, 71, 89, 98
<i>āçvavant</i>	39, 47	<i>uktavant</i>	65
<i>āçvāvant</i>	47	<i>ukthavant</i>	67
<i>asthīvánt</i>	47	<i>udumbarāvānt</i>	48
<i>ahīvant</i>	49, 51	<i>uttarāvānt</i>	4, 48, 69
<i>ākāravānt</i>	38, 42, 67	<i>utpalāvānt</i>	48
<i>āgamavānt</i>	72	<i>utsaṅgavānt</i>	74
<i>ādambaravānt</i>	69	<i>udānvānt</i>	42, 58
<i>āliṭhyavānt</i>	73	<i>udayavānt</i>	64
<i>ātmanvānt</i>	55	<i>udaravānt</i>	68
<i>ātmavānt</i>	55	<i>uparāgavānt</i>	64
<i>ūdaravānt</i>	66	<i>ubhayavānt</i>	4
<i>ādityāvānt</i>	68	<i>urasvānt</i>	69
<i>āpīnavānt</i>	6, 62	<i>urugāyavānt</i>	66
<i>āpyānavānt</i>	62	<i>uṣmavānt</i>	61, 75
<i>āmīkṣavānt</i>	52, 53	<i>ūdhasvānt</i>	47, 67
<i>ārambhaṇavānt</i>	71	<i>īkṣvānt</i>	42, 44
<i>ārṣeyavānt</i>	66	<i>īkṣavānt</i>	82, 88
<i>ālambanavānt</i>	72	<i>ṛtavānt</i>	87
<i>ālāpavānt</i>	61	<i>ṛtviyavānt</i>	4, 48
<i>āçīrvānt</i>	45	<i>ṛtviyāvānt</i>	48, 71
<i>āsāñjanavānt</i>	71	<i>ṛṣivānt</i>	48, 67
<i>āsānvānt</i>	73	<i>etāvānt</i>	52, 71, 78, 86, 89
<i>āsecanavānt</i>	73	<i>etivānt</i>	6, 39
<i>āstaranavānt</i>	68	<i>énasvānt</i>	86
<i>īdāvānt</i>	66	<i>ehivānt</i>	39
<i>īndravānt</i>	47, 58, 67	<i>ōjasvānt</i>	86
<i>īndrasvānt</i>	41, 47, 58, 71	<i>ōmanvānt</i>	66
<i>īndrāvānt</i>	47, 58, 67	<i>omyāvānt</i>	66
<i>īndriyāvānt</i>	48		
<i>īndriyāvānt</i>	48		
<i>īśāvānt</i>	5, 57		
<i>īṣṭāvānt</i>	47		

	PAGE		PAGE
<i>kāmvant</i>	5, 43	<i>garaṇavant</i>	72
<i>kakudvant</i>	42	<i>gartanvánt</i>	58
<i>kakubhvant</i>	45	<i>garbhavant</i>	47, 67
<i>kakṣīvant</i>	54, 59	<i>gātravant</i>	67
<i>kakṣyāvant</i>	54, 59	<i>gīrvant</i>	45
<i>kanakavant</i>	48	<i>gāuravavant</i>	39
<i>kanakāvant</i>	48		
<i>kapīvant</i>	47	<i>ghṛñīvant</i>	48
<i>kāmvant</i>	43	<i>ghoṣavant</i>	69
<i>karavant</i>	66		
<i>karuṇāvant</i>	71	<i>cakravant</i>	87
<i>kāṇḍavant</i>	68	<i>caṅkramāvant</i>	72
<i>kārakavant</i>	66	<i>candrāvant</i>	48
<i>kīmīvant</i>	5, 43	<i>campakavant</i>	48
<i>kiṣarāvant</i>	63	<i>campakāvant</i>	48
<i>kīvant</i> . 52, 71, 78, 79, 86, 89		<i>campāvant</i>	63
<i>kumudavant</i>	54	<i>cārmanvant</i>	55
<i>kūmudvant</i>	54	<i>carmavant</i>	55, 68
<i>kuṣavant</i>	48, 68	<i>citravant</i>	87
<i>kuṣāvant</i>	48	<i>ceṣṭūvant</i>	71
<i>kṛtavat</i>	64		
<i>kṛṣṇāvant</i>	48	<i>chāndasvant</i>	44, 61
<i>kēçavant</i>	67	<i>chandovant</i>	44
<i>koçavant</i>	73		
<i>kriyāvant</i>	68	<i>jagadvant</i>	44
<i>kliṣṭīvant</i>	61	<i>jaghnīvant</i>	39, 62
<i>ksāmavant</i>	4	<i>jānadvant</i>	44
<i>ksīrāvant</i>	61, 62	<i>jānīvant</i>	41
<i>ksudvant</i>	42, 45, 69	<i>janmavant</i>	55
<i>ksudhāvant</i>	69	<i>jayavant</i>	42, 48
<i>ksemavant</i>	48	<i>jayāvant</i>	48
<i>ksemāvant</i>	48	<i>javavant</i>	39
<i>ksāītant</i>	72	<i>jāmbavant</i>	37, 57
		<i>jāmbuvant</i>	37, 57
<i>gaṇāvant</i>	69	<i>jāvant</i>	24, 66
<i>gatavant</i>	61, 65, 75	<i>jihvāvant</i>	72

	PAGE		PAGE
<i>jīvāvant</i>	39	<i>devāvant</i>	48
<i>jṛmbhāvant</i>	48	<i>drapsāvant</i>	86
<i>tadāgāvant</i>	69	<i>dvāravant</i>	48
<i>tattvāvant</i>	39	<i>dvārāvant</i>	48
<i>tāpasvant</i>	44	<i>dvāravant</i>	68
<i>tapovant</i>	44, 72	<i>dhāyadvant</i>	44, 54
<i>tāmasvant</i>	44, 87	<i>dhārmavant</i>	55
<i>tamovant</i>	44	<i>dhāmavant</i>	55
<i>tārasvant</i>	38, 42	<i>dhārāyadvant</i>	44
<i>tardmavant</i>	55	<i>dhīvant</i>	41
<i>tāvasvant</i>	32	<i>dhūmavant</i>	48
<i>tāvīṣīvant</i>	41	<i>dhūmāvāvant</i>	47, 48
<i>tādrgrūpavāvant</i>	5	<i>dhṛtavant</i>	42, 57
<i>tāmṛāvāvant</i>	48	<i>nadvant</i>	54
<i>tāvānt</i>	52, 71, 89, 91, 98	<i>nāmasvant</i>	87
<i>tuṣīrāvāvant</i>	52, 53	<i>namovṛktivānt</i>	39
<i>*tuṣīravāvant</i>	52	<i>nayavānt</i>	72
<i>tējāsvānt</i>	37, 44, 91	<i>narmavānt</i>	55
<i>tejovānt</i>	37, 44	<i>nābhīdhāvānt</i>	68
<i>toyavānt</i>	68	<i>nāmavānt</i>	55
<i>tyaktavānt</i>	65, 75	<i>niyamavānt</i>	72
<i>trīvānt</i>	38	<i>niyūtavānt</i>	60
<i>trīstubvānt</i>	45	<i>nirāhavānt</i>	49
<i>tvagvānt</i>	44	<i>nirāhāvānt</i>	49
<i>tvāvānt</i>	51, 70, 79, 86, 89	<i>niruktavānt</i>	74
<i>dāksīṇāvānt</i>	50, 66	<i>niruddhavānt</i>	65
<i>daṇḍapārusyavānt</i>	66	<i>nīrvīkāravānt</i>	63
<i>darīvānt</i>	42	<i>niṣiddhavānt</i>	64, 65
<i>dānavānt</i>	66	<i>nīdāvānt</i>	71
<i>dāmanvānt</i>	66	<i>nīlavānt</i>	4, 71
<i>dāhavānt</i>	64, 75	<i>nṛvānt</i>	42, 71
<i>durgāvānt</i>	48	<i>pakvānt</i>	39, 64, 65
<i>dūrvāvānt</i>	73	<i>pātivānt</i>	41
<i>devāvānt</i>	39, 48, 86		

	PAGE		PAGE
<i>padmavant</i>	. 48, 49	<i>pr̥ṇivant</i>	. . . 42
<i>padmāvant</i>	. . . 48, 49	<i>pr̥śadvant</i>	. . . 44, 63, 71
<i>paravant</i>	. . . 4, 49, 71	<i>posyāvant</i>	. . . 4, 49
<i>paraçvant</i>	. . . 74	<i>prakāravant</i>	. . . 66
<i>pārasvant</i>	. . . 74	<i>praṇatavant</i>	. . . 60, 61
<i>parākramavant</i>	. . . 73	<i>prativant</i>	. . . 6
<i>parāvant</i>	. . . 49, 66	<i>pratiçākhavant</i>	. . . 52, 53
<i>pārivant</i>	. . . 39	<i>prattavant</i>	. . . 65
<i>parihāravant</i>	. . . 72	<i>pradaṇḍavant</i>	. . . 66
<i>pariyastavant</i>	. . . 63	<i>pradhars̥itavant</i>	. . . 63
<i>parvavant</i>	. . . 39, 55	<i>pramattavant</i>	. . . 4
<i>pavamānavant</i>	. . . 67	<i>prāvant</i>	. . . 6
<i>pājasvant</i>	. . . 56, 87	<i>pravrttavant</i>	. . . 65
<i>pātālāvant</i>	. . . 49	<i>prasthavant</i>	. . . 48, 49
<i>pādukavant</i>	. . . 52, 53	<i>prasthāvant</i>	. . . 48, 49
<i>pāmavant</i>	. . . 55	<i>prasthitavant</i>	. . . 65
<i>pārdāvant</i>	. . . 49	<i>prāṇadāvant</i>	. . . 52, 63
<i>pieṇḍavant</i>	. . . 68	<i>prāṇadāvant</i>	. . . 52, 63
<i>pidakāvant</i>	. . . 49	<i>prāṇavant</i>	. . . 38, 42
<i>pitr̥vant</i>	. . . 42	<i>prétivant</i>	. . . 38
<i>pūtryāvant</i>	. . . 49	<i>premavant</i>	. . . 48, 49, 55
<i>pīpīṣvant</i>	. . . 33	<i>premāvant</i>	. . . 48, 49, 55
<i>pippalāvant</i>	. . . 49	<i>proṣitavant</i>	. . . 61
<i>puṇsavant</i>	. . . 57	<i>plavavant</i>	. . . 39
<i>pūṇsvant</i>	. . . 57		
<i>putrāvant</i>	. . . 87	<i>phanāvant</i>	. . . 49
<i>purāvant</i>	. . . 49	<i>phanāvant</i>	. . . 49
<i>purudvant</i>	. . . 59		
<i>puronwākyāvant</i>	. 52, 53	<i>bandhuvant</i>	. . . 42
<i>puṣkarāvant</i>	. . . 49	<i>barhāṇāvant</i>	. . . 49
<i>puṣṭāvant</i>	. . . 24, 49	<i>bāhuvant</i>	. . . 42
<i>pūspavant</i>	. . . 49	<i>būdhanvant</i>	. . . 58
<i>pūspāvant</i>	. . . 49	<i>br̥hādvant</i>	. . . 45
<i>pūrvavant</i>	. . . 39	<i>br̥haspativant</i>	. . . 42
<i>pūṣaṇvānt</i>	. . . 43, 67	<i>br̥ahmanvant</i>	. . . 43, 49, 55
<i>pr̥ihupājavant</i>	. . . 56	<i>brahmavant</i>	. . . 48, 49, 55

	PAGE		PAGE
<i>brahmāvant</i>	48, 49, 55	<i>māhināvant</i>	5, 50
<i>bhāgavant</i>	59	<i>muktivant</i>	42
<i>bhaṅgurāvant</i>	49	<i>munīvant</i>	50
<i>bhaṅgurāvant</i>	5, 49	<i>mrgavant</i>	50
<i>bhadravant</i>	48, 49	<i>mrgāvant</i>	50
<i>bhadrāvant</i>	48, 49	<i>mēdasvant</i>	44
<i>bhāvant</i>	59	<i>medovant</i>	44
<i>bhāvant</i>	42	<i>yavyāvant</i>	50
<i>bhāvavant</i>	39	<i>yācasvant</i>	42, 44
<i>bhidvant</i>	6, 38	<i>yaçovant</i>	42, 44
<i>bhisagvant</i>	44	<i>yājyāvant</i>	53
<i>bhūadvant</i>	45, 66	<i>yātumāvant</i>	59, 81
<i>bhogavánt</i>	49, 51	<i>yābhavant</i>	62
<i>bhogāvant</i>	49, 51	<i>yāvánt</i>	52, 71, 79, 86, 89
<i>majjanavánt</i>	87	<i>yuvāvant</i>	52, 70, 89, 98
<i>mañivant</i>	42, 49, 51	<i>yusmāvant</i>	51, 70, 79, 86, 89
<i>mativant</i>	42	<i>rakṣitavant</i>	63
<i>madāvant</i>	49	<i>rātnavant</i>	48, 50
<i>manovant</i>	44	<i>ratnāvant</i>	48, 50
<i>manthivant</i>	47, 55	<i>rayivánt</i>	41, 86, 92
<i>manthivant</i>	47, 55	<i>raçmivánt</i>	42, 50
<i>marútvant</i>	34, 37, 40, 41, 67	<i>raçmivánt</i>	50
<i>malayavant</i>	49	<i>rājanvant</i>	42, 55, 68, 72
<i>malayāvant</i>	49	<i>rājavant</i>	55, 72
<i>maçakāvant</i>	49	<i>rūpavant</i>	42
<i>mahadvant</i>	45	<i>revánt</i>	41, 86, 92
<i>māhasvant</i>	85	<i>rocanāvant</i>	86
<i>mahimāvant</i>	49, 55	<i>rōdhasvant</i>	44
<i>māhiṣvant</i>	33, 41, 58, 85, 86	<i>rodhovant</i>	44
<i>mānsanvánt</i>	58	<i>romanvant</i>	55
<i>mānsāvánt</i>	58	<i>romavant</i>	55
<i>māyavant</i>	52, 53	<i>lavavant</i>	39
<i>māyāvant</i>	52, 53	<i>laṣaṇāvant</i>	50
<i>māvánt</i>	51, 70, 79, 86, 89		

	PAGE		PAGE
<i>lālavant</i>	38, 42, 52, 53	<i>visāvant</i>	86
<i>lōmavant</i>	. . . 55	<i>visūvānt</i>	5, 50
<i>lohavant</i>	. . . 71	<i>visūvānt</i>	5, 50
<i>vañçāvānt</i>	. . . 50	<i>viśnuvant</i>	40, 41, 67
<i>vacanāvānt</i>	. . . 50	<i>vīraṇāvānt</i>	51
<i>vajrivānt</i>	. . . 57	<i>vīrāvānt</i>	42
<i>vādhanvānt</i>	. . . 58	<i>vīryāvānt</i>	50
<i>vanakapīvānt</i>	. . . 50	<i>vīryāvānt</i>	50
<i>vānanvānt</i>	. . . 54, 58	<i>vrkkāvānt</i>	50
<i>vayūnavānt</i>	. . . 50	<i>vrjīnavānt</i>	50, 57
<i>vayūnāvānt</i>	. . . 50	<i>vrjīnāvānt</i>	50, 57
<i>varaṇāvānt</i>	. . . 50	<i>vīśnyāvānt</i>	50
<i>vārmaṇvānt</i>	. . . 55	<i>vetāvānt</i>	50
<i>varmavānt</i>	. . . 55	<i>vetasvānt</i>	54
<i>varṣmavānt</i>	. . . 55	<i>vetravānt</i>	48, 51
<i>vāsuvānt</i>	. . . 42, 48, 50	<i>vetrāvānt</i>	48, 51
<i>vastravānt</i>	. . . 87	<i>veçavānt</i>	68
<i>vahnivānt</i>	. . . 39, 42	<i>veṣavānt</i>	67
<i>vāgvānt</i>	. . . 42, 44	<i>vyāpāditavānt</i>	65
<i>vājīnāvānt</i>	. . . 58	<i>vyomavānt</i>	56
<i>vātavānt</i>	. . . 50	<i>çāmavānt</i>	5, 43
<i>vātāvānt</i>	. . . 50	<i>çāktivānt</i>	41, 51
<i>vidyutvānt</i>	. . . 42, 45	<i>çatāvānt</i>	45, 50, 86
<i>vidyudvānt</i>	. . . 42, 45	<i>çatāvānt</i>	50
<i>vibhavavānt</i>	. . . 39, 42	<i>çāmavānt</i>	43
<i>vibhāvānt</i>	. . . 4	<i>çarādvānt</i>	54, 68
<i>vimṛdvānt</i>	. . . 44	<i>çaravānt</i>	48, 51
<i>vivakṛvānt</i>	. . . 30	<i>çarāvānt</i>	48, 51
<i>vīvant</i>	. . . 6, 38	<i>çarmavānt</i>	56
<i>vīvasvānt</i>	30, 32, 84, 87	<i>çaryāṇāvānt</i>	52
<i>vīvāsvānt</i>	. . . 32, 84, 87	<i>çaryāṇāvānt</i>	52, 53
<i>viçvādevavānt</i>	. . . 39	<i>çavasāvānt</i>	24, 57
<i>viçvādevyāvānt</i>	. . . 5, 50	<i>çāçvānt</i>	30
<i>viçvavānt</i>	. . . 39, 50	<i>çātavānt</i>	45
<i>viçvāvānt</i>	. . . 50	<i>çāradvānt</i>	54

	PAGE		PAGE
<i>çipravant</i>	53, 58	<i>sáhasvant</i>	56, 57
<i>çipriñivant</i>	58	<i>sahávant</i>	5, 51, 56
<i>çimidvant</i>	58	<i>sáhāvant</i>	51, 56
<i>çimīvant</i>	58	<i>sādhuvant</i>	42
<i>çīrsanvānt</i>	56	<i>sābhravant</i>	42
<i>çīrsavant</i>	56	<i>sāmanvant</i>	56
<i>çucīvant</i>	48	<i>sāmavant</i>	56
<i>çunāvānt</i>	51	<i>sidhmavant</i>	56
<i>çunāvānt</i>	51	<i>sidhrakāvānt</i>	51
<i>çubhravant</i>	37, 42, 50	<i>sīlāmāvant</i>	59, 81
<i>çubhrāvānt</i>	5, 50, 63	<i>sukhavānt</i>	51
<i>çrīvant</i>	42	<i>sukhāvānt</i>	51, 52
<i>çrutavant</i>	48, 51	<i>sutavant</i>	51
<i>çrutāvānt</i>	48, 51	<i>sutāvānt</i>	51
<i>çleşmavant</i>	56	<i>suveṣavant</i>	67
<i>çvānvant</i>	86	<i>sūryavant</i>	38, 42
<i>çvavant</i>	56	<i>sr̥kavant</i>	51
<i>sacanāvānt</i>	24, 50	<i>sr̥kāvānt</i>	51
<i>sattvavant</i>	39	<i>sr̥gāvānt</i>	51
<i>sādvant</i>	45	<i>sr̥gāvānt</i>	51
<i>saptarṣīvant</i>	42	<i>sómavant</i>	49, 51, 86
<i>saptavant</i>	56	<i>somāvant</i>	48, 51
<i>sāptīvant</i>	51	<i>soṣmavant</i>	56
<i>samāvānt</i>	50	<i>sāukhavānt</i>	52
<i>samīdvant</i>	45	<i>stanayitnuvant</i>	38, 42
<i>samr̥ddhivānt</i>	42	<i>sthāmavant</i>	56
<i>sarāṣvatīvant</i>	52, 53	<i>sphūrjāvānt</i>	51
<i>sārasvatīvant</i>	52	<i>sragvant</i>	44
<i>sārasvant</i>	87	<i>srugvant</i>	42, 44
<i>sarpīsvant</i>	42	<i>svatvavant</i>	39
<i>sarvavant</i>	39, 51	<i>svādhitīvant</i>	51
<i>sarvāvānt</i>	51	<i>svarādvant</i>	44
<i>salīlavānt</i>	48, 51	<i>svārvant</i>	86
<i>salīlāvānt</i>	48, 51	<i>svāvānt</i>	39, 42, 86
<i>sahasāvānt</i>	24, 57	<i>haṅsavant</i>	49, 51
<i>sahāsravant</i>	86	<i>haṅsāvānt</i>	49, 51

	PAGE		PAGE
<i>hāritvant</i>	41, 54	<i>āçumant</i>	4, 63, 70
<i>hārivant</i>	38, 41, 51	<i>udanimánt</i>	58
<i>havavant</i>	39	<i>upakṛtimant</i>	66
<i>havyavādvant</i>	44	<i>upapattimant</i>	64
<i>hāstavant</i>	86, 97	<i>upalabdhimant</i>	61, 72
<i>hitavant</i>	51, 65	<i>ulkuṣimant</i>	67
<i>hitāvant</i>	51, 65	<i>ṛgmant</i>	42, 44
<i>himāvant</i>	49, 51	<i>ṛddhimant</i>	66
<i>himāvant</i>	49, 51	<i>ṛbhumánt</i>	63
<i>hiraṇyavant</i>	54, 59, 87	<i>oṣadhimant</i>	48
<i>hiraṇvant</i>	54, 59	<i>kakúdmant</i>	36, 42, 45
<i>hṛṣīvant</i>	51	<i>kakúnmant</i>	45
<i>hemavant</i>	56	<i>kakummant</i>	45
<i>hlādikāvant</i>	51	<i>kacchūmant</i>	69
<i>hlādukāvant</i>	51	<i>kāṇvamant</i>	37, 39, 73
<i>añçumānt</i>	57	<i>kaçerumant</i>	48
<i>akṣimant</i>	61	<i>kaçerūmant</i>	48
<i>agnimánt</i>	41, 69	<i>krátumant</i>	87
<i>anādimant</i>	5, 63	<i>krīdumānt</i>	4, 63
<i>āpacitimant</i>	64	<i>kruñcāmant</i>	48
<i>aptumānt</i>	62	<i>kṣāmimant</i>	55
<i>apsumánt</i>	59, 93	<i>kṣunmant</i>	42, 45
<i>abhiṣṭimánt</i>	66	<i>kṣumānt</i>	87
<i>amṛtabuddhimant</i>	5	<i>gaṇimant</i>	55
<i>araṇimant</i>	73	<i>gatimant</i>	62, 67
<i>arcimánt</i>	41	<i>garútmant</i>	36, 37
<i>alimant</i>	68	<i>gudaliṇmant</i>	45
<i>alpasvamant</i>	39	<i>gómant</i>	39, 69, 87
<i>açvimant</i>	55, 63	<i>gāurimant</i>	52
<i>astimant</i>	6, 61	<i>cákuṣmant</i>	36, 43, 73
<i>ahimant</i>	49, 51		
<i>ākāramant</i>	38, 42		
<i>āyuṣmant</i>	36, 43		

	PAGE		PAGE
<i>citimant</i>	88	<i>parisrūnmant</i>	45
<i>cirāyusmant</i>	5, 63	<i>parçūmant</i>	49
<i>cetomant</i>	44	<i>paçumánt</i>	39
		<i>pitránt</i>	42
<i>janimant</i>	41	<i>purorūnmant</i>	44
<i>jayamant</i>	42, 48	<i>puṣṭimánt</i>	39
<i>jyótiṣimant</i>	58	<i>prçnimant</i>	42
		<i>prajātimant</i>	87, 88
<i>tantumant</i>	69, 70	<i>prāṇamánt</i>	38, 42
<i>tarasmant</i>	38, 42	<i>prāṇimant</i>	55
<i>táviṣimant</i>	41, 58		
<i>tvastimant</i>	57	<i>bándhumant</i>	42
<i>tvastumant</i>	57	<i>barhíṣmant</i>	73, 93
<i>tvástrmant</i>	57	<i>bāhumánt</i>	42
<i>tvāstrimant</i>	57	<i>br̥haspatimant</i>	42
<i>tvāstrīmant</i>	57		
<i>tvīṣimant</i>	48	<i>bhānumánt</i>	63, 87, 89
<i>tvīṣimant</i>	48	<i>bhāmant</i>	42
		<i>bhrātrmant</i>	87, 88
<i>dandimant</i>	55		
<i>darimant</i>	42	<i>maṇimant</i>	42, 49, 51
<i>dasmánt</i>	33, 38	<i>matimant</i>	42
<i>divítmant</i>	4	<i>mádhumant</i>	6, 63, 87
<i>drçimant</i>	61	<i>marutmant</i>	41
		<i>mahiṣmant</i>	41, 54, 58
<i>dhīmant</i>	41	<i>mīdhúṣmant</i>	24, 36
<i>dhūnimant</i>	4	<i>muktimant</i>	42
<i>dhr̥tamant</i>	37, 38, 42, 57		
<i>dhr̥timant</i>	37, 38, 57	<i>yávamant</i>	37, 39, 40, 68
<i>dhenumánt</i>	63, 66	<i>yaçomant</i>	42, 44
<i>dhr̥ájimant</i>	49	<i>yātumánt</i>	59, 72, 87
<i>nr̥mant</i>	42	<i>rayimánt</i>	39, 41, 86
<i>nyubjīmant</i>	4, 57	<i>raçmimant</i>	42, 50
		<i>rājamant</i>	37, 42
<i>patimant</i>	41	<i>rājimant</i>	61

	PAGE		PAGE
<i>rúkmant</i>	44	<i>çocîsmant</i>	58
<i>rûnmant</i>	44, 63	<i>çrîmant</i>	42
<i>rûpamant</i>	37, 42		
<i>lâlamant</i>	38, 42, 52, 53	<i>sodaçîmant</i>	56
<i>lumant</i>	6, 62	<i>saptarsîmant</i>	42
<i>vapusmant</i>	63	<i>samrddhimant</i>	42
<i>vallîmant</i>	53	<i>sârpîsmant</i>	42
<i>vâsumant</i>	39, 42, 48, 50, 87	<i>sâksîmant</i>	56
<i>vasûmant</i>	48, 50	<i>sâdhumant</i>	42
<i>vahnîmant</i>	39, 42	<i>sâbhramant</i>	42
<i>vânîmant</i>	37, 42, 44	<i>susumânt</i>	4, 52, 53
<i>vidyûnmant</i>	36, 42, 45	<i>sûksmamatîmant</i>	5, 63
<i>vibhavamant</i>	37, 39, 42	<i>sûryamant</i>	38, 42
<i>vibhumânt</i>	4, 50	<i>stanayitnumant</i>	38, 42
<i>vibhûmânt</i>	50	<i>*srugmant</i>	42, 44
<i>virâkmant</i>	36, 44	<i>svamant</i>	42
<i>vişnumant</i>	41, 63	<i>hanumant</i>	51, 68
<i>vihâtîmant</i>	36	<i>hanûmant</i>	51
<i>vîramant</i>	37, 42	<i>harîtmant</i>	41
<i>çaktîmant</i>	41, 51	<i>harîmant</i>	38, 41, 51
<i>çaçîmant</i>	56	<i>harşumânt</i>	59
<i>çucîsmant</i>	58	<i>hastîmant</i>	56
<i>çubhramant</i>	37, 42, 50	<i>hîrîmant</i>	24, 51

AVESTAN.

<i>aētavant</i>	78, 86, 89, 91, 98	<i>afnahvant</i>	87, 94
<i>aēnahvant</i>	86, 95, 99	<i>afrakadavant</i>	82, 99
<i>aojahvant</i>	86, 93	<i>*afrakavant</i>	78, 82, 100
<i>aošahvant</i>	99	<i>afradarēsvant</i>	94
<i>arjavant</i>	87, 93	<i>afrasāhvant</i>	78, 95, 100
<i>aiθyejahvant</i>	94	<i>afrō-urvisvant</i>	94

	PAGE		PAGE
<i>afsmainivant</i>	83, 91, 99	<i>gaomavant</i>	81, 90, 94
<i>anupōiθwant</i>	. . . 90, 94	<i>*zraθwant</i>	. . . 90, 94
<i>anusavant</i>	. . . 94	<i>zrvant</i>	. . . 90, 94
<i>amavant</i>	. . . 86, 93	<i>zštāvant</i>	. . . 92, 94
<i>avant</i>	78, 81, 89, 91, 92, 98	<i>zšmāvant</i>	79, 86, 88, 89, 98, 99
<i>avavant</i>	79, 81, 89, 92, 98	<i>zšvaštivant</i>	. . . 79, 94
<i>arāitivant</i>	. . . 93	<i>zšviptavant</i>	. . . 78, 94
<i>arəjahvant</i>	. . . 94	<i>čaxravant</i>	. . . 87, 94
<i>aršavant</i>	. . . 82, 88, 94	<i>čathwarəsaθwant</i>	. . . 79, 94
<i>aršnavant</i>	. . . 92, 93	<i>čavant</i>	78, 79, 86, 89, 90, 99
<i>astvant</i>	. . . 94	<i>čazdahvant</i>	. . . 94
<i>asnvant</i>	. . . 89, 92, 100	<i>čiθravant</i>	. . . 87, 94
<i>azinavant</i>	. . . 94	<i>čistivant</i>	. . . 88, 94
<i>ašavant</i>	. . . 87, 94, 99	<i>čyāvant</i>	79, 88, 89, 91, 98, 99
<i>ašivant</i>	. . . 94	<i>čvant</i>	78, 79, 86, 89, 91, 99
<i>aštaiθivant</i>	. . . 79, 94	<i>tafnahvant</i>	. . . 94
<i>ahunavant</i>	. . . 94	<i>təmahvant</i>	. . . 87, 94, 96
<i>āiθivant</i>	. . . 94	<i>taθryāvant</i>	. . . 96
<i>āθravant</i>	. . . 92, 93	<i>tižinavant</i>	. . . 91, 100
<i>āfrasāhvant</i>	. 78, 95, 100	<i>tižvant</i>	. . . 91, 100
<i>āzantivant</i>	. . . 94	<i>daēvavant</i>	. . . 86, 97
<i>ərazavant</i>	. . . 91, 100	<i>daxštavant</i>	. . . 94
<i>ərazvant</i>	. . . 80, 94	<i>dasathavant</i>	. . . 94
<i>əmavant</i>	. . . 86, 93	<i>daibišvant</i>	. . . 95
<i>iθyejahvant</i>	. . . 95, 98	<i>draošišvant</i>	. . . 97
<i>isvant</i>	. . . 80, 85, 95	<i>drafšakavant</i>	. . . 86, 94
<i>ištavant</i>	. . . 90, 93	<i>drəgvant</i>	. . . 92, 97
<i>utavant</i>	. . . 80, 100	<i>drvant</i>	. . . 92, 97
<i>urvištravant</i>	. . . 95	<i>θamnahvant</i>	. . . 94
<i>uštanavant</i>	. . . 94, 95	<i>θwayahvant</i>	. . . 94
<i>uštavant</i>	. . . 78, 96	<i>θwāvant</i>	79, 86, 88, 89, 98, 99
<i>uštānavant</i>	. . . 94	<i>θrimiθwant</i>	. . . 100
<i>karšivant</i>	. . . 98	<i>θrisaθwant</i>	. . . 79, 94
<i>kāravant</i>	. . . 98	<i>tbaēšahvant</i>	. . . 95
<i>krvant</i>	78, 86, 89, 99	<i>tbišvant</i>	. . . 95
<i>gaonavant</i>	. . . 94	<i>paēmavant</i>	. . . 81, 90

	PAGE		PAGE
<i>paityarśavant</i>	82, 100	<i>vayavant</i>	82, 91, 95
<i>pañcaśatwant</i>	. 79, 94	<i>varācāhvant</i>	. . 94
<i>pavant</i>	. . 89, 95, 97	<i>vastravant</i>	. . . 87, 95
<i>pairikavant</i>	. . 89, 98	<i>vāstravant</i>	. . . 95
<i>parṇahvant</i>	. . . 95	<i>vāhrkavant</i>	. . . 98
<i>pasvant</i>	. . . 95	<i>vārəθravant</i>	. . . 94
<i>pāθravant</i>	. . . 82, 97	<i>vārəzvant</i>	. . . 95
<i>pāzahvant</i>	. . 87, 100	<i>vohunavant</i>	. . . 90
<i>pqsnavant</i>	. . . 90, 95	<i>vohvāvant</i>	. . . 92, 95
<i>puθravant</i>	. . . 87, 95	<i>vīθuśavant</i>	. . . 91, 97
<i>baodahvant</i>	. . . 95	<i>vībərəθwant</i>	. . . 80, 95
<i>barəziśhavant</i>	. . 80, 93	<i>vīvarəzdavant</i>	. . . 77, 96
<i>bānvant</i>	. . . 89, 95	<i>vīvahvant</i>	80, 84, 87, 95
<i>bərəzavant</i>	. . . 91, 95	<i>vīsaitivant</i>	. . . 79, 94
<i>bəzvant</i>	. . 80, 100	<i>vīśavant</i>	. . . 86, 94
<i>brātravant</i>	87, 88, 93, 94	<i>vyarśavant</i>	. . . 100
<i>fračarəθwant</i>	. . . 95	<i>vyāvant</i>	. . . 92, 95
<i>frazaintivant</i>	. 87, 88, 95	<i>raēvant</i>	41, 86, 92, 95
<i>navaitivant</i>	. . . 79	<i>raoṃnavant</i>	. . . 95
<i>nairyqm-hqm-vārətivant</i>	95	<i>raočahvant</i>	. . . 94
<i>nāirivant</i>	. . . 89, 95	<i>raočinavant</i>	. . . 86, 95
<i>nəmahvant</i>	. . . 87, 95	<i>rāmanivant</i>	. . . 91, 95
<i>nivavant</i>	. . . 100	<i>saokavant</i>	. . . 77, 97
<i>navant</i>	79, 86, 89, 99	<i>saokəntavant</i>	. . . 77, 95
<i>marždikavant</i>	. . . 95	<i>saočinavant</i>	. . . 95
<i>mazišvant</i>	. . 85, 86, 95	<i>satavant</i>	. . 79, 86, 94
<i>mazgavant</i>	. . . 87, 95	<i>sanhvant</i>	. . . 90, 100
<i>māyavant</i>	81, 82, 89, 95	<i>savavant</i>	. . . 95
<i>mərəθwant</i>	. . . 95	<i>savahvant</i>	. . . 98
<i>mīždavant</i>	. . . 95	<i>sikaya^hvatī</i>	. . . 100
<i>myazdavant</i>	. . . 95	<i>stərəθwant</i>	. . 80, 95, 98
<i>yaozštavant</i>	. . . 90, 94	<i>stivant</i>	. . . 100
<i>yaozštivant</i>	. . . 90, 94	<i>spanahvant</i>	. . . 94
<i>yavant</i>	79, 81, 86, 89, 99	<i>spānavant</i>	. . 86, 93, 95
<i>yūšmāvant</i>	79, 86, 88, 89, 98, 99	<i>spərəzvant</i>	. . . 94
<i>vanaitivant</i>	. . . 94	<i>zaēnahvant</i>	. . . 95

	PAGE		PAGE
<i>zaranyāvant</i>	77, 87, 88, 95	<i>arəθamant</i>	88, 94
<i>zairimyāvant</i>	77, 88, 95	<i>ahumant</i>	78, 89, 94, 96
<i>zastavant</i>	86, 97	<i>irimant</i>	83, 92, 95
<i>šaētavant</i>	95	<i>gaomant</i>	81, 87, 94
<i>haomavant</i>	81, 86, 95	<i>xratumant</i>	87, 90, 94
<i>hadānāzēpatavant</i>	89, 95	<i>pourumant</i>	78, 94
<i>haptaiθivant</i>	79, 94	<i>bānumant</i>	87, 89, 95
<i>havant</i>	79, 89, 98, 99	<i>frašumant</i>	83, 95
<i>hara^hwatī</i>	87, 95	<i>fšūmant</i>	77, 87, 95
<i>harax^oaīti</i>	87, 95	<i>nanhušmant</i>	100
<i>harəθravant</i>	97	<i>nasumant</i>	96, 100
<i>hazapravant</i>	79, 86	<i>madumant</i>	87, 95
<i>hqmvarəitivant</i>	83	<i>yātamant</i>	82, 95
<i>hqmurvīsvant</i>	95	<i>yātumant</i>	82, 87, 95, 99
<i>hunaravant</i>	95	<i>vohumant</i>	87, 95
<i>hwāvant</i>	79, 86, 88, 89, 98, 99	<i>vīxrūmant</i>	95
<i>hwəθwavant</i>	95	<i>raoxšnəmant</i>	82, 91, 95
<i>x^oanvant</i>	86, 95	<i>ratumant</i>	78, 95, 96
<i>x^oarənahvant</i>	95	<i>zaranumant</i>	95
<i>x^oāθravant</i>	95	<i>zarənumant</i>	95
<i>x^oēnvant</i>	86, 95	<i>haētumant</i>	95
<i>afrašimant</i>	83, 91, 95	<i>x^oaētumant</i>	78, 96

A 372 P 1

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

QL OCT 14 1996



3 1158 01035 3190



UC SOUTHERN REGIONAL LIBRARY FACILITY

A 000 019 797 0

Unive
Sou
Li

STA