No example of this construction is found in either RV. or AV., or elsewhere in the metrical parts of the Veda. In the Brāhmaṇas, only habitual action is expressed by it (Delbrück). In all periods of the language, the use of \textit{sma} with a verb as pure asseverative particle, with no effect on the tense-meaning, is very common; and the examples later are hardly to be distinguished from the present of lively narration — of which the whole construction is doubtless a form.

779. The imperfect has remained unchanged in value through the whole history of the language: it is the tense of narration: it expresses simple past time, without any other implication.

Compare what is said later (end of chap. X. and chap. XI.) as to the value of the other past tenses, the perfect and aorist.

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CHAPTER X.

THE PERFECT-SYSTEM.

780. The perfect-system in the later language, as has been seen above (535), consists only of an indicative tense and a participle — both of them in the two voices, active and middle.

In the oldest language, the perfect has also its modes and its augment-preterit, or pluperfect, or is not less full in its apparatus of forms than is the present-system.

781. The formation of the perfect is essentially alike in all verbs, differences among them being of only subordinate consequence, or having the character of irregularities. The characteristics of the formation are these:

\begin{itemize}
  \item a. a stem made by reduplication of the root;
  \item b. a distinction between stronger and weaker forms of stem, the former being used (as in presents of the First conjugation) in the singular active, the latter in all other persons;
  \item c. endings in some respects peculiar, unlike those of the present;
  \item d. the frequent use, especially in the later language, of a union-vowel ñ between stem and endings.
\end{itemize}
782. Reduplication. In roots beginning with a consonant, the reduplication which forms the perfect-stem is of the same character with that which forms the present-stem of the reduplicating conjugation-class (II.: see 643) — but with this exception, that radical य a and या ा and य r (or यू ar) have only य a, and never य i, as vowel of the reduplicating syllable: thus, from य प pr, 'fill', comes the present-stem ष्प pipr; but the perfect-stem य प papr; from य मा, 'measure', comes the present-stem मिमा mitt, but the perfect-stem ममा mamā; and so on.

Irregularities of roots with initial consonants will be given below, 784.

783. For roots beginning with a vowel, the rules of reduplication are these:

a. A root with initial य a before a single final consonant repeats the य a, which then fuses with the radical vowel to या ा (throughout the whole inflection): thus, याद ad from य यद ad; and in like manner यान aj, यान an, यास as, याह ah.

The root य r forms likewise throughout यार ar (as if from यू ar).

b. A root with य i or य u before a single final consonant follows the same analogy, except in the strong forms (sing. act.), where the vowel of the radical syllable has guna, becoming य e or य o; before this, the reduplicating vowel maintains its independent form, and is separated from the radical syllable by its own semivowel: thus, from य स्य is comes ष्य is in weak forms, but ष्यस्य iyes in strong; from य उच uc, in like manner, come उच uc and उच्च uvoc.

The root य i, a single vowel, falls under this rule, and forms ष्य iy and ष्य iye.

c. Roots which begin with vowels long by nature or by position do not in general make a perfect-system, but use instead a periphrastic formation, in which the perfect tense
of an auxiliary verb is added to the accusative of a verbal noun (see below, chap. XV.: 1070 ff.).

To this rule, however, (probably originally ap: 1087f) constitutes an exception, making the constant perfect-stem āp (as if from ap: above, a).

For the peculiar reduplication ān, belonging to certain roots with initial vowels, see below, 788.

784. A number of roots beginning with va and ending with a single consonant, which in various of their verbal forms and derivatives abbreviate the va to u, do it also in the perfect, and are treated like roots with initial u (above, 783b), except that they retain the full form of root in the strong persons of the singular active. Thus, from vāc come uč and uvāc; from vās come uš and uvās; and so on.

The roots showing this abbreviation are vāc, vād, vāp, vāç, vās, vāh; and vā, ‘weave’ (so-called ve: 761d, 2), is said to follow the same rule.

A single root beginning with ya, namely yaj, ‘offer’, has the same contraction, forming the stems iyaj and iy.

785. A number of roots having ya after a first initial consonant take i (from the y) instead of a in the reduplicating syllable: thus, from vyāc comes vīyāc; from pīyā comes pīpyā.

These roots are vyāc, vyāth, vyādh, vyā, iyā, pyā; and, in the Veda, also tyaj, with cyu and dyu, which have the root-vowel u.

A single root with va is treated in the same way: namely svap, which forms susvap.

These roots are for the most part abbreviated in the weak forms: see below, 794.

786. A considerable number of roots have in the Veda a long vowel in their reduplication.

Thus, of roots reduplicating with ā: kan, klp, gr ‘wake’, grdh, tan, trp, trs, dhṛ, dhṛṣ, nam, mah, mṛj, mṛ, ran, radh, rabh, vak, van, vac, vas ‘attack’, vṛj, vṛt, vṛdh, ṣad, sah, skambh. Some of these occur only in isolated cases; some have also forms with short vowel. Most are Vedic only; but didhāra is common also in the Brāhmaṇa language, and is even found later. For jācq, see 1020 below.

Of roots reduplicating with i: the so-called roots (676) didhi and didi, which make the perfect from the same stem with the present: thus, didētha, didāya; didhima, didhīyus (also didhīyus, didiyus). But pīpy has pipye, pipīyus, etc., with short i. In AV. occurs once jihīḍa.

Of roots reduplicating with ū: jū and cū (or cvū).

787. A few roots beginning with the derivative: 42 palatal mutes and aspiration show a reversion to the more original guttural in the radical

Whitney, Grammar.
syllable after the reduplication: thus, \( \text{Vci} \) forms ciki; \( \text{Vcit} \) forms cikit; \( \text{Vji} \) forms jigi; \( \text{Vhi} \) forms jighi; \( \text{Vhan} \) forms jaghan (and the same reversions appear in other reduplicated forms of these roots). A root \( \text{dā}, \) ‘protect’, is said by the grammarians to form digi: but neither root nor perfect is quotable.

788. A small number of roots with initial \( a \) or \( r \) (ar) show the anomalous reduplication \( ān \) in the perfect.

Thus, in the Veda:

\( \text{yāñj} \) or \( aj \), which forms the pres. \( \text{anākti} \) (cl. III.), has the perfect \( ānajē \) etc. (with \( \text{anajā} \) and \( \text{anajyāt} \);

\( \text{vāc} \), ‘attain’ (from which comes once \( \text{anacāmahāī} \)), has the weak forms \( ānaçma \) etc. (with opt. \( \text{anacṛyām} \)), and the strong forms \( ānāṅça \) and \( ānāça \) — along with the regular \( āçα \) etc.;

\( \text{vṛdha} \) (from which comes once \( \text{ṛпадḥat} \)) has \( ānṛdhe \);

\( \text{vṛce} \) or \( arc \) has \( ānṛcśás \) and \( ānṛcē \);

\( \text{vṛarh} \) has (in TS.) \( ānṛhús \);

\( \text{anūḥa} \) (RV., once) has been referred to a root \( ah \), elsewhere unknown, and explained as of this formation; but with altogether doubtful propriety.

The later grammar, then, sets up the rule that roots beginning with \( a \) and ending with more than one consonant have \( ān \) as their regular reduplication; and such perfects are taught from roots like \( akṛ, arj, \) and \( aṅc \) or \( ac \); but the only other quotable forms appear to be \( ānarchat \) (MBh.) and \( ānarpśat \) (TA.), which are accordingly reckoned as “pluperfects”.

789. One or two individual cases of irregularity are the following:

a. The extremely common root \( bhū, \) ‘be’, has the anomalous reduplication \( ba \), forming the stem \( babhū \); and, in the Veda, \( \text{V}sū \) forms in like manner \( sasū \).

b. The root \( bhṛ, \) ‘bear’, has in the Veda the anomalous reduplication \( ja \) (as also in intensive: 1002b): but RV. has once also the regular \( babhrē \).

c. The root \( sthīv, \) ‘spew’, forms either \( tiṣṭhīv \) (C.B. et al.) or \( tiṣṭhīv \).

d. \( \text{Vivaktvān} \) (RV., once) is doubtless participle of \( \text{Vvace} \), with irregular reduplication (as in the present, 660).

790. Absence of reduplication is met with in the following cases:

a. The root \( vid \) ‘know’ has, from the earliest period to the latest, a perfect without reduplication, but otherwise regularly made and inflected: thus, \( \text{veda}, \) \( vēţha, \) etc., ppl \( \text{vidvāns} \). It has the meaning of a present. The root \( \text{vid} \) ‘find’ forms the regular \( vvēda \).

b. A few other apparently perfect forms lacking a reduplication are found in RV.: they are \( \text{takṣatthu}, \) \( \text{yamātus}, \) \( \text{skambhātthus} \) and \( \text{skambhus}, \) \( \text{nindima} \) (for \( \text{nindima} \) ?), \( \text{dhīse} \) and \( \text{dhīre} \) (? \( \text{dhā} \)), and \( \text{vidrē} \) and \( \text{arhīre} \) (? see 613). And AV. has \( \text{cetatus} \). The participial words \( \text{dātvāns}, \) \( \text{mītvāns}, \) \( \text{sātvāns} \) are common in the oldest language.
Strong and Weak Stem-forms.

791. For an anomalous case or two of reduplicated preposition, see below, 1087f.

792. Strong and weak stem-forms. In the three persons of the singular active, the root-syllable is accented, and exhibits usually a stronger form than in the rest of the tense-inflection. The difference is effected partly by strengthening the root in the three persons referred to, partly by weakening it in the others, partly by doing both.

793. As regards the strengthening:

a. A final vowel takes either the guna or vṛddhi change in 1st sing. act., guna in 2d, and vṛddhi in 3d: thus, from ॅ'भॅ bḥi, 1st रमीं bibhē or रमीं bibhāi; 2d रमीं bibhē; 3d रमीं bibhāi; from ॅ'र kr, 1st रकार cakār or रकार cakār, 2d रकार cakār, 3d रकार cakār.

But the उ of ॅ'भॅ remains unchanged, and adds v before a vowel-ending: thus, babhūva etc.

b. Medial ए a before a single final consonant follows the analogy of a final vowel, and is lengthened or vṛiddhied in the 3d. sing., and optionally in the first: thus, from ॅ'तप tap, 1st ततप tatāp or ततप tatāp, 2d ततप tatāp, 3d ततप tatāp.

In the Veda, however, the weaker of the two forms allowed by these rules in the first person is almost exclusively in use: thus, 1st only bibhāya, tatāpa, 3d bibhāya, tatāpa. The only exceptions noticed are cakāra and jagrāha (doubtful reading) in AV.

c. A medial short vowel has in all three persons alike the guna-strengthening (where this is possible: 240): thus, from ॅ'तु druḥ comes तु्र्तु कु hudrōh; from ॅ'वीं viḍ comes विेवीं vivēç; from ॅ'कृ kṛt comes चकर cakārt.

d. These rules are said by the grammarians to apply to the 2d sing. always when it has simple tha as ending; if it has itha (below, 797), the accent is allowed to fall on any one of the syllables of the word, and the root-syllable if unaccented has sometimes the weak form (namely, in contracted stems with e for medial a: below, 794e; and in certain other verbs: thus, vivijithā).
The earlier language, however, appears to afford no example of a 2d sing., whatever its ending, accented on any other than the radical syllable, or failing to conform to the rules of strengthening as given above (in a, b, c).

e. Sporadic instances of a strengthening in other than the singular persons are found in RV.: thus, \textit{yugopimá}, \textit{ vivecus}. And the roots \textit{sr}, \textit{pr}, and \textit{dr} ‘tear’ are said by the grammarians to have the strong stem in the weak forms; and \textit{jr} ‘decay’ to be allowed to do the same.

\textbf{794.} As regards the weakening in weak forms:

\textbf{a.} It has been seen above (783b) that roots beginning with \textit{i} or \textit{u} fuse reduplicating and radical syllable together to \textit{i} or \textit{u} in the weak forms; and (784) that roots contracting \textit{va} and \textit{ya} to \textit{u} or \textit{i} in the reduplication do it also in the root in weak forms, the two elements here also coalescing to \textit{u} or \textit{i}.

\textbf{b.} A few roots having \textit{ya} and \textit{va} after a first initial consonant, and reduplicating from the semivowel (785), contract the \textit{ya} and \textit{va} to \textit{i} and \textit{u}: thus, \textit{vivit} from \textit{vyvac}, \textit{ vividh} from \textit{vyadh}, \textit{ suup} from \textit{svap}. The extended roots \textit{vyū}, \textit{vyā}, \textit{vyū}, \textit{vyū}, \textit{hoū} show a similar apparent contraction, making their weak forms from the simpler roots \textit{ji}, \textit{vi}, \textit{vi}, \textit{vu}, \textit{hu}, while \textit{hoū} must and \textit{vyū} may get their strong forms also from the same (and it is questionable whether from the others strong forms occur).

c. The root \textit{grabh} or \textit{grah} (if it be written thus) contracts to \textit{grh}, making the three forms of stem \textit{jagrh} (1st and 2d sing. act.), \textit{jagrāh} (3d), and \textit{jagrh}; but \textit{prac} (if it be so written) remains unchanged throughout.

d. A number of roots having medial \textit{a} between single consonants drop that vowel. These are, in the later language, \textit{gam}, \textit{khan}, \textit{jan}, \textit{han}, \textit{ghas}: they form the weak stems \textit{jagm}, \textit{jakhn}, \textit{jañ}, \textit{jiñh} (compare 637), \textit{jak} (compare 640): but RV. has once \textit{jañau}.

In the old language are found in like manner \textit{mannūhe} and \textit{mannūte} from \textit{vman}; \textit{vannē} from \textit{vvan}; \textit{tatne}, \textit{tatiñe}, \textit{tatniē} from \textit{vtn} (beside \textit{vtnē}, and \textit{tāte}, as if from \textit{vṭā}); \textit{paptima} and \textit{paptas} and \textit{paptivaś} from \textit{vpat} (beside \textit{pet-forms}; below, e); \textit{saccima} and \textit{saccus}, \textit{sacce} and \textit{saccirē} from \textit{vsač}.

e. Roots in general having medial \textit{a} before a single final consonant, and beginning also with a single consonant that is repeated unchanged in the reduplication — that is, not an aspirate, a guttural mute, or \textit{h} — contract their root and reduplication together into one syllable, having \textit{e} as its vowel: thus, \textit{yasad} forms the weak stem \textit{sed}, \textit{vpac} forms \textit{pee}, \textit{vyan} forms \textit{yem}; and so on.

Certain roots not having the form here defined are declared by the grammarians to undergo the same contraction — most of them optionally;
and examples of them all are of rare occurrence (of one only, bhaj, quotable from the older language). They are as follows: rāj (occurs in MBh.) and rādh (radh?), notwithstanding their long vowel; phañ, phat, bhaj (occurs in RV. etc.), though their initial is changed in reduplication; trap, tras (occurs in MBh.), syam, svan, though they begin with more than one consonant; damp (forming debh from the weaker dāb), though it ends with more than one; and bham (occurs in KSS.), bhraj, granth, granth, svañ, in spite of more reasons than one to the contrary.

This contraction is allowed also in 2d sing. act. when the ending is ithā: thus, tenitha beside tatantha (but no examples are quotable from the older language).

The roots čaç and dad (from dā: 672) are said to reject the contraction: but no perfect forms of either appear to have been met with in use.

From yfr (or tar) occurs terus (R.); and jerus from yfr is authorized by the grammarians — both against the general analogy of roots in r.

f. Roots ending in a lose their a before all endings beginning with a vowel, including those that assume the union-vowel i (796) — unless in the latter case it be preferable to regard the i as a weakened form of the a.

795. Endings, and their union with the stem.

The general scheme of endings of the perfect indicative has been already given (553); and it has also been pointed out (543) that roots ending in a have i in 1st and 3d sing. active.

796. Those of the endings which begin with a consonant — namely tha, va, ma in active; se, vahe, mahe, dhve, re in middle — are very often, and in the later language usually, joined to the base with the help of an interposed union-vowel i:

The union-vowel i is found widely used also in other parts of the general verbal system: namely, in the sibilant aorist, the futures, and the verbal nouns and adjectives (as also in other classes of derivative stems). In the later language, a certain degree of correspondence is seen among the different parts of the same verb, as regards their use or non-use of the connective; but this correspondence is not so close that general rules respecting it can be given with advantage; and it will be best to treat each formation by itself.

The perfect is the tense in which the use of i has established itself most widely and firmly in the later language.

797. The most important rules as to the use of i in the later language are as follows:
Thus is 3 and is thus, twenty-two (in bubudhire and, is stutby present formations.

262 another; verbs sing, before jajnire, japta, other; and, is changed from tatasre sasahise, sansdants ending in consonants, which in other formations have no ज i; but it is also taken by many verbs which reject it in other formations; — and it is optional in many verbs, including those in या अ (of which the या अ is lost when the ending is यक इत्था), and most of those in ज i, ज i, and ज u.

The rules of the grammarians, especially as regards the use of tha or itha, run out into infinite detail, and ते are not wholly consistent with one another; and, as the forms are by no means frequent, it is not possible at present to criticise the statements made, and to tell how far they are founded on the facts of usage.

With this i, a final radical i or अ is not combined, but changed into य or य. The अ of यवु becomes अव throughout before a vowel.

798 In the older language, the usage is in part quite otherwise. Thus:

a. In the RV., the union-vowel i is taken by roots ending in consonants provided the last syllable of the stem is a heavy one, but not otherwise: thus, āśītha, viboditha, but chaditha and vivyāktha; ācimā, poptima, sedima, yuyopinā, but jaganma and yuyujma; āciṣe, ajānīṣe, sasāhīṣe, but vivitse and dadṛkṣe; babhuṣmāhe and cācādmahe etc. (no examples of ivahē or imahe chance to occur, nor any of either ādve or ṣāve); ājīre, ajānīre, yetīre, tataksīre, but cākḷpré, vivīdṛe, dudurē, pasprdhre, tatasrē (and so on: twenty-two forms). The only exception in RV. is vēṭīha from vēvīd, without i (in Br., also āṭītha from vāh: below, 801a). The other Vedic texts present nothing inconsistent with this rule, but in the Brāhmaṇas 3d pl. forms in ire are made after light syllables also; thus, sasājīre, babudhīre.

b. In roots ending with a vowel, the early usage is more nearly like the later. Thus: for roots in अ the rule is the same (except that no 2d sing. in itha is met with), as dadhimā, dadhiṣe, dadhidhvē, dadhirē (the only persons with i quotable from RV. and AV.); — roots in ज appear also to follow
EXAMPLES OF INFLECTION.

800. Examples of inflection. By way of illustration of the rules given above, may be given in full the perfect indicative inflection of the following verbs:

a. As example of the normal inflection of a root with final consonant, we take the root बुध (budh), 'know': its strong form of perfect-stem is बुध (budh). weak form, बुध (budh).

The root क्रि (kri) would make in weak forms cikriyā (cikriyā), cikriyātus, cikriyās, etc.; यब्हु (yabhū) makes babhūva, babhūtha (V.) or babhūvitha,
babhūvivā, babhūvus; babhūvē, babhūvīrē, etc.; other roots in ā or u change this to uv before the initial vowel of an ending.

c. As example of the inflection of a root ending in 管委会, we may take ददा, ‘give’: its forms of stem are ददात and दद (or ददात): see above, 794.f.

The RV. has once papṛē for papṛā (and jahā for jahāū?)

d. As example of a root with medial आ a showing fusion of root and reduplication, resulting in medial रे, in the weak forms (794.e), we may take तन्न तन, ‘stretch’: its forms of stem are तन्न तत्तन or तत्न तत्तन, and तन्न तन.

The root jān, with the others which expel medial आ in weak forms (794.d), makes jajānthā or jajnīthā, jajnivā, jajnūs; jajnē, jajnīmāhe, jajnīrē; and so on.

e. As example of a root with initial ऑ va contracted to उ u in the reduplication, and contracted with the reduplication to ऑ उ in weak forms (784), we may take वच् vac, ‘speak’: its forms of stem are वचे uvāc or वच uvāc, and वच उc.

The RV.
In like manner, \( \text{iyája} \) forms \( \text{iyája, iyástha or iyájítha; iyé, iyísé, and so on; } \text{iyúc} \) has \( \text{uváca} \) and \( \text{uvócitha} \) in the strong forms, and all the rest like \( \text{vac} \).

f. Of the four roots in \( \text{ṣ } \) mentioned at 797b, the first persons are made as follows:

1. \( \text{cakára, cakara cakrvá cakvé cakre cakrvdhe cakrmdhe} \)

The 2d sing. act. is \( \text{cakártha} \); the 3d pi. mid. is \( \text{cakriré} \).

Of the roots in \( \text{ṣ } \) in general, the first persons are made as follows:

1. \( \text{dadhdra, dadharadadhrivd dadhrimd dadhrre dadhrivdhe dadhrmdhe} \)

801. A few miscellaneous irregularities call still for notice:

a. The root \( \text{ah} \), 'speak', occurs only in the perfect indicative, and only in the 3d persons of all numbers and in the 2d sing. and du., in active (and in 2d sing. the \( h \) is irregularly changed to \( t \) before the ending): thus, \( \text{átha, áha; áhathus, áhus} \) [in V., only \( \text{áha} \) and \( \text{áhus} \) are met with].

b. From \( \text{vyá} \) 'weave', the 3d pl. act. \( \text{úcus} \) occurs in RV., and no other perfect form appears to have been met with in use. It is allowed by the grammarians to be inflected regularly as \( \text{vá} \); and also as \( \text{vay} \) (the present-stem is \( \text{váy} \): 761d, 2), with contraction of \( \text{va} \) to \( \text{u} \) in weak forms; and further, in the weak forms, as simple \( \text{u} \).

c. The root \( \text{vyá} \), 'hide', has in RV. the perfect-forms \( \text{vivyathus} \) and \( \text{vivyé} \), and no others appear to have been met with in use; the grammarians require the strong forms to be made from \( \text{vyay} \), and the weak from \( \text{vi} \).

d. The root \( \text{i} \), 'go', forms in RV. and AV. the 2d sing. act. \( \text{iyátha} \) beside the regular \( \text{iyétha} \).

e. The AV. has once \( \text{vávrdhité} \) (for -\( \text{dháte} \)), and once \( \text{jaharus} \) (for \( jahrus \)): both are perhaps false readings.

f. Persons of the perfect from the \( \text{ir} \)-forms of roots in changeable \( r \) (242) are \( \text{títirus} \) and \( \text{tístire} \) (both RV.); and they have corresponding participles.

g. The bastard root \( \text{uro} \) (712) is said by the grammarians to make the perfect-stem \( \text{uro} \).

h. The roots \( \text{majj} \) and \( \text{nac} \) are said to insert a nasal in the 2d sing.
active, when the ending is simple *tha:* thus, *mamanktha, nanaśṭha* (also *mamajjitha* and *negitha*).

i. The anomalous *ajagrabhāśan* (AB. vi. 35) seems a formation on the perfect-stem (but perhaps for *ajigrabhisan*, desid.?).

**Perfect Participle.**

802. The ending of the active participle is वान्स (that is to say, in the strong forms: it is contracted to *उष* in the weakest, and replaced by *वत* in the middle forms: see above, 458 ff.). It is added to the weak form of the perfect stem — as shown, for example, in the dual and plural of the active inflection of the given verb; and, mechanically, the weakest participle-stem is identical with the 3d pl. active. Thus, बुबदृष्टबुबद्वान्स, निनिवान्स, चक्रवान्स, cakrvāṇs.

803. If the weak form of the perfect stem is monosyllabic, the ending takes the union-vowel र i (which, however, disappears in the weakest cases): thus, तेनिवान्स tenivāṇs, उचिवान्स učivāṇs, जाजिवान्स jājīvāṇs, अदिवान्स ādivāṇs (from योद *ad*: 783a), and so on; दादिवान्स dadivāṇs and its like, from roots in या अ, is to be reckoned in the one class or the other according as we view its र i as weakened root-vowel or as union-vowel (794f).

But participles of which the perfect-stem is monosyllabic by absence of the reduplication do not take the union-vowel: thus, vidvāṇs, and, in V., dātvāṇs, mādhvāṇs, sāhvāṇs; and RV. has also dadvāns (AV. dadivāns and once dadāvāns) from यद (or *dad*: 672) and AV. has vičivāṇs and varjivāṇs (in negative fem. āvarjusī).

804. Other Vedic irregularities calling for notice are few. The long vowel of the reduplication (786) appears in the participle as in the indicative: thus, vārydhvāṇs, sāsahvāṇs, jājuvāṇs. RV. and AV. have saśavāns from यस from sā. RV. makes the participial forms of यत or त from different modifications of the root: thus, tītrivāṇs, but tatarasuṣ. Respecting the occasional exchanges of strong and weak stem in inflection, see above, 462 c.

805. From roots *gam* and *han* the Veda makes the strong stems jagamvāns (as to the n, see 212) and jaghamvāns; the later language allows either these or the more regular jagmivāns and jaghnivāns (the weakest stem-forms being everywhere jagmus and jaghnus).
806. From three roots, \textit{vid} `find', \textit{viś}, and \textit{dtī}, the later language allows strong participle-stems to be made with the union-vowel, as well as in the regular manner without it: thus, \textit{vivīcivaṁś} or \textit{vivīcivaṁś}. PB. has once \textit{cīkīdivāṁś}.

807. The ending of the middle participle is \textit{ānā}. It is added to the weak form of perfect-stem, as this appears in the middle inflection: thus, \textit{bubudāṇa}, \textit{ninyāna}, \textit{dadāṇa}, \textit{tenāna}, \textit{jañāna}, \textit{ucānā}.

In the Veda, the long reduplicating vowel is shown by many middle participles: thus, \textit{vāvṛdhāṇa}, \textit{vāvasāṇa}, \textit{dāḍrhāṇa}, \textit{cucūvāṇa}, etc. RV. has \textit{caçayāṇa} from \textit{yṛt} (with irregular \textit{guna}, as in the present-system: 829); \textit{tistirāṇa} from \textit{vstṛ}; and once, with \textit{māna}, \textit{sasṛmaṇā} from \textit{vstṛ}.

\textbf{Modes of the Perfect.}

808. Modes of the perfect belong only to the Vedic language, and are even rarely found outside of the Rig-Veda.

To draw the line surely and distinctly between these and the mode-forms from other reduplicated tense-stems — the present-stem of class II., the reduplicated aorist, and the intensive — is not possible, since no criterion of form exists which does not in some cases fail, and since the general equivalence of modal forms from all stems (582), and the common use of the perfect as a present in the Veda (823), deprive us of a criterion of meaning. There can be no reasonable doubt, however, that a considerable body of forms are to be reckoned here: optatives like \textit{ānasyāṁ} and \textit{babhūyās} and \textit{babhūyāt}, imperatives like \textit{babhūtu}, subjunctives like \textit{jabhārat}, show such distinctive characteristics of the perfect formation that by their analogy other similar words are confidently classed as belonging to the perfect.

809. The normal method of making such forms would appear to be as follows: from a reduplicated perfect-stem, as (for example) \textit{mumuc}, an imperative would be made by simply appending, as usual, the imperative endings; the derived subjunctive mode-stem would be \textit{mumoca} (accented after the analogy of the strong forms of the perfect indicative), and would take either primary or secondary endings; and the optative mode-stems would be \textit{mumucyā} in the active, and \textit{mumucī} (accent on personal endings) in the middle.

And the great majority of the forms in question (about three quarters) are made in these ways. Thus:

810. Examples of the regular subjunctive formation are:

1st pl., tatánāma, cūḍāvāma; 3d pl., tatánan, paprāthan (other persons do not occur). This is the largest class of cases.

b. with primary endings, active: here seem to belong only dadhārshati and vavṛṛtati: compare the formation with different accent below, 811 a.

c. of middle forms occur only the 3d sing. tatāpate, caṇāmata, yuṇyāte, jujōsate (SV.; RV. has jājōsate); and the 3d pl. tatānanta (and perhaps two or three others: below, 811 b, end).

811. But not a few subjunctives of other formation occur; thus:

a. with strengthened root-syllable, as above, but with accent on the reduplication (as in the majority of present-forms of the reduplicating class: above, 645). Here the forms with primary endings, active, preponderate, and are not very rare: for example, jājōsasi, jājōsati, jājōsathas, jājōsatha (other persons do not occur). With secondary endings, jājōsas, jājōsat, and jājōsan are the forms that belong most distinctly here (since dādācas and sūśūdas etc. are perhaps rather aorists). And there is no middle form but jājōsate (RV.: see above, 810 c).

b. with unstrengthened root-syllable occur a small body of forms, which are apparently also accepted on the reduplication (accented examples are found only in 3d pl. mid.): thus, active, for example, mumucas; vavṛṛt, vividat, cūcwat; the only middle forms are dadhṛṣate, vāvṛṛhate, 3d sing.; and cākramanta, dādḥṛṣanta, rārucanta (with dadabhanta, paprathanta, māmakanta, juhuranta, which might also belong elsewhere: 810 c).

c. accent on the ending are vavṛṛhānta and cakṛpānta (which are rather to be called augumentless plurfects).

As to forms with double mode-sign, or transfers to an a-conjugation, see below, 815.

812. Examples of the regular optative formation are:

a. in active: 1st sing., anacyām, jagamyām, papṛṣyām, viriyām; 2d sing., vaṃṛyās, viviṣyās, cūṛiyās, babhūyās; 3d sing., jagamyāt, vaṃṛyāt, tutuṣyāt, babhūyāt; 2d du., jagamyātam, cūṛiyātam; 1st pl., sūṣahyāma, vaṃṛyāma, cūṛuyāma; 3d pl., tatanyus, vaṃṛtyus. The forms are quite numerous.

b. in middle, the forms are few: namely, 1st sing., vaṃṛtya; 2d sing., vāṃṛdhīthās, caṃāṃthās; 3d sing., jagraṣita, vaṃṛṭita, māṃṣyīta, cūṃṣyīta; 1st pl., vaṃṛṭimahi. And sāṣahīṣṭhas and riṃśiṣṭa appear to furnish examples of prevative optative forms.

There is no irregular mode of formation of perfect optatives. Individual irregularities are shown by certain forms: thus, cakṛyās, papiṣ[yāt, cūṛiyās and cūṛiyātam, with treatment of the final as before the passive-sign ya (770); anāyāt with short initial; jaksṛyāt is anomalous; riṃṣes is the only form that shows a union-vowel a.

813. Of regular imperative forms, only a very small number are to be quoted: namely, active, cikiddhi, mumudhī, cūṛudhī, and πipirh; mumoktu and babhūtu; mumukṣam and vaṃṛktam; jujusāna and vaṃṛttana (unless we
are to add mamaddhi, mamatti, mamattana; — middle, vavrtsva and vavṛdhaṃvam.

814. As irregular imperatives may be reckoned several which show a union-vowel a, or have been transferred to an a-conjugation. Such are, in the active, mumodatam and jujoṣatam (2d du.), and mumocata (2d pl.); in the middle, pipräyasva (only one found with accent), and māmahsva, vāyṛdhasva, vāyṛyasva (2d sing.), and māmahantām (3d pl.: probably to be accented -āsva and -āntām).

815. Such imperatives as these, taken in connection with some of the subjunctives given above (and a few of the “pluperfect” forms: below, 820), suggest as plausible the assumption of a double present-stem, with reduplication and added a (with which the desiderative stems would be comparable: below, chap. XIV.): for example, jujoṣa from yjuṣ, from which would come jujọṣati etc. and jujọṣate (811a) as indicative, jujọsas etc. as subjunctively used augmentless imperfect, and jujoṣatam as imperative. Most of the forms given above as subjunctives with primary ending lack a marked and constant subjunctive character, and would pass fairly well as indicatives. And it appears tolerably certain that from one root at least, vṛdh, such a double stem is to be recognized; from vāyṛdha come readily vāyṛdhate, vāyṛdhānta, and from it alone can come regularly vāyṛdhasva, vāyṛdhete (above, 801e), and vāyṛdhāti (once, RV.) — and, yet more, the participle vāyṛdhōnt (once, RV.: an isolated case): yet even here we have also vāyṛdhīthaś, not vāyṛdhēthaś. To assume double present-stems, however, in all the cases would be highly implausible; it is better to recognize the formation as one begun, but not carried out.

Only one other subjunctive with double mode-sign — namely, papṛūsī — is found to set beside vāyṛdhāti.

816. Forms of different model are not very seldom made from the same root: for example, from ymuc, the subjunctives mumocas, mūmocati, and mumucas; from vādṛṣ, dadḥṛṣati and dadḥṛṣate; from yprī, the imperatives pipṛūhi and pipṛāyasva.

Pluperfect.

817. Of an augment-preterit from the perfect-stem, to which the name of pluperfect is given on the ground of its formation (though not of its meaning), the Veda presents a few examples; and one or two forms of the later language (mentioned above, 788, end) have also been referred to it.

There is something of the same difficulty in distinguishing the pluperfect as the perfect-modes from kindred reduplicated formations. Between it and the aorist, however, a difference of meaning helps to make a separation.

818. The normal pluperfect should show a strong stem in the singular active, and a weak one elsewhere — thus, mumoc and mumuc — with augment prefixed and secondary endings added (us in 3d pl. act., ata in 3d pl. mld.).
Of forms made according to this model, we have, in the active: 1st sing., ajagrabham and aceacakṣam (which, by its form, might be aorist: 860); 2d sing. ājagan; 3d sing., ājagan and aceiket; 2d du., amumuktam; 2d pl. ajaganta, and ajagantana and ajabhartana (a strong form, as so often in this person: 556); 3d pl. (perhaps), amamandus and amamadus. To these may be added the augmentless ciketam and cakaram. In the middle, the 3d pl. acakriran and ajagmiran (with itan instead of ato), and the augmentless 2d sing. jugūrthās and susūtpthās, are the most regular forms to be found.

819. Several forms from roots ending in consonants save the endings in 2d and 3d sing. act. by inserting an i (555 b): thus, ābubhojīs, aviveśīs; avirecit, ājagrabhīt (avāvarīt and avāvacītām are rather intensives); and the augmentless jīhiṇīs (accent?) and dadhargīt belong with them.

820. A few forms show a stem ending in a: they are, in the active: 3d sing., avasarvajat, acakrat; in the middle: 3d sing., āpiprata; 2d du., āpasprathām; 3d pl., atiteśanta (which by its form might be aorist), ādadāranta; and cakradat, cakrpānta, vārddhānta, juhuranta, would perhaps be best classified here as augmentless forms (compare 811, above).

Uses of the Perfect.

821. In the later language, the perfect is simply a preterite or past tense, equivalent to the imperfect, and interchangeable with it. Except as coming from a few often used verbs (especially āha and uvāca), it is much more rarely employed than the imperfect.

822. In the Brāhmaṇa language, very nearly the same thing is true. In most Brāhmaṇas, the imperfect is the usual tense of narration, and the perfect only occasional; in the Catapatha Brāhmaṇa, the perfect is much more widely used.

823. In the Veda, the case is very different. The perfect is used as past tense in narration, but only rarely; sometimes also it has a true "perfect" sense, or signifies a completed past; but oftener it has a value not distinguishable in point of time from the present. It is thus the equivalent of imperfect, aorist, and present; and it occurs coördinated with them all.

Examples are: of perfect with present, nā prāyantī nā vil muṇcanti ēte vāyo nā paptuh (RV.), 'they weary not nor stop, they fly like birds'; sē 'd u rājā kṣayati cārṣaṇīndam arān nā nemū pari tá babhūva (RV.), 'he in truth rules king of men; he embraces them all, as the wheel the spokes'; — of perfect with aorist, úpo ruruve yuvatīr nā yōsā... abhūd agnīḥ saṃdhe mānuṣyaṁ ākar ḫyādir bādhamaṁ tāmāṃsi (RV.), 'she is come beaming like a young maiden; Agni has appeared for the kindling of mortals; she hath made light, driving away the darkness'; — of perfect with imperfect, āhann āhīn ānv apās tatarā (RV.), 'he slew the dragon, and penetrated to the waters'. This last combination is of constant occurrence in the later language.