

# Vedisch

## Hymne Rātrī (Rigveda X.127) als Vedisch-Schnupperkurs

Vedisch ist eine **eigene Sprache** und verhält sich zu Sanskrit wie Althochdeutsch zu Frühneuhochdeutsch. Manfred Mayrhofer hat sein *"Etymologisches Wörterbuch des Altindoarischen"* (Heidelberg 1985-2001) in 2 Teile gegliedert: Teil 1: Ältere Sprache, Teil 2: Jüngere Sprache, und erklärt, daß eine Vermengung dieser beiden Sprachen *"einem griechischen etymologischen Wörterbuch gleicht, das mykenische und homerische Lemmata mit byzantinischen und neugriechischen vereinigen würde"*.

Wer unser Sanskrit-Kompendium, das sich nur mit dem klassischen Sanskrit befaßt, durchgearbeitet hat, hat eine gute Ausgangsbasis, um Vedisch zu erlernen, obwohl der Lernaufwand wegen der riesigen Flut sprachlicher Ausnahmeregeln so groß ist, daß sogar kaum ein deutscher Indologie-Professor die Veden fließend lesen kann.

Für Vedisch gibt es kein didaktisches Lehrbuch, das Grammatik und Wortschatz des Vedischen in didaktisch-lernökonomisch aufbereiteten Lektionen vermitteln würde. Man kann hier nur auf folgende zwei Werke von Arthur A. MacDonell zurückgreifen:

1. **A Vedic Grammar for Students**, Oxford 1916, 508 Seiten, Kleinoktav, leider nur erhältlich als drucktechnisch schlecht lesbare Reprints.
2. **A Vedic Reader for Students**, Oxford 1917, 263 Seiten, Oktav, leider nur erhältlich als drucktechnisch schlecht lesbare Reprints.

Der "Vedic Reader", der nur Hymnen aus dem Rigveda enthält, verweist laufend auf die "Vedic Grammar", doch ist der "Vedic Reader" nicht didaktisch aufgebaut, d.h. die 30 Hymnen des "Vedic Reader" setzen die vollständige Kenntnis der gesamten 500-seitigen "Vedic Grammar" bei jeder der 30 Hymnen des "Vedic Reader" voraus.

Damit man sieht, was einem hier bevorsteht, zitieren wir eine der 30 Hymnen aus dem "Vedic Reader", nämlich die Hymne "Rātrī" (Rigveda 10, 127), und bringen dazu zusätzliche Materialien, z.B. die Reproduktion eines Devanagari-Manuskripts.

In den vergangenen 2 Jahrhunderten war kein deutscher Indologie-Professor bereit, ein didaktisch aufbereitetes deutsches Lehrbuch des Vedischen zu schreiben, und auch in den nächsten 2 Jahrhunderten wird kein deutscher Indologie-Professor dazu bereit sein, denn alles, was mit Didaktik, Methodik und Lernökonomie zu tun hat, scheut der deutsche Indologie-Professor wie der Teufel das Weihwasser.

Ulrich Stiehl, Heidelberg im März 2008

## RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nākta n., combined with uṣas, Night appears as a dual divinity with Dawn in the form of Uṣāsā-nāktā and Nāktōṣāsā, occurring in some twenty scattered stanzas of the Rigveda.

x. 127. Metre : Gāyatrī.

१ रात्री खखदायती	रात्री । वि । खखत् । आऽयती ।
पुत्रा देवधमिः ।	पुत्रा । देवी । अऽमिः ।
तिष्ठा अधि त्रियोऽधित ॥	तिष्ठाः । अधि । त्रियः । अधित ॥

1 Rātrī vi akhyad āyatī	<i>Night approaching has looked</i>
puruṭrā devī akṣābhiḥ :	<i>forth in many places with her eyes :</i>
vīsvā ādhi śriyo 'dhita.	<i>she has put on all glories.</i>

vī akhyat : a ao. of khyā see (147 a 1). ā-yatī : pr. pt. f. of ā + i go (95 a). devī : accent, p. 450, b ; metre, p. 437, c 4. akṣābhiḥ : 99, 4 ; the eyes are stars. ādhi adhita : root ao. ā. of dhā put (148, 1 a). śriyas (A. pl. of śrī ; 100 b, p. 87) ; the glories of starlight.

२ और्विप्रा अमर्त्या	आ । उर्व । अप्राः । अमर्त्या ।
निवतो देवुद्वतः ।	निऽवतः । देवी । उतऽवतः ।
ज्योतिषा बाधते तमः ॥	ज्योतिषा । बाधते । तमः ॥

2 ā urv aprā amartiā	<i>The immortal goddess has per-</i>
nivāto devī udvātaḥ :	<i>vaded the wide space, the depths,</i>
jyōtiṣā bādhatē tāmaḥ.	<i>and the heights : with light she</i>
	<i>drives away the darkness.</i>

ā aprās : 3. s. s ao. of prā fill (144, 5). devī : cp. 1 b. jyōtiṣā : with starlight.

३ निर स्वसारमस्कृतो-	निः । कुं इति । स्वसारम् । अकृत ।
षसं देवायती ।	उषसम् । देवी । आऽयती ।
अपेदु हासते तमः ॥	अप । इत् । कुं इति । हासते । तमः ॥

3 nīr u svāsāram askṛta	<i>The goddess approaching has</i>
Uṣāsam devī āyatī :	<i>turned out her sister Dawn ; away</i>
āpēd u hāsate tāmaḥ.	<i>too will go the darkness.</i>

nīr askṛta : 3. s. root ao. of kṛ do ; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.) ; it spread to forms in which kṛ is compounded with the prps. pāri and sām (pariṣkṛvānti, pariṣkṛta, samskṛta). Uṣāsam : Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u : in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate : 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

४ सा नो अद्य यस्या वयं  
नि ते यामन्नविच्छहि ।  
वृक्षे न वसति वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।  
नि । ते । यामन् । अविच्छहि ।  
वृक्षे । न । वसतिम् । वयः ॥

4 sā nō adyā, yāsyā vayāṃ  
ní te yāmann āvikṣmahi,  
vṛkṣé ná vasatim váyaḥ.

*So to us to-day thou (hast ap-  
proached), at whose approach we  
have come home, as birds to their  
nest upon the tree.*

sā : p. 294, b ; a vb. has here to be supplied, the most natural one being *hast come*, from āyatí in 3 b. yāsyās . . te for tvám yāsyāḥ, a prs. prn. often being put in the rel. clause. yāman : loc. (90). ní . . āvikṣmahi : s ao. Ā., *we have turned in* (intr.). vasatim : governed by a cognate vb. to be supplied, such as *return to*. váyas : N. pl. of ví bird (99, 3 a).

५ नि यामासो अविचत  
नि पद्वन्तो नि पक्षिणः ।  
नि श्येनासश्चिदर्थिनः ॥

नि । यामासः । अविचत ।  
नि । पद्वन्तः । नि । पक्षिणः ।  
नि । श्येनासः । चित । अर्थिनः ॥

5 ní grāmāsō avikṣata,  
ní padvānto, ní pakṣiṇaḥ,  
ní śyenāśaś cid arthiṇaḥ.

*Home have gone the villages,  
home creatures with feet, home those  
with wings, home even the greedy  
hawks.*

ní avikṣata : 3. pl. Ā. s ao. of viś enter. grāmāsas : = *villagers*. ní : note the repetition of the prp. throughout, in place of the cd. vb. : a common usage.

६ यावया वृक्षं वृक्षं  
यवय स्तेनमूर्ध्नि ।  
अथा नः सुतरा भव ॥

यवय । वृक्षम् । वृक्षम् ।  
यवय । स्तेनम् । ऊर्ध्नि ।  
अथ । नः । सुतरा । भव ॥

6 yāváyā vṛkíam vṛkam,  
yaváya stenám, ūrmie;  
áthā naḥ sutárā bhava.

*Ward off the she-wolf and the  
wolf, ward off the thief, O Night;  
so be easy for us to pass.*

yāváyā: cs. of *yu separate*; this and other roots ending in *ú*, as well as in *i*, *r*, may take *Guṇa* or *Vṛddhi* in the ca. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उ॒प॑ मा॒ पे॒पि॒श॒त्त॒मः॑  
छ॒ष्णं॑ ब॒न्त॒म॒स्थि॒त ।  
उ॒ष॑ ऋ॒णे॒वं या॒त॒य ॥

उ॒प॑ । मा॒ । पे॒पि॒श॒त् । त॒मः॑ ।  
छ॒ष्ण॑म् । वि॒ऽऋ॒क्त॑म् । अ॒स्थि॒त् ।  
उ॒षः॑ । ऋ॒णा॒ऽइ॒व । या॒त॒य ॥

7 úpa mā pépiśat támaḥ,  
kṛṣṇám, víaktam asthita:  
Úṣa ṛnéva yātaya.

*The darkness, thickly painting,  
black, palpable, has approached me:  
O Dawn, clear it off like debts.*

úpa asthita: 3. s. *Ā.* of root *ao.* of *sthā stand*. *pépiśat*: int. pr. pt. of *piś paint*, as if it were material. *úṣas*: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. *yātaya*: cs. of *yat*.

८ उ॒प॑ ते॒ गा॒ इ॒वा॒क॒रं॑  
वृ॒णी॒ष्व॒ दु॒हित॑र्दिवः ।  
रा॒त्रि॒ स्तो॒मं॑ न जि॒ग्यु॑षे ॥

उ॒प॑ । ते॒ । गा॒ऽइ॒व । आ॒ । अ॒क॒र॒म् ।  
वृ॒णी॒ष्व॒ । दु॒हि॒तः॑ । दि॒वः॑ ।  
रा॒त्रि॒ । स्तो॒म॑म् । न । जि॒ग्यु॑षे ॥

8 úpa te gá ivākaram,  
vṛṇīṣvá, duhitar divaḥ,  
Rātri, stómam ná jigyuṣe.

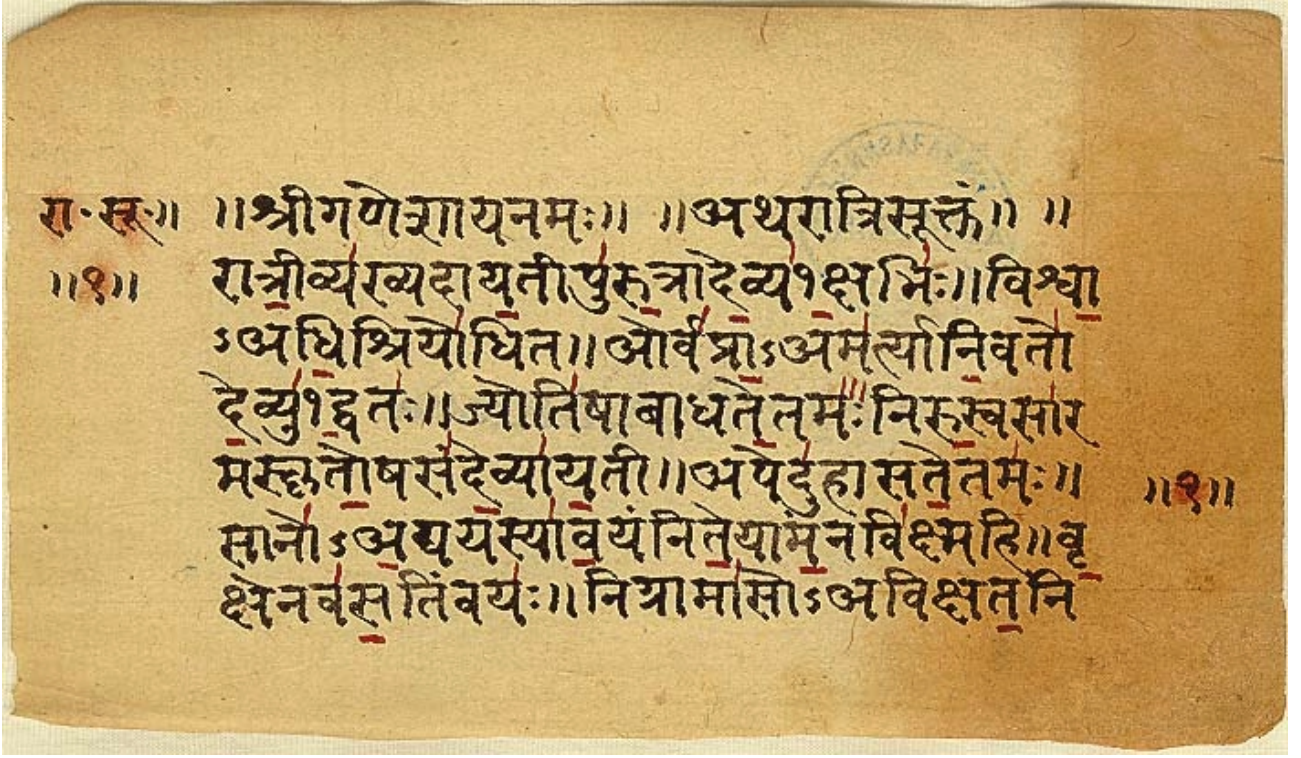
*Like kine I have delivered up to  
thee a hymn—choose it O daughter  
of heaven, O Night—like a song of  
praise to a victor.*

úpa á akaram (1. s. root *ao.* of *kr*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, *úpa te stómān*

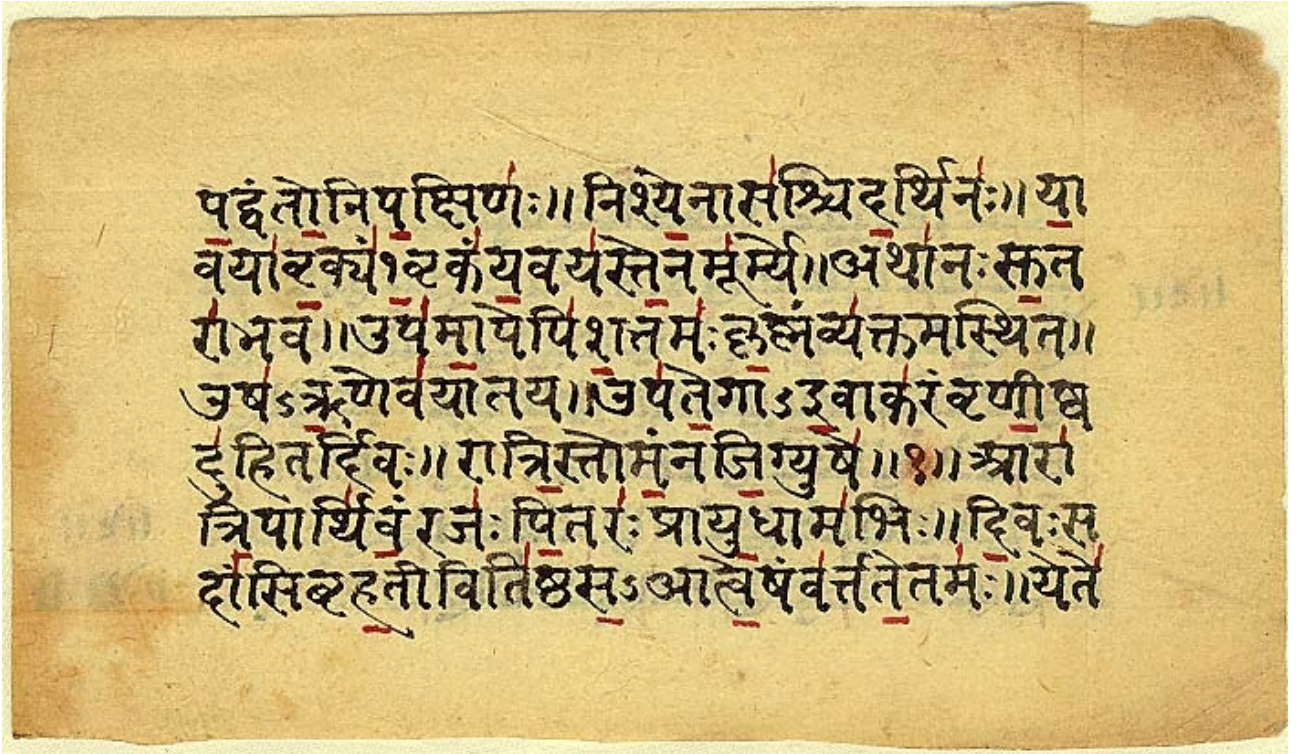
*paśupá iva ákaram I have driven up songs of praise for thee like a herdsman.* *vṛṇīṣvá*: 2. s. *ipv.* *Ā.* from *vṛ choose*. *b* is parenthetical. *stómam* is to be supplied with *ákaram*. *jigyūṣe*: dat. of *pf. pt.* of *ji conquer* (157 b a).

Wie man sieht, sind alle Verben in obiger Hymne vedische Aoriste.  
Zu Aoristen siehe <http://www.sanskritweb.net/deutsch/aorist.pdf>

(RV X.127 + RV Khila X.127a + RV VII.104.22)



In Zeile 1 steht "śrī-gaṇeśāya namaḥ ॥ atha rātri-sūktam". In Zeile 2 beginnt die Ratri-Hymne.



In Zeile 5 endet an der Stelle von "॥ 1 ॥" die eigentliche Ratri-Hymne.

## "Rātrī"-Hymne in Devanagari-Druckschrift

siehe <http://www.sanskritweb.net/rigveda/rv.pdf>, Seite 633

(8)

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(म. 10, अनु. 10)

ऋषिः कुशिकः सौभरः, रात्रिः भारद्वाजी वा छन्दः गायत्री	देवता रात्रिः
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रात्री व्यख्यदायती पुरुत्रा देव्यक्षभिः	विश्वा अधि श्रियोऽधित	1
ओर्वप्रा अमर्त्या निवतो देव्युद्धतः	ज्योतिषा बाधते तमः	2
निरु स्वसारमस्कृतोषसं देव्यायती	अपेदु हासते तमः	3
सा नो अद्य यस्या वयं नि ते यामन्नविक्षमहि	वृक्षे न वसति वयः	4
नि ग्रामासो अविक्षत नि पद्वन्तो नि पक्षिणः	नि श्येनासश्चिदर्थिनः	5
यावया वृक्यं वृकं यवयं स्तेनमूर्म्ये	अथा नः सुतरा भव	6
उप मा पेपिशत्तमः कृष्णं व्यक्तमस्थित	उष ऋणेव यातय	7
उप ते गाइवाकरं वृणीष्व दुहितर्दिवः	रात्रि स्तोमं न जिग्युषे	8

## "Rātrī"-Hymne in Transliteration und in deutscher Geldner-Übersetzung

siehe <http://www.sanskritweb.net/rigveda/rigveda.pdf>, Seite 1264

### [10-127] An die Nacht

1a	rātrī vy akhyad āyatī purutrā devy akṣabhiḥ
1c	viśvā adhi śriyo 'dhita
2a	orv aprā amartyā nivato devy udvataḥ
2c	jyotiṣā bādhate tamaḥ
3a	nir u svasāram askṛtoṣasaṃ devy āyatī
3c	aped u hāsate tamaḥ
4a	sā no adya yasyā vayaṃ ni te yāmann avikṣmahi
4c	vṛkṣe na vasatiṃ vayaḥ
5a	ni grāmāso avikṣata ni padvanto ni pakṣiṇaḥ
5c	ni śyenāsaś cid arthinaḥ
6a	yāvayā vṛkyam vṛkaṃ yavaya stenam ūrmye
6c	athā naḥ sutarā bhava
7a	upa mā pepiśat tamaḥ kṛṣṇaṃ vyaktam asthita
7c	uṣa ṛneva yātaya
8a	upa te gā ivākaraṃ vṛṇiṣva duhitar divaḥ
8c	rātri stomaṃ na jigyuṣe

1. Es nahte die Göttin Nacht und blickte vielerorts aus tausend Augen auf. All ihre Herrlichkeiten hat sie angetan.
2. Die unsterbliche Göttin hat den breiten Raum, die Tiefen und Höhen ausgefüllt. Mit ihrem Lichte verdrängt sie die Finsternis.
3. Die Göttin nahte und hat die Schwester Usas abgelöst. Möge auch die Finsternis entweichen.
4. Steh du uns heute zur Seite, bei deren Kommen wir zur Ruhe gegangen sind wie die Vögel ins Nest auf dem Baum!
5. Die Dörfer sind zur Ruhe gegangen, zur Ruhe alles was Füße und Flügel hat, zur Ruhe selbst die geschäftigen Adler.
6. Wehre die Wölfin, den Wolf ab, wehre den Dieb ab, o Nacht, und sei uns gut zu überstehen!
7. An mich ist die färbende schwarze deutliche Finsternis gekommen. Usas treib gleichsam die Schuld ein!
8. Ich habe dir, wie der Hirt die Rinder heimtreibt - gib ihm den Vorzug, Himmelstochter - ein Loblied zugeeignet wie dem Sieger, o Nacht.

# Vedisch und Sanskrit im Vergleich

Bereits beim Vers 1 fällt auf, daß sich Vedisch von Sanskrit erheblich unterscheidet:

rātrī vi akhyat āyatī purutrā devī akṣabhiḥ viśvāḥ adhi śriyaḥ adhita

Man studiere Vers 1 in Pausa-Form ohne Sandhis und mit normierter Worstellung:

Vers 1: **ā-yatī** (f. Nom. Sg., Part. Präs. von Wz. i, also nicht etwa von Wz. yā, Ved. = Skt., siehe SK = Sanskrit-Kompendium, Seite 336, P13, sowie auch SK, Seite 380, P129) **devī** (f. Nom. Sg.) **rātrī** (f. Nom. Ved. = rātriḥ, f. Nom. Skt.; also: »āyatī devī rātrī = die nahende Göttin Nacht«) **vy-akhyat** (Ved. Aor. Par., SK, Seite 392, entspricht: vy-akhyāt, Impf. Skt., siehe SK, Seite 376, P107) **purutrā** (Ved. Adv., entspricht: sarvatra, Skt. Adv.) **akṣabhiḥ** (n. Instr. Pl. Ved., entspricht: akṣibhiḥ, n. Instr. Pl. Skt., SK, Seite 340, P19) **viśvāḥ** (f. Akk. Pl. Ved., entspricht: sarvāḥ, f. Akk. Pl. Skt., SK, Seite 347, P29) **śriyaḥ** (f. Akk. Pl., Ved. = Skt., SK, Seite 331, P08, also: »viśvāḥ śriyaḥ = alle Herrlichkeiten«) **adhy-adhita** (Ved. Aor. Atm., entspricht: adhy-adhatta, Impf. Atm. Skt., SK, Seite 371, P84).

1. Viele vedische Wörter kommen im Sanskrit nicht mehr oder kaum noch vor, z.B. purutrā, viśva usw. Aber auch viele vedische Verbwurzeln, z.B. prā (siehe Vers 2) kommen im Sanskrit nicht mehr vor und müßten bei einer Übersetzung eines vedischen Textes in die Sanskritsprache durch andere Wurzeln ersetzt werden.
2. Viele vedische Aoriste kommen im Sanskrit nicht mehr oder kaum noch vor, z.B. gibt es im Vedischen 79 thematische a-Aoriste (siehe SK, Seite 391, P159), von denen die meisten im Sanskrit verschwunden sind. So kommt z.B. der Aorist akhyat (siehe oben), Wz. khyā, zwar noch im vedischen Śatapatha-Brāhmaṇa vor, aber später im klassischen Sanskrit offenbar nicht mehr, und müßte daher durch das Imperfekt von khyā in das Sanskrit übersetzt werden (siehe oben).
3. Die vedischen Deklinationen unterscheiden sich von den Sanskrit-Deklinationen nicht nur durch eine Flut von wortspezifischen Sonderfällen, sondern auch durch generell abweichende Endungen. So hat z.B. das Wort »grāmaḥ, m. = Dorf und Dorfbewohner« im Vedischen die generelle Variante »grāmāsaḥ, m. Nom. Pl.« (siehe Vers 5), während im Sanskrit nur »grāmāḥ, m. Nom. Pl.« vorkommt.
4. Das auffallendste Merkmal des Vedischen ist die häufig stattfindende Trennung des Verbstamms von dem Verbpräfix, wie wir dies vom Deutschen her kennen, z.B. »ich **zog** das Hemd **an**« (statt »ich **anzog** das Hemd«), daher Vedisch z.B. »adhi śriyaḥ adhita« (statt Sanskrit: »śriyaḥ adhyadhata«), siehe Vers 1.

## Einige wichtige Besonderheiten der Grammatik der vedischen Sprache

(siehe A.A. MacDonell, A Sanskrit Grammar for Students, Oxford 1926, Seite 236 ff.)

(Hinweis: Die gescannten Seiten sind hier vom Kleinoktav-Format hochvergrößert)

# APPENDIX III

## CHIEF PECULIARITIES OF VEDIC GRAMMAR

I. As several stages can be distinguished in the development of the Vedic language, some of the following statements are strictly applicable only to the Rig-veda, the oldest and most important monument of Vedic literature.

### The Alphabet.

2. The sounds are the same as in Sanskrit, with the exception of two additional letters. Cerebral ढ् ḍ and ढ्ह ḍh between vowels regularly become cerebral ळ् ḷ and ळ्ह ḷh ;—e. g. ईळे ilé=ईडे idé, 'I praise'; मीळ्हुषे mīḷhúṣe=मीडुषे mīḍhúṣe, 'to the bountiful.'

### Sandhi.

3. **A. Vowels.** Hiatus is not avoided either within a word, or between the members of a compound, or between the words of a sentence; and, in particular, initial a after e and o (21 a) is only occasionally elided ;—e. g. súriasya, 'of the sun'; su-ásviam, 'wealth in horses'; Váruṇasya Agnéḥ, 'of Varuṇa (and) Agni'; abhí eti, 'he goes towards'; vípro akṣarat, 'the priest poured out.'

**a.** The e of the pronominal forms (dat., loc.) tvé, 'to or in thee,' asmé, 'to or in us,' yuṣmé, 'to or in you,' remains unchanged before vowels; as does the final o produced by the coalescence of a with the particle u, as in átho (áthau), mó (māu), nó (nāu).

**B. Consonants.** The final syllables ān, īn, ūn, ṛn are treated as if they were āṃḥ, īṃḥ, ūṃḥ, ṛṃḥ (cp. 36 B 1, and 45, 1);



i. e. ān becomes āñ (except in the 3. pl. subjunctive, where it represents an original ānt), while īn, ūn, řn become ĩñr, ũñr, řñr;—e. g. mahāñ asi, 'thou art great' (but á gacchān úttarā yugāni, 'later ages will come'); raśmĩñr iva, 'like reins.'

**a.** Sometimes rules which in Sanskrit apply internally only, are extended to the initials of words;—e. g. saho śu ṇaḥ (cp. 67).

### Declension.

**4. A. Endings. Singular. a. Instr.** ā is sometimes added to stems in a, less commonly to feminines in ā;—e. g. yajñā, m. 'sacrifice,' instr. yajñēna and yajñā; manīṣā, f. 'wisdom,' instr. manīṣāyā and manīṣā. The a of ena is also often lengthened.

Stems in -man sometimes do not syncopate the vowel of the suffix, while when they do, the m or the n is occasionally dropped;—e. g. bhū-mānā and bhū-n-ā for bhū-mn-ā; drāgh-m-ā for drāgh-mān-ā.

**b. Loc.** Stems in i take ā, though less commonly than au;—e. g. agnī, m. 'fire,' loc. agnāu and agnā.

Stems in -an usually drop the i;—e. g. bráhmani and bráhman. They never syncopate the a of the suffix;—e. g. rájani only (cp. 90).

**c. Voc.** Stems in -mat, -vat, -vas, -yas regularly form their vocative in -as;—e. g. nom. bhānumān: voc. bhānumas; hārivān: hārivas; cakṛvān: cákṛvas; kánīyān: kánīyas.

**Dual. a.** The nom. acc. voc. take ā more usually than au;—e. g. aśvínā, 'the two Aśvins'; dvārā, f. 'the two doors'; nadīā, 'the two rivers.' Feminines in derivative ī remain unchanged;—e. g. devī, 'the two goddesses.'

**b.** The personal pronouns of the 1. and 2. pers. distinguish five cases;—e. g. N. yuvām; A. yuvām; I. yuvábhyām or yuvábhyām; Ab. yuvád; L. yuvós.

**Plural. Nom. a.** Masculine stems in -a often (feminines in -ā rarely) take āsas beside ās;—e. g. mártýāsaḥ, 'mortals.'

**b.** Feminine stems in derivative ī take s only;—e. g. devīḥ, 'goddesses.'

**c.** Neuters take ā, ī, ū (sometimes shortened to ä, ĩ, ũ) as well as āni, īni, ūni;—e. g. yugā, 'yokes' (cp. Lat. juga, Gk. ζυγά).

**Instr.** Stems in -a take ebhis nearly as often as ais;—e. g. devébhiḥ and deváiḥ.

**B. Inflectional Type.** The main difference in type of declension is in the polysyllabic stems (mostly feminines, with a few masculines) in ī and ū, a considerable number of which are inflected like the monosyllabic stems dhī and bhū (100), excepting the gen. pl., where they take nām. (Stems in derivative ī otherwise for the most part follow nadī and vadhū as in Sanskrit: 100.)

E. g. rathī, m. 'charioteer'; nadī, f. 'river'; tanū, f. 'body.'

Sing. N.	rathī-s	nadī-s	tanū-s
A.	rathī-am	nadīam	tanūam
I.	rathīā	nadīā	tanūā
D.	rathie	nadie	tanúe
Ab. G.	rathias	nadias	tanúas
L.	—	—	tanúi
V.	ráthi	—	tánu
Du. N.A.V.	rathīā	nadīā	tanūā
I.	rathībhyām	nadībhyām	tanúbhyām
G.L.	rathíos	nadíos	tanúos
Pl. N.A.	rathias	nadias	tanúas
G.	rathī-n-ām	nadī-n-ām	tanū-n-ām
L.	rathīṣu	nadīṣu	tanūṣu

### Conjugation.

**5. Augment.** *a.* This prefix is in some cases permanently long, in others metrically;—e. g.  $\acute{a}$ -var, 3. sg. aorist of vr̥, 'he has covered';  $\acute{a}$ -raik, 3. sg. aorist of ric, 'she has given up.'

*b.* The augment can always be dropped without changing the meaning. Unaugmented forms are, however, often used as injunctives: this use has survived in Sanskrit with the prohibitive particle má (128 a).

**6. Verbal Prefixes.** These generally precede, but sometimes follow the verb. They can be separated from it by particles and other words;—e. g.  $\acute{a}$  tvā visantu, 'let them enter thee'; gámad vájebhir  $\acute{a}$  sá naḥ, 'may he come to us with riches.'

**7. Endings.** *a.* The primary termination of the 1. pers. pl. active, **-masi**, is much commoner than -mas;—e. g. i-mási and i-más, 'we go.'

*b.* In the 2. pl. **-thana** and **-tana** often occur beside -tha and -ta;—e. g. yā-thá and yā-thána, 'ye go'; yā-tá and yā-tána, 'do ye go.'

*c.* The 2. sg. impv. has a not uncommon alternative ending in **-tāt** (added to the weak stem), which expresses an injunction to be carried out in the future; rákṣa-tāt, 'protect'; brū-tāt, 'say'; dhat-tāt, 'place' (cp. Gk.  $\phi\epsilon\rho\acute{\epsilon}\text{-}\tau\omega$ , Lat. lege-tōd). It is sometimes used for the 2. du. and pl., or 1. and 3. sg.

*d.* The 3. pers. sg. pres. middle (like the perf. middle, 136) is not uncommonly identical with the 1.;—e. g.  $\acute{s}$ áy-e, 'he lies' (=  $\acute{s}$ éte).

**8. Reduplication.** Many roots reduplicate with a long vowel in the perfect;—e. g. dhṛ, 'support': dādhár-a; vas, 'clothe': vā-vas-e; tu, 'thrive': tū-tāv-a.

**9. Tenses.** *a.* There is a pluperfect, which does not, however, occur often. It is formed from the perfect stem by prefixing the

augment, and adding the secondary terminations;—e. g. from *cit*, 'appear,' 1. sg. *á-ciket-am*, 3. *á-ciket*.

*b.* The periphrastic future does not exist; the periphrastic perfect is not known to the *Rig-veda*.

**10. Moods.** *a.* There is a subjunctive, which is much commoner than the optative. Its meaning is imperative or final; it is also often equivalent to a future indicative. Its stem is formed by adding *-a* to the tense stem. In the *a*-conjugation it therefore ends in *ā*;—e. g. *bhāvā*. In the second conjugation *-a* is added to the strong stem, which remains throughout;—e. g. from *kṛ*, 'do': *kṛnāv-a*. The endings are partly primary, partly secondary. Thus the subjunctive of *bhū*, 'be,' and *su*, 'press out,' are formed as follows:—

Par.	1. <i>bhāvā-ni</i>	<i>bhāvā-va</i>	<i>bhāvā-ma</i>
	2. <i>bhāvā-si, bhāvā-s</i>	<i>bhāvā-thas</i>	<i>bhāvā-tha</i>
	3. <i>bhāvā-ti, bhāvā-t</i>	<i>bhāvā-tas</i>	<i>bhāvā-n</i>
Ātm.	1. <i>bhāv-ai</i>	<i>bhāvā-vahai</i>	<i>bhāvā-mahai</i>
	2. <i>bhāvā-se</i>	<i>bhāv-aithe</i>	<i>bhāvā-dhvai</i>
	3. <i>bhāvā-te</i>	<i>bhāv-aite</i>	( <i>bhāv-anta</i> )
Par.	1. <i>sunāv-ā-ni</i>	<i>sunāv-ā-va</i>	<i>sunāv-ā-ma</i>
	2. <i>sunāv-a-s</i>	<i>sunāv-a-thas</i>	<i>sunāv-a-tha</i>
	3. <i>sunāv-a-t</i>	<i>sunāv-a-tas</i>	<i>sunāv-a-n</i>
Ātm.	1. <i>sunāv-ai</i>	<i>sunāv-ā-vahai</i>	<i>sunāv-ā-mahai</i>
	2. <i>sunāv-a-se</i>	<i>sunāv-aithe</i>	<i>sunāv-a-dhvai</i>
	3. <i>sunāv-a-te</i>	<i>sunāv-aite</i>	<i>sunāv-anta</i>

*b.* Not only the present, but the **perfect and aorist** as well, have all the **three moods**, subjunctive, optative, and imperative.

E. g. pf. subj. of *stu*, 'praise': *tu-ṣṭāv-a-t*; opt. of *vṛt*, 'turn': *va-vṛt-yāt*; impv. of *muc*, 'release': *mu-mug-dhí*; of *bhū*, 'be': *ba-bhū-tu*; Ātm. 2. sg. of *vṛt*: *va-vṛt-sva*.

Aor. subj. *nī*, 'lead': 3. sg. *neṣ-a-ti* or *neṣ-a-t*; *budh*, 'wake': *bódhiṣ-a-t*; *vid*, 'find': *vid-á-t*; *kr*, 'do': *kár-a-ti* or *kár-a-t*. Opt. of *vid*: *vid-ét*; *aś*, 'reach': *aś-yát*; *bhaj*, 'share': *bhaksīṣṭá*. Impv. of *av*, 'favour': 2. sg. *avid-dhí*, du. *aviṣ-ṭám*, pl. *aviṣ-ṭána*; 3. sg. *aviṣ-ṭu*; *sad*, 'sit down': 3. sg. *sada-tu*, du. *sada-tām*, pl. *sada-ntu*; *śru*, 'hear': 2. *śru-dhí*, *śru-tám*, *śru-tá*; 3. *śró-tu*, *śru-tām*, *śruv-antu*.

**II. Participles.** In addition to those surviving in Sanskrit the Veda has an **eorist** participle, both active and middle;—e. g. Par., from *kr*, 'do': *kr-ánt*; *gam*, 'go': *gm-ánt*; *sthā*, 'stand': *sthánt*; Ātm., *kr*: *kr-āṇá*; *budh*: *budh-āná*.

**a.** The part. in *-ta-vat* is not known to the Rig-veda.

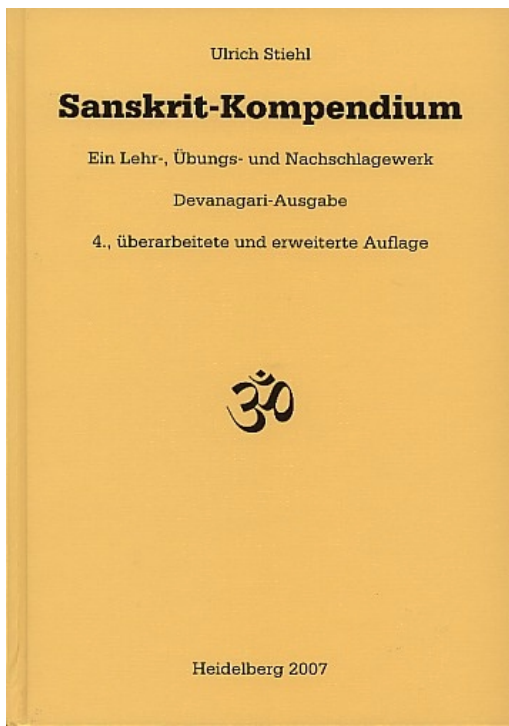
**12. Gerunds.** In addition to the gerund in *-tvá*, there is a commoner one in *-tví*, and a very rare one in *-tváya*. The vowel of the forms used with prefixes, *-ya* and *-tya*, is generally lengthened.

**13. Infinitives.** About a dozen kinds of infinitives can be distinguished, having the form of an acc., dat., abl., gen., or loc. The last three cases are rare. The vast majority are dat. infinitives, these being about twelve times as common as the acc.

**a.** The **acc.** inf. is formed either from the root or from a verbal noun in *-tu* (the latter being very rare in the Rig-veda);—e. g. *sam-ídh-am*, 'to kindle'; *prati-dhá-m*, 'to place upon'; *pra-tír-am*, 'to lengthen out'; *kár-tu-m*, 'to make'; *dá-tu-m*, 'to give.'

**b.** The **dat.** inf. is formed from the root or from verbal nouns in *-as*, *-man*, *-van*, *-tu*, or *-dhi*;—e. g. *drś-é*, 'to see'; *śrad-dhé*, 'to believe' (cp. *εἰδεν-θαι*); *jīv-ás-e*, 'to live'; *vid-mán-e* (*ἴδ-μεν-αι*), 'to know'; *dā-ván-e* (*δοῦναι* from *δοφεναι*), *dā-tav-e*, 'to give'; *kár-tav-ái* (with double accent), 'to do'; *gamá-dhyai*, 'to go.'

**c.** Examples of the other cases are: *ava-pád-as*, 'to fall down'; *dá-tos*, 'to give'; *neṣ-āṇ-i*, 'to lead'; *dhartár-i*, 'to support.'



### **Sanskrit-Kompendium. Ein Lehr-, Übungs- und Nachschlagewerk**

Devanagari-Ausgabe. Von Ulrich Stiehl

4., überarb. und erw. Auflage, Heidelberg 2007, 512 Seiten, Großformat: 17 x 24,5 cm, Festeinband mit Fadenheftung, Ladenpreis nur 49,90 Euro, ISBN 978-3-87081-539-4  
Verlagsgruppe Hüthig Jehle Rehm GmbH,  
Im Weiher 10, 69121 Heidelberg, Tel. 06221/489-0.  
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Dieses Werk ist das erste Sanskritlehrbuch, das alle Möglichkeiten moderner Sprachdidaktik vollständig ausschöpft. Es ermöglicht erstmals ein zeitminimierendes Universitätsstudium, aber es ist auch bestens zum Selbststudium für Autodidakten geeignet. Obwohl es das Lernen so leicht wie möglich macht, geht es hinsichtlich des vermittelten Stoffs (Wortschatz, Formenlehre und Syntax) weit über das Niveau früherer Lehrbücher hinaus.

Prof. Dr. Dr. Manfred Mayrhofer, Wien, urteilt in einem Schreiben:

*"Ihr Buch ist wirklich eine gigantische Pionierleistung. Ich habe in meiner aktiven Zeit viel Sanskrit gelehrt. Wie man etwa mit dem "Stenzler" unterrichten könne, war mir immer schleierhaft; am ehesten ging es noch mit dem Büchlein von Georg Bühler, das ja in Österreich, nachdem Bühler in Wien wirkte, reichlich vorhanden war. Aber mit Ihrer gründlichen Arbeit ist das alles nicht vergleichbar."*

Die 4. Neuauflage 2007 wurde um den "Teil 8: Textanalyse: Bhagavad-Gita" erweitert, der eine grammatikalische Analyse der Anfangskapitel der Bhagavad-Gita mit detaillierten Erläuterungen aller Feinheiten der Formen- und Satzlehre enthält, um den Lernenden den Übergang vom Lehrbuch zur Lektüre von Originaltexten zu erleichtern.

Zu weiteren Einzelheiten siehe die Leseprobe: <http://www.sanskritweb.net/deutsch/leseprobe.pdf>

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