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UN-PĀNINIAN SANDHI IN THE RĀMĀYAṆA¹

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(Communicated by Dr. S. K. Chatterjee)

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Note.—The following editions of the Rāmāyaṇa have mainly been used in the preparation of this paper:—

- (1) The edition published by the Nirṇaya Sāgar Press, Bombay, in pothi-form in the Śaka era 1848. (By.)
- (2) The edition published by R. Nārāyaṇasvāmī from Madras in 1933 A.D. (M.)
- (3) The edition published by T. R. Krishṇācārya. (K.)

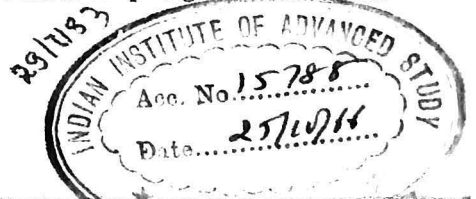
Besides these, a few other editions have also been consulted.

If not mentioned otherwise, the references to the cantos and ślokas are given after the Bombay edition.

Sandhi or euphonic combination in Sanskrit, based mainly on the principle of avoidance of hiatus and laws of assimilation, whether progressive, regressive or mutual, is classified by the native grammarians under three heads, viz. vowel, consonant and visarjaniya, according as the final sound of the first word in the combination (and also the initial sound of the second word in the case of vowel sandhi) is a vowel or a consonant or a visarjaniya. The consonant sandhi in the Rā., however, does not show, excepting two or three cases, any noteworthy feature differing from the norms laid down by the great grammarian Pāṇini about 450 B.C.; and it is remarkable that the Mbh. also shows no, or hardly any, case of un-Pāṇinian consonant sandhi. Excepting a large number of cases of hiatus and a few cases of 'double sandhi' and other sporadic un-Pāṇinian forms, which will be noted below, the vowel sandhi also in the Rā. generally conforms to the types sanctioned by Pāṇini. But the visarjaniya sandhi in the Rā., as also in the Mbh., shows quite a good number of cases of double sandhi and other un-Pāṇinian forms.

A comparison of the un-Pāṇinian sandhi-forms in the Rā. with those in the Mbh. reveals the fact that almost all the different types occur in both the epics; the only difference, if it can be called a difference at all, lies in the fact that while the cases of un-Pāṇinian sandhi are quite large in number in the Mbh., they are not so in the Rā. This is probably due to the fact that the Rā. is more an ornate epic than the Mbh.; and although

¹ The publication of the critical edition of the Mbh. by the Bhāṇḍārkar Oriental Research Institute, Poona, has given a fresh impetus to the study of the epic forms and the usages in the Mbh., and a band of Marathi scholars are studying the same from different points of view. But apart from a few isolated papers, notably that of Dr. Michelson, no systematic and comprehensive work has yet been done on the language of the Rā., and the present paper is the first outcome of my detailed study on the epic linguistic forms of the Rā. Dr. Kulkarni's papers on the un-Pāṇinian forms and usages in the Mbh. have greatly helped me in comparing them with similar forms in the Rā.



sandhi was quite flexible in the epic, as in the Vedic, period, the poet of the genuine portions of the Rā. did not take too much license with it, and it is noteworthy that the largest number of cases of un-Pāṇinian sandhi occur in the first and the last books.

A few types of un-Pāṇinian sandhi in the epics show a close affinity with Pāli; but it would be unwarranted to think that such forms in the epics are entirely due to Pāli influence, for most of these types occur in the Vedic language as well; and it must be assumed that they were quite common in the older dialects from which were derived Epic Sanskrit on the one hand and Pāli on the other, although it may be true that direct Pāli influence can be found in a few sporadic cases.

Below is given a complete and systematically arranged list of all the cases of un-Pāṇinian sandhi occurring in the Rāmāyaṇa (Bombay Recension).

1. IRREGULAR VOWEL SANDHI

As already said before, cases of irregular vowel sandhi, apart from those of hiatus, are not numerous in the Rāmāyaṇa. They, however, may be broadly divided into four classes, viz. (a) double sandhi, (b) sandhi of Praṅghya vowels, (c) irregular loss of ā after -e, and (d) miscellaneous.

(a) Double Sandhi

Only ten cases of irregular double sandhi of vowels are found in the Rā. It is to be noted here, as also in the Mbh. (the first five books containing seven such cases), that the first word always ends in -e and excepting once the second word is 'iti'. All the cases in the Rā. are *metri causa* for avoiding hypermetrical foot. Examples are:—

i.21. 8	..	..	pratiśrutya kariṣyēti (M., saṁśrutyaivam kari- syāmi). (Cf. kariṣyēti—Mbh., v. 105. 8.)
M., By., ii. 37. 34	..	..	na cīram asyāḥ pravīdhiyatēti.
M., By., iii. 60. 35	..	..	hā Sitēti punaḥ punaḥ.
iii. 61. 29 (M., 30)	..	..	hā priyēti vicukrośa.
M., By., iii. 69. 14	..	..	ehi raṁsyāvahēty uktvā.
M., By., iv. 6. 17	..	..	hā priyēti rudan.
M., By., v. 25. 11	..	..	hā Sumitrēti bhāmini.
M., By., v. 36. 45	..	..	bahuśo hā priyēty evam.
vi. 103. 65 (M., vi. 104. 27)	..	..	yugāntōlkeva saprabhā (< yugānte + ulkeva).
vii. 96. 13 (M., 14)	..	..	sādhu Sitēti cāpare.

(b) Irregular Sandhi of Praṅghya Vowels

Certain final vowels which do not combine with the following vowel are termed as Praṅghya by the Sanskrit grammarians. Such vowels in Classical Sanskrit are: (1) the vowels ī, ū, e as both declensional and conjugational endings of the dual number, (2) the nom., acc. dual and the masc. nom. pl. of the pronoun *adas* (i.e. amū and amī), (3) 'the final o made by the combination of a final or an only vowel with the particle u', e.g. atho, uto, etc., (4) 'the final or only vowel of an interjection', e.g. aho, he, etc., and (5) the *pluta* (protracted) accent.

The treatment of Praṅghya vowels is quite anomalous in the R̥V., for sandhi in the R̥V. depends entirely on metre, and as such Praṅghya vowels on many occasions enter into sandhi in the R̥V. *metri causa*, while for the same reason many non-Praṅghya vowels do not coalesce with the following vowel. Though in several instances the contraction of the so-called

Pragṛhya vowels is not shown in our text of the RV., still, as the metre shows, it must be pronounced as such. But already in the later Vedic period the special character (i.e. non-contraction) of the Pragṛhya vowels gradually came to be fixed (and finally Pāṇini prohibited their contraction with the following vowel for Classical Sanskrit). It is, therefore, not surprising that irregular sandhi of Pragṛhya vowel is very rare in the epics.

While comparing and contrasting the language of the Rā. with that of the Mbh., Dr. Michelson (JAOS, vol. 25, pp. 89ff.) remarked that contraction of the Pragṛhya vowel is unknown in the Mbh. This is entirely wrong. The critical edition of the Mbh. contains no less than 11 cases of contraction of Pragṛhya vowels in the first five books alone—a number which is much higher than that found in the entire Rā. Out of six such cases in the Rā., four are with the interjection *aho* (but twice only in the first five books of the Mbh.), one is with a nominal formation and another with a verbal formation.

M., By., ii. 3. 2	..	ahô' smi paramapritāḥ.
iii. 58. 17	..	ahô' smi vvasane magnaḥ (M., aho'smin°.)
M., By., vi. 98. 1	..	sarasīva mahāgharme.
vii. 27. 7	..	ahô' tibalavad rakṣo (M., asau hi°.)
M., By., vii. 30. 3	..	ahô' sya vikramaudāryam. (Cf. Mbh., III. 40. 29, ahô' yam.)
M., By., vii. 102. 15	..	na jajñātē' tidhārmikau. (Cf. Mbh., i. 57. 88, jajñātē'straviśāradau.)

(c) *Irregular Elision of ā after -e*

There are a few instances in the Rā. in which the vowel ā is irregularly dropped after -e just as the vowel a drops after -e. This type of irregular vowel sandhi occurs in the Mbh. also where it is very common, occurring at least 12 times in the first five books. Dr. Michelson (*op. cit.*) gives a very rational explanation of this type of irregular sandhi; first, the vowel ā irregularly becomes ă—as in Pāli and Prakṛit—before two consonants and then the regular sandhi between -e+a takes place. These cases are on a par with those instances in which the combination -as+ā results in o. Examples in the Rā. are:—

{ vi. 73. 26	..	khe' ntardadhē' tmānam anantavīryaḥ. (Cf. Mbh., amalē'tmānam, i. 68. 64; manyatē'tmānam, i. 198. 19.)
{ M., vi. 73. 29	..	yuddhē'hvayati darpitaḥ.
M., By., vii. 34. 2	..	na tē' jñām kurute' nagma (M., nājñām te). (Cf. Mbh., sthāsyāmi tē'jñayā, i. 70. 41; gaccha tē' jñām, iii. 158. 58.)
vii. 67. 13	..	

It may be mentioned in this connection that attempts have been made to explain these forms in the Rā. in another way. Thus it is held that in the above instances tmānam (a Vedic variant for ātmānam), hvayati (without upasarga) and jñām (a supposed variant for ājñām) should be substituted for ātmānam, āhvayati and ājñām respectively. But occurrences of such cases in the Mbh. as garte' rtāms trānam (i. 45. 5), vavrire' ṅgirasam (i. 71. 6), paryāvavṛte' śramāya (iii. 113. 5), te' stike (i. 53. 18), etc. render such an explanation highly implausible.

(d) *Miscellaneous*

A sporadic instance of irregular sandhi between -i+a is found in the word Triyambaka, vii. 46. 21. This is probably a phonetic spelling for

the regular Tryambaka. This irregular form is sometimes found in Classical Sanskrit also (cf. Kālidāsa: Triyambakaṁ saṁyaminaṁ dadarśa) and the regular form is found already once in the RV., vii. 59. 12, where, however, it should *metri causa* be pronounced as Triambaka. The regular form Tryambaka is found elsewhere in the Rā. also, e.g. i. 75. 12, vi. 94. 38. The irregular form Triyambaka is found for the first time in the Kapiṣṭhala, viii. 10.

2. IRREGULAR CONSONANT SANDHI

As already mentioned above, there are only two definite and one uncertain cases of irregular consonant sandhi in the Rā. In two instances the final sound is -n; in one case, final -n of the first member of the combination has been irregularly doubled, while in another case it has not been doubled, although it should have been so. The first instance seems to be copyist's slip and the second one is *metri causa*. In the third instance there is irregular sandhi with 'ahar' not only for avoiding a hypermetrical foot in the verse, but also for avoiding three consecutive short syllables. (See also Great Epic of India, page 256.)

- | | |
|----------------------|---|
| M., By., i. 63. 21 | .. yadi me bhagavānnāha (variant: bhagavān āha in T. R. Krishṇācārya's, Śrīraṅgam and an old Grantha editions). |
| vii. 36. 44 (M., 45) | .. grantham mahad dhārayan aprameyaḥ. |
| M., By., iv. 35. 7 | .. aho' manyata dharmātmā (for ahar amanyata). |

3. IRREGULAR VISARJANIYA SANDHI

Irregular visarjaniya sandhi in the Rā. can broadly be classified under three heads, viz. (a) double crasis, (b) combination of -as+ā resulting in o, and (c) miscellaneous.

(a) Double Crasis after Elision of Visarjaniya

The most elementary rule of visarga-sandhi is that a visarjaniya (-s) preceded by *a* is dropped if it is followed by any vowel other than *a* (in which case the whole combination is changed to o); it is also dropped when it is preceded by *ā* and followed by any vowel whatsoever; the two vowels thus brought together by the elision of -s do not, however, coalesce and the resultant hiatus remains in tact. But in quite a large number of cases in the Rā., as also in the Mbh., we find that the hiatus is avoided by the un-Pāṇinian double sandhi. Dr. Michelson (*op. cit.*) regarded this type of double sandhi as 'true Vedic archaism'. If by the term 'Vedic archaism' he means, as he probably does, that such forms were current only in the Vedic language, and died out in the epic period, but nonetheless were incorporated in the epics by mere imitation of the older language, he is palpably wrong. Instances of double sandhi after elision of -s are found in the RV. in which *saḥ* almost invariably coalesces with the following vowel; the tendency to double sandhi increased already in the AV. period, the Kāshmir recension of the AV. showing a great number of such cases, and it continued to be so in the living and popular Sanskrit of the later (epic) period—as also in Pāli—until it was finally prohibited for Classical Sanskrit for all times to come by Pāṇini. (See also Keith, JRAS, 1910, pp. 1321ff.)

Double sandhi on many occasions occurs no doubt *metri causa*, but it could have been easily avoided in many other cases, e.g. i. 58. 4, ii. 51. 8, vi. 84. 6, vi. 96. 9, etc., and this non-avoidance conclusively proves that double sandhi was not only a Vedic feature, but an epic characteristic as

well. Attempts, however, were made later on to regularize these, as also the cases of irregular hiatus (see below), by many ingenious devices, e.g. change of syntactical order, substitutions by synonyms, insertion of particles, etc.

Instances of double sandhi after elision of visarga in the Rā. are:—

(i) Double sandhi of visarga preceded by *a* and followed by *ā*.—Four such cases occur in the Rā., whereas in the Mbh. such combination either results in *o* or shows the regular form. All the examples in the Rā. are *metri causa* for avoiding hypermetrical foot.

- i. 29. 12 .. tapomūrtim tapātmakam (M., °tapodhanam).
 M., By., i. 62. 13 .. Madhucchandādayaḥ sutāḥ.
 vii. 3. 33 (M., 34) .. Laṅkāyām Viśravātmajaḥ.
 vii. 11. 29 (M., 30) .. sāmpratam Viśravātmajaḥ.

(ii) Double sandhi of visarga preceded by *a* and followed by *i*.—Only nine cases of this type of double sandhi are found in the Rā., whereas the Mbh. contains quite a large number of similar cases of sandhi. All the instances in the Rā. are *metri causa*.

- M., By., iii. 42. 1 .. gacchāvēty abravīd dīno. (This may be a case of secondary ending used for the primary one.)
 M., By., iii. 47. 11 .. Rāmēti prathito loke.
 iv. 52. 13 .. sādhy atra praviśāmēti. (This may be a case of secondary ending used for the primary one.)
 vii. 5. 14 (M., 15) .. prabhaviṣṇvo bhavāmēti. (This also may be a case of secondary ending used for the primary one; variant: bhavema prabhaviṣṇavaḥ.)
 vii. 36. 47 (M., 49) .. eṣēva cānye ca manākapīndrāḥ.
 vii. 66. 8 .. Lavēti ca sa nāmataḥ (M., Lava ity eva).
 M., By., vii. 79. 15 .. nāma tasya ca Daṇḍēti.
 vii. 93. 17 (M., 18) .. tathaiva karavāvēti. (This also may be a case of secondary ending used for the primary one.) And also
 vii. 36. 42 .. simhaḥ kuñjararuddhēva (a variant cited by Rāma for °ruddho vā).

Cases like *hā Rāmamātēti* (ii. 40. 38), *hā bhartēti* (ii. 65. 23) do not seem to be cases of double sandhi, but of irregular inflexion, and will be treated under Morphology.

(iii) Double sandhi of visarga preceded by *a* and followed by *u*.—Under this head falls the largest number of cases of double crasis and in most of the instances the second member is a conjugated form of the root *brū* or *vac*. Such cases in the Mbh., however, are surprisingly rare. All the instances in the Rā. are *metri causa* for avoiding hypermetrical foot.

- i. 9. 21 .. yenopāyena śocyatām (vistareṇa tvayocyatām—variant of the commentary Śiromaṇi).
 i. 19. 21 .. labdhasamjñas tatōthāya (K. and Śrīraṅgam—śokam abhyāgamat tivram; M. °tathothāya).
 i. 39. 11 .. sōpādhyāyavacaḥ śrutvā (M., upādhyāyavacaḥ).
 i. 58. 4 .. asakyam iti sōvāca (M., iti covāca).
 ii. 4. 17 .. sanirghātā divōlkās ca (M., maholkās ca).
 ii. 16. 31 .. Rāghavōjvalitaḥ śrīyā (variant cited by Rāma for Rāghavo jvalitaḥ).
 ii. 51. 8 .. Lakṣmaṇas tu tatōvāca (M., tadovāca).
 ii. 67. 26 .. samvadantōpatiṣṭhante (M., °vadanto' vatiṣṭhante).

ii. 87. 15 ..	..	bahuśôpahrtam mayā (M., bahu copahrtam mayā).
iii. 66. 17 ..	..	tvam eya bahuśôktavān (M., bahuśo' nvasāh).
v. 10. 12 ..	..	sôpāsarpat subhītavat (M., so' pāsarpāt). (The M.-reading seems to be the correct one.)
v. 51. 40 ..	..	yakṣarakṣôrageṣu ca. (This may be a case of transfer of stem after the analogy of the preceding word yakṣa; variant in M.: rakṣoganeṣu ca.)
v. 54. 36 (M., 38)	..	rakṣôpasamhāarakarah prakopaḥ. (This also may be a case of transfer of stem.)
vi. 4. 96 ..	..	toyaughais sarasôthitaiḥ (M., 99, sahasotthitaiḥ).
vi. 62. 9 ..	..	punaḥ sa muditôtpatya (M., utpatya caivam mudito).
M., By., vi. 84. 6	..	Lakṣmaṇôvāca mandārtham.
vi. 96. 9 ..	..	tatôvāca prahasyaitān (M., athovāca).
vi. 98. 18 ..	..	sôpaplutya mahārathāt (M., so' vaplutya).
M., By., vii. 4. 31	..	sadyôpalabdhir garbhasya.
vii. 5. 8 (M., 9)	..	vyādhayôpeksitā iva.
vii. 11. 37 (M., 38)	..	bahuśôktaḥ sudurmatih.
vii. 15. 34 (M., 38)	..	Dhanadôcchvāsitas tais tu.
vii. 32. 69 ..	..	sôtsasarja tadā raṇe (M., 70, °hy utsasarja).
vii. 33. 13 (M., 14)	..	Pulastyôvāca rājānam.
M., By., vii. 35. 43	..	śrutv endrôvāca mā bhaiṣiḥ.
vii. 42. 21 ..	..	apsarôragasaṅghā ca. (This also may be a case of transfer of stem, for apsaras on many occasions is treated as apsarā.)

(iv) Double sandhi of visarga preceded by *a* and followed by *e*.—Only two words, saḥ and eṣaḥ, enter into double sandhi with *e* following. The instances are:—

vi. 26. 23 (M., 24)	..	ēṣaivāśamsate Lan̄kām.
vi. 26. 28 ..	..	Do. (M., 30, eṣo' py āśamsate).
vi. 26. 48 ..	..	Do.
vi. 27. 24 (M., 25)	..	Do.
vi. 27. 45 (M., 46)	..	Do.
vi. 28. 25 (M., 26)	..	ēṣaivāśamsate yuddhe.
vi. 61. 9 ..	..	saiṣa Viśravasaḥ putrah.

A rather peculiar feature of the above instances is that all of them occur in Book vi alone and the sentence, ēṣaivāśamsate Lan̄kām, is repeated five times.

M., By., vi. 24. 21, śikharair vikirāmainām is perhaps an instance of the use of secondary ending -ma for the primary -mas.

(v) Double sandhi of visarga preceded by *a* and followed by *o*.—Only two cases of this type of sandhi occur in the Rāmāyaṇa:—

v. 60. 10 ..	..	jitvā Lan̄kām sarakṣaughām.
vii. 36. 35 (M., 36)	..	tatas tu hṛtatejaujāḥ.

(vi) Double sandhi of visarga preceded by *ā* and followed by *a*.—It is to be noted here that in six cases out of a total of 19, the second member

of the combination is abhavan (°t). The ratio of the occurrences of abhavan (°t) is much higher in the Mbh. (23 : 16 in the first five books).

M., By., i. 14. 24	..	kāñcanālamṛtābhavan.
i. 20. 3	..	yasyāham (< yasyāḥ + aham)
M., By., ii. 20. 37	..	aprajāsmīti santāpo. (It may be that in this case the samāsānta suffix -as has not been added to the word prajā.)
M., By., ii. 46. 17	..	Tamasāyāvidūrataḥ (for °sāyā avidūrataḥ).
iii. 56. 27	..	darpam asyāpanesyantu (for asyā apanesyantu, M. reads: asyā vineśyadhvam).
iii. 69. 11	..	daryās tasyāvidūrataḥ (for °tasyā avidūrataḥ).
M., By., iv. 60. 8	..	yasminn ugratapābhavat.
M., By., iv. 66. 8	..	apsarāpsarasām śreṣṭhā. (This may be a case of transfer of stem.)
v. 14. 12	..	dīśaḥ sarvābhīdhāvantam (M., sarvāḥ pradhāvantam).
v. 38. 13	..	Mandākinyāvidūrataḥ (for °nyā avi°; M., °nyā hy adūrataḥ).
M., By., v. 45. 2	..	ṛtāstrāstravidām śreṣṭhā (for ṛtāstrā astra°).
v. 57. 41 (M., 40)	..	muditā vānarābhavan.
vi. 71. 20	..	tūñāsya ratham āsthitaḥ (for tūñā asya; M., tūñō'sya).
vi. 93. 19 (M., 21)	..	Vaidehyārocayad vadham. (This may be explained otherwise by taking rocayad as an augmentless impf. form.)
vi. 96. 40	..	te tu hr̥ṣṭābhīnārdanto (M., vi. 96. 37, hr̥ṣṭā vinārdanto).
M., By., vii. 7. 12	..	vimadāḥ kunjarābhavan.
M., By., vii. 23. 6	..	°labdhavarāvasan. (vasan may be unaugmented impf.)
M., By., vii. 36. 6	..	tāḥ prajā muditābhavan.
vii. 87. 13	..	te sarve strījanābhavan (M., te' bhavāms strījanās tadā).

All the cases of sandhi with abhavan (°t) may otherwise be explained by taking this word as an augmentless impf. form, i.e. bhavan (°t).

(vii) Double sandhi of visarga preceded by ā and followed by ā.—There is only one instance under this head, e.g.

ii. 74. 13	..	Kausalyāyātmasambhavam (M., Kausalyātanasambhavam).
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(vii) Double sandhi of visarga preceded by ā and followed by ṛ.—Only one such case is found in the Rā., whereas no such case is found in the first five books of the Mbh.

vi. 41. 51	..	ṛtanārṅkṣavanaukasām (for ṛtanā ṅkṣa°; M. reads: ṛthag ṅkṣa°).
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There is no instance of double sandhi of -ās with any other vowel than those cited above, and there is no instance of double sandhi of -s preceded by ī, ū, e, etc.

There are, however, a few instances, e.g. girīva (vii. 7. 2), yajñavibhātiyam (vii. 65. 8), kālarātrīva (vi. 44. 16), which at first seem to be cases of double sandhi after irregular loss of visarga; but probably we find here cases of transfer of stem; and rātrī, be it noted, is grammatically correct.

(b) *Combination of -as+ā resulting in o*

There are a few cases in the Rā. in which the combination -as+ā results in o as if the second member of the combination were a and not ā. The same phenomenon occurs in the Upaniṣads (cf. gūḍho' tmā—Kaṭha, i. 3. 12) and in the Mbh. where it is much more common, the first five books alone containing not less than 12 such cases. All the instances in the Rā. are *metri causa* for avoiding hypermetrical foot.

- ii. 34. 11 āryo' hvayati vo rājā (M., āryā hvayati).
 M., By., iv. 12. 15 .. Vāliṅo' hvānakāraṇāt.
 vi. 111. 23 (M., 112. 24) eṣo' hitāgnīś ca.
 vii. 36. 35 (M., 37) .. eṣo' śramāṇi tānyeva. (Cf. Mbh., bhavanto'
 śramāya, iii. 117. 7^c; sambhṛto' śramavāsīnā,
 v. 164. 6^b, etc.).
 M., By., vii. 81. 12 .. so' śramāvasatho janāḥ.

(c) *Miscellaneous*

Visarga has irregularly been dropped in a few cases, e.g.

- M., By., ii. 20. 37 .. na hy anyāḥ putra vidyate (for putro vidyate).
 vii. 110. 7 gandharvāpsarasasāṅkule (for 'āpsaraḥsāṅkule).

Both the cases are *metri causa* for giving a di-iambic close in the posterior pāda of a half-śloka.

Irregular loss of visarjaniya in such cases as sārcimālī (i. 28. 7), arcimālī (v. 54. 48), jyotimukha (vii. 36. 48, etc.), chandagatau (vii. 36. 45, etc.) are perhaps due to transfer of stems and not genuine cases of irregular visarga sandhi.

eṣaḥ irregularly becomes eṣo at

- vi. 28. 23 eṣo hi Lakṣmaṇo nāma (M., eṣo' sya).

This is for making the prior pāda of a half-śloka conform to the first pathyā and avoiding the seventh (i.e. ∪ - ∪ - ∪ - ∪ - ∪ instead of ∪ ∪ - ∪ - ∪ - ∪).

Another irregular visarga sandhi is found at

- M., By., iv. 46. 15 .. nityam apsarasālayam (for apsaraālayam).

This also may not be a genuine case of irregular visarga sandhi, but of transfer of stem wherein apsaras has been treated as apsarasā after the analogy of vāc: vācā, diś: diśā, tamas: tamasā, probably for avoiding an internal hiatus, unpleasant to the ear.

Postscript.—Keith (*op. cit.*) is inclined to explain the contraction in sarasīva (Rā., vi. 98. 1) by taking the second member as *va*<*iva*, as in Pāli. This explanation does not seem to be acceptable for the following reasons:—

- (i) *va*<*iva* as an independent word is nowhere found in the Rāmāyana (excepting NW. Recension).
- (ii) Keith's theory fails to explain other similar definite cases of contraction of the Pragrhya vowels, both in the Rā. and the Mbh. (e.g. Rā., vii. 102. 15, jajñātē' tidhārmikau; Mbh., i. 14. 5, samupetē' dbhutē' naghe; i. 19. 16, tē' gādham; i. 57. 88, jajñātē' straviśāradau; v. 45. 3, śīriyātē' ntarikṣe, etc. etc.). But as no such case occurs even in the metrical Upaniṣads, the contraction of Pragrhya vowels in the epics should be regarded as genuine cases of archaism.

Similarly, it will be futile to try to explain such cases as *karīṣyēti*, *hā Sītēti*, etc. by regarding the second member as *ti < iti*, as in Pāli and Prakrit (for this theory will fail to explain such cases as *Rāmēti*, *Lavēti*, etc. for *Rāma iti*, *Lava iti* respectively). The process of sandhi in such cases is as follows: First the vowel *-e* becomes *-a* (i.e. *karīṣye + iti* becomes *karīṣya iti*) as sanctioned by Pāṇini in viii. 3. 19, and then by double sandhi it again becomes *-e*.

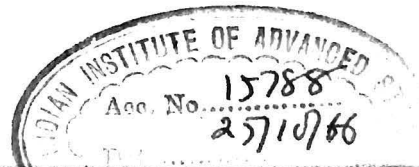
4. HIATUS

Though avoidance of hiatus is one of the basic principles of euphonic combination, still it seems that hiatus is one of the main characteristics of the epic, as of the Vedic, language. The RV. shows a particular preference for maintaining the hiatus. *-as* before *a* is changed to *o* (through I.I. **-az*) and the resultant hiatus, though not shown in about 75% of its occurrences in the written text of the RV., almost always remains; in innumerable cases *y* and *v* are to be pronounced as *ia* and *va* respectively; sometimes a long vowel, oftenest *ā*, is to be resolved into two short syllables; the hiatus caused by a regular loss of visarga is generally retained. The written text, no doubt, sometimes shows avoidance of hiatus, but almost always, especially between two pādas, the hiatus is to be restored *metri causa*, and this fact simply proves that the saṁhitās assumed their present form in an age, probably about 400 B.C., when hiatus came to be generally avoided as far as practicable.

The practice of maintaining the hiatus no doubt continued for a pretty long time from the Vedic period downwards and it is not surprising that both the Rā. and the Mbh. contain a large number of cases of external hiatus. This is particularly more common between two pādas, but at the same time is quite frequent in two words in the same pāda as well.

Chronologically the metrical Upaniṣads can be regarded as almost immediate predecessors of the genuine portions of the epics and as such it would be interesting and profitable to make a comparative study of the treatment of hiatus in the Upaniṣads and in the epics. Irregular hiatus between two pādas occurs three times in the Īśa (vv. 6, 7, 10), seven times in the Kaṭha (i. 7; ii. 8, 16, 25; iv. 5; v. 6, 12), and three times in the Muṇḍaka (i. 2. 10; iii. 1. 1; iii. 2. 2), while the Kena does not contain a single such case. Irregular hiatus between two words in the same pāda occurs twice in the Īśa (vv. 9, 18) and six times in the Muṇḍaka (i. 2. 7; ii. 1. 8; iii. 1. 1; iii. 2. 5, 6, 7), and is unknown in others. Internal hiatus (excepting those cases which occur after the regular loss of *-s*) is found only once, e.g. in the Muṇḍaka (iii. 2. 11). Hiatus, whether regular or irregular, between two pādas has been avoided only once in the Muṇḍaka (ii. 1. 2) and the same between two words within a pāda has been avoided three times in the Kaṭha (i. 25; ii. 10; iii. 10) and sixteen times in the Muṇḍaka (i. 2. 2, 5, 7, 11 [twice]; ii. 1. 2 [three times], 4, 9; ii. 2. 4, 7; iii. 1. 4, 5, 6; iii. 2. 1). Coalescence of vowels between two pādas occurs once in the Īśa (v. 14), thrice in the Muṇḍaka (ii. 1. 9; iii. 1. 2; iii. 2. 8), and eleven times in the Kaṭha (i. 9, 20; ii. 2; iii. 5, 7; iv. 7, 9; v. 3, 14; vi. 14, 15), while the same within a pāda is very frequent in all the Upaniṣads.

From the above analysis it becomes evident that although hiatus between two pādas was quite common in the Upaniṣads, there was a marked tendency to avoid the same within a pāda, mostly by the insertion of the particle *hi*. Similarly, we find that hiatus between two pādas is quite common in the epics, but is comparatively rare between words in the same pāda, whereas avoidance of hiatus between words within a pāda is much more frequent than that between two pādas (in the By. edition of the



Rā. hiatus between two words within a pāda has been avoided, mostly by the insertion of hi, not less than 22 times in the First Book, 13 times in the Fourth Book, 11 times in the Fifth Book, 63 times in the Sixth Book, and 71 times in the Seventh Book; hiatus between two pādas has been avoided not less than 10 times in the Second Book, 4 times in the Third Book, 10 times in the Fourth Book, 3 times in the Fifth Book, 13 times in the Sixth Book, and 17 times in the Seventh Book, but not even once in the First Book); some of them, however, show variants in different editions and recensions.

Dr. Sukthankar, while editing the Mbh., was in favour of restoring the hiatus wherever variants were found in the MSS. and it is held that the oldest Nepalese MS. of the Mbh. has confirmed his views (ABORI, xix, pp. 211-15). But this fact only proves that the scribes even at an early date made attempts to avoid the hiatus and regularize the un-Pāṇinian sandhi; and for this purpose different MSS., and even the same MS. at different places, betray many ingenious devices of the scribes and the redactors, e.g. change of syntactical order, upasarga and tense, insertion of indeclinables like hi, ca, tu, vā, api, nu, etc., substitution by synonyms (e.g. muni for ṛṣi), or cognate words, etc., and these variations in the different MSS. prove that hiatus, mostly between two pādas, is a genuine characteristic of the epic language as well.

Internal hiatus, however, was very rare even in the Vedic language, there being only three irregular (e.g. titaū, praūga, and the compound sūti) and a few more regular (e.g. namaṅkti, saptarṣi, etc.) cases of internal hiatus in the entire Vedic literature. It is, therefore, only natural that internal hiatus is very rare in the epics and is found only in compound words. All the cases of internal hiatus in the Rā. are between *a* and *ṛ* (cf. the fact that the combination *a+ṛ* remains as such in the ṚV., though metrically it should sometimes be pronounced as *ar*) which is sometimes found in Classical Sanskrit also; but the Mbh. sometimes show other types as well (e.g. Mbh., i. 76. 33, Nārāyaṇatirogata).

The most interesting types of hiatus found in the Rā. are those between (i) *a* [*< -as*] and *a*; (ii) *o* [*< -as*] and *a*; and (iii) *o* [*< -as*] and *ṛ*. (ii) is normal sandhi of *-as+a* in the Saṁhitās and although the written texts of the Saṁhitās frequently show the elision of *a*, it must *metri causa* be restored in about 99% cases of its occurrences in the ṚV. and 80% cases of its occurrences in the AV. and metrical portions of the YV. This type of sandhi and resultant hiatus is found only once in the Upaniṣads (Mundaka, iii. 1. 1, anyo abhicākaṣīti) and is rare in the Rā., although a bit more frequent in the Mbh. (i) and (iii) are unknown both in earlier and later literature and as such may be regarded as truly epic.

From the grammatical point of view, hiatus may broadly be divided into two classes: (i) regular, i.e. hiatus with a Pragrhya vowel or hiatus caused by the regular loss of *-s* or *-y* or *-v*, and (ii) irregular. As regular hiatus is quite common in later Sanskrit as well, instances of this type of hiatus in the Rā. will not be shown in our present treatment of the subject.

(A) Internal Hiatus

There are only 5 cases of internal hiatus in compound words in the Rā.; of them, one is doubtful, as the metre shows; two more show variants, and only 2 seem to be certain.

- | | | | |
|-------------|----|----|--|
| i. 8. 59 | .. | .. | paramaṛṣiḥ |
| iii. 75. 26 | .. | .. | hariṛkṣarajonāmnah (M., harer Rkṣarajonāmnah). |

(By.-reading seems to be corrupt.)

- vii. 35. 65 sadevagandharvarṣiyakṣarākṣasaiḥ (M., °gan-
dharvasayakṣa; K., °gandharvarṣiyakṣa).
vii. 40. 31 (M., 30) rākṣasaṣṛkṣavānarāḥ.
vii. 98. 22 paramarṣinām vīra (M., paramam ṛṣinā).

(B) *Hiatus between two pādas*

(a) Between -a and a-

- M., By., i. 1. 42 Sutikṣṇam cāpy Agastyam ca Agastyabhrā-
taram tathā.
M., B̄y., i. 3. 18 Anasūyāsamāsyām ca aṅgarāgasya cārpaṇam
(Rāma: °cāpy aṅga°).
i. 10. 26 ehy āśramapadam saumya asmākam iti cābruvan
(M., °saumya hy asmākam).
i. 25. 10 Sunde tu nihate Rāma Agastyam ṛṣisattamam
(M., Rāma sāgastyam).
M., By., i. 32. 3 Kuśāmbam Kuśanābham ca Asūrtarajasam
Vasum (Kṛṣṇācārya and Śrīraṅgam: °ca
Ādhūrtarajasam).
M., By., i. 38. 22 tasya putro' mśumān nāma Asamañjasya
vīryavān.
i. 45. 32 atha Dhanvantarir nāma apsarās ca suvarcasah
(M., 20, °Rāma apsarāśca).
M., By., i. 56. 10 vāyavyam mathanam caiva astram hayaśiras
tathā.
M., By., i. 67. 11 darśayitān mahābhāga anayo rājaputryoh.
i. 67. 21 atyadbhutam acintyam ca atarkitam idam
mayā (M., °ca na tarkitam).
i. 70. 40 (M., 41) Sudarśanaḥ Śaṅkhaṇasya Agnivarṇaḥ Sudar-
śanāt.
ii. 53. 29 dhruvam adya purī Rāma Ayodhyā yudhinām
vara (M., °rājann Ayodhyā).
M., By., ii. 59. 16 Kausalyā putrahīneva Ayodhyā pratibhāti me.
ii. 70. 9 Śatrughnasya ca vīrasya arogā cāpi madhyamā
(M., vīrasya sārōgā).
M., By., ii. 76. 13 ye tv agnayo narendrasya agnyagārād bahiṣ-
kṛtāḥ.
iv. 25. 52 tatas te sahitās tatra Aṅgadam sthāpya cāgrataḥ
(M., tatra hy Aṅgadam).
M., By., iv. 27. 17 padmakaiḥ saralāis caiva aśokāis caiva śobhitam.
iv. 36. 6 tādrśam pratikurvita amśenāpi nṛpātmaja (M.,
tādrśam vikramam vira pratikartum arin-
dama). (From the M.-reading it becomes
evident that the last word in this half-śloka
was probably arindama and thus this half-
śloka contained another hiatus in amśenāpi
arindama, which, however, was avoided even
in the By. edition by substituting nṛpātmaja
for arindama.)
v. 38. 38 tvayā nāthavatī nātha anāthā° (M., nātha hy
anāthā).
v. 55. 28 (M., 29) tapasā satyavākyena ananyatvāc ca bhartari.
vi. 19. 12 baddhagodhāṅgulitras ca avadhyakavāco yudhi
(M., °trāṇas tv avadhya°).

- vi. 32. 31 amoghaḥ kriyatām Rāma ayam tatra śarottamaḥ (M., 34, Rāma tatra teṣu).
- vi. 22. 36 tasmād tadbānapātena apaḥ kuṣiṣv aśoṣayat (M., °bānena tv apaḥ°).
- M., vi. 22. 78 tad acintyam asaḥyam ca adbhutaṁ romaharṣa-
ṇam (By., 73, °ca hy adbhutam).
- vi. 22. 78 (M., 82) Hanūmantaṁ tvam āroha Aṅgadaṁ tvatha (M., cāpi) Lakṣmanaḥ.
- vi. 32. 36 tena darśanakāmena aham prasthāpitaḥ prabho (M., °kāmena vayam).
- vi. 36. 5 hinam mām manyase kena ahinaṁ sarvavikra-
maiḥ (M., °kena hy ahinaṁ).
- M., By., vi. 54. 1 svabalasya ca ghātena Aṅgadasya balena ca.
- M., By., vi. 54. 33 nimeṣāntaramātreṇa Aṅgadaḥ kapikuñjarah.
- M., By., vi. 60. 8 Ikṣvākukulajātena (M., -nāthena) Anaranyasya
yat purā.
- vi. 76. 22 (M., 21) Prajaṅgho Vāliputrāya abhidudrāva vegitaḥ.
- vi. 83. 24 adṛṣṭapratikāreṇa avyaktenāsatā satā (M.,
°kāreṇa tv avyaktena).
- vi. 93. 50 (M., 53) athavā putrasokena ahatvā Rāma-Lakṣmanaḥ.
- vi. 93. 58 (M., 61) etasminn antare tasya amātyaḥ silavān (M.,
buddhimān) śuciḥ.
- vi. 100. 5 Dvidiśā caiva Maindiśā ca Aṅgado Gandha-
mādanaḥ (M., Maindiśā ca Dvidiśā caiva hy
Aṅgado°).
- vi. 119. 30 amoghaṁ darśanaṁ Rāma amoghas tava
samstavaḥ (M., 120. 30, °Rāma na ca moghas).
- vii. 11. 42 kumudair utpalaiś caiva anyaiś caiva sugandhi-
bhiḥ (M., 43, °caiva tathānyaiś ca).
- vii. 33. 5 tatas te pratyabhijñāya Arjunāya nyavedayan
(M., °jñāya cārjunāya).
- M., By., vii. 33. 11 adya me kuśalaṁ deva adya me kuśalam vratam
adya me saphalaṁ janma adya me saphalaṁ
tapam.
- vii. 36. 18 matto madāyudhānām ca avadhyo' yam bha-
viṣyati (M., °ca na vadhyo' yam).
- vii. 36. 39 (M., 40) Sugriveṇa samaṁ tasya advaidhaṁ chidrarji-
tam.
- M., By., vii. 48. 13 ahaṁ tyaktā ca te vīra ayaśobhiruṇā jane.
- M., By., vii. 55. 10 vṛto' ham pūrvam Indreṇa antaram pratipālaya.
- M., vii. 56. 7 lokanātha Mahādeva aṅdajo' pi tvam abjajaḥ
(By., Mahādeva vāyubhūto' ham).
- vii. 56. 11 evam uktas tu devena abhivādya pradakṣiṇam
(M., °devena cābhivādya).
- vii. 57. 5 pūrvam samabhavat tatra Agastyo bhagavān
ṛṣiḥ (M., °tatra hy Agastyo).
- vii. 62. 13 duḥkhāni ca bahūniha anubhūtāni pārthiva
(M., °bahūniha hy anubhūtāni).
- vii. 63. 2 adharmaṁ vidma Kākutstha asminn arthe
nareśvara (M., °Kākutstha hy asminn).
- vii. 65. 36 matprasādāc ca rājendra atitaṁ na smariṣyasi
(M., °rājendra vyatitam).
- M., By., vii. 67. 22 śūlasya tu balaṁ saumya aprameyam anut-
tamam.

- vii. 72. 15 kāle kāle tu mām vīra Ayodhyām avalokitum
(M., vīra hy Ayodhyām).
vii. 75. 19 ity evam uktāḥ sa narādhipena avākchirā
Dāśarathāya tasmai (M., °narādhipena hy
avākśirā).
vii. 76. 23 tato' bhivādayāmāsa Agastyam ṛṣisattamam
(M., °māsa hy Agastyam).
vii. 78. 18 (M., 19) tadā tu tad vanaṁ Śveta Agastyāḥ sumahān ṛṣiḥ.

(b) Between -a and ā-

- i. 45. 31 (M., 19) atha varṣasahasreṇa Āyur vedamayaḥ pumān.
M., By., i. 48. 11 Mithilopavane tatra āśramam dṛṣya Rāghavam.
i. 49. 12 Viśvāmitram puraskṛtya āśramam praviveśa ha
(M. 14, puraskṛtya tam āśramam).
i. 58. 11 cityāmālyāṅgarāgaś ca āyasābharano' bhavat
(M., °lepaś ca āyasā°).
M., By., i. 70. 8 ājñayā tu narendrasya ājagāma Kuśadhvajāḥ.
iii. 12. 26 kuśalapraśnam uktvā ca āsyatām iti so' bravīt
(M., °ca hy āsyatām).
iv. 43. 31 (M., 33) taṁ deśaṁ samatīkramya āśramam siddha-
sevitam.
M., By., iv. 46. 6 tataḥ kṣatajavegena āpupūre tadā bilam.
v. 35. 37 (M., 38) tāni sarvāṇi Rāmāya āñiya hariyūthapāḥ.
v. 55. 13 (M., 14) kim agnau nipatāmy adya āhosvid vaḍavā-
mukhe.
v. 57. 34 hrstāḥ pādapaśākhāś ca āninyur vānararāśabhāḥ.
v. 62. 24 balān nivārayantaś ca āsedur harayo harin.
vi. 4. 22 (M., 23) guhābhyaḥ śikharebhyaś ca āśu puplūvire tadā.
M., By., vi. 21. 14 prasannaś ca kṣamā caiva ārjavam priyavādītā.
vi. 63. 20 yo hi śatrum avajñāya ātmānaṁ nābhiraḥṣati
(M., °abhijñāya nātmānam).
M., By., vi. 91. 6 ahaṁ tu ratham āsthāya āgamīṣyāmi saṁyugam.
vii. 29. 31 (M., 33) Rāvaṇas tu samāsādyā Ādityāś ca Vasuṁś
tathā.
vii. 30. 30 dṛṣtas tvaṁ sa tadā tena āśramam paramarṣiṇā
(M., 32, tena hy āśramam).
vii. 30. 49 (M., 51) nītaḥ sannihitaś caiva āryakeṇa mahodadhau.
vii. 32. 50 nṛparākṣasayos tatra ārabdhaṁ romaharṣaṇam
(M., °tatra cārabdham).
M., By., vii. 41. 14 gamyatām iti covāca āgaccha tvaṁ smare yadā.
M., By., vii. 59. 17 abhīṣekeṇa saṁpūjya āśramam saṁviveśa ha.
M., By., vii. 63. 10 saṁbhārān abhīṣekasya ānayadhvaṁ samāhitāḥ.
M., vii. 71. 19 avāṁmukhāś ca dīnāś ca āścaryam iti cābruvan
(By., °ca hy āścaryam).
M., By., vii. 81. 22 kṛtodakā naravyāghra Ādityam paryupāsītā.

(c) Between -a and ī-

- M., By., i. 26. 33 mūrdhni Rāmam upāghrāya idaṁ vacanam
abravīt.
M., By., i. 63. 22 yatasva munīśārdūla ity uktvā tridivam gataḥ.
M., By., i. 67. 1 dhanur darśaya Rāmasya iti hovāca pārthivam.
M., By., i. 67. 12 vatsa Rāma dhanuḥ paśya iti Rāghavam
abravīt.

- M., By., i. 70. 16 .. viditam te mahārāja Ikṣvākukuladaivatam.
M., By., iii. 13. 4 .. yathaiṣā ramate Rāma iha Sītā tathā kuru.
iii. 31. 12 .. nāgendra iva niḥśvasya idam vacanam abravīt
(M., °niḥśvasya vacanam cedam).
M., By., iii. 66. 5 .. prakṛtas cālpasattvas ca itaraḥ kaḥ sahiḡyate.
M., By., iv. 40. 10 .. bāhubhyām saṁpariṣvajya idam vacanam
abravīt.
M., By., iv. 56. 16 .. Kaikeyyā varadanena idam ca vikṛtam kṛtam.
iv. 59. 21 .. eṣa kālātyayas tāta iti vākyavidam vara
(M., °tāvad iti).
M., By., v. 3. 23 .. kas tvam kena ca kāryeṇa iha prapto vanālaya.
vi. 7. 18 .. ayam eko mahārāja Indrajit kṣapayisyati (M.,
19, °mahābāhur Indrajit).
M., By., vi. 14. 12 .. dharmapradhānasya mahārathasya Ikṣvāku-
vamśaprarasya rājñah.
M., By., vi. 17. 8 .. sālān udyamya śailāmś ca idam vacanam
abruvan.
M., By., vi. 23. 31 .. Saumitraṁ saṁpariṣvajya idam vacanam
abravīt.
M., By., vi. 91. 4 .. stuvāno (M., stuvāno) harṣamāṇas ca idam
vacanam abravīt.
M., vi. 117. 32 (By., vi. kalatranirapekṣas ca iṅgitair asya dārunaiḥ.
116. addl. 1 after 32).
vii. 19. 20 (M., 21) .. tasya rākṣasarājasya Ikṣvākukulanandanah.
M., By., vii. 34. 19 .. prayatnavantau tat karma ihatur baladarpitau.
vii. 35. 27 .. yadi tāvac chiśor asya idṛśo gativikramaḥ
(M., °asya tv idṛśo).
M., By., vii. 35. 59 .. putras tasyāmareśena Indrenādya nipātitaḥ.
vii. 51. 22 (M., 23) .. saṁpṛddhaiś caśvamedhaiś ca iṣṭvā paramadur-
jayah.
M., By., vii. 55. 4 .. āsīd rājā Nimir nāma Ikṣvākūṇām mahāt-
manām.
M., By., vii. 55. 8 .. tataḥ pitaram āmantrya Ikṣvākuṁ hi Manoh
sutam.
M., By., vii. 83. 7 .. Somaś ca rājasūyena iṣṭvā dharmeṇa dharmavit.
vii. 89. 24 .. Budhasya samavarnaṁ ca Ilāputram mahā-
balaṁ (M., °samavarnābham Ilāputram).

(d) Between -a and ũ-

- i. 24. 32 (M., 31) .. yaksinyā ghorayā Rāma utsāditam asahyayā.
i. 29. 18 (M., 19) .. siddhe karmani deveśa uttiṣṭha bhagavann itaḥ.
M., By., i. 35. 20 .. Rudrāyāpratirūpāya Umām lokanamaskṛtam.
i. 73. 39 (M., 40) .. trir agniṁ te parikramya ūhur bhāryā mahau-
jasaḥ.
M., By., iii. 49. 22 .. viceṣṭamānām ādāya utpapātātha Rāvaṇah.
M., By., iii. 68. 36 .. snātvā tau ḡdhrarājāya udakaṁ cakratus tadā.
M., By., vi. 3. 27 .. nyarbudaṁ rakṣasām atra uttaradvāram
āśritam.
vi. 39. 24 (M., 26) .. nānādhātuvicitrais ca udyānair upaśobhitam.
vi. 59. 45 (M., 46) .. tam Lakṣmaṇaḥ prāñjalir abhyupetya uvāca
Rāmam paramārthayuktam.
M., By., vi. 70. 7 .. sa vṛkṣam kṛttam ālokyā utpapāta tadāṅgadah.
vii. 32. 30 .. kṣamasvādya Daśagrīva uṣyatām rajanī tvayā.

- M., By., vii. 36. 1 .. śiśukam taṁ samādāya uttasthau Dhātur
agrataḥ.
vii. 51. 6 .. °phalamūlais ca uvāsa munibhiḥ saha
M., By., vii. 57. 6 .. tad dhi tejas tu Mitrasya Urvaśyāḥ pūrvam
āhitam.
M., By., vii. 71. 11 .. sabhāyām Vāsavasyātha upaviṣṭena Rāghava.
M., By., vii. 94. 5 .. svarāṇām lakṣaṇajñās ca utsukān dvijasatta-
mān.
vii. 103. 4 (M., 5) .. jayasva rājadharṁeṇa ubhau lokau mahādyute.
M., By., vii. 107. 11 .. Vaśiṣṭhasya tu vākyena utthāpya prakṛtjanam.

(e) Between -a and r-

- M., By., i. 3. 26 .. aṅguliyakadānaṁ ca r̥kṣasya biladarsanam.
i. 9. 13 .. °mahīpāla R̥ṣyaśṛṅgaṁ susatkr̥tam
i. 17. 35 (M., 36) .. jugopa bhujavīryeṇa r̥kṣa-gopuccha-vānarān.
M., By., i. 34. 7 .. nāmnā Satyavati nāma R̥cike pratipādita.
i. 60. 22 .. dakṣiṇām diśam āsthāya r̥ṣimadhye mahātapāḥ
(M., āsthāya muni°).
M., By., ii. 92. 31 .. devānām dānavānām ca r̥ṣiṇām bhāvitātmanām.
M., By., iii. 69. 32 .. karābhyām vividhān gr̥hya r̥kṣān pakṣigaṇān
mrgān.
iv. 46. 23 (M., 24) .. tatra pārvatam āsādyā R̥ṣyamūkaṁ nr̥pātmaja.
vi. 4. 34 (M., 35) .. °Jāmbavāmś caiva r̥kṣair bahubhir āvṛtaiḥ.
M., vi. 38. 12 (By., addl. .. Jāmbavāmś ca Suśeṇas ca R̥ṣabhas ca mahā-
verse 2 after verse 7). .. matiḥ.
M., By., vii. 6. 1 .. tair bādhyamānā devās ca r̥ṣayaś ca tapodhanāḥ.
vii. 97. 9 .. pratyayo me naraśreṣṭha r̥ṣivākyair akalmaṣaiḥ
(M., 11, suraśreṣṭhā r̥ṣi°).

(f) Between -a and e-

- M., By., i. 3. 29 .. rātrau Laṅkāpraveśas ca ekasyāpi vicintanam.
i. 42. 20 .. Ikṣvākūṇām kule deva eṣa me' stu varaḥ paraḥ.
ii. 64. 43 .. bhūmidasyāhitāgneś ca ekapatnīvratasya ca
(M., °āhitāgner eka-).
iii. 31. 33 .. bādhaṁ kalya gamiṣyāmi ekaḥ sārathinā saha
(M., °gamiṣyāmi hy ekaḥ).
iv. 18. 54 (M., 53) .. bālas cākṛtabuddhiś ca ekaputraś ca me priyaḥ.
M., By., vi. 41. 4 .. idānim mā kr̥thā vīra evamvidham acintitam
(arindama).
M., By., vii. 19. 3 .. nirjitāḥ smeti vā brūta eṣa me hi suniścayaḥ.
vii. 35. 6 .. ete Hanūmatā tatra ekena vinipātitaḥ (M., tatra
hy ekena).

(g) Between -a and ai-

- M., By., i. 27. 6 .. aṣṭam Brahmaśiraś caiva Aiṣikam api Rāghava.
M., By., i. 56. 6 .. Vāruṇam caiva Raudraṁ ca Aindraṁ Pāsupa-
tam tathā.
ii. 14. 1 .. viceṣṭamānam utprekṣya Aikṣvākam idam
abravīt (M., °udvikṣya saikṣvākam).
vii. 6. 40 .. svādhitam dattam iṣṭam ca aiśvaryam prati-
pālitam (M., 36, °cāpy aiśvaryam).

(h) Between -a (<-as) and a-

- i. 70. 43 Nābhāgasya babhūvāja Ajād Daśaratho' bhavat
(M., °Ajaḥ Ajād).
- ii. 110. 31 Sudarśanasyāgnivarna Agnivarnasya Śighragaḥ.
ii. 113. 23 Śṛṅgaverapurād bhūya Ayodhyām sandadarśa
ha (M., °bhūyas tv Ayodhyām).
- iii. 47. 2 brāhmaṇas cātithis caisa anukto hi śapeta mām
(M., °cāyam anukto).
- iv. 53. 7 (M., 20) yuvarājo mahaprājña Aṅgado vākyam abravīt.
vi. 35. 13 dharmo hi śrūyate pakṣa amarāṇām mahāt-
manām (M., pakṣo hy amarāṇām). (Hiatus in
the next half-śloka of the same verse has,
however, been avoided even in the By.
edition; thus: pakṣo hy asurāṇām.)
- vi. 71. 97 (M., 103) Brahmādatavarō hy eṣa avadhyakavacāvṛtaḥ.
vi. 83. 29 yadi dharmo bhaved bhūta adharṃ vā paran-
tapa (M., °bhūtaḥ adharṃ).
- vii. 32. 67 sahasā rākṣasaḥ krudḍha abhidudrāva Haihayān
(M., °krudḍhaś cābhidudrāva).
- vii. 35. 63 mā vināśam gamiṣyāma aprasādyāditeḥ sutam.
vii. 36. 16 (M., 17) varam dadāmi santuṣṭa aviśādam ca saṃyuge.

(i) Between -ā and a-

- M., By., i. 25. 11 āpatantīm tu tāṃ dr̥ṣṭvā Agastyo bñagavān
r̥ṣiḥ.
- i. 48. 17 muniveśadharo bhūtvā Ahalyām idam abravīt
(M., °dharo' halyām).
- M., By., i. 71. 20 kaṇiyān eṣa me bhrātā aham jyeṣṭho mahāmune.
i. 73. 32 (M., 33) Śatrugṇam cāpi dharmātmā abravīm Mithi-
leśvaraḥ (M., Janakeśvaraḥ).
- ii. 113. 24 sārathē paśya vidhvastā Ayodhyā na prakāśate
(M., vidhvastā sāyodhyā).
- ii. 118. 3 yady apy eṣa bhaved bhartā anāryo vṛttavar-
jitaḥ (M., bhartā mamāryē).
- iv. 43. 22 haṃsakāraṇḍavākīrṇā apsarogaṇasevitā (M.,
°kīrṇā hy apsarō°).
- v. 24. 31 Rāvaṇasya grhe ruddhā asmābhis tv abhira-
kṣitā (M., °ruddhām asmābhis).
- v. 58. 96 tasya tad vacanaṃ śrutvā aham apy abruvam
vacāḥ (M., °śrutvā hy aham).
- M., By., vi. 34. 10 tadbhayāc cāham udvignā Aśokavanikām gatā.
M., By., vi. 48. 28 sā tvam bhava suviśrabdhā anumanaīḥ sukho-
dayaiḥ.
- vi. 113. 69 ānitā Rāmapatnī sā apanīya ca Lakṣmaṇam
(M., 114. 69, °sā tat te kātaryalakṣaṇam).
- vi. 120. 10 na kiñcid abhidhātavyā aham ājñāpayāmi te
(M., °abhidhātavyam aham).
- vii. 4. 9 Prajāpatiḥ purā sṛṣṭvā apaḥ salilasambhavaḥ
(M., °sṛṣṭvā hy apah).
- M., By., vii. 24. 12 kācid dadhyau suduḥkhārtā api mām mārāyēd
ayam.
- vii. 31. 5 Rāghavasya vacāḥ śrutvā Agastyo bhagavān
r̥ṣiḥ (M., °śrutvā hy Agastyo°).

- M., By., vii. 52. 15 .. yadartham Maitihili tyaktā apavādabhayān nrpa.
 M., By., vii. 55. 5 .. niveśayāmāsa tadā abhyāse Gautamasya tu.
 M., By., vii. 75. 7 .. so' bravīt prañato bhūtvā ayam asmi narādhipa.
 vii. 96. 10 .. tam ṛṣim prsthataḥ Sītā anvagacchad avānmukhi
 (M., 11, °Sītā tv anvagacchad).
 vii. 96. 22 (M., 23) .. iyaṁ śuddhasamācārā apāpā patidevatā.
 vii. 105. 10 (M., 11) .. niḥśṛtya tvaritaṁ rājā Atreḥ putraṁ dadarśa ha.

(j) Between -ā and ā-

- i. 10. 13 .. hārdāt tasya matir jātā ākhyātum pitaraṁ
 svakam (M., °jātā hy ākhyātum).
 ii. 32. 39 .. tam pariśvajya dharmātmā āvāpya Sarayūtaṭāt
 (M., °dharmātmā ā tasmāt).
 ii. 71. 3 .. śilām ākurvatīm tīrtvā āgneyam śalyakarṣa-
 nam (M., °tīrtvā hy āgneyam).
 vii. 36. 42 (M., 43) .. simhaḥ kuñjararuddho vā (pañjararuddho vā)
 āsthitaḥ sahito raṇe.
 M., By., vii. 62. 12 .. santāpaṁ hr̥daye kṛtvā āryasyāgamanam prati.
 M., By., vii. 80. 18 .. arajāpi rudantī sā āśramasyāvidūrataḥ.

(k) Between -ā and i-

- M., By., i. 6. 5 .. pālītā sā purīśreṣṭhā Indreṇvāmarāvati.
 ii. 12. 56 .. dinayāturayā vācā iti hovāca Kaikayīm (M.,
 °rājā iti).
 ii. 15. 25 (M., 26) .. pratibudhya tato rājā idam vacanam abravīt.
 v. 60. 8 .. dr̥ṣṭā devī na cānītā iti tatra niveditum.
 vi. 35. 6 (M., 7) .. Rāvaṇasya vacaḥ śrutvā iti mātāmaho'bravīt.
 vi. 84. 7 .. °Sītā iti śrutvaiva Rāghavaḥ (M., °Sītām iha).
 vi. 113. 40 (M., 114. 40) .. putro me Śakranirjetā ity aham garvitā
 bhṛṣam.
 M., By., vii. 33. 4 .. praviveśa purim Brahmā Indrasyevamarā-
 vatim.

(l) Between -ā and u-

- M., By., i. 35. 21 .. Gaṅgā ca saritām śreṣṭhā Umā devī ca Rāghava.
 v. i. 63 .. khe yathā nipataty ulkā uttarāntād viniḥśṛtā
 (M., ulkā hy uttarā°).
 v. 37. 46 .. °āsaktā upary upari° (M., °āsannā hy upary°).
 vi. 17. 19 (M., 28) .. nihanyād antaram labdhvā ulūko vāyasān iva
 (M., iva vāyasān). (For the closing part M.-
 reading seems to be the better of the two.)
 vi. 77. 12 (M., 13) .. vikīryamāṇaḥ sahasā ulkāsatam ivāmbare.
 vii. 35. 36 .. utpapatāsanam hitvā udvahan kāñcanim
 srajam (M., °hitvā codvahan).
 M., By., vii. 48. 2 .. Lakṣmaṇam dinayā vācā uvāca Janakātmaajā.

(m) Between -ā and ṛ-

- M., By., i. 45. 7 .. naur eṣā hi sukhāstīrṇā ṛṣiṇām puṇyakar-
 maṇām.
 M., By., i. 69. 13 .. tasya tad vacanam śrutvā ṛṣimadhye narā-
 dhipaḥ.
 M., By., v. 9. 9 .. tādr̥ṣī tad viśiṣṭā vā ṛddhī rakṣogaṇeṣv iha.

- vii. 36. 58 (M., 59) .. Agastyādayas tu tac chrutvā ṛṣayaḥ saṁśīta-
vratāḥ.
vii. 40. 13 (M., 14) .. Rāmasya bhāṣitam śrutvā ṛkṣa-vānara-
rāksasāḥ.
M., By., vii. 62. 2 .. Rāghavasya vacaḥ śrutvā ṛṣayaḥ sarva eva te.
M., vii. 76. 47 (By., addl. 13). tasya tad vacanam śrutvā ṛṣeḥ paramadhārmika-
kam.

(n) Between -ī and ā-

- i. 38. 8 .. saṣṭim putrasahasrāṇi aparā janayiṣyati (M.,
°sahasrāṇi hy aparā).
ii. 71. 39 .. apetaṁālyasobhāni asaṁmrṣṭājirāni ca (M., 40,
°sobhāny apy asaṁmrṣṭā°).
M., By., iv. 12. 34 .. tvayi vira vipanne hi ajñānālāghavan mayā.
iv. 59. 18 .. diṣṭyā jīvati Sīteti abruvan mām maharṣayaḥ
(M., °Sīteti hy abruvan).
v. 13. 38 .. vānaprastho bhaviṣyāmi adṛṣtvā Janakātma-
jām (M., °bhaviṣyāmi hy adṛṣtvā).
v. 59. 24 (M., 27) .. pativratā ca suśronī avastābdhā ca Jānakī.
M., By., vi. 54. 29 .. tataḥ paramatejasvī Angadaḥ plavagaṛṣabhaḥ.
vi. 113. 104 .. śakātān dārurūpāni agnīn vai yājakāms tathā.
vi. 113. 116 .. dārurūpāni sarvāni aranīm cottarāraṇim.
M., vi. 129. 30 .. acintayanti Vaidehī Aśokavanikāṁ gatā (By.,
128. 32, °Vaidehī hy Aśoka°).
vii. 2. 23 .. dhyānam viveśa tac cāpi apaśyad ṛṣikarmajam
(M., °cāpi hy apaśyad).
vii. 96. 4 .. Bharadvājas ca tejasvī Agniputraś ca supra-
bhaḥ (M., °tejasvī hy Agniputraś ca).
vii. 96. 20 (M., 21) .. tasyāham phalam aśnāmi apāpā Maithilī yadi
(K., tasyāḥ phalam upāśniyam apāpā°).
M., By., i. 44. 23 .. sarve pāpāḥ pranaśyanti āyuh kirtis ca
vardhate.
i. 64. 18 .. aham hi soṣayiṣyāmi ātmānam vijitendriyaḥ
(M., °ṣyāmi hy ātmānam).
M., By., i. 72. 15 .. imāny āsanamukhyāni āsyatām (āsatām) muni-
puṅgavau.
vii. 6. 5 .. śaraṇāny āsarānyāni āśramāni kṛtāni naḥ (M.,
°āsarānyāni hy āśramāni).
vii. 34. 28 .. paścimaṁ sāgarāṁ Vāli ājagāma-sa-Rāvaṇaḥ
(M., °Vāli hy ājagāma).
vii. 85. 6 .. tredhābhūtaṁ kariṣyāmi ātmānam surasatta-
maiḥ (M., °kariṣyāmi hy ātmānam).

(o) Between -ī and vowels other than ā-

- i. 46. 7 .. tām ālabhya tataḥ svasti ity uktvā tapase
yayau (M., °tataḥ svastity uktvā sa).
vii. 89. 23 .. tataḥ sā navame māsi Ilā Somasutāt sutam.
i. 21. 8 .. °kariṣyati uktaṁ vākyam akurvataḥ
M., By., ii. 118. 53 .. mama caivānujā sādhvī Ūrmilā śubhadarśanā.
M., By., vi. 13. 19 .. Rāmam ādipayiṣyāmi ulkābhir iva kuñjaram.
vi. 24. 38 .. śarair ādipayiṣyāmi ulkābhir iva kuñjaram
(M., 39, °ādipayāmy enam ulkābhir).
M., By., vi. 71. 57 .. sa sañcukopātibalo manasvī uvāca vākyam ca
tato bṛhacchriḥ.

- M., By., v. 11. 76 .. vicintayan na muñcāmi Ṛṣymūkam ahaṁ tv
imam.
vi. 106. 13 (M., 107. 13) .. vyomanāthas tamobhedī Ṛg-Yajuh-Sāma-
pāragah.
M., By., vii. 39. 7 .. svāni rājyāni mukhyāni ṛddhāni muditāni ca.
M., By., vii. 46. 8 .. Gaṅgātīre mayā devi ṛṣiṇām āśramān śubhān.
M., By., vii. 69. 16 .. Śatrughno vai puradvāri ṛṣibhiḥ samprapūjitaḥ.
vi. 67. 11 .. tāni cānyāni rakṣāmsi evaṁ cānyad gireḥ
śiraḥ (M., 12, °rakṣāmsi punaś cānyad).
vii. 107. 18 .. daśa cāśvasahasrāni ekaikasya dhanam dadau
(M., 19, °cāśvānām ekaikasya).

(p) Between -u and ā-

- M., By., i. 65. 5 .. etasminn eva kāle tu Ayodhyādhīpatir mahān.
M., By., i. 70. 38 .. Sagarasyāsamañjas tu Asamañjād athāmsu-
mān.
ii. 30. 15 .. patram mūlam phalam yat tu alpam vā yadi
vā bahu (M., °tvam alpam).
iv. 21. 11 .. saṅskāryo harirājas tu Aṅgadaś cābhiścīyatām
(M., °rājas ca Aṅgadaś cā°).
M., By., vi. 28. 12 .. triyojanasahasraṁ tu adhvānam avatīrya hi.
M., By., vii. 32. 10 .. aprāptāny eva tāny āsu asambhrāntas tadār-
junah.
M., By., vii. 63. 30 .. anyathā kriyamāṇe tu avadhyah sa bhaviṣyati.
M., By., iii. 31. 17 .. taṁ svayam pūjayitvā tu āsanenodakena tu.
vii. 93. 7 .. jātāni parvatāgreṣu āsvādyāsvādyā gāyatām
(M., °āgreṣu cāsvādyā°).

(q) Between -u and vowels other than ā-

- M., By., ii. 10. 39 .. kim āyāsena te bhīru uttiṣṭhotttiṣṭha śobhane.
M., By., vii. 56. 13 .. etasminn eva kāle tu Urvaśi paramāpsarā.
i. 17. 5 (M., 6) .. yakṣapannagakanyāsu ṛkṣavidyādhaṛeṣu ca.
M., By., i. 18. 8 .. tato yajñe samāpte tu ṛtūnām ṣaṭ samatyayuh

(r) Between -e and ā-

- i. 40. 9 .. na ca paśyāmahe' śvaṁ te aśvahartāram eva
ca (M., °tam aśva°).
i. 45. 41 .. ekatām agaman sarve asurā rākṣasaiḥ saha.
i. 52. 23 .. tat sarvaṁ kāmadhug divye abhivaṛṣa kṛte
mama (M., °kṣipram abhivaṛṣa).
M., By., i. 67. 24 .. mama Kauśika bhadrām te Ayodhyām tvaritā
rathaiḥ.
ii. 22. 4 .. upakṛptaṁ yad etan me abhiṣekārtham
uttamam (M., upakṛptaṁ hi yat kiñcid
abhiṣekārtham adya me).
ii. 87. 17 .. iti tena vyaṁ sarve anunitā mahātmanā (M.,
16, °rājann anunitāḥ).
iv. 62. 6 .. rākṣasendro janasthāne avadhyah suradānavaiḥ
(M., °janasthānād avadhyah).
v. 1. 124 .. tvarate kāryakālo me ahaś cāpy ativartate
(M., 131, °me hy ahaś°).
M., By., vii. 46. 9 .. arāṇye munibhir juṣṭe adya neyā (M., apaneyā)
bhaviṣyati.

M., By., vii. 46. 15	..	hrdayam caiva Saumitre asvatham iva lakṣaye.
vii. 78. 9	..	bhrātaram Suratham rājye abhiṣicya mahi- patim (M., °rājye hy abhiṣicya).
vii. 91. 10	..	sārdham āgaccha bhadrām te anubhoktum mahotsavam (M., °te hy anubhoktum).
vii. 102. 13	..	putre sthite durādharṣe Ayodhyām punarāga- mat (M., durādharṣe hy Ayodhyām).
vii. 109. 21	..	sarvāṇi Rāmagamane anujagmur hitāny api (M., °gamane hy anujagmur).
iii. 43. 42	..	sa kadācic cirāl loke āsāsāda mahāmunim (M.; 40, °lobhād āsāsāda).
iii. 47. 48	..	hṛtāpi te'ham jarām na gamiṣye ājyam yathā makṣikayāvagirṇam (M., °gamiṣye vajram yathā).
M., By., iii. 74. 30	..	paharṣam atulaṁ lebhe āścaryam iti cābravīt.
v. 62. 27	..	madāndho na kṛpām cakre āryako'yam mameti ca (M., °vedainam āryako'yam).
vi. 4. 4 (M., 5)	..	Sitā śrutvābhiyānam me āśām eṣyati jivite.
M., By., vii. 1. 15	..	yathārham upaviṣṭas te āsrameṣv ṛṣisattamam.
vii. 44. 21	..	tathā vadati Kākutsthe avadhānaparāyanāḥ (M., Kākutsthe hy avadhāna°).
M., By., vii. 74. 5	..	ete dvijarṣabhāḥ sarve āsaneṣūpaveśitāḥ.
M., By., vii. 81. 13	..	ihaiva vasa durmedhe āsrame susamāhite.

(s) Between -e and vowels other than ā-

i. 14. 17	..	.. aho tṛptāḥ sma bhadrām te iti śusrāva Rāghavaḥ (M., °ta iti).
M., By., i. 42. 22	..	.. evam bhavatu bhadrām te Ikṣvākukulavar- dhana.
ii. 14. 65	..	.. vyaktaṁ Rāmābhiṣekārthe ihāyāsyati dhar- marat (M., °ābhiṣekārtham iha).
M., By., vii. 6. 20	..	.. Sukeśam rākṣasam jāne Īśānavaradarpitam.
vii. 76. 10	..	.. diśantu varam etan me īpsitam paramam mama (M., °ma īpsitam).
M., By., i. 33. 12	..	.. Somadā nāma bhadrām te Ūrmilā tanayā tadā.
M., By., i. 71. 21	..	.. Sitām Rāmāya bhadrām te Ūrmilām Lakṣma- nāya vai.
i. 73. 30 (M., 31)	..	.. Lakṣmaṇāgaccha bhadrām te Ūrmilām udyā- tām mayā.
M., ii. 67. 17	..	.. nārājake janapade udyānāni samāgatāḥ (By., janapade hy udyānāni).
M., By., vi. 6. 6	..	.. trividhāḥ puruṣā loke uttamādhamamadhyā- māḥ.
vii. 86. 4	..	.. atha naṣṭe Sahasrākṣe udvignam abhavaj jagat (M., Sahasrākṣa udvignam°).
vii. 36. 59 (M., 60)	..	.. evam uktvā gatāḥ sarve ṛṣayas te yathāgatam.
1. 14. 25	..	.. ekaviṁśati yūpās te ekaviṁśaty aratnayaḥ (M., ta eka°).
iv. 5. 17	..	.. tvam vayasyo'pi hr̥dyo me ekaṁ duḥkham sukham ca nau (M., °me hy ekam).
M., By., vii. 30. 15	..	.. tatsthasyāmaratā syān me eṣa me niścito varaḥ.
vii. 104. 4	..	.. vasa vā vira bhadrām te evam āha pitāmahaḥ (M., ta evam).

(t) Between -ai and a-

M., By., vii. 53. 10 .. sa naṣṭām gām kṣudhārto vai anviṣāms tatra
tatra ha.

(u) Between -ai and u-

ii. 21. 14 .. dātum icchati Kaikeyyai upasthitam idaṁ
velā.

(v) Between -o and other vowels

vi. 106. 17 (M., 107. 17) .. namo namaḥ sahasrāmśo Ādityāya namo
namaḥ.

vii. 91. 14 .. ṛṣayaś ca mahābāho āhūyantām tapodhanāḥ.

(w) Between -o (< -as) and other vowels

vii. 2. 33 .. piteva tapasā yukto abhavat Viśravā munih
(M., 34, °yukto hy abhavat).

vii. 21. 19 .. gorasaṁ gopradātāro annaṁ caivānnadāyinaḥ
(M., °dātāro hy annam).

i. 60. 34 .. tato devā mahātmāno ṛṣayaś ca tapodhanāḥ
(M., mahātmāno munayaś ca).

K., iv. 11. 64 .. tataḥ śāpabhayād bhīto Ṛṣyamūkam mahā-
girim (M., By., °bhīta Ṛṣyamūkam).

(C) Hiatus within a pāda

(a) Between -a and ā-

M., By., vii. 31. 10 .. Rāvaṇas tatra āgataḥ.

vii. 109. 4 .. brahma āvartayan param (M., brahmam
āvartayan).

(b) Between -a and ī-

ii. 49. 13 (M., 14) .. sūta ityeva cābhāśya.

iv. 40. 5 .. koṭyoghāś ca ime prāptāḥ (M., koṭyagraśa ime).

M., By., v. 47. 35 .. mahoragaṁ grhya ivāṇḍajeśvara.

vii. 5. 40 (M., 42) .. Kumbhīnāsī ca ity ete.

M., By., vii. 8. 1 .. velām etya ivārṇavaḥ.

vii. 14. 7 .. vyavardhata ivodadheḥ (M., sāgarasyeva
vardhataḥ).

vii. 28. 41 (M., 42) .. citrakarma ivābhāti.

M., By., vii. 35. 42 .. Indra Indreti.

vii. 61. 19 .. sa vihāya imaṁ lokam (M., 20, vihāya tv
imam).

M., By., vii. 90. 7 .. Kardamasya Ilaḥ sutāḥ.

M., By., vii. 90. 17 .. uvāca Ilaśannidhau.

M., By., vii. 107. 10 .. Vatsa Rāma imāḥ paśya.

M., By. vii. 107. 14 .. sarvān no naya īśvara.

(c) Between -a and u-

iii. 49. 4 .. kāmarūpeṇa unmatte (M., kāmarūpiṇam un-
matte).

- iv. 25. 3 .. parañ karma upāsītum (M., karma śakyam upāsītum).
 vii. 87. 22 .. praṇipatyā Umām devīm (M., praṇipatyā hy Umām).
 M., By., vii. 93. 2 .. cakāra uṭajān śubhān.

(d) Between -a and ṛ-

- M., By., i. 2. 26 .. Vālmikaye ca ṛṣaye.
 M., By., i. 9. 17 .. na gacchema ṛṣer bhītāḥ
 i. 15. 22 .. siddhāmś ca ṛṣisattamān (M., 21, °ca muni-)
 i. 73. 18 (M., 19) .. kārayasva ṛṣe sarvam.
 ii. 116. 25 .. Rāmaḥ saṁsādhyā ṛṣigaṇam (M., saṁsādhyā tv ṛṣigaṇam).
 M., By., ii. 116. 25 .. abhivādya ṛṣim.
 ii. 119. 6 .. agnihotre ca ṛṣiṇā (M., ṛṣiṇām agnihotreṣu).
 M., By., iii. 73. 8 .. sarve ca ṛtavas tatra.
 M., vii. 36. 39 .. sa ca Ṛkṣarajā nāma (By., tatas tv arṣarajā).
 vii. 36. 48 .. ete ca ṛkṣāḥ.
 vii. 82. 15 .. abhivādya ṛṣisreṣṭham (M., abhivādya muni°).
 M., By., vii. 105. 2 .. uvāca ṛṣisattamaḥ.

(e) Between -ā and other vowels

- vi. 79. 30 .. hatvā aśvān apātayat (M., 38, rathāśvān samapātayat).
 vii. 49. 5 .. ekā dinā anāthavat (M., dinā hy anāthavat).
 M., By., i. 21. 7 .. dharmātmā iti.
 v. 38. 38 (M., 40) .. anāthā iva dṛṣyate.
 M., By., vi. 12. 28 .. khalu sā ihāhrtā.
 vi. 84. 7 .. hatā Indrajitā (M., °tām Indra°)
 M., By., vii. 31. 36 .. Gaṅgā iva mahāgajaiḥ.
 vii. 36. 36 .. tejasā iva bhāskaraḥ (M., 38, tejasā bhāskara-
 prabhaḥ).
 vii. 67. 5 .. Māndhātā iti vikhyātaḥ (M., Māndhāteti sa
 vikhyātaḥ).
 vii. 88. 9 .. dadarśa sā Ilā tasmin (M., sā tv Ilā).
 iii. 40. 8 .. apāyam vā upāyam vā (M., °vāpy upāyam vā).
 M., By., vi. 60. 12 .. na mithyā ṛṣibhāsitam.
 M., By., vii. 105. 5 .. tac chrutvā ṛṣisārdūlaḥ.
 vii. 56. 21 .. Urvaśyā evam ūktas tu.
 vii. 69. 28 (M., 29) .. eṣā eva.

(f) Between -ī and other vowels

- v. 20. 8 .. ekavenī adhaḥ śayyā (M., ekavenī dharā śayyā).
 iv. 8. 5 .. tvayī ātmagatān guṇān (M., svayam ātmagatān).
 M., By., iii. 46. 3 .. śikhī chatrī upānahī.

(g) Between -e and other vowels

- vi. 30. 8 .. balamadhye amarṣaṇaiḥ (M., balavadbhir amarṣaṇaiḥ).
 vii. 57. 7 .. jajñe Ikṣvākudaivatam (M., jajñe cekṣvāku°).
 M., By., vii. 88. 7 .. tasmin reme Ilā tadā.

M., By., vii. 90. 23	..	Pratiṣṭhāne Ilo rājā.
ii. 63. 2	..	āpede upasargas tam (M., āviveśopasargas tam).
vii. 22. 2	..	ratho me upanīyatām (M., ratho'yam upanīyatām).
i. 17. 31 (M., 32)	..	anye Rkṣavataḥ pṛsthān.
M., vii. 93. 2	..	ekānte ṛṣivātānām (By., ekānta ṛṣisamghātaḥ).

(h) Between -o (<-as) and r

v. 58. 138 (M., 135)	..	vasato Ṛṣyamūke me.
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(D) Avoidance of hiatus between two pādas

Hiatus even between two pādas has been avoided, almost invariably by the insertion of the particle *hi*, in quite a large number of cases even in the best preserved Southern recension of the Rā. But some of them show variants in the different editions of the same recension, and it seems that with a few probable exceptions (e.g. between 'o <-as and a' at i. 34. 21, ii. 2. 28, ii. 44. 15, iv. 32. 18, iv. 46. 22, vi. 18. 12, vi. 71. addl. 2 after 95, vii. 8. 29, vii. 25. 23, vii. 51. 17, vii. 92. 9, etc.), almost all of them contained hiatus in the original Rāmāyaṇa. Such cases, collected from the By. edition of the Rā., are:—

i. 24. 31	..	na hi kaścid imaṁ śakto <i>hy</i> āgantum idṛśam.
ii. 2. 28	..	Ikṣvākubhyo'pi sarvebhyo <i>hy</i> atirikto visām-pate.
ii. 13. 2	..	anartharūpā'siddhārthā <i>hy</i> abhītā bhayadar-sinī.
ii. 15. 8	..	rājñāḥ sampratibuddhasya cānāgamanakāra-ṇāt.
ii. 16. 4	..	sahasotpatitāḥ sarve <i>hy</i> āsanebhyaḥ sasam-bhramāḥ.
ii. 44. 15	..	sūryasyāpi bhavet sūryo <i>hy</i> agner agniḥ prabhoḥ prabhūḥ.
ii. 50. 42	..	diṣṭyā tvām Ġuha paśyāmi <i>hy</i> arogaṁ saha bāndhavaiḥ.
ii. 99. 42	..	vanaukasas te'bhisamīkṣya sarve <i>tv</i> aśrūṇy amuñcan pravihāya harṣam.
ii. 108. 2	..	prākṛtasyeva narasya <i>hy</i> āryabuddhes tapa-svinaḥ.
ii. 109. 20	..	kṣātraṁ dharmam ahaṁ tyakṣye <i>hy</i> adharmam dharmasamhitam.
ii. 118. 1	..	sā <i>tv</i> evam uktā Vaidehī <i>tv</i> anasūyānasūyayā.
iii. 11. 71	..	bhrātaram tam Agastyasya <i>hy</i> āmantrayata Rāghavaḥ.
iii. 63. 7	..	sā nūnam āryā mama rākṣasena <i>hy</i> abhyāhṛtā kham samupetya bhiruḥ.
iii. 64. 59	..	asampātām kariṣyāmi <i>hy</i> adya trailokya-cāriṇam.
iii. 70. 5	..	lokaṁ <i>hy</i> atijitām kṛtvā <i>hy</i> āvām hantum ihecchati.
iv. 1. 7	..	nalinair api samchannā <i>hy</i> atyarthasubha-darsanā.
iv. 2. 20	..	kasya na syād bhayaṁ dṛṣṭvā <i>hy</i> etau sura-sutopamau.

iv. 9. 10	..	..	tasmin dravati santraste <i>hy</i> āvām drutataram gatau.
iv. 12. 14	..	..	vṛkṣair ātmānam āvṛtya <i>hy</i> atiṣṭhan gahane vane.
iv. 14. 1	..	..	tām āsuvegena durāsadena <i>tv</i> abhiplutām śokamahārnavenā.
iv. 15. 17	..	..	tvarā guṇavati yuktā <i>hy</i> asmin kāle viśeṣataḥ.
iv. 32. 18	..	..	niyuktair mantribhir vācyo <i>hy</i> avaśyam pārthivo hi tam.
iv. 38. 33	..	..	nihatya Rāvaṇam yuddhe <i>hy</i> ānayaṣyanti Maithilīm.
iv. 46. 22	..	..	Mataṅgena tadā sapto <i>hy</i> asminn āsrama- maṇḍale.
iv. 58. 13	..	..	devāsurasvimardāmś ca <i>hy</i> amṛtasya viman- thanam.
v. 13. 67	..	..	drakṣye tad āryāvadanam kadā <i>nv</i> aham tārādhipatulyavarcaṣam.
v. 27. 14	..	..	tatas tasya nagasyāgre <i>hy</i> ākāśasthasya dan- tinah.
v. 51. 13	..	..	dikṣu sarvāsu mārgante <i>hy</i> adhaś copari cāmbare.
vi. 13. 16	..	..	naitad Dāśarathir veda <i>hy</i> āśadayati tena mām.
vi. 18. 12	..	..	yas tu doṣas tvayā prokto <i>hy</i> ādāne' ribalasya ca.
vi. 19. 18	..	..	ākhyātāni ca tattvena <i>hy</i> avagacchāmi tāny aham.
vi. 22. 58	..	..	sūtrāny anye pragṛhṇanti <i>hy</i> āyataṁ śata- yojanam.
vi. 22. 73	..	..	tam acintyam asahyam ca <i>hy</i> adbhutam lomaharṣaṇam (M. 78, °ca adbhutam).
vi. 35. 13	..	..	adharmo rakṣasām pakṣo <i>hy</i> asurānām ca rākṣasa. (Similar hiatus has been preserved in the previous half-śloka of the same verse.)
vi. 47. 10	..	..	avekṣya vinivṛtā sā cānyām gatim apaśyati.
vi. 59. 4	..	..	saṅkampayan nāgaśiro'bhypupaiti <i>hy</i> Akampa- nam <i>tv</i> enam avehi rājan.
vi. 71. addl. 95.	verse 2 after		muhūrtamātraṁ niḥsaṁjño <i>hy</i> abhavac chatru- tāpanah.
vi. 94. 11	..	..	evam pravṛtte saṅgrāme <i>hy</i> adbhutam suma- had rajah.
vi. 125. 18	..	..	stribhiḥ parivṛtāḥ sarve <i>hy</i> Ayodhyām yāntu Sitayā.
vi. 130. 39	..	..	vānarānām ca tat karma <i>hy</i> ācacakṣe'tha mantriṇām.
vii. 8. 26	..	..	rākṣasān hantum utpanno <i>hy</i> ajayaḥ prabhur avyayaḥ.
vii. 21. 23	..	..	sukham āpur muhūrtam te <i>hy</i> atarkitam acintitam.
vii. 25. 23	..	..	pitā jyeṣṭho jananyā no <i>hy</i> asmākaṁ cāryako' bhavat.
vii. 32. 11	..	..	savyetarakarāṅgulyā <i>hy</i> āśabdāsyo Daśāriṇah.
vii. 35. 20	..	..	tasya bhāryā babhūveṣṭā <i>hy</i> Añjaneti pariśrutā.
vii. 35. 23	..	..	dadarśa phalalobhāc ca <i>hy</i> utpapāta ravim prati.

- vii. 47. 11 śrutvā pariṣado madhye *hy* apavādaṁ sudā-
runam.
vii. 51. 17 tapasārādhito devo *hy* abravīd bhaktavatsalah.
vii. 62. 12 āryeṇa hi purā śūnyā *tv* Ayodhyā paripālītā.
vii. 92. 9 evaṁ suvihito yajño *hy* aśvamedho *hy*
avartata.
vii. 96. 5 (alt. rdg.) .. Kātyāyanah Suyajñāś ca *hy* Agastyas tapasām
nidhiḥ.
vii. 97. 22 evam bahuvīdhā vaco *hy* antarikṣagatān surān.
vii. 99. 11 anurañjanti rājāno *hy* ahany ahani Rāghavam.
vii. 109. 10 tam yāntam anugacchanti *hy* antahpuracarāḥ
striyaḥ.

In a few cases, e.g. vii. 42. 24, vii. 51. 12, etc., hiatus has been avoided by the insertion of the preposition *ni* and it is difficult to determine whether this preposition formed a part of the original Rā. or not.

ADDENDA

A few more cases of irregular sandhi and hiatus found in the By. recension, but omitted in the main article through inadvertence, are given below:—

IRREGULAR SANDHI

- By., i. 32. 21 .. nāvamanya (for no' vamanya, a variant cited by the commentator Rāma and styled by him as 'apapāṭha').
By., iii. 13. 12 .. tatōvāca vacaḥ śubham (Govindarāja, followed by M., reads: dhīro dhīrataram vacaḥ).
By., iii. 71. 20 .. mitraṁ ca vōpadekṣyāmi (M., °caivopadekṣyāmi).

IRREGULAR HIATUS

Between two pādas

Between a and ā

- By., iii. 36. 4 .. vasanti manniyogena adhivāsaṁ ca rākṣasaḥ
(Govinda, followed by M., °niyogena nityavāsam).
By., iv. 65. 2 .. Maindaś ca Dvididaś caiva āṅgado Jāmbavāms
tathā (M., °caiva Suṣeṇo).
By., iv. 19. 28 (M., 27) .. supteva punar utthāya āryaputreti vādini.
By., v. 13. 30 .. °duḥkhena abhibhūtā (M., 32, duḥkhena *hy* abhi°).
By., v. 50. 18 .. °kāryeṇa āgato'smi (M., kāryeṇa samprāpto'smi).

Between ā and other vowels

- By., ii. 63. 34 .. tasyāhaṁ karuṇaṁ śrutvā rṣer vilapato niśi (M.,
°śrutvā lālapato bahu). (From the two readings it seems that originally the second half of the verse was probably 'rṣer lālapato niśi'.)
By., iv. 20. 26 .. vyavasyata prāyam anindyavarṇā upopaveṣṭum
bhūvi yatra Vālī (M., °prāyam upopaveṣṭum
anindyavarṇā).
By., v. 13. 49 (M. 51) .. athavaināṁ samutkṣīpya uparyupari sāgaram.
M., vii. 76. 40 .. °vinā rājñā eṣa me niścayaḥ paraḥ

Between e and other vowels

- By., ii. 14. 65 .. vyaktaṁ Rāmābhīṣekārthe ihāyāsyati dharmarāt
(M., 66, °sekārtham ihāyāsyati).
By., ii. 54. 1 .. te tu tasmin mahāvṛkṣe uṣitvā rajanīm śubhām
(M., vṛkṣa uṣitvā).
M., By., vii. 100. 18.. nīveśya te puravare ātmajau sanniveśya ca.

Between ai and ā

- By., iii. 43. 3 .. āgacchāgaccha śighram vai āryaputra sahānuja.
(This verse is not found in M.)

Within a pāda

- i. 70. 19; ii. 110. 5 .. śāśvato nitya avyayah
By., iii. 35. 41 .. tūrṇam eva ihāgatah.
By., v. 54. 25 (M. 26) kapiṛuṇa hā iti.

IRREGULAR SANDHI IN THE BENGALI RECENSION (Bl.) OF THE
RĀMĀYAṆA (CALCUTTA SANSKRIT SERIES EDITION)

Note.—Gorresio's edition is indicated by Bl. Ka and MSS. by Bl. Kha, Ga, Gha, Na, Ca, etc.

Northern India has always remained a great centre of Classical Sanskrit poetry and, as such, every attempt was made there to regularize, as far as practicable, the un-Pāṇinian forms found in the epics. As a result of this tampering with the original epic language of the Rā., the Bl. recension shows only a few cases of irregular sandhi, including the variants found in the MSS. As against about 90 cases of irregular sandhi in the By. recension, the Bl. recension shows only about 38 cases. Of them Bl. ii. 17. 27 (aprajāsmīti), iii. 54. 14 (Rāmēti), iv. 5. 15 (hā priyēti), iv. 52. 40 (praviśāmēti—twice in Bl. and M., but once in By.), iv. 60. 8 (ugratapābhavat), v. 2. 14 (apsarāpasarasām), v. 15. 12 (sōpāsarpāt), v. 34. 20 (hā priyēty evam), v. 59. 20 (sarakṣaughām), vi. 78. 1 (sarasīva), vii. 35. 7 (ahō'tibalavad), vii. 38. 3 (ahō'sya), and vii. 40. 18 (dhārayan aprameyah) correspond to By., ii. 20. 37, iii. 47. 11, iv. 6. 17, iv. 52. 13, iv. 60. 8, iv. 68. 8, v. 10. 12, v. 36. 45, v. 60. 10, vi. 98. 1, vii. 27. 7, vii. 30. 3 and vii. 36. 44 respectively. Those cases of irregular sandhi, which have no corresponding forms in the By. recension, are given below:—

1. *Irregular vowel sandhi*

(a) Double sandhi

- Bl., iii. 79. 10 .. kaccit tēndriyasam̐yamaḥ.
Bl., v. 32. 51 .. dhriyatēti Rāmam.
Bl., v. 34. 23 .. priyēti hā.
Bl. Cha, vii. 103. 12 sādhu Sitēti (variant: Site sādhu iti).

(b) Sandhi with Pragr̥hya vowels

- Bl., ii. 12. 29 .. ahō'dyānuḡrhitāh.
Bl., vi. 41. 12 .. ahō'sya sadṛsam̐ sakhyam.
Bl., vi. 111. 24 .. ahō'dbhutam.

(c) Miscellaneous

- Bl. Ka, Gha, Ņa, Cha, abhyupetum (variant: abhyupaitum).
Jha, Da, iii. 53. 7.

2. Irregular consonant sandhi

- One rather remarkable case of irregular consonant sandhi, a resultant of haplogy or, more probably, of apocope, is found at
Bl., iv. 9. 99 .. Hanumādibhiḥ (for Hanumadādibhiḥ; cf. pṛṣodara for *pṛṣadudara).

3. Double sandhi of visarga

(a) Double sandhi of -as and ā

- Bl., vii. 23. 9 .. idam Viśravasâtmaja.
Bl., vii. 38. 47 .. (Com.'s reading) sô'ryakeṇa (for sa âryakeṇa; variant: svâryakeṇa).

(b) Double sandhi of -as and i

- Bl., iii. 56. 18 .. rākṣasêti samudvegam.
Bl., iv. 10. 32 .. gaccha rakṣêti.
Bl., vi. 40. 50; vii. 31. 42 .. rakṣêndro° (Cf. Bengali, tejendra, etc.)
Bl., vii. 64. 52 .. Brahmadaṭṭêti nâmnaiṣaḥ.

(c) Double sandhi between -as and u

- Bl., iii. 81. 31 .. padmapuṣparajônmiśraḥ (may be a case of transfer of rajas to raja).
Bl., iv. 10. 26 .. sôttare vâry upâsprât.
Bl. Cha., vii. 64. 21 .. acakṣuṣôttamaṁ cakṣuḥ (variant: acakṣuṣo hi tvam).

(d) Double sandhi between -ās and a

- Bl. Gha., i. 12. 6 .. khaṇakâpi ca (variant: khaṇakâ api).
Bl., iii. 32. 32 .. sahitâbhyadravan (Ņa, Da, sahitâ hy adravan).
Bl., vi. 37. 79 .. hṛṣṭamanâbhavat.
Bl., vi. 49. 35 .. vâryamânâpi harayaḥ.
Bl., vi. 51. 104 .. trastâbhavan.
Bl., vi. 77. 9 .. sarve yûthâdhipâbhavan.

(e) Double sandhi between -ās and ā

- Bl. Ņa., i. 18. 11 .. narâśu samupâgaman (variant: narâstam).

