

# SANSKRIT SYNTAX

J. S. SPEIJER

*With an Introduction by*  
H. KERN



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In order to comply with the wishes of Dr. Speijer I take the liberty to introduce his work with the students of Sanskrit.

Indian grammar, which is virtually the same as saying Pāṇini's grammar, superior as it is in many respects to anything of the kind produced among other civilized nations of antiquity, is professedly deficient in its treatment of syntax. As all Sanskrit grammars published by Western scholars are, so far as the linguistical facts are concerned, almost entirely dependent, either directly or indirectly, upon Pāṇini, it cannot be matter for surprise that syntax is not adequately treated in them, although it must be admitted that Professor Whitney's grammar shows in this respect a signal progress.

Some parts of Indian syntax have received a careful treatment at the hands of competent scholars, amongst whom Delbrück stands foremost. All who are grateful to those pioneers will, it may be supposed, gladly receive this more comprehensive work, the first complete syntax of classical Sanskrit, for which we are indebted to the labours of Dr. Speijer. May it be the forerunner of a similar work, as copious and conscientious, on Vaidik Syntax!

H. KERN.

LEYDEN, 13 July 1886.

## PREFACE.

This book aims to give a succinct account of Sanskrit Syntax, as it is represented in classic Sanskrit literature, without neglecting however the archaisms and peculiarities of vaidik prose (brâhmaṇa, upanishad, sūtra) and of epic poetry. The facts laid down here have been stated chiefly by my own observations in perusing Sanskrit writings, and accordingly by far the great majority of the examples quoted have been selected directly from the sources, if not, those suggested by the Petropolitan Dictionary or others have, as a rule, been received only after verification. Moreover, valuable information was gained by the statements of vernacular grammarians, especially of Pāṇini, to whose revered authority due respect is paid and whose rules are referred to at every opportunity. For some useful intelligence I am indebted to Mr. ANUNDORAM BOROAH's *Higher Sanskrit Grammar* Calcutta 1879. A welcome and precious assistance were to me some treatises or occasional hints of distinguished European scholars, who, as DELBRÜCK, DE SAUSSURE, WHITNEY, have explored tracks of this scarcely trodden region of Indian philology. But for the greater part of the subjects falling within the scope of this compilation,

monographies and special investigations of a sound philological and scholarlike character are still wanting, and I have felt that want often and deeply. For this reason I am fully aware, that many deficiencies and inaccuracies will certainly be found now or appear afterwards in this first Sanskrit Syntax written in Europe. Notwithstanding, as I felt convinced that my labour, however imperfect, might prove of some profit by facilitating both the access to Sanskrit literature and the study of Sanskrit language, and that on the other hand this work might afford some base for further investigations on special points of Syntax, it is placed before the public with the confidence that it may be judged, what it is, as a first attempt, and an attempt undertaken by a foreigner.

In arranging materials I preferred following, as best I could, the nature and spirit of the language I was working on, rather than clinging too closely to the classification familiar to us by the Syntax of Latin and Greek; in stating facts I have avoided generalizing from such instances as did rest only on my own limited experience, remembering the wise words of Patanjali महान् हि शब्दस्य प्रयोगविषयः..... एतावन्तं शब्दस्य प्रयोगविषयमनुनिश्चयं सन्त्य-प्रयुक्ता इति वचनं केवलं साहसमात्रम्.

The whole of this Syntax is made up of six Sections.

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On p. 34 § 46 R. I wrote. I could adduce no instance of चि with two acc. Afterwards I met with this: R. 3, 42, 31 कर्षिकारानशोकांश्च चूतांश्च मदिर-  
क्षपात्। कुसुमान्यपचिन्वन्ती चचार हचिरानना.

## SECTION THE FIRST.

### GENERAL REMARKS ON THE STRUCTURE OF SENTENCES.

1. The subject of the sentence<sup>1)</sup> is put in the nominative case. The predicate of the sentence is either noun or verb; अश्वो धावति (the horse runs), तरुणोऽश्वः (the horse is young).
2. To the noun-predicate the so called *verbum substantivum* is commonly not subjoined; from a logical point of view it is indeed of no use, and its obligatory employment in modern western languages rather to be called an abuse. Panc. 26 स महात्मा जयं कृपणाः (he is a lord, we are mean people), Nala 1,30 त्वं चापि रत्नं नारीणां नरेषु च नलो वरः, Çāk. I अपि संनिहितो ऽत्र कुलपतिः (is perhaps the head of the family near?). It may, however, be added. Panc. 100 अस्माकं स्वामी वैनतेयोऽस्ति, Kathās. 16, 115 अहमेवापराधस्मि (I alone am guilty.) —

1) Vernacular grammar has no term to name the subject of the sentence or grammatical subject. The term *kartṛ* signifies the agent or *logical subject*. In the same way *karma* means the *logical object*, whatever may be its grammatical function; it thus implies the object of the active verb as well as the subject of the passive or the objective genitive. In such sentences as »the knife cuts», the grammatical subject is both *kartṛ* (agent) and *karana* (instrument).

It must be added, if »to be” means »to exist” or »to be met with;” likewise if the grammatical tense or mood is to be expressed.

Rem. It is even wanting sometimes in such sentences, as contain a predicate in the optative or imperative mood; especially in some current phrases, as नमस्तस्मै (adoration to him), भद्रं ते [sc. भूयात्] hail to you), का कया (why make mention of —) ग्रान्तम् or ग्रान्तं पापम् (v. a. *malum absit*), etc. Prabodh. III p. 66 the Bauddha monk entreats the Çaiva to let him enjoy the instruction of his doctrines आचार्यस्त्वं शिष्योऽहं प्रवेष्टव्यं मां पारमेश्वर्यै शिष्याम् (be you my teacher, I your pupil, initiate me into the doctrines of the Çaivās).

3. Besides अस्ति and भवति, the verbs विद्यते, तिष्ठति, वर्तते and the participle गत may be used more or less as *verbum substantivum*. Schol. on P. 3, 4, 65<sup>1</sup>) विद्यते भोक्तुम् (there is something to eat), Ven. III p. 94 एष दुर्गोधन अस्यां न्यग्रोधच्छायायामुपविष्टस्तिष्ठति (here D. is sitting down under the shade —), Hit. 107 वायसराज्ञो द्वारि वर्तते the king of the crows is at the door). From the given examples it however sufficiently appears that the original meaning of those verbs has not wholly faded. Accordingly it is sometimes not indifferent which *verbum subst.* to choose. So विद्यते especially denotes the »being met with” fr. *il y a*, likewise अस्ति, but not भवति; गत expresses the »being in or on”, as चित्रगतः (v. a. painted); वर्तते comp. Lat. *versatur*.

Rem. By consequence, भवति is the proper verb, if there be laid some stress on the predicate, in other terms, if it be pointed out that the subject is invested with the dignity or possesses the quality predicated of it. Ch. Up. 6, 16, 1 it is said with respect to somebody, seized on account of a theft, apparently committed by him स यदि तस्य कर्ता भवति [not अस्ति]; Panc. III, 57 वनानि दहती वृद्धेः सखा भवति माहृतः (when the fire burns the wood, wind is his mate), Mhbh. 1,89,2. वो विद्यया तपसा जन्मना वा वृद्धः स पूज्यो भवति द्विजानाम्.

4. The same character is exhibited by the predicates

1) विद्यते in this sutra is one of the अस्यर्थाः (words meaning to be).

made up of a noun and a verb of *becoming, growing, seeming, remaining, being called, -considered* and the like. Comp. 32.

5. The noun-predicate itself deviates by no means from the common use of other tongues. It may thus be any kind of noun either substantive or adjective, and is put in the nominative case, provided that it be pointing at the same person or thing as is pointed out by the subject, as शीतला रात्रिः (the night is cold), for in that sentence the subj. रात्रिः and the predicate शीतला are relating to one and the same thing. This we may call the noun-predicate proper. Nothing, indeed, forbids other nouncases, adverbs and the like doing duty of the predicate, as कूपे तोयम् when = „water is in the pit,” Pat. 84 अतो यत्रासौ काकः (yonder [house], where that crow is), Mudr. 23 नायज्ञः प्रमार्ष्टुमलम् (he [will] not [be] able to blot out [that] stain), R. 2,42,7 नाहं तेषां न ते मम (I have nothing in common with them nor they with me) and sim.

6. As to the verb-predicate, the same action may be expressed as well by the active voice as by the passive. When active, its agent or subject is put in the nominative case and its object in the accusative; देवदत्तः कटं करोति (N. N. makes a mat). In the passive sentence, the object of the action is subject of the sentence and accordingly a nominative; the agent is invariably put in the instrumental. देवदत्तेन कटः क्रियते (the mat is made by N. N.); of स्वपिमि (I sleep) the pass. form is मया सुष्यते (it is slept by me), and so on.
7. Sanskrit has a decided predilection for the passive

Passive voice. In translating from that language it is often necessary to transform passive sentences into active. For inst. Panc. 43 चिरकालं श्रुतो मया तत्रापवादः (it is a long time I hear blame you), Daçak. 133 कयापि दिव्याकार्या कन्ययोपास्याविधि (a maiden of heavenly appearance respectfully approached me), Hit. 43 तत्र तेन मृग एको व्यापादितः। मृगमादाय गच्छता तेन घोराकृतिः सूकरो दृष्टः। ततस्तेन मृगं भूमौ निधाय सूकरः शरणा हतः

8. Since this preference is of course not limited to transitive verbs, nothing can be more common than the use of impersonal passives. Hit. 93 केनापि शस्यरक्षकेनैकान्ते स्थितम् (some guardian of the crops was standing aside), Daçak. 18 केसरिणा करिणं निहत्य कुत्रचिदगमि (the lion, after having slain the elephant, disappeared), Ven. III p. 79 कथमेवं प्रलपन्तं वः सहस्रधा न दीर्घमनया जिह्वया. Even the verb subst. has occasionally a passive form, cp. 32 b).

Impersonal passives. Rem. Apart from the said impersonal verbs, we have to record the old and genuine impersonals with active or medial endings and meaning. In classic Sanskrit they are scarcely used, being but remnants of a more widely employed idiom of the elder language. Ait. Br. 1,9,2 तस्यै जनतायै कल्पते यत्रैवं विद्वान्होता भवति (it avails such community, as where is a *hotr* knowing this), Agv. Grhy. 4,1,1 आहितानि चेदुपतपेदुदवस्येत् (if a worshipper in the three fires be affected by illness, he should withdraw); — Panc. I यत्ने कृते यदि न सिध्यति (if it does not succeed notwithstanding the effort —). Likewise वर्षति (it rains) = देवो वर्षति (cp. Yājñ. 1,136 with Kâc. on P. 1,4,89) and so on.

9. Participles, especially those in त and तवन्त् and the krtyâs are frequently employed as if they were finite verbs, without the attendance of the verb subst. In simple prose a great deal of the sentences are moulded in that shape. Hitop. 12 असौ व्याघ्रेण व्यापादितः खादितश्च (the tiger killed him and devoured him), ibid. 7 तस्य विष्णुशर्मणाः पुत्रान् समपितवान् (he entrusted his sons to the foresaid Vishn.), Çâk. I विनीतवेपेया

प्रवेष्टव्यानि तपोवनानि नाम (surely, the hermitages should be entered in modest dress).

Rem. The participles of the present and the future do not partake of this construction, cp. P. 3, 2, 124 with 126<sup>1)</sup>.

10. The subject of the sentence is not always expressed. Often it is implied by the verb. For ददामि and ददासि are quite as intelligible as अहं ददामि and तं ददासि, and likewise in the third person the sole ददाति suffices, if there can be no doubt as to the giver meant.

Nevertheless, the personal pronouns denoting the subject are not seldom added, even when not required for the understanding, certainly much oftener than in Latin and Greek. See f. inst. Nala 2,19; 3,9; Kathâs. 6,135. But the omission is impossible, if stress should be laid on the pronoun.

Agent implied. In passive sentences, the personal pronouns denoting the agent may be wanting likewise, but of course this is not by far done so often as in active sentences. Panc. 127 इति निश्चित्याभिहितम् [sc. अनेन], ibid. 327 भो मित्र किमेवं पलायते स्त्रीकभयेन (say, friend, why do [you] run away thus by false fear?).

The omission is regular with passive imperatives, that are expressive of an injunction or commandment in a softened or polite manner, as गम्यताम् (go), श्रूयताम् (hear) Panc. 87 the panther thus addresses the hungry lion, his

1) A vârtt. to P. 3,2,124 states an exception for the case, that the negation मा is added to the participle, in order to signify an imprecation. Of this rule applied I know but one instance, Çiçupâl. 2,45 quoted by the Petr. Dict. s. v. मा, V p. 680; but it is not improbable that the author of that poem has done so designedly to show his own skill by applying an out-of-the-way grammatical rule.

master स्वामिन्क्रियतामय मम प्राणैः प्राणयात्रा । दीयतामन्तयो वासः स्वर्गे । मम विस्तार्यतां चित्तितले प्रभूतरं यत्रः

11. But in sentences without a finite verb the personal pronoun denoting the subject cannot be missing. It may be said promiscuously कृतवानस्मि and कृतवानहम्, कृतकृत्योऽसि and कृतकृत्यस्त्वम् and so on. The full forms अहं कृतवानस्मि, त्वं कृतकृत्योऽसि are, of course, also available.

Rem. Occasionally they are wanting even then, provided that it be beyond doubt, which subject is meant. Panc. 214 the crow Sthirajivin relates to the king of the owls the ill treatment he has endured from his own king, for तेन दुर्जनप्रकोपितेनेमां दृशां नीतः [sc. अहम्, as is perspicuous by the context]; ibid. 53 the lover addresses the princess राजपुत्रि सुप्रा [sc. त्वं] किं वा जगर्षि; ibid. 38 वत्स धन्योऽसि यत्प्रथमे वयस्येवं विरक्तिभावः [sc. त्वम्]. Cp. ibid. 137, 13; 154, 10.

12. A general subject may be expressed by using the passive form, as उच्यते (it is said), श्रूयते (it is taught). Likewise by the plural of the 3<sup>d</sup> pers. of the active as आहुः (they say, when = it is said; germ. *man sagt*), विदुः (it is known), आचक्षते it is told). But not seldom also the singular of the 3<sup>d</sup> pers. of the active is employed in this manner. Panc. II, 34 कारणा-  
न्मित्रतामेति कारणादेति प्रवृत्ताम् (it is not without cause, one becomes a friend or a foe). The pronoun omitted is स (= one, germ. *man*), which is also sometimes added. Panc. I, 216 त्याज्यं न धैर्यं विधुरेऽपि दैवे । धैर्यात्कदाचित्स्थितिमाप्नुयात्सः (one must not lose courage even in distress; by courage one may regain one's position in time).

13. The accessory parts of the sentence, such as are to point out the *where*, the *when*, the *why*, the *how* of the fact related, the qualities and other attributes of

the persons or things involved, are embodied into speech by the same or nearly the same grammatical apparatus, as serves that purpose in other languages. It is the relative frequency or rareness and the distribution of these instrumentalities of speech, which gives to Sanskrit style its proper and peculiar character, the main features of which may be sketched as follows:

14. Iv. Sanskrit, in comparison with western languages, does not avail itself much of finite verbs. Hence abundance of gerunds, participles, absolute locatives, noun-predicates and a relative scarcity of subordinate sentences. Accumulating short coordinate phrases is likewise avoided by using gerunds. Daçak. 19 बालं जनैरव-  
निरुहादवतार्य वनान्तरे वनितामन्विष्याद्विलोक्यैनमानीय गुरुवे निवेद्य तन्निर्देशेन भवदन्तिकमानीतवानस्मि = »I took off the baby from the tree and sought for the fair one in the forest, but not discovering her I carried it to my teacher, and gave it over in his hands. By his order I now have brought the boy to you.”

In Sanskrit style the predicate of the sentence is many times expressed by means of a *nomen actionis*, to be translated by a finite verb. Panc. 21 दमनक आह । स्वामिन् किमिह निवृत्त्यावस्थानम् (Dam. said: why does my master stop and stay here?)

Iv. Abstracts in ता or त्व may be made of any noun either simple or compound. Since they are available in all noun-cases, they afford an easy expedient to bring a whole clause into a shape as concise as possible and to express logical relations in the very sharpest and most distinct way. Hence they are often employed in treatises, commentaries and similar works. A more detailed account of them will be given hereafter.

III<sup>v</sup>. A great and important place in Sanskrit composition is filled up by compound nouns. This synthetic expression of thought is applied to the most various and manifold logical relations, but it is especially in the more flowery style of adorned literary composition, that they are used at a considerably large extent. Relative clauses are commonly avoided by them.

IV<sup>v</sup>. An other characteristic of Sanskrit style is its predilection for the *oratio directa*. Words and thoughts are related just as they have been spoken and thought or supposed to have been, but they are not moulded into the figure of an *oratio obliqua*. Generally the adverb इति (thus, so) is put behind the words or thoughts related. Accordingly the English sentence *he asked his friend, why he had not left this town* is Sanskrit कस्मादस्मान्नागरान् प्रस्थितोसीति मित्रमपृच्छत्. So f. inst. Utt. I परिश्रान्तेयमार्गं तद्विज्ञापयामि विश्राम्यतामिति (My lady is tired; for this reason I beg Her to take Her rest).

V<sup>v</sup>. The system of correlation between relatives and demonstratives, though sufficiently developed as to the number and variety of combinations, has retained a great deal of the unwieldiness and prolixity of its rudimentary stage. It often reminds of the solemn style of old Latin. Mostly the relative clause precedes. Panc. 2 यथा मम मनोरथाः सिद्धिं यान्ति तथानुष्ठीयताम् (act so as to fulfill my wishes), ibid. 70 यः कूपो दृष्टो ऽभूत्तमेव कूपमासाद्य, and the like.

VI<sup>v</sup>. Sanskrit likes rhetorical interrogations, that is, such as do not put a question, but contain a statement either positive or negative. As this turn is much more employed than in modern languages, such inter-

rogations are often to be translated rather freely. So कः is not rarely an other expression of »nobody” and को न = »every body;” कुतः is frequently = »because.” Similarly अथ किम् = »yes,” कथम् and ननु = »certainly,” cp. the idiom क्व च.... क्व च and other turns, more fully to be dealt with in one of the subsequent chapters. Compare Engl. *why*, when = »now, well,” Greek *ὄχι οὐν*.

VII<sup>v</sup>. The predilection for the passive construction has been already mentioned (see 7). It is of course not restricted to the finite verb, but applies also to participles.

15. Like all languages, that possess a rich store of inflections, Sanskrit affords a comparatively great freedom as to the order of words in the sentence<sup>1)</sup>. Yet, it is frequently not altogether indifferent in what order one puts one's words. We ought to distinguish between the traditional or regular arrangement and the various exceptions caused by the exigencies of style, euphony, metre etc. Therefore though tracing a general scheme, we must keep in mind, that it bears but on the most frequent employment, as it has been observed in perusing the best writers, but it cannot claim to be a set of fixed rules rigorously to be followed throughout.

16. The traditional order of words is this.<sup>2)</sup>  
1. The predicate being verbal, it ordinarily closes the sentence, which is headed by the noun-subject, when expressed. The other elements of the sentence are taken in the midst, but placed so as to make the

1) Compare Pat. I, p. 39, l. 18 संस्कृत्य संस्कृत्य पदान्युत्सृज्यन्ते तेषां वयेष्टमभिसं-  
बन्धो भवति । तद्यथा । आहर् पत्रं पत्रमाहरेति.

2) On this subject we have an excellent treatise of Prof. DELBRÜCK *Die altindische Wortfolge aus dem Çatapathabrâhmanâ* 1878. Yet, of course, it does not go beyond the archaic period of Sanskrit literature.

verb have its object immediately before it, **देवदत्तः कटं करोति** (N.N. makes a mat), **देवदत्तो भ्रातृभिः सह पाटलिपुत्रं प्रस्थितः** (N.N. has parted for Pataliputra with his brothers). In a similar manner the attributes and other accessories of nouns precede them. Moreover, as one is inclined in Sanskrit to avoid subordinate sentences by availing one's self largely of participles, gerunds and the like (14, I), it often occurs, that the chief sentence is preceded by a greater or smaller amount of accessory elements of the kind, put according to the exigencies of grammar and style either before the subject or subsequent to it. This sentence, taken from Patanjali (I, p. 39, 10) may illustrate the above statement, **प्रमापाभूत आचार्यो दर्भपवित्रपाणिः शुचावकाशे प्राशुष उपविश्य महता वनेन सूत्रं प्रपायति स्म.** Here the subject preceded by its attribute stands at the head, then follows **दर्भपवित्रपाणिः** formally a predicative attribute of the subject, but as to its meaning an accessory of the gerund **उपविश्य**, 3ly the other accessories of the said gerund, 4ly the gerund itself, 5ly the accessories of the chief predicate, finally that predicate itself.

Rem. In passive sentences the agent, as far as I have observed, seems to have the precedence in the traditional order of words, not the nominative of the karma. Panc. 126 **तैर्विप्रैः सर्ववस्तूनि विक्रीय ब्रह्मूल्यानि रत्नानि क्रीतानि**, Hitop. 92 **तैर्विनैर्वृत्तमाहूय सर्वे नीडा भग्नाः**

2. If the predicate be a noun, it is put before the subject. Panc. 38 **असार्ः संसारोऽयं गिरिनदीवेगोपमं यौवनं तृणाग्निममं जीवितं शरदश्रच्छायासदृशा भोगाः स्वप्नसदृशो मित्रपुत्रकलत्रभृत्यवर्गसंबन्धः**. Similarly in the passive. Hit. 20 **अधुना तवानुचरेण मया सर्वथा भवितव्यम्** (now at all events I must be your companion).

Rem. Pronouns, it seems, may be put indiscriminately before or behind their noun-predicate: **समर्थोऽहम्** or **अहं समर्थः**

3 Attributes are put before their nouns. But when

doing duty of a so called predicative attribute, they generally follow. Comp. for inst. the proverb **स्वयमुपाता श्रीस्त्यज्यमाना प्रापति** (fortune which has arrived spontaneously, grows a curse, when neglected).

Rem. Not seldom they are separated from the noun (or pronoun) they belong to. Daç. 141 **मयासि ज्ञातमात्रः पापया परित्यक्तः**; when translating this sentence one should render **पापया** by the adverb *basely* or *in a base manner*. So Panc. 73 **तद् द्रोहबुद्धेरपि मयास्य न विरुद्धमाचरणीयम्**; note the disjunction of **द्रोहबुद्धेः** and **अस्य**.

4. The vocative generally heads the sentence.

5. The prepositions are commonly preceded by their cases.

6. In sentences linked to the preceding by means of relatives or particles, these words are put first; when enclitical, they are affixed to the first word of the clause they introduce.

17. As it has been stated above (15), this traditional order of words is liable to be modified by various influences of the power to cause the speaker to prefer an other arrangement. Instead of the subject, the word on which stress is laid will head the sentence. In this way the verb or an oblique noun-case or an adverb (especially when of time), are not seldom put first, because of emphasis. Hit. 97 **सन्त्येवम्भूता ब्रह्मः** (of the kind there exist many, indeed), Daç. 132 **अयावोचम् । अपसरतु द्विर्दकोट एव अन्यः कश्चिन्मातङ्गपतिरानीयताम्** (then I said: let this miserable elephant be gone, bring an other, a number 1 of the elephants); Hit. 110 **मम बलानि तावद्वलोकयतु मन्त्री**; Panc. 39 **रात्रौ त्वया मठमध्ये न प्रवेष्टव्यम्**; *ibid.* 53 **अवैव तया सह समागमः क्रियताम्** (meet with her still to-day). Absolute locatives and the like are also placed at the beginning. Bhojap. 8 **गृहीते भोत्रे लोकाः कोलाहलं चक्रुः**, Hitop. 131 **पश्यतो व्यकमूर्खस्य नकुलैर्भक्षिताः सुताः**, Panc. 54 **एवं तस्य तां नित्यं सेवमानस्य कालो याति**. Likewise in connecting sentences it is necessary to

commence a new sentence or a new clause at the word, which relates to somebody or something mentioned in the foregoing. Hence demonstratives often head the sentence. Panc. 37 अस्ति कस्मिंश्चिद्विक्रमप्रदेशे मठायतनं । तत्र — परिव्राजकः प्रतिवसति स्म । तस्य — महती वित्तमात्रा संज्ञाता । ततः स न कस्यचिद्विप्रवसिति.

Rem. In general, the manner in which sentences are linked together may be of some influence on the arrangement of words. So the type, represented by Hit. 110 राज्ञा सर्वान्निष्ठादानाहूय मन्त्रयितुमुपविष्टः । आह च तान् [instead of तांश्चाह], often occurs, especially in polished style. Cp. f. i. Daç. 139 अहं च... विषं क्षपादस्तम्भयम् । अपतच्च स भूमौ, Harsha 11 मर्यालोकमवातरत् । अपश्यच्च.

On the other hand similar reasons may expel the verb from its place at the rear, substituting for it some other word, required there by economy of style, because the end of a sentence is also fit to give some emphasis to the word placed there. Ratn. III न खलु किञ्चिन्न संभाव्यते त्वयि (in you there is nothing we may not look for), Daç. 97 न चेन्नोरितकानि प्रत्यर्पयसि दूक्षयसि पारमष्टादशानां कार्पणानामने च मृत्युमुत्सुम् (if you do not restore to the citizens what you have stolen of them, you will know by experience the succession of the eighteen tortures, and at last the mouth of death); Kād. I, p. 292 राजपुत्रि किं ब्रवीमि वागेव मे नाभिधेयविषयमंत्रति त्रपया.

There is much freedom, where to put the negations, as will be shown in the chapter, which treats of them.

18. Sanskrit poets, especially in the more artificial and refined kinds, display a still greater variety in arranging the parts of the sentence. We may account for it partly by the exigencies of versification, but for a good deal it is the effect of their aspiring after an elegant and exquisite diction. Yet, as deviation from the traditional order of words is not striven at for itself, the idiom of the poets is rather characterized by the

Poetical.

richness and size of compounds, by the elegance of words and the melodiousness of sounds, by the elevation and perfection of style, than by an artificially disturbed arrangement of words. Such entangled and intricate structure, as for example characterizes Latin poetry, is an exception in Sanskrit<sup>1</sup>). There it is chiefly displayed in the extraordinary great liberty in placing relatives, interrogatives and negations.

Rem. Rhythmical wants and euphony, of course, may also exercise a greater or smaller influence on the order of words. Especially in the old dialect. Here are some instances. Ch. Up. 4,4,2 बहुर्हं चरन्ती (instead of बहु चरन्त्यहम्), Ait. Br. 1,30,9 तस्मादस्याग्निं पुरस्ताद्धरन्ति (instead of अस्य पुरस्तादग्निम्), ibid. 2,37,4 आग्नेयं होता ऽऽस्यं प्रांसति. The rhythmical disposition of the words is here prevailing on the regular arrangement required by logic, compare the figur *hyperbaton*, so much employed in Greek and Latin. — An other mark of antiquity is separating prepositions from their verbs, chiefly by particles put between them, as Ait. Br. 2, 31, 6 उप वा वदेदनु वा व्याहरेत्.

## SECTION II.

### SYNTAXIS CONVENIENTIAE AND SYNTAXIS RECTIONIS.

#### CHAPT. I. Concord.

19. A twofold agreement is here to be spoken of, one

1) Kathās. 30,53 may give an instance of poetical arrangement.

सोऽपि प्रापान्तब्रह्मणः कालं मातलिवोधितः

कृच्छ्रात्सहस्रानीकस्तां त्रिनानैषीन्मृगावतीम्.

In prose the words कृच्छ्रात्कालमनैषीत् would not have been separated.

existing between idea and word (I), the other between words standing in the same sentence (II).

Real and grammatical gender and number.

I. As a rule, there is agreement between the real and the grammatical gender and number. As to the number, an exception is to be stated for the collective nouns and some *pluralia tantum*, as *आपः* (water), *प्राणाः* and *अस्रवः* (life), *वर्षाः* (the rainy season), in the elder language also *तंत्रवः* (collar-bone), *श्रीवाः* (neck).<sup>1)</sup> Rarely the gender disagrees, as the neuter *मित्र* »friend,” words as *भाजन*, *पात्र* »vessel; fit person,” f. i. *Mhbh.* 1,61,3 *श्रोतुं पात्रं च राजस्त्वम्* (you are the proper man to hear —) *देवता* (n.) and *देवता* (f.) »deity,” etc; — *दारः* masc. plur. »wife” is an instance of disagreement in both gender and number<sup>2)</sup>.

The diminutives generally retain the gender of their primitives<sup>3)</sup>: *पुत्रक* m. as *पुत्र*, but *पुत्रिका* f. as *पुत्री*.

Rem. Of the collectives some are not always used so; *जन* f. ex. may as well denote a single individual as a collection of individuals. Accordingly, in the latter case it may be said as well *जनः* (sing.) as *जनाः* (plur.).<sup>4)</sup> Similarly *लोकः* or *लौकाः* »people, *le monde, les gens*,” *प्रजा* or *प्रजाः* »offspring; subjects.”

20. In a general proposition a whole class of individuals may be optionally denoted by the singular or by the

Singularis generalis.

1) Still Pānini seems to have known it but as a plural, for in teaching *taddhitas* derived from it, he says *श्रीवाभ्यो* [not *श्रीवायाः*] *ऽणु* च 4,3,57. Compare the similar development of Latin *cervix* out of the pl. tant. *cervices*, see Quintilian VIII, 3,35.

2) *दार* is used as a singular in the Dharmasūtra of Āpastamba (see I, 32, 6; II, 1, 17; 5, 10; 11, 12; 22, 7, etc.).

3) Words in *अ* have, however, sometimes diminutives in *ई*. So *शस्त्रो* (a small dagger = *असिपुत्री* Amar. k.), whereas *शस्त्र* (n.) more especially »sword.”

4) So *Nala* 6,11 *ततः पौरजनाः सर्वे मन्त्रिभिः सह भारत । राजानं द्रुपुमागच्छन्*, but in the subsequent cloka we read *ततः सूत उपागम्य दमयन्त्यै न्यवेदयत् । एष पौरजनो देवि द्वारि तिष्ठति कार्यवान्*.

Pān. 1,2,58.

plural of the common noun. *ब्राह्मणः पूज्यः* or *ब्राह्मणाः पूज्याः* (the brahman [that is, any brahman as far as he is a brahman] ought to be honored). Cp. f. inst. *Bhoj.* 13 *सर्पदष्टं विषव्याकुलं रोगग्रस्तं..... तत्तपादेव विगतसकलव्याधिसंचये कुर्मः* [a *kāpālika* speaks] »men, bitten by a serpent, or poisoned, or sick, we release immediately from illness.”

Plural of proper names.

Rem. Proper names occasionally are employed in the plural number, when signifying one's family or descendants. *Ragh.* 1,9 *रघुणामन्वयं वक्ष्ये* (I will celebrate the family of Raghu). — Pān 2,4, 62—70 gives a list of those, that admit of such a plural.

Plural of abstract nouns.

21. The plural of abstract nouns is employed in Sanskrit more largely than with us, at least sometimes in phrases, somewhat strange to our feeling. *Kāmand.* 1,62 *जितेन्द्रियस्य नृपतेर्नीतिमार्गानुसारिणः । भवन्ति इवल्लिता लक्ष्यः कीर्तयन्न नमःस्पृशः* »if a prince, who keeps his senses under control, follows the path of polity, his fortune (*fortune*) blazes upward, and his glory (*laudes*) reaches heaven,” *Çāk.* VI *प्रय्याप्रान्तविवर्तनेर्विगमयद्युनिद्र एव तपाः* »sleepless he passes his nights, tossing himself to and fro upon his couch,” *ibid.* VII *सन्ति पुनर्नमिधेयसादृश्यानि, nominum similitudines.* Of the kind are *आपत्सु* *Mhbh.* 1, 123, 77 »in times of distress,” *भयेषु* (= *भयकालेषु*) *R.* 3, 4, 9 and the like.

Plural of a people's name.

22. The plural of a people's name is commonly used to denote the region, where that people dwell. The country; inhabited by the nation called *अङ्गाः* is also named *अङ्गाः*; in the same way it is spoken of *पञ्चालाः*, *मत्स्याः*, *कोसलाः*, *विदर्भाः* etc, if the country of *Pancāla*, *Mat-sya*, *Kosala*, *Vidarbha* is meant. Compare Latin *Volsci*, *Parisi*, *Chatti*, Germ. *Polen*, *Hessen*, *Sachsen*, Engl. *Sweden* and sim.

Pān. 4, 2, 81.

Pluralis majesticus.

23. The pluralis majesticus is often used in addressing persons or speaking of them in a reverential manner. This applies to all words and epithets, such venerable men are designated with. *Çāk.* II the king asks the messenger *किमम्ब्राभिः*



प्रेषितः (are you sent by my revered mother?). R. 1, 68 king Janaka tells Daçaratha the great exploit done by his sublime son Râma सेवं मम सुता राजन्विश्वामित्रपुरस्कृतैः । यदुच्छ्रयागतैः राजन्निर्जिता तव पुत्रकैः (your illustrious child, my king, has won my daughter, as he was come here by chance, a companion of Viçvâmitra).

Rem. Note the much employed metaphor of speaking of »the feet of —” instead of the revered master himself. In that case the name or title is commonly compounded with °पादाः — note the plural — as Hitop. 96 एष दुष्टवक्रो ऽस्मदुद्देशे चरन्नपि देवपादानधिष्ठिपति — insults Your Majesty.”

24 Similarly it is a token of great respect, if one is addressed by the plural of the personal pronoun, यूयम् or भवन्तः instead of त्वम् or the polite भवान्. Daç. 69 a girl thus addresses a holy man भगवन्स्य मे दोषमेवा वो दासी विज्ञापयति (Reverend, she, your servant, tells you of wrong done by me), Çâk. V the ascetic Ç ngârava says to king Dushyanta श्रुतं भवद्भिः (Your Majesty has heard —), Panc. 71 [Damanaka to the lion] देव संज्ञी-वको युष्मत्पादानामपरि द्रोहबुद्धिः<sup>1)</sup>.

25. The plural of the first person is allowed to be made use of, when meaning a singular or a dual. Here we have not a majestic plural, but almost the same liberty as in Latin, to use *nos* = *ego*. Thus वयम् may have the purport of अहम् and आवाम्, and कुर्मः may be = करोमि or कुर्वः. Instances are very common. Mudr. I Çâpakya thus addresses his pupil वत्स कार्याभियोग एवास्मानाकुलयति, Panc. 41 a monk asks for hospitality with these words भो भद्र वयं सूर्योढा अतिथयस्तवान्तिकं प्राप्ताः । न कमप्यत्र ग्रामे ज्ञानीमः.<sup>2)</sup> Similarly Panc. 58 the

1) Pânini does not mention this idiom; did it not exist in his time? Patanjali also is silent about it, but the Kâçika-comm. contains the vârtt. (on P. 1, 2, 59) युष्मदि गुराविकेषाम्.

2) The given instance does not agree with the statement of some grammarian quoted by Pat. I, 230 अपर आह । अस्मद्ः सविशेषणस्य प्रयोगे न. Pat. himself allows the plural of the first person even then, unless the proper name or the *yvâpratya* be added, thus अहं देवदत्तः, not वयं.

plural is used instead of the dual, किं कुर्मः सांवत् (what shall we do now [you and I]?)

26. In all periods of the language the dual is the proper and sole number by which duality is to be expressed. Pân 1, 4, 21 sq.

If the voluminous mass of Sanskrit literature will once be thoroughly examined with respect to syntactic facts, it is not improbable there will be put forward sundry instances of duality expressed by the plural number. But the number of such exceptions cannot be but exceedingly small. For, though the vulgar dialects and the pali have lost the dual, polished Sanskrit always strictly observes its employment and does in no way offer that confusion of dual and plural, which is so obvious in Attic Greek and already in the dialect of Homer.

27. II. — Concord in case, number, gender and person is in Sanskrit the same, as in all languages with inflections, that is to say, it does exist between all such words, as, while standing in the same sentence, are to point at the same thing. For this reason, the *predicate* does agree with its subject in case and person, the *attribute* with the noun, it qualifies, in case and — if possible — also in number and gender, and so on. It would be superfluous to exemplify this general rule,<sup>2)</sup> which, moreover, is common to all

1) I have noticed three instances, all of them in poetry, and partly fit methinks to be interpreted so as to confirm the general rule. Of them, one R. 2, 22, 23 ऋषयोऽपि भ्रष्टन्ते काममन्युभिः contains a plural, which may be accounted for as denoting either the various kinds of *studium* and *ira* (cp. Manu 7, 45—48) or as pointing at the diversity in time, space and persons of the manifold instances of holiness lost, so the comm. बहुवचनं व्यक्तिबहुत्वात्. — Kathâs. 107, 51 प्रब्रूवन्पुराणाम् the majestic plural seems to have been employed. Strange is this passage: Mhbh. 1, 24, 6 चन्द्रादित्यैर्वदा राहुराख्यातो हामृतं पिबन्, there being no room for the scholar's interpretation आदित्यस्य मूर्तिबहुत्वेन चन्द्रादित्यैरिति बहुवचनम्.

2) Grammatical concord bears with vernacular grammarians the well-

languages It will suffice to notice some more or less remarkable features:

1) Pronouns follow the general rules of agreement. Thus it is Sanskrit to say स प्रश्नः, as it is Latin to say *haec est quaestio*, whereas Teutonic dialects always put the pronoun in the neuter sing. Dutch *dat is de vraag*, Germ. *das ist die Frage*. Panc. 63 मम प्राणयन्त्रेयम् (so is my livelihood), *ibid.* II, 201 असौ प्रमो हि मन्त्रः (that is the most important counsel), Cāk. VII सिध्यन्ति कर्मसु महत्स्वपि यन्त्रियोऽद्याः संभावनागुणमवेहि तमोऽवराणाम् (if officers are successful in weighty affairs, impute it to the virtue of their masters, who honour them with the execution). — Yet there may occur instances, where it would be not possible to observe this rule<sup>1</sup>.)

2) Occasionally the verb will agree with the noun-predicate when standing near, instead of agreeing with the subject. Panc. 263 सर्व आह । सांप्रतं त्वं मे मित्रं ज्ञातम् [not ज्ञातः], M. 9, 294 सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते (these [foresaid] seven elements are named together the seven-membered kingdom), *ibid.* 2,81 महाव्याहृतयः.... त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम् (— and the three-membered *sāvitṛī* should be considered as the mouth of *brahma*).

chosen name of *sāmānādhikaranyā*, that is »the relation existing between *sāmānādhikaranyās* or words, whose substrate (अधिकर्षण) is the same (समान)».

1) See for inst. Ch. Up. 6, 16, 2 एतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तन्नमसि श्वेतकेतो. Here स आत्मा is rendered by Prof. Max Müller »it is the Self,» in a note he subjoins: »The change of gender in *sa* for *tad* is idiomatic. One could not say in Sanskrit *tad ātmā* it is the Self, but *sa ātmā*.” (Pref. to the Sac. Books of the East, I, p. XXXVI). Nevertheless, in the words immediately following तन्नमसि, that very idiom seems to be neglected, for the neuter तत् is the predicate of the masc. त्वम्. Here the neuter has been preferred, because of *tad* and *tvam* there is not affirmed a full identity, as it is done with respect to *sa* and *ātmā*, but it is only said, *tvam* is a phenomenal manifestation of *tad*: »*tad* (sc. *ātmā*) is also in you.”

3) Sometimes, in cases of discordance between the grammatical and the real gender or number of a noun, its predicate or attribute will agree with the latter (**constructio ad synesin**) R. 2, 52, 42 त्वां चिन्तयन्तः — निराहारः कृताः प्रजाः (thinking of thee — the subjects do not take food); here to प्रजाः, though grammatically a fem., is added a participle in the mascul. Note in the example quoted the distance by which the attribute is separated from the noun, it qualifies.

28. If the same predicate belongs to more subjects or the same attribute refers to more nouns at the same time, the idiom of Sanskrit is almost like that of other languages.

Either the common predicate (attribute) agrees with but one and must be supplied mentally with the others, as Prabodh. III आवाप्तो लयनं मनोहरम् ep. the schol. p. 57 ed. Calc. द्वयमपि मनोहरम्; Daç. 135 कान्तिमती राज्यमिदं मम च त्रीजितमय्ययप्रभृति त्वदधीनम् (Kāntimatī and this kingdom and my own life are at your mercy from this moment). — This practically has the same effect as applying the Rem. on b.) of the other alternative, recorded on page 20.

or it has a grammatical expression adequate to its character of being common to more substantives at the same time. In that case:

a.) the **number** required is of course the **dual** when relating to two individuals, otherwise the **plural**. रामो लक्ष्मणाश्च महावीरौ; — रामः सीता च लक्ष्मणाश्च वन उषिताः. Cp. the Rem. on b.).

b.) as to the **gender** there must be distinguished between persons and things. When relating to persons of the same sex, the common predicate or attribute is of the same gender: पिता भ्राता च द्वावपि । माता स्वसा च द्वे अपि. When applying to persons of different sex, it is always put in

the masculine: पिता माता च द्वावपि. But when belonging to inanimate things or things and persons mixed, it is neuter. Kām. 1, 54 मृगया ऽज्ञास्तथा पानं गर्हितानि महिभुजाम्; M. 4, 39 मृदङ्गं दैवतं विप्रं धृतं मधु चतुष्पथम् । प्रदक्षिणानि कुर्वीत.

Rem. If neuter words are mixed with words of other gender, it is allowed to put their common predicate or attribute in the neuter of the *singular*. Mrech. V पक्षविकलश्च पक्षी शुष्कश्च तरुः सरश्च जलहीनं । सर्पश्चोद्धृतदंष्ट्रस्तुल्यं लोके दरिद्रश्च (the bird, whose wings are clipped, the leafless tree, the desiccated pool, the toothless snake are equal in the eyes of men, so the moneyless man).

c.) as to the **person**. In the case of difference, the first person outweighs the second and third, and the second precedes the third (see Pat. I, p. 352, cp. 240, n° 26, Kāt. 3, 1, 4). Patanjali gives these examples त्वं च देवदत्तश्च पचयः । अहं च देवदत्तश्च पचावः । त्वं चाहं च पचावः

29. The type *Tiberius et Gaius Gracchi, linguae Latina et Graeca* is also Sanskrit. Ch. Up. 5, 3, 2 पयोर्देवयानस्य पितृयाणस्य च.
30. Occasionally words connected by »with» are construed as if they were copulated by »and.» R. 2, 34, 20 तं परिष्वज्य ब्राह्मणं तावुभौ रामलक्ष्मणौ । पर्यङ्के सीतया सार्धं रुदन्तः समवेप्रायन्. Here the *plural* रुदन्तः समवेप्रायन् proves that सीतया सार्धम् has the same effect on the construction as सीता च.

#### PREDICATE AND ATTRIBUTE.

31. The distinction between **predicate** and **attribute** is chiefly a logical one. Formally both follow the same rules of syntax, and it is but by the context, partly also by the place it occupies in the sentence,

1) The term »attribute» in this book is virtually the same as the term *viśeṣhaṇa* of Hindu grammarians. It includes therefore the so called »apposition», for I found no reason why I should retain the needless distinction, which is often made between attribute and apposition.

we can learn how to understand a given *samānādhi-karāṇa*, whether वृद्धः पिता = „the old father” or = „the father is old,” etc

As to their meaning, then, we may distinguish five classes, I the simple *attribute*, वृद्धः पिता = „the old father,” II the so-called *predicative-attribute*, as पिता वृद्धः (= वृद्धः सन्) „the father, when old,” III the *noun-predicate of the sentence*, as वृद्धः पिता = „the father is old,” IV the *noun, wanted* by the verb for making up together the predicate of the sentence, as पिता वृद्धः संपद्यते (the father grows old), पितरं वृद्धं मन्यसे (you think the father old), V such a noun, as though formally agreeing with the subject or some other substantive, really serves to qualify the verb, as Daç. 141 मयासि जातमात्रः पापया पारत्यक्तः, see above, page 11 Rem

Of them the formal agreement of class I and II is fully made clear in 27. As to class III see 5.

32. IV. — The noun wanted for completing the predicate is used in many idioms, the most important of which are:

a.) it is a nominative, when accompanying verbs of *being, seeming, becoming, growing, remaining*, such passives as *to be called, held for, considered, appointed, made*, sim. Çāk. I मृग एष विप्रकृष्टः संपन्नः (this deer has become distant), Hitop. 92 पक्षिणाः सकोपा बभूवुः (the birds grew angry), Panc. 51 किमेवं त्वम-कस्माद्विचेतनः संज्ञातः (why you have swooned so at a sudden?); Priy. p. 14 कस्मात्प्रहृष्ट इव लक्ष्यसे (why do you look so glad?) Panc. 56 स राजा प्राकारश्रेणः कृतः (the king was reduced to the possession of nothing but his fortress), Panc. III, 152 गृहिणी गृहमुच्यते (it is the wife that is called one's »home”).

b.) an instrumental. b) it is an instrumental, if wanted by a verb of *being*, *becoming*, *seeming* etc. when impersonal passive. In this case both subject and noun-predicate are put in the instrumental. Mudr. I मया न प्रयानेन स्वीयते = अहं न प्रयानस्तिष्ठामि; Daçak. 18 बालकेन सकलकेशसहेनाभावि (the baby was strong enough to endure all this toil).

This idiom is, of course, obligatory with the *kr̥tya*'s of भू. Daçak. 164 त्वदनुज्ञीविना राजपुत्रेण भवितव्यम् (the prince deserves to be your attendant), Panc. 21 तस्य च ब्रह्दानुज्ञेण पराक्रमेण भाव्यम् (and his strength may be adequate to his voice).

c.) an accusative. c.) an accusative, when qualifying the object of the verbs of *calling* and *naming*, of *esteeming*, *holding for*, *considering*, *knowing as*, of *making*, *appointing*, *electing* and the like. M. 2, 140 तमाचार्यं प्रचक्षते (him they call a teacher), Nala 3, 22 नलं मां विद्धि (know me being Nala), Mudr. III कौरिल्यो नृपतिमकरोन्मौर्यवृषलम् (Cānakya has made king a gūdra, the son of Murā), Pat. I, p. 332 तण्डुलानोदनं पचति (he boils rice to a jelly), Panc. 3 एतानर्थशास्त्रं प्रति द्वाग्यथानन्यसदृशान्विदधासि तथा कुरु.

NB. It is superfluous to give some more instances of that well-known type, but it must be observed, that Sanskrit has also other concurrent idioms, it often prefers. Note in the first place, the nominative with इति, 2<sup>ly</sup> the instrumental of abstract nouns. Both are equivalent to the nomin. or accus. of the completing predicate. Instead of ब्राह्मणं भवन्तं संभावयामि (I hold you for a brahman), it is also said ब्राह्मण इति भव° or ब्राह्मणत्वेन भव°; the same of course applies to the passive construction. R. 3, 9, 11 वनं दण्डका इति विश्रुतं प्रस्थितस्त्वम् (you have set out for the forest, called Daṇḍaka), Kāç. on P. 1, 1, 1 वृद्धिप्राब्दः संज्ञात्वेन विधीयते (vrd̥dhi is established [here] a grammatical term). A more detailed account of those idioms will be given in the course of this book.

33. In the archaic dialect we frequently meet with *two nominatives* construed with some verbs in the middle voice, viz. such as signify *to call one's self*, *to consider one's self*. 1) Rgv. 10, 85, 3 सोमं मन्यते पयिवान् (he thinks himself having drunk soma), Ch. Up. 5, 3, 4 किमनुशिष्टो ऽबोचथा यो हीमानि न विद्यात्कथं सो ऽनुशिष्टो ब्रवीत (why did you say you had been instructed? how could anybody, who did not know these things, claim himself instructed?), Tbr. 2, 3, 8, 2 सो ऽसुरान्सृष्ट्वा पितृवामन्यत (he, after having created the asuras considered himself as if he were a father). 2) — Similarly it is said in liturgical style रूपं कृ with nom. »to assume the shape of —», Ait. Br. 6, 35, 4 अश्वः प्रवेतो रूपं कृत्वा (having assumed a white horse's shape), Tbr. 1, 1, 3, 3 आबू रूपं कृत्वा. 3)

Rem. In classic Sanskrit this idiom seems to have antiquated. »To call —, to consider one's self» is expressed by means of the reflexive pronoun, as आत्मानं मन्ये । आत्मानं ब्रवीमि. Instead of the old type अश्वो रूपं कृत्वा we meet with such compounds as Panc. 326 अश्वरूपं कृत्वा.

34. In the case of a substantive being the attribute or predicate of an other substantive, disagreement of gender or number or of both is possible. R. 2, 115, 15 भर्तः शिरसा कृत्वा संन्यासं पादुके (Bh. put on his head *the pledge*, [namely] *the slippers*).

1) This nominative has its counterpart in Greek and in modern languages. So says an illustrious German poet (FELIX DAHN, *Skaldenkunst* p. 79) »weise wähnt' ich mich, und ach! ein Thor, ein pflichtvergessener Knabe erwies ich mich.»

2) In a few passages of the upanishads and epic poetry we meet with such expressions a पण्डितं मन्यमानः »holding one's self a learned man,» for ex. Mbh. 13, 22, 13. They are hardly to be accepted as compounds, like पण्डितं मन्य, सुभंगमन्य and the like (P. 3, 2, 83).

3) See the amount of examples in WEBER, Ind. Stud. XIII, 111. — Ait. Br. 5, 7, 2 we have a confusion of the two constructions, the acc. of the pronoun आत्मानम् being used together with the nom. of the noun इन्द्रो वा एताभिर्महानात्मानं निर्ममीत.

## CHAPTER II. How to denote case-relations.

35 The manifold relations between nouns and verbs or nouns and nouns are signified by cases, by the periphrase of cases, by compounding. As to the proportional frequency of the said modes of expression, *nude cases* are more freely employed in poetry than in prose, oftener in the earlier periods of Sanskrit than in the latter; whereas *periphrastic expression* strives at extending by the time, the implements of circumlocution increasing in number and variety, the nearer we approach to our own times. But the faculty of signifying case-relations by confining the correlating nouns into the somewhat rudimentary shape of *compounds* has not been overturned nor diminished by time. On the contrary, whether we look at their frequency or at their manifoldness or at their expansibility, the old dialect is by far surpassed by the alexandrinian period of Sanskrit literature.

36. The same *richness* and *abundance* is generally displayed in the several constructions, taken separately. Two or more conceptions of the same case-relation being equally possible in thought, they mostly are also available in speech; there is perhaps no language, where one may be less limited in this respect. Thus we meet side by side with a partitive genitive, a partitive ablative, a partitive locative. Causality may be denoted by means of the instrumental as well as by the ablative or by various periphrase, as *हेतोः*, *कारणेन*, *कारणात्* etc. The person spoken to may be put in the accusative or dative or expressed by means of *प्रति*, *पुरः*, *अग्रे*. The verbs of giving are

not only construed with the dative of the person bestowed upon, but also with genitive or locative. The dative of the purpose is interchangeable with many a periphrase (*अर्थम्*, *निमित्तम्* etc.) and with infinitives. And so on. — Add to this the many implements for periphrase, *either* prepositions, partly ancient and common to the Indo-european mother-tongue, partly new-formed in Sanskrit, *or* nouncases and verbal forms that have almost the force of prepositions, as *सकाशम् समीपम्* etc. when = „to,” *कृते* „on account of,” *वर्जयित्वा* *or* *मुक्त्वा* = „without,” *मार्गेण* = „by means of”, sim. Moreover, in most cases one is free to compound the substantive with those words, for ex. to say *जीवितहेतोः* instead of *जीवितस्य हेतोः* (for the sake of life), *पाषाणोपरि* = *पाषाणस्योपरि* (over a stone), etc. — Finally it must be kept in mind that in a large amount of cases one has even the *choice* of either expressing the case-relation, or letting it be implied by a compound, made up of the two correlating substantives *पुरुषसिंहः* = *पुरुषेषु सिंहः* (a lion among men), *राजपुरुषः* = *राज्ञः पुरुषः* (the king's attendant), *अहिकृतः* = *अहिना कृतः* (slain by a serpent), sim.

37. In consequence, the three general classes, we have set up, — cases, periphrase, compounds — do but represent one and the same logical category and are in practice coordinate. For clearness' sake however, as they cannot be dealt with promiscuously, they require to be treated successively. Accordingly chaptt.

III—VII will contain the syntax of the cases, chapt. VIII the periphrastic expression of case-relations; in chapt. IX the different kinds of compounds — including also dvandva and karmadhâraya, though logically belonging to other categories — will be gone through.

GENERAL SCHEME OF THE CASES.

38. The nominative or first case (प्रथमा sc. विभक्तिः) is expressive of the sentence's subject and predicate, see 1 and 5. Moreover the nominative is employed to denote the noun taken by itself, apart from the sentence, as will be shown hereafter.

The person addressed is put in the vocative. 1).

1) Though the vernacular grammarians have a proper term for the vocative — *âmantrita* P. 2, 3, 48 — and even two for the vocative of the sing. (the voc. sing. especially is named *sambuddhi*, *ibid.* 49) it is however not considered a distinct eighth case, but an appendix to the nominative. PÂṆINI, after having stated (2, 3, 46) प्रातिपदिकार्थलिङ्गपरिमापवचनमात्रे प्रथमा »the first case serves only to signify the gender and number of the thing designated by the word's rude form or *prâtipadika*”, thus proceeds: संबोधने च (47) साऽऽमन्त्रितम् (48), that is »it serves also to address, then it bears the name of *âmantrita*.” — By the way I remark, that in translating P.'s rule on the proper sphere of the first case, I have dissented from the traditional interpretation. According to the commentaries परिमाण means »size” or »measure” — such words as दूरेण, खारी; ऋत्क are given for examples — and वचन is »the grammatical number” so as to make the whole signify: »the first case denotes the mere meaning of the *prâtipadika*, the mere gender, the mere size (or weight), the mere number.” See f. ex. the Kâçika on our sîtra. That interpretation cannot be right. In the first place, in the Pâninean terminology, it must be observed, *prathamâ* does not mean the word put in the nominative case, but only the suffix of that case, just as *dvitiyâ* names the suffix of the accus., *tritiyâ* that of the instrumental and so on. Now, to say in earnest, the *prathamâ* has the duty of denoting three things apart from the purport of the *prâtipadika*, viz. *linga* or gender, *parimâna* or measure and *vacana* or number is unacceptable and almost ridiculous, for the suffix of the nominative cannot give us certain knowledge but as to two of

Of the six others the general purport 1) may be sketched thus:

1. The accusative or second case (द्वितीया) denotes a.) the *whither*, b.) the object of transitives, c.) an extension in time or space, d.) it is used adverbially.

2. The instrumental or third case (तृतीया

them, nl. gender and number; the size or measure of the thing denoted by the *prâtipadika* is made as little known by declension, as its color or its age. Moreover gender and number are grammatical conceptions, measure, size, weight geometrical ones. It is time to discharge PÂṆINI of the absurdity imputed to him by his interpreters, and to show he is here as plain and judicious as that great grammarian is wont to be. The commentators were misled by वचन, which they did accept as expressing »the grammatical number”, as, indeed, it very often does. Yet here it must be the *bhâva* of वच् in its original meaning *the naming* or *the being named*, cp. P. 1, 4, 89 आङ्मयर्दिवावचने (= *ân*, when naming a boundary), 2, 1, 33 कृत्यैरधिकार्थवचने (= with *krtyâs*, when denoting exaggeration), 5, 3, 23 प्रकारवचने याल्, etc. Therefore it is not वचन, which here is carrying the meaning of *grammatical number*, but परिमाण; for this word may as well be employed in the narrower sense of »size; periphery,” as in the larger of »any measure whatever,” and accordingly it is also occasionally a synonym of संख्या, (cp. P. 5, 2, 41 and the passages adduced in the Petrop. Dict. IV, p. 540). For these reasons the sîtra, which occupies us, is to be analysed in this way प्रातिपदिकार्थस्य ये लिङ्गपरिमाणो (= ये लिङ्गसंख्ये or ये लिङ्गवचने, for संख्या and वचन are both expressive of the grammatical number) तयोर्वचनमात्रे प्रथमा.

1) PÂṆINI has short and well-chosen terms to point out their different provinces. The category of the accusative he names *karma*, that of the instrumental *kartr* »agent” and *karana* »instrument,” that of the dative *sampradâna*, that of the ablative *apâdâna*, that of the locative *adhikarana*. The duties of the genitive have not found an adequate expression.

With respect to the nominative it must be observed, that Pâṇini's definition (see the preceding note) does ascribe a larger sphere of employment to that case than we do in styling it the case of »the subject and predicate.” In this the Indian grammarian is right. Nouns quoted or proffered outside the context of sentences are always put in the *nominative*.

may be called the *with*-case, for it signifies *with what, by what, how*. According to the various applications of this fundamental notion, there may be set up divers kinds of instrumental. So we have an instrumental of accompaniment — the so-called *sociative* — one of the instrument, one of the agent, of the way, the means, the manner, the quality, of time, of value, and so on.

3. The dative or fourth (चतुर्थी) points out the *direction* of a movement. Mostly it is employed in a metaphorical sense. For the rest, its employment admits of a division into two kinds: a.) the so-called *dative of interest*, b.) the *dative of the purpose*.

4. The ablative or fifth (पञ्चमी) denotes *whence* there is a starting, withdrawal, separation, distance, consequence and the like, it being applied to various categories of thought.

5. The genitive or sixth (षष्ठी) upon the whole may be described as the case, which signifies *cohesion*. It chiefly serves to express relations existing between substantives<sup>1)</sup> and according to the logical varieties of these relations we may distinguish between the *possessive genitive*, the *partitive*, the *subjective*, the *objective* etc. Besides, the sixth case is wanted with some adjectives (as those of likeness, knowing and the contrary) and some verbs (as those of remembering). Sanskrit also has three more kinds of genitive, each of them displaying a particular character, nl. 1. the *genitive of*

1) In this book the term *substantive* has not the limited acceptance it has with the etymologist and the lexicographer, but includes any noun that syntactically has the worth of a substantive, as सत्य, when = »truth.”

*the time, after which*, 2 the *absolute genitive*, 3. the *genitive, which is concurrent with the dative of interest*.

6. The locative or seventh (सप्तमी) signifies the *where* and therefore it generally is to be rendered by such prepositions as *in, at, to, on*. As its employment is not restricted to real space, but of course also extends to other spheres of thought, there are various classes of locatives, for ex. those of *time*, of *circumstance*, of *motive* (the so-called निमित्तसप्तमी), the *absolute locative*. On the other hand the locative is not limited to the spot, where something is or happens, but it also signifies the *aim reached*.

Rem. 1. All nouns are declinable and put in the said cases, if wanted. This applies also to such conventional terms and signs, as the grammatical roots, affixes, anubandhās, prātipadikās, etc

Rem. 2. Indclinable are 1) the adverbs, 2) some nominal derivations of the verb, namely the gerunds and the infinitives. Why they are devoid of declension is quite plain; for they do duty of noun-cases and generally their etymology does agree with their employment.

### CHAPT. III. Accusative.

39. I. The accusative expresses whither something is moving. Panc. स्वगृहं प्रस्थितः (he set out for his home), Nala 1, 22 विदर्भानिगमस्तदा (then they went to the country of Vidarbha), M. 2, 114 विद्या ब्राह्मणमेत्याह (Knowledge came to the Brahman and said —). In the instances adduced the movement is real. But in a metaphorical sense the accusative is likewise available. R. 2, 82, 9 जगाम मनसा रामम्, Daç. 40 तच्चिन्तया दैन्यमगच्छम् (by this solicitude I grew sad).

This obvious construction is not the only one.

The *aim striven at* may also be put in the dative (79), the *aim reached* is mostly denoted by the locative (134). Moreover various periphrase by means of प्रति, अन्तिकम्, सकाशम्, समीपम्, उद्दिश्य etc are concurrent idioms, see chapt. VIII.

40. From this acc. of the aim the acc. of the object is not sharply to be severed. On the boundary are standing such turns as त्वां श्रयति (he bends to you, rests on you), विद्यां प्रपद्यते (he attains knowledge), ग्राममभिवर्तते (he moves towards the village).

Rem. Verbs of *bringing, carrying, leading, conveying* may be construed with two accusatives, one of the aim and one of the object ग्राममत्रां नयति ह्रति कर्षति वहति वा (see Siddh. Kaum. on P. 1, 4, 51); — Daç. 83 त्वां नयेयं त्वत्प्रियतमम् (let me conduct you to your lover), Çåk. V प्रकुन्तलां पतिकुलं विसृज्य (having dismissed Çak. to the home of her husband).

41. When construed with a passive verb, the accus. of the aim sometimes remains accusative, as in Latin and Greek, sometimes it turns nominative. So it is good Sanskrit to say मया ग्रामो गम्यते, मया ग्रामो गन्तव्यः Kathás. 25, 210 संप्रति गन्तव्या पुरी वाराणसी मया (now I want to go to the city of Benares), Pat. I, 464 गंस्यते सो ऽर्थः (the meaning will be understood), ep. ibid. 44 कथमनुच्यमानं गंस्यते, ibid. 102 ग्रामो भवता गन्तव्यः 1).

1) Vernacular grammar makes no distinction at all between aim and object. Both kinds of accusative share the common appellation *karma*. Yet I greatly doubt, whether the acc. of the aim may turn nomin. when attending on the passive of *all* verbs of moving. I, for my part, am not aware of instances of any of them, but for गम्. The transitive compounds (43) of course are left aside, likewise such verbs, as the vaidik ईयते, when = "to be asked for —".

Rem. The acc. of the aim is not changed into the genitive, when attending a noun. It is said नेता ऽश्वस्य सुधुम् (the transporter of a horse to Srughna), with the acc. of the aim and the gen. of the object. Cp. Pat. I, p. 336.

42. II. The acc. of the object. — Upon the whole, the same category of verbs are transitive in Sanskrit as are elsewhere. Yet, some cases of discrepancy and some idiomatic turns proper to Sanskrit are to be noticed: 1. Verbs of speaking may admit of the accus. of the person addressed, cp. 46; 2. Many a Sanskrit intransitive, whose English equivalent is likewise intr., may occasionally admit of an object put in the accus.; then the translation will generally differ. Of the kind are:

1. रोदिति intr. to weep, tr. to weep for;
2. हसति » to laugh, » to laugh at;
3. नन्दति » to rejoice, » to rejoice at;
4. शोचति » to be sorry, » to pity;
5. वर्षति » to rain, » to rain upon;
6. युध्यति » to fight, » to fight;
7. चिन्तयति » to think, » to think of; to reflect;

8. Verbs of *rambling, erring*, like भ्रम्, अद् are trans. when = "to walk over, to go through", note also such turns as मृगयां धावति (he is a hunting), भैक्षं चरति (he lives by begging). — 9 नमस्करोति, नमति and its compounds, may be construed with the acc. of him to whom respect is shown. A complete list of such verbs is difficult to give. Most of them are to be known by the dictionary.

Rem. 1. As a rule, the said accusatives are not obligatory. So the verbs of *speaking* admit also of a dat. or locat. or प्रति; — नम् and प्रणाम् are oftener construed with dat. or gen.; — it is said as well युध्यति शत्रुणा or शत्रुणा सह (समम् etc.) as युध्यति शत्रुम्, and so on.

Rem. 2. Note also the turn एतन्मां भजति (this falls to my share) and the trans. construction of युध्यति or पुष्पाति शोभाम्, (सक्तमीम् etc.), see f. inst. Kumâras. 1, 25; 3, 63; Ragh. 3, 22; 4, 11.



Rem. 3. दीव्यति (to play) with the acc. of the wager is an P 2, 3, 60. idiom of the brāhmaṇa.

43. Intransitive verbs may become transitive, when being compounded with some preposition<sup>1)</sup>; गामनुगच्छति (he goes after the cow), pass. अनेन गौरनुगम्यते. This chiefly applies to verbs, compounded with अति अथि अत्रु उप प्रति, but also to others. Examples: अतिक्रामति (to transgress); अधिशेते अध्यास्ते अधितिष्ठति, cp. P. 1, 4, 46; अनुकम्पति (to pity); अनुभवति (to partake of-, to enjoy); उपतीवति (to live by-), उपवसति (to dwell near-); प्रतिभाति (to appear to-); अवलम्बति and अलम्बति (to rest on, to grasp), आवसति (to inhabit), उत्क्रामति (to neglect), प्रत्युद्गच्छति (to go to meet) etc.

Rem. This influence of the preposition is even seen in the acc. attending on some compound adjectives, as अनुव्रत, उन्मुख (Nala 2, 27 दमयन्तीमनुव्रतः, R. 2, 50, 1 अयोध्यामुन्मुखः).

44. Instances of the so-called etymological or cognate accusative are not wanting. Daç. 133 वाअयं मधु-वर्षमवर्षत्, R. 2, 54, 37 उषिताः स्मो ह वसतिम् (v. a. we have passed the night), ibid. 58, 21 यथान्यायं वृत्तिं वर्तस्व मातृषु (behave yourself properly with respect to your mothers), Mhbh 1, 102, 3 भीष्मः कन्याः शुश्राव वृषवानाः स्वयंवरम्. — An example of its passive construction is this: R. 2, 58, 20 कुमारे भरते वृत्तिर्वर्तितव्या च राजवत्.

Rem. 1. Some of these etymological accusatives touch upon the sphere of the adverb and the gerund in °अम्. Sometimes it is rather difficult in what category to class them. Of the kind are Oh. Up. 3, 15, 2 न पुत्ररोदं रोहिति, Mhbh. 1, 154, 30 पशुमारयसारयत् (he killed [him] as one kills a beast), P. 3, 4, 43 पुरुषवाहं वहति, sim.

Rem. 2. The krts in °इञ् are only available when etymol. accus. P. 3, 3, 110. The Kāçikā gives these examples: Qu. कां कारिमकार्षीः. Answ. सर्वा कारिमकार्षीम्; so कां गणिमज्ञीगणः etc.

45. Some verbs admit of a double construction, which

is the counterpart of the well-known Latin idiom *munus mihi donat = munere me donat*. Compare for inst.

विभञ्. — Mhbh. (ed. Calc. 3, 17242) धर्मस्तु विभञ्जत्यर्थमुभयोः पुण्यपापयोः (Dharma bestows riches on both good and wicked).

क्षिप्. — R. (Gorr.) 5, 11, 11 धूर्तप्र-लापान्क्षिपन्ति (they utter out beguiling talk).

लुप्. — लुम्पत्यर्थम् (he robs the money).

Both constructions are used side by side in this mantra of Pāraskara (Grhy. 2, 2, 7) येनेन्द्राय बृहस्पतिर्वासः पर्यधादमृतं तेन त्वा परिदधामि.

Rem. The verb यञ् seems to offer some irregularity of construction, but in fact it is not this verb, which is dealt with in a strange way, but it is the common translation of it, which conceals its proper meaning. One is wont to translate it »to sacrifice,” but its real purport must have been some of »worshipping, honouring, feeding” or the like. Accordingly the offering is put in the instrumental, the divinity fed or worshipped in the accusative. One needs must say हविर्भिर्देवान्यन्तामहे *rodç beodç áççuæba óçuæci*. — The real equivalent of our »sacrificing” is हु = *θεειν*; here the divinity is a dative, and the object is either the fire or wheresoever the offering is poured into, or the offering itself; therefore देवेभ्य अग्निं नुहोमि or देवेभ्य अग्नौ हविर्नुहोमि. — Moreover the etymol. accus. is of course also available as well with यञ् as with हु; it may be said यज्ञं यन्तामहे, अग्निहोत्रं नुहोमि. But the instrum. of the offering with हु is vaidik according to P. 2, 3, 3 (see Pat. on that sūtra, I, p. 444).

46. Now, some verbs have the faculty of admitting two objects at the same time.

It is said as well कथां वक्ति (he tells a story) as त्वां वक्ति (he speaks to you); as well शत्रुं जयति (he vanquishes the enemy) as राज्यं जयति (he

1) Pat. I, p. 107 अकर्मका अपि वै सोपसर्गाः सकर्मका भवन्ति.

conquers a kingdom); as well शिक्षयन्नुशास्ति (he teaches his pupil) as धर्ममनुशास्ति (he teaches the law). By combining both constructions we obtain 1. कर्मां वक्ति त्वाम्; 2. प्राप्तुं राड्यं जयति; 3. शिक्ष्यं धर्ममनुशास्ति.

This double object may attend a.) verbs of *speaking*, as ब्रू, वच्, आह् etc., *asking*, as याच्, भिक्ष्, प्रार्थयति, पृच्छति and sim., *teaching*, especially अनुशास्ति and अध्यापयति, b.) some others, especially जयति (to win), दोग्धि (to milk), दण्डयति (to punish, to fine). See P. 1, 4, 51 with the commentaries.

Examples: *speaking*: Nala 1, 20 ततो ऽन्तरिक्षगो वाचं व्याजहार नलं तदा, R. 2, 52, 31 आरोग्यं ब्रूहि कोसल्याम्; — *asking, begging*: Ch. Up. 5, 3, 5 पञ्च मा राजवन्धुः प्रश्नान्प्राक्षीत् (that fellow of a rājanya asked me five questions), M. 8, 87 साक्ष्यं पृच्छेदृतं द्विजान्, Kathās. 1, 31 स वरं मामवाचत (he requested a boon of me), Mhbh. 1, 56, 24 सुवर्णं रजतं गाश्च न त्वां राजन्वृणोम्यहम् (I do not beg gold of you, my king, nor silver, nor cows); — *teaching* R. 2, 39, 27 करिष्ये सर्वमेवाहमया यदनुशास्ति माम् (I will do all that, which My lady enjoins me to do); — शिक्षः Mhbh. 3, 59, 5 निषधान्प्रतिपद्यस्व जित्वा राड्यं नलं नृपम्; — दुह्: Kumār. 1, 2 भास्वन्ति रत्नानि महौषधीश्च — दुदुर्धुरित्रीम् (they milked from the earth resplendent gems and herbs of great medicinal power); — दण्डय्: M. 9, 234 तान्सहस्रं दण्डयेत् (he should punish them with a fine of a thousand paṇā).

Rem. Indian grammar adds to them some others, instances of which construed with a double object are scarcely met with in literature, if at all. Of the kind are ल्धि (to gather), रूध् (to check), मुष् (to rob), मष् (to churn), thus exemplified: वृक्षमवचिन्नेति फलानि । मामवरुपादि वृक्षम् । सुधां क्षीरनिधिं मष्णाति etc. 1).

47. Yet, with none of the said verbs the double accusative is of necessity. Other constructions are quite as usual, sometimes even preferable, especially in simple prose.

1) Here also vernacular grammarians put the two accus., depending on such verbs, as नौ, वह्, see 40 R.

The verbs of *asking* are often construed with the *ablat.* or *genit.* of the person addressed. Those of *teaching* admit of acc. of the person + loc. of the thing taught (Priy. p. 11 गीतनृत्यवाद्यादिषु... शिक्षयितव्या), आदिप्रति, संदिप्रति and other verbs of *enjoining* are construed with acc. of the enjoinder + dat. (or its substitutes) of the person. Those of *speaking* are often construed with the dative of the person addressed, or the genitive, or प्रति.

NB. Some verbs as कथयति (to tell), वेदयति (to make known), आदिशति (to enjoin) never comply with the double object.

48. In the passive construction the *person* asked, addressed, defeated etc. turns *nominative*, the *thing* asked for, spoken etc. remains *accusative*. Therefore, though it may be said separately उक्तो ऽर्घः as well as उक्तस्त्वम्, पृष्टो वृत्तान्तः as well as पृष्टाः पुत्राः, when combined, we get the type एतमर्थमुक्तस्त्वम् । पृष्टाः पुत्रा वृत्तान्तम्. Examples: Panc. 29 प्रार्थितो मया भवदर्थे स्वाम्यभयप्रदानम् (v. a. I have asked my master to grant you his protection), Kathās. 27, 142 बापोन युद्धयोग्यमग्निं हरो याचितः (Bāṇa has prayed Śiva for a foe, fit to fight with); — R. 2, 97, 15 न हि ते निष्ठुरं वाच्यो भरतो नाप्रियं वचः; — Daḍ. 80 मया जितश्रासी षोडशसहस्राणि दीनाराम्; — M. 8, 36 अनृतं तु वदन्त्पृथ्वः स्ववित्तस्यांशमष्टमम् (but when bearing false witness, he must be punished with a fine of one eighth of his goods).

This passive construction is often avoided 1) by employing one of the concurrent idioms, taught in 47. Therefore उक्तमिदं त्वां प्रति or तुभ्यम्, मयायमर्थस्त्वन्नः पृष्टः or त्वत्सकाशात्, etc.

49. **Accusative with causative verbs.** — If the primitive

1) With some verbs it is, if at all, but rarely met with. Upon the whole, the construction with a double object appears to be the remnant of an old vegetation, which has almost passed away to be succeeded by new stalks and young stems. We may see the same process at work in Latin, Greek and the teutonic languages. In all of them the idiom of the double object loses territory time going.

Double  
object  
with  
causa-  
tives.

be an *intransitive* verb, its causative is construed with the accusative of its (the primitive's) subject. Prim. शंते देवदत्तः Caus. यज्ञदत्तो देवदत्तं शाययति. The same applies to verbs of *going*; then we will have occasionally two accusatives, one of the aim and the other, pointing out the primitive's subject. Prim. देवदत्तो पाठलिपुत्रं गच्छति Caus. राज्ञा देवदत्तं पाठलिपुत्रं गमयति.

But if the primitive be a *transitive*, there is diversity of idiom. Often the primitive's subject is in the same manner put in the accusative, when construed with the causative, but often also in the instrumental. In the former case we have of course two accusatives, as Kathās. 9, 10 मन्त्रपूर्तं चरुं राक्षीं प्राशयन्मुनिसत्तमः (the best of ascetics made the queen eat a consecrated porridge), wherewith cp. this instance of the instrumental: Mhbh. 2, 1, 7 न शक्यामि किञ्चित्कारयितुं त्वया (I shall not be able to get anything done by you). The difference of both constructions is determined by the diverse nature of the notions, carried by them. If one wants to say *he causes me to do something, it is by his impulse I act*, there is room for the type मां किञ्चित्कारयति, but if it be meant *he gets something done by me, I am only the agent or instrument through which he acts*, the instrumental is on its place किञ्चित्कारयति मया.

Examples: a.) of two accusatives; Mudr. I, p. 43 अपि कदाचिच्चन्द्रगु-  
पूदोषा अतिक्रान्तपार्थिवगुणानधुना स्मारयन्ति प्रकृतीः (do not the vices of Candrag. still remind the people of the former kings?), Daç. 144 पितरौ तस्या दारिकाया मां पापिमग्राहयेताम् (my parents allowed me to wed that girl), Mhbh. 1, 75, 28 स ऋषीन्करमदापयत् (he made the holy men pay taxes), R. 2, 55, 17 रामस्तामधारोपयत्पुत्रम् (he ordered her to embark), ibid. 2, 94, 2 अत्र दारार्थिश्चित्रं चित्रकूटमदर्शयत् । भार्याम्, Daç. 215

ज्ञापय मां स्ववार्ताम्. — So always अध्यापयति कञ्चित्किञ्चित्, for this verb at the same time formally is a causative and as to its meaning (to teach) it belongs to the category, mentioned in 46.

b.) of the instrumental of the primitive's subject: Daç. 170 सा तस्य साधोश्चित्रवधमत्तेन राज्ञा समादेश्यां चकार (she obtained an order of the king who was unaware [of what had happened before] to put to death this honest man); Mudr. I, p. 37 लेखं प्राकटदासेन लेखयित्वा (after having got written the letter by Çakatadâsa); Panc. 51 रथकारं आप्त-  
पुरषैस्तं स्वगृहमानाययत् (the cartwright let him bring home by friends), Ku-  
mâras. 6, 52 स तैराक्रामयामास शुद्धान्तम् (he [Himavân] suffered his zenana to be entered by them, that is »he opened his zenana to them”), M. 8, 371 तां प्रवभिः खादयेद् राज्ञा (her the king should order to be devoured by dogs) 1).

50. In the passive construction these two types are likewise possible: 1. *the primitive's subject turns nominative, the primitive's object remains accusative*, as Mudr. V, p. 172 परिधापिता व्यवभार्यां कुमारेण, the active form of which would be कुमार अस्मानभार्यां परिधापितवान्, 2. *the primitive's subject is instrumental, but the primitive's object turns nominative*, as Mudr. I, p. 22

1) Pāṇini gives a different rule about the construction of the causatives. In his sūtra 1, 4, 52 he teaches that the primitive's subject is the karma of the causatives of a.) all intransitives, b.) the verbs of *going* (moving), c.) those of *perceiving* and *knowing* (बुद्धि), d.) those of *feeding*, e.) those of *uttering voice*, and the following rule declares »optionally also with कारयति and हारयति' [and their compounds, see Pat. I, p. 109, 1. 10]. With the other causatives, therefore, the primitive's subject is not considered an object (karma), accordingly not put in the accus., but in the instrumental, according to P. 1, 4, 55 compared with 2, 3, 18. Now, to these rules of Pāṇini, which do not take account of the internal difference existing by necessity between the two conceptions, but simply set up some outer marks, I have substituted the description expounded in the context. Mr. ANANDORAM BOROOAH has preceded me in this way. Moreover I have tested Pāṇini's rule in numerous instances, but found it deficient now and then even when paying due respect to the modifications made in it by the different vārttikas on our sūtras (1, 4, 52 sq.), whereas the same enquiry confirmed the exactness of the rule as it has been laid down in the context.

विषकन्यया राक्षसेन धातितस्तपस्वी पवतिश्वरः active विषकन्यया राक्षसो धाति-  
तवान्तपस्विनं पवतिश्वरम् (R. has killed the unhappy Parv. by means  
of a *vishakanyā*). The latter type appears to be rare <sup>1)</sup>,  
the former is the general one and is applied even in  
such cases, as would not admit of two accusatives in  
the active form.

Examples of type 1. — Mudr. VII, p. 222 शकटदासस्तपस्वी तं कपटलेखं  
मयैव लेखितः, Kull. on M. 8, 287 वावान्वययो भवति तमसौ दापनीयः (he  
must be caused to pay as much as has been expended), Daç. 164  
अहञ्च कोशदासेन स्नानभोजनादिकमनुभाषितोऽस्मि (Koçadāsa made me enjoy  
a bath, food etc.), Hitop. 9० ततस्तेन [sc. शशनेन] स गृध्रपतिः प्रणामं कारितः  
(then he [the hare] commanded the chief elephant to make his pro-  
stration), R. 2, 62, 1 राजा राममात्रा आश्रितः परुषं वाक्यम्.

Example of type 2. Mālav. I, p. 15 अथावश्यमेव माधवसेनो मया पूयेन  
मोचयितव्यः (v. a. His Majesty, indeed, has it in his own power to  
make me release Mādhavasena).

51. When having got a more or less figurative sense, the causatives  
may change their construction. So with दर्शयति (to show) and आश्रयति  
(to tell) the person who is caused to see and to hear is sometimes  
put in the acc. as attending on a causative, but it is more com-  
mon to use the gen. or dat., because they in fact range with the  
verbs of *showing* and *telling*. So वेदयति and its compounds are  
never construed with the acc. of the person to whom something is  
made known.

52. The accusative of the object is not restricted to the  
finite verbs, but affects also some active verbal forms,  
which are grammatically classed among the nouns. In the  
first place all participles, gerunds and infinitives with ac-  
cussative dependent on nouns.

1) Apart from the two examples adduced in the context I do not  
remember having met with any. In both of them the object and the  
agent are persons.

tive. Hitherto there is no difference between the syntax of  
Sanskrit and of its sister-languages. But the accusative is  
also wanted with some classes of verbal nouns, com-  
monly not reckoned among the participles etc., <sup>1)</sup> nl. P. 2, 3,  
a.) with those in ३, made of desiderative verbs; this 69 sq.  
class of adjectives has indeed almost the nature of par-  
ticiples, b.) with some in ३त् of kindred signification,  
c) with those in अक, when having the worth of a partic. of the  
future, d.) with some krt's in °इन्<sup>2)</sup>, e.) with the krt's in °त्,  
when barytona.

Examples: a.) M. 1, 8 सिंसुत्सुर्विविधाः प्रजाः (wishing to create the  
manifold creatures), Mhbh. 1, 167, 48 सर्वयोषिद्वरा कृष्णा निनीषुः क्षत्रिया-  
न्क्षयम्; — b.) Daç. 25 तेषां भाषणापारुष्यमसहिष्णुरहम् (as I could not bear  
the harshness of their words); — c.) Kāç. on P. 2, 3, 70 कटं कारको  
वृत्तति (he goes to make a mat <sup>3)</sup>); e.) see 53.

Rem. 1. Those in उक are also mentioned by Pāṇini as agreeing  
with acc., but this construction has antiquated. Instances of it are  
met with in the archaic dialect. Taitt. S. 6, 1, 6, 6 कामुका एतं स्त्रियो  
भवन्ति य एवं वेद, Ch. Up. 5, 2, 2 लम्मुको ह वासो भवति (surely, he  
obtains a dress).

Rem. 2. Note also the acc. with the adj. अर्ह (worth, deserving).  
As far as I know, this idiom is restricted to the epics. Mhbh. 1,  
63, 4 इन्द्रत्वमर्हो राजायं तपसा (this king is by his penance worth of

1) See SIECKE, de genetivi in lingua sanscrita imprimis vedica usu,  
p. 17 sqq.

2) Especially, if a debt be the object, P 2, 3, 70. Kāç. शतं दायो.

3) Examples in literature are scarce. WHITNEY (Grammar § 271 c.) quotes  
Mhbh. 3, 73, 25 भवन्तमभिवाद्कः, but the example is doubtful, for the whole  
sentence runs thus: आगतो ऽस्मि भवन्तमभिवाद्कः, where it is also possible  
to accept the acc. as the aim of the verb आगतः. — R. 3, 10, 15 तदर्थमाना-  
न्त्ताभिर्दिण्डकारपयवासिभिः। रत्तकस्त्वम् would afford an instance of रत्तक,  
construed with the accusative, if it were not probably a bad reading; रत्तकस्त्वम्  
is to be changed in रत्त नस्त्वम्.

Indra's rank), R. 1, 53, 12 न परित्यागमर्ह्यं मत्सकाप्रात् (she is not worth being given up by me) 1).

Rem. 3. In the ancient dialect of the vaidik mantras many more kinds of verbal nouns may agree with acc. So for inst. Rgv. 6, 23, 4 बभ्रिवन् पपिः सोमं दृदिर्गाः. Mhbh. 1, 113, 21 we have even an acc. depending on a nomen actionis त्रिगोषया महीं (by his desire to conquer the earth) पापदुर्निरक्रामत्पुरात्; likewise ibid. 1, 167, 3 द्रोणं प्रतिचिकीर्षया (by his wish to retaliate Droṇa).

53. The acc. with the barytona in ०त् though not rare in the earlier period, seems to protract but an artificial life in classic Sanskrit, as it is met with only in refined style and even there side by side with the genitive 2). Daç. 199 it is said of a good king, that he was संभावयिता बुधान्प्रभावयिता सेवकानुहावयिता बन्धून्यगभावयिता शत्रून् (honouring the wise, making his attendants mighty, raising his kinsmen, lowering his foes); comp. Panc. III, 71 नरपतिर्नेता प्रजाः (a king, who rules his subjects). -- On the other hand, the examples given by Kâç. on P. 3, 2, 135 prove that at the time, they were applied at first, the construction with the acc. was obvious and natural. So मुण्डयितारः अविद्ययना भवन्ति वधूमूढाम् (the Çrāvishṭhâyanâs have the custom to shave the hair of the young-married woman.) Cp. Âpast. 1, 3, 15.

54. III. The accusative of space or time serves to denote a continuity of either; it expresses therefore *what space is occupied or during what time* the action is

P. 2,  
3, 5.

1) In the classical language अर्हं complies with genitive. So Priyad. 39 उपविश्रत्वर्ह्यमर्धासनस्य (let her sit down, she is worth half of my seat). Likewise अर्हः.

2) PĀNINI explicitly states (P. 3, 2, 134 sq.), that the barytona in ०त् are restricted to the denoting of lasting and inherent qualities. But he nowhere affirms that the oxytona are not to be employed in that sense. Indeed, a genitive with nouns in ०त्, even when expressing lasting qualities, is very common in classic Sanskrit. In the same passage Daç. 199, the example in the context has been borrowed from, we read परीक्षिता सर्वथिज्ञापाम् and सद्यः प्रतिकर्ता दैवमानुषीयामापदाम्.... मनुमार्गेणा प्रपोता चातुर्व-पर्यस्य. Comp. the list of epithets in Kād. I, p. 2 कर्ता महाश्रवणाम् etc.

going on. Compare the *acc. spatii* and *temporis* in Latin, Greek, German etc.

Examples: a.) space R. 2, 91, 29 बभूव हि समा भूमिः समन्तात्पञ्चयो-जानम् (for the soil became flat over an extent of five yojana's in every direction), Mhbh. 1, 153, 40 निगृह्य तं... चकर्ष ह तस्माद्देशाऋण्यष्टौ (he seized him and dragged him along over a space of eight bow-lengths).

Rem. When naming the dimensions of a thing, one does not use this accus., but avails one's self of bahuvrīhi-compounds.

b.) time Panc. 165 एतावन्ति दिनानि त्वदीयमासीत् (for so many days it was yours), Daç. 96 भद्रकाः प्रतीच्यतां कञ्चित्कालम् (gentle sirs, please, wait a moment).

Rem. 1. Now and then the acc. of time denotes the time *at which*. R. 2, 69, 1 यामेव रात्रिं ते दूताः प्रविशन्ति स्म तां पुरीम् । भरतेनापि तां रात्रिं स्वप्नो दृष्टो जयमप्रियः, Daç. 153 सो ऽपि विटः..... तदहरेव स्वगृहे स्नानभोजनादि कारयित्वात्तरेषुः..... मामनुगम्य..... विसृज्य प्रत्ययासीत्. Cp. Ait. Br. 1, 22, 12; Mhbh. 1, 63, 40; ibid. 1, 121, 34; Âpast. 1, 5, 12.

Rem. 2. Sometimes वाचत् is put behind the acc., when denoting the time, *during which*. Hitop. p. 51 मया मासमेकं वाचदौरीवतं कर्तव्यम् (I am bound to perform during a month a vow for Durgā).

Rem. 3. The acc. of time remains unchanged in the passive; see Daç. 96 quoted above. But occasionally it is dealt with, as if it were the object. R. 2, 88, 2 इह तस्य महात्मनः शर्वरी प्रथिता भूमौ (= here the noble hero has passed the night on the naked earth) instead of शर्वरीं प्रथितम् 1).

55. IV. As a rule, the accusative neuter of any adjectival noun may do duty for an adverb, शीघ्रं गच्छति (he goes swiftly), मृदु भाषते (he speaks gently),

1) Comp. such Latin expressions, as Caes. B. G. 5, 39, 4 *aegre is dies sustentatur*, and the interesting discussion on the matter Pat. I, p. 445 sq. From Patanjali's words it is sufficiently plain, that to say आस्यते मासः । प्रास्यते क्रोशः is as good as आस्यते मासम् । प्रास्यते क्रोशम्. From another passage of the same book (I, p. 338, vārtt. 9) it results, that some made the kâlakarma-verbs range with the *akarmaka* or intransitives.

इत्नं विहरति (he amuses himself secretly), सबहुमानं सत्करोति (he entertains respectfully).

The acc. of the subst. नाम (name) is used as a particle = »namely,» sometimes also it answers to Greek *ὄνομα* »of name.» Nala 1, 1 आसीद्वाजा नलो नाम.

56. A great number of prepositions and the like agree also with the accusative, see chapter IX. Of the interjections, धिक् is often attended by accusative.

#### CHAPTER IV. Instrumental.

57. The third case has been styled **instrumental** after its most usual employment of expressing the instrument or means or agent [P. 2, 3, 18 cp. 1, 4, 42]. Yet its starting-point is rather the conception of *accompaniment*, and it is for this reason some claim for it the name of sociative.<sup>1)</sup> Nor can there be any doubt, the suffixes, by which the third case is made, viz. *bhi* and *ā*, convey the meaning of accompaniment, simultaneousness and nearness

58. I. **Sociative.** — The instrumental is the equivalent of our *with = together with, accompanied by*. In this manner the third case is used f. i. Panc. I, 305 मृगा मृगैः सङ्गमनुवृजन्ति गावश्च गोभिस्तुर-गास्तुरङ्गैः । मूर्खाश्च मूर्खैः सुधियः सुधीभिः (deer seek after the comradeship with deer, so kine with kine and horse with horse, the fool with the fool and the wise with the wise).

Upon the whole however, the instrumental, when sociative, is accompanied by some word expressive of

1) This tenet has been laid down by B. DELBRÜCK in his pathmaking treatise *Ablativ, Localis, Instrumentalis*, 1867.

the notion of *being together* viz. 1° the adverbs सह, समम्, सार्धम्, साकम् which may then be considered prepositions, as रामः सीतया सह; 2° such participles as सहित, सङ्गत, युक्त, अन्वित and the like, as रामः सीतया सहितः or compounded सीतासहितः. Or the notion of the sociative is expressed by a compound, the former part of which is स° (or सह°) as रामः ससीतः. Occasionally the gerund आदाय (having taken) is also used in the meaning of *with*.

The prepositional adverbs सह etc. are likewise added to the instrumental for the sake of denoting relations between different parties as *to converse with, to meddle with, to fight with, to contend with, sim.*

Examples: a.) सह etc. expressive

1. of concomitancy. Mrech. X, p. 372 अपि धियते चारुदत्तः सह वसन्तसेनया (are Cārudatta and Vasantasena still alive?), Mhbh. 1, 113, 20 स ताभ्यां व्यचरत्सार्धं भायभ्यां राजसत्तमः । कुन्त्या माया च राजेन्द्रः, Panc. 127 तेन सममेव स्वदेशं प्रति प्रस्थिताः, Kathās. 4, 136 अहं जनन्या गुरुभिश्च साकम्..... अवसम्;

2. of mutual relations. Panc. 78 तैः सहात्पापं न करोति; ibid. 257 कस्तेन सह तव सेहः (v. a. how are you his friend?), ibid. 281 मित्रेण सह चित्रविप्रलेषः (disagreement with a friend), Kathās. 47, 88 स तेन विदधे समं युद्धम् (he fought with him), Panc. V, 66 चारुपौर्वन्दिभिनीचैर्नापितैर्बालकैरपि । न मन्त्रं मतिमान् कुर्यात्सार्धम्. Note the phrase तेन सह दर्शनम् (Panc. 137, 13; 178, 1) and the type, represented Panc. 43 तां स्थूपाया सह दृढबन्धनेन बद्धा (after having fastened her to the pile with a strong fetter).

b.) सहित and the like: Kathās. 13, 110 स्वगृहं भृत्यसहितः पलाय्यैव ततो ययौ (he fled from this spot to his home with his attendance), R. 2, 52, 91 Sitā prays पुनरेव महाबाहुर्मया भ्रात्रा च संगतः [that is: with his brother and me] अयोध्यां वनवासात्प्रविशतु.

Rem. An elegant paraphrase of the sociative is occasionally used as the latter part of a bahuvrīhi. So in the verse quoted Pat. I, p. 426 असिद्धितोऽनुससार् पाण्डवम् = »alone but for his good sword, he went after the Pāṇḍava,” Daç. 159 एकान्ते भवानुत्कण्ठित इव परिवादिनीद्वितीयस्तिष्ठति (you stand aside as if longing for some you love, alone with your lute), Panc. 159 राजकन्या सखीद्वितीया.

59. Yet the sole instrumental will not rarely suffice. In the old vedic dialect, the brāhmanas included, it is very common, denoting as well concomitancy as mutuality of relations. But in classic Sanskrit it is restricted to the language of poetry and poetical prose and to some typical expressions.

Examples: a.) from the archaic dialect. Rgv. 1, 1, 5 देवो देवेभिरागमत् (may the god come with the gods), ibid. 8, 85, 7 महद्भिरिन्द्रसख्यं ते अस्तु; — Ait. Br. 1, 6, 3 अश्नुते प्रतया जन्नाद्यम् (he enjoys food with his family), Ch. Up. 5, 10, 9 आचरँसैः (conversing with them).

b.) from classic poetry, etc.: 1. concomitancy R. 2, 27, 15 साहं त्वया गमिमष्यामि वनम् (I shall go to the forest with thee), ibid. 2, 68, 2 असौ मातुलकुले..... भरतो वसति आत्रा शत्रुयेन; — 2. mutuality of relations Daç. 175 तयापि नववध्या द्देषमल्पेतरं बबन्ध (he took a great aversion to his young wife), ibid. 91 तया बन्धक्या पपाबन्धमकर्तवम् (with this courtesan I made a bargain), R. 3, 18, 19 क्रूरैरनार्यैः सोमित्रे परिहासः कथञ्चन न कार्यः (Laxmana, one should make no joke at all with cruel and vile people), Panc. V, 62 न ताभिर्मन्त्रयेत्सुधीः (a wise man does not keep counsel with women). It is often said विरुध्यते शत्रुणा without सह, etc.

Rem. 1. Note the turn, instances of which are afforded by Mudr. III, p. 116 मया स्वजीवनमात्रेणैव स्थापितौ (I have left them nothing but life) and Prabodh. V, p. 103 अचिरादसौ शरीरेणैव न भविष्यति (in short he will part with his body).

Rem. 2. Note कलह (quarrel) with the sole instrum. Panc. V, 74 मेघेण सूपकाराणां कलहः (the cooks' quarrel with the ram).

60. Compound nouns or verbs, whose former part is सं, स or सह, 2<sup>ly</sup> many words expressive of the notions of

uniting, combining, mingling are often construed with the sole instrumental, even in prose. This construction is the regular one with युञ् and its derivatives.

Examples: a.) compounds, commencing by सं etc. Daç. 79 अक्षधूर्तैः समांसि, Hitop. p. 16 यस्य मित्रेण संलापस्ततो नास्तीह पुण्यवान् (there is not in this world a man more happy, than he, who has a friend to converse with), Çāk. IV, vs. 12 चूतेन संश्रितवती नवमालिका (a jasmine, clinging to a mango-tree). Mreçh. I, p. 34 रत्नं रत्नेन संगच्छते.

b.) other verbs of uniting, mingling, combining. — M. 1, 26 दन्दैर्योजयन्नेमाः सुखदुःखादिभिः प्रजाः, Panc. 274 सोऽपि स्वजात्या मिलितः (mixed with his kinsmen), Çāk. I, vs. 30 वाचं न मिश्रयति मदचोभिः (she does not join her voice to mine).

Rem. 1. योजयति is often = Lat. *afficere alqum aliqua re*. So Mhbh. I (Paushyap.) शिष्यान्केशेन योजयितुं नेषेव (it was not his intention to harass his pupils), cp. R. 2, 75, 57. Many times it is = »to bestow something upon somebody”, f. i. Panc. 3 अहं त्वां प्रासनप्रतेन योजयिष्यामि (I will bestow a hundred of grants upon you).

Rem. 2. P. 2, 3, 22 mentions the verb संज्ञा, complying with acc. or instrum., but instances of that idiom seem to be wanting in literature; Patanjali gives the example पितरं or पित्रा संज्ञानीते, but it is not plain what is here the meaning of संज्ञा. — A similar instrum. depending on a compound verb, commencing by सं, is taught by Pān. 1, 3, 55 and his commentators, see Pat. I, p. 284. According to them it is said दास्या संप्रयच्छते । वृषल्या संप्रयच्छते »he makes presents to a servant-maid, to a female of low-caste, etc.” the instr.

61. being used only in the case of illicit intercourse.

The instrumental attends on the adjectives of equality, P. 2, 3, 72. likeness, identity and the like, as सम, समान, सदृश, तुल्य. Here however the genitive is a concurrent construction, just as in Latin. It is said promiscuously पितुः or पित्रा समः पुत्रः

Examples: R. 2, 118, 35 प्राक्रेण समः (equal to Indra), Hit. I, 22 पशुभिः समानाः (like beasts), Hit. p. 118 अनेन सदृशो लोके न भूतो न भवि-

प्राप्ति, Mālav. I, p. 21 अयं न मे पादरत्नसापि तुल्यः (he is not even equal to the dust of my feet); Pat. I, p. 327 तैः साम्यं गतवान्भवति (he has become their equal). — If »to compare with» is to be expressed by some metaphor, the instrumental will often be of use, so for ex., when it is denoted by the image of putting on a balance, cp. Kumāras. 5, 34. — Compare also such expressions as Daç. 130 साऽहमप्येभिरेव सुहृद्भिरैककर्मः (and I having the same business as these friends of mine here).

of a genitive: Mhbh. 1, 139, 16 अर्जुनस्य समो लोके नास्ति कश्चिदनुर्धरः; R. 2, 23, 5 बभौ क्रुद्धस्य सिंहस्य मुखस्य सदृशं मुखम् ([his] face shone like the face of an angry lion).

**62.** As the instrumental is the exponent of the notion of *accompaniment* and *simultaneousness*, so it is also available with words expressive of the very contrary, namely *separation* and *disjunction*. In the same way as it is said **वया सहितः, वया युक्तः** „with you,” one is allowed to say **वया रहितः, वया वियुक्तः** „without you.”<sup>1)</sup> The proper case for expressing separation, the ablative is however also available. In some phrases the instrumental is more frequently employed, in other again the ablative. The instrum. prevails with **वियुञ्** and most of the compounds, beginning with **वि°**, also with **रहित** and **हीन**, but the ablative with such as **मुच्, भ्रश.**

Examples: Panc. 84 प्राणैर्न वियुक्तः (he was not deprived of life),

1) Delbr. 1.1. p. 71 »Der begriff *trennung* ist zwar logisch der gegensatz von *zusammensein*, liegt ihm aber deshalb psychologisch sehr nahe.” Or, to speak more exactly, it is not the conception of separation, that is expressed or signified by the instrumental, but the notion of *mutuality* underlying both union and separation, finds in it its adequate expression. We have here therefore the same kind of instrum., which is spoken of in 59, b 2. Accordingly words of separation may also be construed with सह etc. Panc. 57 गमानया सह वियोगो भविष्यति. Compare English to *part with*.

Daç. 172 तुषैरखण्डैस्तण्डुलान्पृथक्चकार (she peeled the grains of rice of their husks, so [cleverly] as to keep them entire), Kathās. 15, 82 सीतादेव्या रामो विषेहे विरहव्यामम् (R. forbore the grief caused by his separation from Sītā), R. 2, 96, 27 कलुषेण महता मेदिनी परिमुच्यतां (let the earth be freed from a great stain).<sup>1)</sup>

Rem. The adjectives रहित, हीन, विहीन, वियुक्त sim. often are = »without.”

**63.** II. By extending the notions of concomitancy, accompaniment, simultaneousness from space and time to all sorts of logical categories, we may understand how large a sphere of employment the third case occupies in Sanskrit syntax. Generally spoken, it is always used, when it is wanted to express the circumstances, instruments, means, ways, properties accompanying the action and qualifying it. In other terms, the instrumental has the duty of telling the *how* of the action or state, expressed by the verb or verbal noun, it depends on.

For clearness' sake the most striking types of this instrumental will be severally enumerated: 1<sup>ly</sup> and 2<sup>ly</sup> it is expressive of the instrument (karapa) and the agent (kartr). These two kinds of instrumental are practically the most important, for they are the most wanted for. Examples of the former दात्रेण लुनाति (he cuts with a knife), पदभ्यां गच्छति (hē goes on foot); of the latter मया तत्कृतम् (it is done by me) (57).

1) M. 2, 79 affords an instance of instrum. and abl. depending on the same verb. The latter half-çloka runs thus महतोऽप्येनसो मासान्नुचेवाहिर्विमुच्यते (after a month he is released even from a great sin likewise as a snake from its skin). Here the abl. एनसः and the instr. त्वचा are coordinate. Compare the like coincidence of *abl.* and *instr. causae*.



*Thirdly*, the instrum. denotes *accompanying circumstances and qualities*, like Latin abl. modi and qualitatis. M. 4, 3 अक्रेषेण शरीरस्य कर्षति धनसंचयम् (he must make money, but without giving toil to his body), Panc. 129 दमनकसाचिव्येन विक्रलको राज्यमकरोत् (Ping. exercised his royalty with Dam. as his minister).

*Fourthly*, it declares the test, to measure by; फलेनैतज्ज्ञास्यसि (you will know it by its fruit).

*Fifthly*, it expresses the price or value, something is rated at, bought, sold, hired for, the thing, some other is taken for in exchange, sim. Panc. 158 रूपकशतेन विक्रीयमाणाः पुस्तकः (a book sold for a hundred rupees).

*Sixthly*, it denotes the way, by which one goes; Çāk. III अनया बालपादपवीथ्या सुतनुरचिरं गता (the tender girl has passed a little before along this row of young trees).

*Seventhly*, the instrumental denotes the *cause, motive or reason*, by which something is done or happens to be; धनेन कुशलः (prosperous by wealth), विद्यया यशः (fame by learning), मदाज्ञयामतोऽसौ (that person has arrived by my order), प्रीत्या दानम् (v. a. a present).

**64.** It should be kept in mind, however, that these and similar distinctions are but made for argument's sake and do not answer to sharply separated real divisions. Properly speaking, there is but *one* instrumental in all of them, just as in English it is the same word *with*, which is used in phrases as distant from one another as *I go with you, I cut with a knife, he with his black hat, he is content with me*. For this reason on the one hand nothing impedes increasing the number of divisions and subdivisions according to the manifold logical variety of its employment, but on the other hand no system of division will exhaust it, and more than once we

In-  
strum.  
compa-  
red to  
En-  
glish  
with.

may be at a loss under which head to enregister a given instrumental.

Rem. The being implied of so various logical conceptions by an implement for expression as small, as a case-ending is, has by the time become inconvenient. Instead of the simple instrumental, therefore, a more explicit mode of expression, signifying more precisely which kind of logical relation is meant in every instance, is often made use of, namely the periphrase by such words as मार्गेण, द्वारेण, योगेन, मुखेन, कारणेन etc. Its relative frequency is one of the most striking features of modern, compared to ancient, Sanskrit.

**65.** Some fuller account on the different kinds of instrumental will be given now.

1. instrument or karaṇa. — Examples: Pat. I, p. 119 रज्ज्वायसा वा बद्धं काष्ठम् (a piece of wood, tied with a rope or with iron), Mr̥cch. I (p. 54) अनेन प्रावारकेषा द्वादयैन्म् (cover him with this cloth), Panc. 148 एतेन वंशेन भिक्षापात्रं ताडयामि, Mhbh. 1, 144, 18 प्रायादूत्सभयुक्तेन स्यन्दनेन (he started on a chariot, drawn by asses), ibid. 1, 120, 19 यज्ञैस्तु देवान्प्रीणाति स्वाध्यायतपसा मुनीन् । पुत्रैः श्राद्धैः पितृंश्चापि अनाश्रंस्येन मानवान् (by sacrifices he propitiates the gods, by study and penance the munis, by [procreating] sons and [performing] the funeral rites the fathers, by [practising] mildness he propitiates men).

Persons, when being instruments, are likewise put in the third case; consequently the Sanskrit instrumental of a person answers as well to Lat. *per* as to Lat. *a*. Prabodh. VI, p. 132 मया च प्रणिधानेन विदितम् = Lat. *compertum est a me per speculatorem*.

**66.** 2. agent or kartr. — In this meaning the instrumental attends a.) on passive verbs, to denote the subject of the action, as has been pointed out 6, —b) on verbal nouns, as Mālav. I, p. 28 तितिक्षमाणाः परेषा निन्दाम् (forbearing the blame of others), for परेषा निन्दाम् = परेषा कृतां निन्दाम्. In the latter case the so-called subjective genitive

is a concurrent construction, which is even generally preferred unless ambiguity would result from its employment, cp. 114.

Agent of a kṛtya. Rem. Likewise both instrumental and genitive are available to denote the agent with a kṛtya. As a rule the instrumental is required, if the verbal sense prevail, but the genitive, if the kṛtya have the value of a noun adjective or substantive. Examples: instr. Panc. 167 मयावश्यं देशान्तरं गन्तव्यम् (I am obliged to emigrate), Mālat. II किमत्र मया प्राक्वम् (what can I help here?), Vikram. I अत्रहितैर्भ-

वितव्यं भवद्भिः (v. a. the audience are requested to listen with attention); — gen. Panc. I, 450 मूर्खाणां पण्डिता द्वेष्या निर्धनानां महाधनाः । वृत्तिनः पापशीलानामसतीनां कुलस्त्रियः (the learned are an object of dislike to the ignorant, the wealthy to the poor, the virtuous to the wicked and honest women to such as are of a loose conduct), ibid. p. 268 वयं ग्राम्याः पशवो ऽर्पयचारिणां वध्याः (we, domestic animals, are a prey for wild beasts). Hence, when compounded with अत्र, दुः or सुः, they are construed with gen., Panc. 176 दर्शय किञ्चिद्गम्यं स्थानं लुब्धकानाम्, Mrech. IV (p. 144) गुणेषु यत्नः पुरुषेषु कार्यो न किञ्चिद्प्राप्यतमं गुणानाम्.

67. 3. quality, attribute, circumstance<sup>1</sup>). — When denoting a quality or attribute it is = the abl. qualitatis of Latin grammar, but the restrictions as to its employment in Latin do not exist in Sanskrit. So it is said (Kāçikā) अपि भवान्कमपडलुना इत्रमद्राक्षीत् (have you seen a disciple with a pitcher?), ibid. on P. 2, 3, 37 यो ङटामिः स भुङ्क्ते; so Hitop. 125 कोषः स्वल्पव्ययेन (a treasury with little expenses) comm. स्वल्पव्ययेन विशेषणो तृतेया; R. 3, 7, 3 विविधैर्दुर्मैः काननम् (a forest with manifold trees).

Examples of its attending a verb. — Then it has the nature of Lat. abl. modi or circumstantiae. R. 2, 64, 47 स तु दिव्येन रूपेण स्वर्गमध्याह्निकप्रसम्, Panc. 161 वरो महता वायव्येनागच्छति (a bridegroom approaches with a great noise of music), ibid. 28 तस्य सकाशं गत्वा भ्रातृसङ्घेनैकत्र भक्षपापानविहृपाक्रियाभिरेकस्थानाश्रयेण कालो नेयः [sc. त्वया] (go to him and while living brotherly with him on the same spot,

1) Pān's sūtra is इत्यंभूतलक्षणे [sc. तृतीया], which is expounded by Kāç. = इत्यंभूतस्य लक्षणे » to name the laxana or mark, which makes known somebody or something as possessing such quality, property, nature etc." It includes therefore the notions quality, attribute, circumstance.

spend the time with eating, drinking, walking together), ibid. 162 अनेन वात्रव्यतिकरेण रत्ननी व्युष्टा (while discoursing thus, the night passed away).

Rem. 1. Note वर्तते with instrum. »to behave in such a manner," Panc. 56 ङं मयादाव्यतिकरेण वर्तमायामालोच्य.

Rem. 2. Such instrumentals have often the character of adverbs and may be considered so (77). Among others we mention compounds in °रूपेण and °क्रमेण, when = »as, by the way of." Mrech. V, p. 187 दूवीभूतं मन्ये पतति जलरूपेण गगनम् (methinks, the firmament dissolves and falls down as rain).

Rem. 3. In some turns the instrumental of circumstance may show something of the fundamental character of the sociative. So R. 2, 37, 18 लक्ष्मणेन सहायेन वनं गच्छस्व पुत्रक (with L. as your companion go to the forest, my son), ibid. 2, 30, 27 न देवि तव दुःखेन स्वर्गमप्यभिरोचये (I should forsake even heaven, my queen, if its attainment would be joint with grief of you). Similarly Panc. 309 जालहस्तधीवराः प्रभू-तैर्मत्स्यैर्वापिहितैर्मस्तके विधुतैरस्तमनवेलायां तस्मिन्जलाश्रये समायाताः (the fishermen arrived..... with a great number of fishes they had killed and bore on their head). Here we are, indeed, on the very boundary of the sociative and the instr. of quality.

68. This instrumental is by far not so frequent as its equivalents in Latin and Greek, the attributes or accompanying circumstances generally finding their adequate expression in the bahuvrīhi-compound, see chapt. X. Qualities and dispositions of temper and mind are also signified by compounds, beginning with the particle सः, as सरोषम्, सबहुमानम्, cp. 185. R. 1. occasionally by periphrase, as Kām. 3, 3 समन्वितः करुणया परया दीनमुदरेत् (with the utmost compassion he must succour the distressed).

69. 4. test or criterion. — Examples: Ragh. 15, 77 अन्वमीयत शुद्धेति प्रान्तेन वपुषैव सा (her chastity was inferred from her pure body), R. 3, 12, 23 औदार्येणावगच्छामि निधानं तपसामिदम् (by the dignity of his person I conceive him a vessel of penance and self-control). Cp. Lat. magnos homines virtute metimur.

70. 5. price or value. — Examples: Panc. 318 ततोऽज्ञामिः प्रभूता गा प्रहीष्यामि मोभिर्महिषीर्महिषीभिर्व उवाः, Kāç. on P. 2, 3, 18 सहस्रेण पशून्क्रोष्याति

Panc. 3 नाहं विद्याविक्रयं प्रासनश्रतेनापि करोमि, R. 2, 34, 40 अथक्रमणमेव सर्व-  
कामैरहं वृषो (I choose exile, were it at the price of all my wishes).

Likewise the instrum. is used to denote that, which is given in  
exchange for something: Panc. 152 गृह्णातु कश्चिदलुच्चितैर्लुच्चितास्तिलान्  
(who takes [from me] peeled sesam in exchange for unpeeled?)

Rem. 1. The last but one example admits however also of an other  
interpretation, as सर्वकामैः may signify »above all my wishes.” There  
are a good deal of instances proving, that Sanskrit had, especially  
in the ancient dialect, an instrum. of the thing surpassed of the  
same power as the so called *ablativus comparationis*. More on  
this subject see 107.

Rem. 2. The verb परिक्री (to hire) may be construed either P. 1, 4,  
with the *instrum.* or with the *dative* of the wages; श्रतेन or श्रताय  
परिक्रीतः Both conceptions are logically right. 44.

71. 6. way, by which. — Panc. 212 कतमेन मार्गेण प्रणष्टाः काकाः (in  
6. Way, what direction the crows have disappeared?). By a common-  
by which. place metaphor मार्गेण, पथा sim. are also used to signify the manner,  
in which one acts. Panc. I, 414 नराधिवा बुधोपदिष्टेन पथा न यान्ति ये.

72. 7. cause, motive, reason. — Examples: Daç. 198 कोऽपि कुमारः P. 2, 3,  
7. Cau- बुधा तृषा च क्लिश्यन् (some boy, vexed by hunger and thirst), Ch. 23.  
sality Up. 4, 10, 3 स ह व्याधिनाऽनशितुं द्रे (from sorrow he was not able to  
(instru- eat), Çâk. IV भर्तुर्विप्रकृतापि रोषपातया मा स्म प्रतीषं गमः (even when  
mentis causae.) injured by your husband you should not oppose him from wrath).

Causality is also expressed by the *ablativus*, and in some cases  
the latter is to be employed exclusively. But commonly both con-  
structions are promiscuous and occasionally found together in the  
same sentence. Panc. IV, 34 नामृतं न विषं किञ्चिदेकां मुक्ता नितम्बिनीं ।  
यस्याः सङ्गेन जीव्येत म्रियेत च त्रियोगतः (nothing is ambrosia and poison  
at the same time, woman alone excepted, by whose union one lives,  
and the separation of whom causes death), Kathâs. 29, 25 हर्षेण  
नष्टास्याः सुन्न रोगतः (it is from joy she has no appetite, not from  
illness).

Rem. The ablativus is forbidden and accordingly the instrumen- P. 2, 3,  
tal is of necessity, if 1ly the cause or motive be at the same 24 sq.  
time the agent, see 102, 2ly if it be an abstract noun of the

*feminine* gender, expressing a quality.<sup>1)</sup> It may thus be said वीर्येण  
or वीर्यनिमुक्तः (released by heroism), but only भिया पलायितः (he fled  
from fear). Hence often the abl. of a masc. and neuter and the  
instr. of the feminine range together, as R. 2, 70, 25 बभूव कस्य  
हृदये चिन्ता सुमहती तदा । त्वर्या चापि दूतानां स्वप्स्यापि च दर्शनात्, or Prabodh.  
II, p. 31 बालः खल्वसि मया द्वापरान्ते दृष्टः । संप्रति कालविप्रकषद्विधक्यस्ततया  
च न सम्यक्प्रत्यभिज्ञानामि (as you were a boy, forsooth, I have seen you  
at the end of the Dvâpara-age, now by length of time and by my  
being vexed by old age I did not recognise you exactly). In  
scientific and philosophical works, commentaries and the like, abla-  
tives in °त्वात् alternate with instrumentals in °तया in order to de-  
note the cause or the moving principle.

73. Next to the instrumental of causality comes that, which  
signifies *by what side*. Like the Latin abl. partis it com-  
monly depends on adjectives, but may also be the com-  
plement of the whole predicate. It is especially used  
to point out the *points of comparison* with verbs or nouns,  
which denote superiority or inferiority, likeness or dif-  
ference.

Examples: R. 1, 1, 55 वृषेण विकृतः (disfigured), Ch. Up. 2, 11, 2  
महान्प्रज्ञया पशुभिर्भवति महान्कीर्त्या, Daç. 77 कलागुणैः समृद्धो वसुना नातिपुष्टो  
ऽभवत् (he was rich in various kinds of knowledge and in good  
qualities, but not very bulky in earthly goods), Panc. 274 किम-  
हमेताभ्यां प्रीर्येण वृषेण विद्याभ्यासेन कौशलेन वा हीनः (am I inferior to  
both of them either in valour or in outer appearance or in study  
or in cleverness?), Daç. 177 अभिज्ञानेन विभवेन राजान्तरङ्गभावेन च सर्वपौ-

1) P. 2, 3, 25 perhaps admits of two interpretations. The words विभाषा गुणे  
ऽस्त्रियाम् may signify »optional, when expressing a quality, provided  
this quality is no feminine” or »optional, when expressing a quality;  
not at all, if [the motive be] a feminine.” Moreover the term *stri* may  
denote as well all feminines, as only such, as have special feminine  
endings. — At all events, in practice, when signifying causality, the  
ablativus with the special femin. ending °त्राः is always avoided.

रानतीत्य वर्तते (he is surpassing all his citizens by his birth, his wealth and his being the king's confidant), Çāk. V अनुभवति हि मूर्धा पादपस्तीव्रमुष्णं ग्रमयति परितापं ह्ययया संश्रितानाम् (the tree does tolerate the ardent glow of the sun on its summit to assuage by its shade the heat of those who come to it for shelter). In the last example, the instr. ह्ययया may also be accepted as the instrument. In practice, indeed, the different shades of the how-case do not show themselves so sharply, as they are exhibited by the standard-types, cp. 64.

Rem. 1. Concurrent idioms denoting the side by which, are the ablative and the locative, especially if it be wanted to express the points of comparison. It is even allowed to use them side by side. So R. 1, 17, 13 two instrumentals are used together with an abl. (तेजसा यजसा वीर्यादत्यरिच्यत), Mhbh. 1, 16, 9 they range with a locative (द्वौ पुत्रौ विनता वज्रे कद्रूपुत्राधिकौ बले । तेजसा वपुषा चैव).

Rem. 2. The instrumental is of necessity, when naming the part of the body, by which one suffers, as अक्षया काणः (blind of one eye), पाणिना कुण्ठिः, पादेन खड्गः. Ch. Up 2, 19, 2 य एवं वेद नाङ्गेन विहूर्द्धति (he who knows so, is not crippled in any limb).

Rem. 3. With comparatives and the like the instrumental is equivalent to the Latin ablativus mensurae. Daç. 73 केनाशेनार्थकामा-  
तिश्रायो धर्मः (by how much is duty superior to interest and pleasure?), Utp. on Varāh. Brhats (translation of Kern p. 7) अमुको ग्रह एता-  
वद्विद्योत्तनैर्भूगोलादुपरि भ्रमति (such a planet moves so many yojanas  
74. above the terrestrial globe).

Special con-  
struc-  
tion. The instrumental is used in many idiomatic turns, most of which belong to the general heads described in the preceding paragraphs. Of them the most important are:

1. to honour-, to favour-, to attend on with Çāk. I कलि-  
दासग्रथितवस्तुना नवेन नाटकैर्नोपस्थातव्यमस्माभिः (we want to wait upon you with a new drama etc.), Panc. III, 139 स्वैर्मांसिर्निमन्त्रितः [sc. कपोतेन प्रावुः].

2. to swear-, to conjure by. R. 2, 48, 23 पुत्रैरपि प्रापामहे (we swear; even by our children); Mrech. III (p. 126) अस्मच्छरीरस्यृष्टिकया प्रापितोऽसि;

Mhbh. 1, 131, 46 सत्येन ते प्रवे. — Likewise तेन सत्येन, an elliptical phrase = यथा मयोक्तं सत्यं तेन सत्येन (as I have said the truth, by that truth), cp. Ch. Up. 3, 11, 2; Nala 5, 17—20.

3. to boast on. Mhbh. 2, 64, 1 पशामेव यजसा आधसे त्वम्.

4. to live by. M. 3, 162 नक्षत्रैर्यश्च जीवति (v. a. an astrologer), Çāk. VII प्रापानामनिलेन वृत्तिः

5. to rejoice, to laugh, to wonder etc. at. Mhbh. 1, 138, 71 प्रीये त्वयाहम् (you make me glad), Mudr. VII p. 221 गुणैर्न परितुष्यामो यस्य (with whose virtues I am not content), Kathās. 20, 43 जहास तेन स नृपः (the king laughed at it). Cp. साधु (bravo, well done) with instr. Mālat. I (p. 8) साधु वत्से साध्वनेन मत्प्रियाभियोगेन.

Rem. In the case of 4. and 5. the ablative may occasionally be made use of. That आजीव्, उपजीव्, हस्, नन्द, प्रुच् may be trans-  
itives, has been stated 43 and 42, 4; the last (शोचति) is commonly construed so, and does but rarely comply with the instr.

Rem. 2. With रम्, क्रीड् and the like the instrum. may be either the sociative proper (then सह, सम् etc. may be added) or the karana. Ch. Up. 8, 12, 3 gives a fair instance of its standing on the bordering line of both acceptations जज्ञन्क्रीडन्ममापाः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा (laughing [or eating], playing and rejoicing with women, carriages or relatives).

6. to fill with. Panc. 317 तेन भिक्षार्जितैः सक्तुभिर्भुक्तशेषैः कलशः संपूरितः (what was left of his store of barley, he had earned by begging, therewith he filled his bowl), Mudr. V p. 184 ते पांसुभिः पूर्य-  
न्ताम्. — The genitive with words of filling is also met with, yet the general use prefers the instrumental, at least with पूरयति.

7. to vanquish in (a battle, etc.). Panc. 291 तं रिपुं युद्धेन परिभूय.

8. to carry -, to keep -, to bear on (in, with.) Panc. III, 202 रथकारः स्वकां भार्यां सत्तारं शिरसावहत् (the cartwright carried his wife with her paramour on his head), Daç. 140 मत्पितृत्वंमाङ्गमुत्सङ्गेन धारयन्ती.

Rem. In the cases of 7 and 8 the locative is the concurrent idiom. It is said promiscuously युद्धे and युद्धेन जितम्, स्कन्धे or स्कन्धेन धृतम्. Cp. Kumāras. 3, 22 भर्तुरात्तामादाय मूर्धा मदनः प्रतस्थे with Kād. I, p. 29 शिरसि कृत्वात्ताम्. But always तुलया धृ »to hold on the balance”, v. a. »to weigh, to compare.”

9. It is said अक्षौर्दिव्यति and अक्षान् (he plays at dice). Cp. also R. (Gorr.) 3, 30, 4 रुधिरधाराभिर्वर्षन्तो मेघाः with Mhbh. 13, 148, 2 पर्जन्यो ववृषे निर्मलं पयः, Lat. *pluit lapides* or *lapidibus*. — Similarly प्रापयं प्रापति and प्रापयेन (to swear an oath).

Rem. In the old dialect of the Vedic mantras the instrum. attends on पत्यते and भुञ् just as the abl. on Latin *potiri* and *fungi*, see DELBR. Abl. Loc. Instr. p. 65. To the instances adduced there I add the mantra in Âçv. Grhy. 1, 23, 19 तन्मावतु तन्माविशतु तेन भुक्तिषीय.

75. 10.) the set phrases किं प्रयोजनम् (or कार्यम्), कोऽर्थः

sim., or in a negative form न प्रयोजनम् etc. are construed with the instr. of that, which „does not matter.”

Or even it is said simply किं तेन (what matters this?).

He, whom it does not matter, is put into the genitive.

Examples: Panc. 285 किं मदीयेन रथकारत्वेन प्रयोजनम् (what profit have I being cartwright?), Mālav. III (p. 81) न मे मालविकया कश्चिदर्थः (I have nothing to meddle with M.), R. 2, 73, 2 किं नु कार्यं मम राज्येन

(what matters me the kingdom?), Daç. 140 न मेऽनयास्ति चिन्तया फलम्,

Mudr. I (p. 21) अप्राप्तेन च कात्रेण च गुणाः स्यात्सानुरागेण कः (what profit may be derived from an unwise and coward [officer], though he be

faithful?), Pat. I, p. 7 किं न एतेन (what matters us this?), Çāk.

V किं पितृकुलया त्वया.

In the same way it is said किं करोमि तेन *quid faciam eo?* Panc.

276 किं व्याधिग्रस्तेन मया करिष्यसि.

Rem. 1 Like अर्थ, its derivative अर्थिन् complies with instrum.,

when = „wanting-, being eager for -, coveting.” R. 3, 18, 4 भार्यया-

र्क्षी (he wants to be married), Mudr. V (p. 166) एतेषां मध्ये केचिद्दूरेः कोष-

दन्तिभ्यामर्थिनः केचिद्विषयेषां (some of them long after the foe's treas-

ures and elephants, some others are coveting his domains).

Rem. 2. Note परवन्त् with instrum. „dependent on, in the power

of,” R. 3, 18, 9 परवान्भ्रात्रा, Mālat. VI (p. 97) परवानस्मि साधुस्तेन. Yet

gen. and loc. are also available, cp. अयत्न 124.

76. 11.) with अलम्, अस्तु, कृतम् the instrum. expresses a prohibition or an invitation to cease or to stop.

Vikram. I अलमाक्रन्दितेन (stop your cries), Çāk. I अथवा कृतं संदेहेन (well, no hesitation more), Mahāv. II (p. 25) अस्तु दुरासदेन तपसा (cease your unparalleled penance).

77. Many instrumentals have more or less the character of adverbs, as प्रायेण (mostly), सुखेन (easily), दुःखेन and कृच्छ्रेण (hardly), सर्वात्मना (with all my heart), etc. So R. 1, 13, 34 अवज्ञया न दातव्यं कस्यचिल्लीलयापि वा (one should not bestow a gift in a disdainful manner nor in jest), Panc. II, 204 मित्राणि करोत्यत्र न कौटिल्येन वर्तते (he makes friends and does not converse with them falsely), Mreçh. VII (p. 237) क्षेमेण वृत्र बान्धवान् (auspicious be your way to your kinsmen), Mālat. X (p. 165) कामन्दक्यापि नातः परं वत्सावियोगेन त्रीवितव्यम् (nor can K. live longer either without her daughter).

78. III. The instrumental of time serves to denote in P. 2,  
3, 6.  
*what time* something is accomplished. Not rarely this conception coincides with that of the *time, after which* something is happening. मासेनानुवाकोऽधीतः (the chapter was learned in (after) a month).

The same applies to space. क्रोशेनानुवाकोऽधीतः<sup>1)</sup>.

Examples: Panc. 2 द्वादशभिर्वर्षैर्व्याकरणं श्रूयते (v. a. grammar requires twelve years to be mastered), ibid. 237 कतिपयैरेवाहोभिर्मयूर इव स बलवान्संवृत्तः (in a few days he [the crow] grew strong like a peacock), Daç. 159 ततोऽल्पीयसा कालेन राज्ञः प्रियमहिष्येकं पुत्रमसूत (after some time the king's chief queen was delivered of a son), R. 1, 13, 35 ततः कैश्चिद्दहोरात्रैरुपयाताः महीक्षितः, Panc. 282 तयोर्व्रजतोयोजनद्वयमात्रेणाग्रतः काचिन्दूरी समुपस्थिता (as they went on, after no more than two yojanas the couple came in sight of some river). So दिनैः, दिवसैः etc. = „in process of time.”

1) The difference between this *instrum. of time* and the above mentioned *acc. of time* (54) is illustrated by these examples of the Kāçikā: It is said मासेना(क्रोशेना)नुवाकोऽधीतः, but मासमधीतोऽनुवाको न जानेन गृहीतः, for „if the subject ceases the action before having reached its aim, the instrumental may not be employed.”

Rem. 1. The fundamental conception seems here to be that of concomitancy. Hence it may be explained, how the third case occasionally denotes even *at what time*, as R. 1, 72, 12 एकाहा (at one and the same day) रात्रपुत्रीणां चतसृणां पाणीनां चत्वारो रात्रपुत्राः, and such standing phrases as तेन कालेन, तेन समयेन, which are especially frequent in Buddhistic and Jain books.

Rem. 2. The nakshatra or constellation, under which something occurs, may be put indifferently in the third or the seventh case: पुष्येण or पुष्ये पायसमश्नीयान्. Examples of the instrum. Âgv. Grhy. 3, 5, 1 अथातो ऽध्यायोपाकरणमोषधीनां प्रादुर्भवि अत्रपोन..... हस्तेन वा, Pat. I, 231 कतरेण तिष्येण गतः

### CHAPTER V. Dative. 1)

**79.** The dative or fourth case serves to point out the *destination*, and therefore it generally does answer to English *to* and *for*, Latin *ad* or *in* with acc. Yet, if it be wanted to express the destination of a real going or moving, the accusative (39) or locative (134) are commonly preferred, although the dative may be used even then, ग्रामाय गच्छति being as correct as ग्रामं गच्छति. So Ragh. P. 2, 3, 12. 12, 7 वनाय गच्छ, Daç. 76 नगरायोद्दत्तम्, Mudr. II कुसुमपुराय करभकं प्रेषयामि (I will send Karabhaka to Pátaliputra), Kathâs. 47, 92 संहृत्य युद्धं ययतुः स्वनिवेशायोमे बले (after ceasing the battle both armies retired to their encampments). — With causative verbs of moving, as those of *bringing*, *throwing*, *casting*, this kind of dative is frequent. R. 3, 25, 27 प्रासान्भूलान्परश्वधान् । चिक्षिपुः परमकुडा रामाय रत्ननीचराः, Mâlav. III (p. 76) अशोकाय पदं प्रहिषोति (she lifts up her foot to the açoka-tree), Mhbh. 1, 114, 2 विदुराय चैव पापदुः प्रेषयामास तद्धनम्.

Rem. The aim, reached, attained is never put in the dative (39) 2).

1) Compare DELBRÜCK's monography on the employment of the dative in the Rgvedasanhitâ in Kuhn's *Zeitschr.* XVIII, p. 81—106. Monographies on the syntax of the dative in classic Sanskrit are not known to me.

2) Cp. Pat. I, 448, vârtt. 4 on P. 2, 3, 12.

**80.** In the great majority of cases the destination purported by the dative, has an acceptation more or less figurative. The different kinds of datives, which display this character, may be arranged in two distinct groups, viz I, the so-called *dative of concern or interest*, II, the *dative of the purpose*. The former has almost the same functions as the dative of modern european languages, the sphere of the latter is that of the *dativus finalis* in Latin.

Both are but varieties of the fundamental notion, as will be made plain by these examples, which contain some datives of the kind I and II, construed with the verb *to go*. I. Hitop. p. 42 न देवाय न विप्राय न बन्धुभ्यो न चात्मने । कृपयास्य धनं याति ब्रह्मिस्करुपायैः (the riches of the miser go neither to a god nor to a brahman, nor to his family nor to himself, because of fire, thieves, the king). II. R. 1, 46, 7 इत्युक्त्वा तपसे ययो (after these words he set out to penance, viz. in order to do penance), Ven. II (p. 39) गच्छ त्वमात्मव्यापाराय (go to your business).

**81.** I. The *dative of concern* denotes the person or thing concerned by the action, in whose behalf or against whom it is done, or who is anyhow interested by it 1).

It is put 1) to transitive verbs, as a.) those of *giving* and *offering*, b.) of *showing*, c.) of *telling*, *speaking*, *announcing*, *promising*, etc., d.) of *doing* or *wishing* good or evil, and the like, for expressing the so-called „remote object”

Examples: a.) R. 2, 40, 14 वासांस्याभरणानि च सीतायै प्रवशुरो ददौ; Panc. 173 राजपुरुषो विज्ञमुपमुक्तधनाय समर्पयामास (the king's officer gave the money to Upabhuktadhana), Çâk. III दमनित्किभ्य उपहरामि, Mreçh. I (p. 21) कृतो मया गृहदेवताभ्यो बलिः; — b.) Kathâs. 29, 32 अदप्रियत्पित्रे सखीम् (she presented her friend to her father); — c.) Ch. Up. 3,

1) Cp. P. 1, 4, 32 कर्मणा यमभिप्रैति स संपदानम् and Patanjali on that sūtra I, 330.

11, 4 तडैतदूब्रह्मा प्रज्ञापय उवाच प्रज्ञापतिर्मन्वे मनुः प्रज्ञाभ्यः; Kathās. 53, 139 बालाय.... तदूचे (the matter was told to the boy), Çāk. VII तन्नस्यै कथयति (he tells her so); Âgv. Grhy. 1, 22, 10 तदाचार्याय वेदयेत (he should deliver to his teacher [the alms he has received]); Nala 3, 1 तेभ्यः प्रतिज्ञाय नलः करिष्ये इति (he promised them, he would do so); — d.) Mudr. I (p. 44) प्रीताभ्यः प्रकृतिभ्यः प्रियमिच्छन्ति राजानः; Mhbh. 1, 3, 178 तस्मै प्रतिकुरुषु (requite him this).

2.) to intransitives as those of *pleasing, bowing and submitting, appearing* etc. So Panc. 282 रोचते मह्यम् (it pleases me), Çāk. V यथा गुरुभ्यो रोचते; Nala 5, 16 देवेभ्यः प्राञ्जलिर्भूत्वा; R. 2, 25, 4 येभ्यः प्रणमसे पुत्र ते च त्वामभिरक्षन्तु (and may those, to whom you bow, my son, preserve you); Nir. 2, 8 तस्मै देवता.... प्रादुर्बभूव (a deity appeared to him).

**82.** In these and similar instances it is not the use of the dative, which should be noticed, *but the faculty of employing in a large amount of cases instead of it some other case, mostly a genitive or a locative* (cp. 129 and 145). Some words even seem wholly to avoid the dative of concern; so विक्री (to sell) is generally construed with the locative of the purchaser, क्षम (to pardon) with a genitive, adjectives as प्रिय, अनुग्रह, उचित, युक्त are as a rule construed with a genitive, etc.

**83.** In some special cases the use of the dative is enjoined by vernacular grammarians; of the kind are:

1. The dat. with हित (good for). Cp. Pat. I, 450; Pān. 5, 1, 5 तस्मै हितम्. Even here the gen. may be used, see f. i. R. 3, 36, 24.

2. The dative of the creditor with धारयति (to owe). P. 1, 4, 35.

3. Some utterances of ritual, almost = „hail” to — as नमः, स्वाहा, स्वधा, वषट् — likewise most phrases of blessing and salutation. They are construed with a dative, but

some of them<sup>1)</sup> either with dat. or with genitive. P. 2, 3, 16; 2, 3, 73.  
नमो हृदाय, स्वाहा देवेभ्यः, स्वधा पितृभ्यः, स्वस्ति प्रज्ञाभ्यः, आयुष्यं तुभ्यम् or तव भूयात्, कुशलं देवदत्तस्य and देवदत्ताय. Vikram. p. 62 स्वागतं देवे. In the ninth act of the Mrech. Cārudatta greets the judges with an अधिकृतेभ्यः स्वस्ति, wherea the chief judge answers him स्वागतमार्यस्य. But R. 3, 24, 21 स्वस्ति is construed with a gen. स्वस्ति गोब्राह्मणानां च लोकानां च.

4. Verbs of *anger, jealousy, injuring, discontent* agree with the dative of the object of the animosity. Mhbh. 1, 3, 186 नृपतिस्तत्तकाय चुकोप ह (the king felt angry towards Taxaka), Kathās. 17, 44 नास्यै चुक्रोध, Âpast. 1, 1, 14 तस्मै न दुःकोत्कदाचन (him he should never offend), Ait. Br. 8, 23, 11 तस्मादेवं विदुषे ब्राह्मणायैवं चक्रुषे न क्षत्रियो दुःकोत्, Kād. I, 217 असूयन्ति सच्चिवोपदेष्टाव (they find fault with the advice of their ministers), Mahāv. I (p. 18) स्पृहयामि राज्ञे दशरथाय (I am jealous of king Daçaratha).

Rem. Yet with असूयति (to find fault with) and दुःहति (to hurt) the acc., with those of anger and jealousy the gen. and loc. or प्रति are also available. When compounded, दुह् and क्रुध् must agree with acc. देवदत्ताय क्रुध्यति but देवदत्तमभिक्रुध्यति. P. 1, 4, 38.

5. Some other verbs, enumerated by Pānini, viz. प्रलाभ (to praise), हू (to conceal), प्रप् (to swear, to conjure) and स्या. Here the dative is required of him, whom it is wanted to inform of something, f. i. देवदत्ताय प्रलाभते »he praises to N.N.” [here N.N. is the person addressed], Prabodh. III, p. 66 ब्रुहेभ्यः प्रतप्तः प्रपे (I swear a hundred times to the Buddhas), Naish. 1, 49 अपहृत्त्वानस्य ज्ञनाय निज्ञामधीरताम् (concealing from the people his unsteadiness). — As to स्या, it is not plain, what meaning it has here. By comparing P. 1, 3, 23 with the examples adduced there by Kāçikā, तिष्ठते with a dat. may be = »he presents or he discovers himself to<sup>2)</sup>,” but

1) Viz. आयुष्य, मद्, भद्, कुशल, सुख, अर्थ, हित and their synonyms (vārtt. on P. 2, 3, 73).

2) The examples of Kāç. on 1, 3, 23 are तिष्ठते कन्या क्षत्रेभ्यः तिष्ठते वृषली गामपुत्रेभ्यः; here तिष्ठते is said to be = प्रकाशयत्यात्मानम्.



स्या with a dat. may also have had the meaning »to have faith in —, affection to,“ Çvetâçv. Up. 3, 2 एको हि हृदो न हि द्वितीयाय तस्युः, Naish. 7, 57.

6. P. 1, 4, 41 enjoins a dat. with the compound verbs अनुगृणाति and प्रतिगृणाति, being technical terms of the ritual »to utter [a certain formula] after —, in reply to another.” 1).

7. P. 1, 4, 33 mentions a dat. with verbs of *casting one's nativity* etc., like राध्, ईक्ष्, to denote him, on whose behalf this is done. We have here an instance of the dative of profit, treated in the following paragraph.

**84.** Sometimes the dative involves the notion of some profit or damage caused by the action (*dativus commodi et incommodi*). Ch. Up. 6, 16, 1 अपहावींस्तिनमकार्षीत्परिभुमस्मै तपत (he has taken something, he has committed a theft, heat the hatchet for him), Kâm. 3, 9 आधिष्याधिपरीताय अय प्रो वा विनाशिने। को हि नाम प्ररीताय धमपितं समाचरेत् (for who, indeed, would do wrong for the sake of his body, a thing beset by sorrow and disease and destined to die some day or other?), Daç. Uttar. page 19 of the ed. of Damaruvallabhaçarman अस्यै दास्यमद्यप्रभृत्यभुपेतं मया (from this day I have come in bondage of her), Çâk. III अहमपि तावद्वैतानिकं शान्तुःकमस्यै गोतमोहस्ते विसर्जयिष्यामि.

Here, as in 82, it is not the dative, that is remarkable, but the faculty of substituting for it the genitive, as Çâk. III कस्येदमनुलेपनं मृणालवन्ति च नल्लिनीपत्राणि नीयन्ते (whom this ointment and these lotus-leaves are sent for?). The dat. *commodi* is often periphrased by अर्थम्, अर्थे, कृते sim.

**85.** Verbs and nouns of *befitting, suiting, counterpoising* are construed with the dative. So the verbs कल्पते, संपद्यते [vârtt. 2 on P. 2, 3, 13], राध्यति, प्रभवति, the nouns प्रभु, अलम् and the like

1) The old language seems to have allowed more of such datives with compound verbs, so as to be the counterpart of Latin *instat hosti, occurrit mihi* and the like. So Âpast. I, 14, 15 विषमगतायागुरवे नामिवाद्यम्, ibid. II, 11, 3 राज्ञा दृपडाय प्रतिपद्येत [instead of दृपडं प्र°]. A curious dative of the same kind, it seems, is Daç. 149 यावदायुरत्रत्यायै देवतायै प्रतिशविष्यामि.

[P. 2, 3, 16 and Pat. on this sūtra I, p. 450, vârtt. 2]. So Daç. 73 अयेसे ऽनल्पाय कल्पते (he is fit for a considerable share of heavenly blessing); Çâk. VI कल्पिष्यमाणा महते कलाय वसुधरा; R. (Gorr.) 5, 25, 7 तस्य नैऋतराजस्य भार्यायै किं न कल्पसे (why should you not suit to be the wife of the king of the infernal regions?); Âpast. 1, 12, 13 नृकाय राध्यति (he becomes fit for hell); Kumâras. 6, 59 भवत्संभावनीत्याय परितोषाय.... नाङ्गानि प्रभवन्ति मे (my body is not strong enough to bear the joy, you have caused me by your homage); Vas. Dh. adhy. 8 अलमन्वाधेयानानाहितानिः स्यात् (if he have the wealth to perform the *agnya-dheya* sacrifice, he must keep the fires); Pat. अलं or प्रभुर्मल्लो मल्लाय (one athlete is a match for another).

Rem. With some adjectives of *competency* the genitive may also be used, especially with पर्यप्ति and प्रक्त, as Var. Brh. 32, 4 प्रक्ताऽहं नास्य खेदस्य, R. 3, 38, 9 रामान्नायदू अलं लोके पर्यप्तिं तस्य रक्तसः

**86** It is likely, that the genitive had not encroached so much on the dative's sphere of employment in the dialect of the brâhmanas and of ancient epic poetry, as afterwards. In some instances the dative is no more used in the classical language, after having been employed so in the archaic dialect.

Of the kind are a.) the dative of the agent of *krtayas*. It seems to be restricted to the oldest dialect, that of the vedic mantras. Rgv. I, 31, 5 उद्यतबुधे भवसि अवाद्यः (you are worshipful to him who holds the spoon uplifted). Cp. DELBR.'s monography, p. 90.

b.) the dative with the adjectives of friendship and the contrary. Rgv. 7, 36, 5 इदं नमो हृदाय प्रेष्ठम्. The classic construction is here gen. or locative. See Delbr. l. l. p. 90.

c.) the dative with अद्वा (to have faith, to trust), श्रु (to listen), see Delbr. l. l. p. 84.

In classic Sanskrit the person trusted is put in the gen. or loc., the thing believed in the acc., and when = »to approve“ or »to welcome,“ अद्वा is of course a transitive, as Kathâs. 5, 114; 46, 136. On the classic construction of श्रु see 95, 4°, 126b). Its desiderative श्रुश्रुयते (to listen) is construed with a dat. in the Chândo-



gya Upanishad (7, 5, 2) तस्मै शुश्रूषन्ते, but in classic Sanskrit it is mostly a transitive, even when meaning to obey, Çāk. IV शुश्रूषस्व गुह्रन्

d.) a dative with substantives, to denote the possessor, cp. English »a son to me." Rgv. 1, 31, 2 विभुर्विश्वस्मै भुवनाय (ruler of the whole universe); Ch Up. 4, 3, 6 यस्मै वा एतदन्नं तस्मा एतन्न दत्तम् (you have not given the food to him, to whom it belongs). — This construction has long subsisted in the case of the possessor being a personal pronoun, especially in epic poetry. Mhbh. 1, 51, 5 पिता मह्यम्, R. 1, 54, 11 बलं मह्यम् instead of मम; Mhbh. 1, 151, 39 नानुज्ञां मे युधिष्ठिरः प्रयच्छति वधे तुभ्यम् (Yudh. refuses me the permission of killing you), ibid. 1, 111, 14 दर्शने मह्यम्, R. 1, 13, 4; 2, 32, 8, etc.

NB. In the brāhmana-works it is sometimes impossible to decide whether a dative or a genitive has been employed. Both cases may formally coincide in the singular of the feminines in °आ, °ई, °ऊ (°इ, °उ). In the dialect of these books the gen. and abl. of the singular may end in °रे, just as the dative does; स्त्रियै in the brāhmana-works = classic स्त्रियै or स्त्रियाः. See KUHN, Zeitschr. XV, p. 420 sqq., AUFRECHT p. 428 of his edition of the Aitareyabrāhmana.

87. II. The dative of the purpose or aim is of very frequent occurrence. It may be made use of always, if one wants to denote either the thing wished for or the action intended. Of the former kind are such datives as फलेभ्यो याति (he goes out for fruits), यूपाय दारु (wood for a sacrificial stake), कुण्डलाय हिरण्यम् (gold for a ring), Hitop. 95 उपायो जीवनाय.

In the latter case the *nomen actionis* itself is put in the dative and has the power of an infinitive. Çāk. I अर्तित्राणाय वः शस्त्रं न प्रहर्तुमनागसि (your weapon serves to protect the afflicted, not to hurt the innocent). Here of two actions equally aimed at, one is expressed

by the dative of a *nomen actionis*, the other by an infinitive. The third concurrent idiom is using periphrase by means of such words as अर्थम्, निमित्तम् = „for the sake of." Prabodh. V, p. 100 वेदसंरक्षाय नास्तिकपक्षप्रतिक्षेपार्थं च प्रास्त्राणं सांहत्यमस्ति (the systems [of philosophy] keep together for the sake of guarding the Veda and combating the party of the atheists).

Other examples of the infinitive-like dative. — Panc. 58 गुहाय प्रस्थितः, Prabodh. V, p. 113 इदानीं ज्ञातेनामुदकक्रियायै भागीरथीमवतरामः (now, let us plunge into the Ganges for the bathing-ceremony for our kinsmen), Hitop. 7 एतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणात् (you have full power to instruct these my sons in the doctrine of politics so as you like best), Ven. I, p. 24 त्वरते मे मनः संग्रामावतारपाय, Kathās. 26, 33 दिष्ट्या सस्येव नगरी तत्राप्यै चायमेव मे..... विहगो वाहनीकृतः (thank God, that is the town, for attaining which I have placed myself on the back of this bird), Mālat. VI, p. 87 ज्ञागर्तिं दंशाय..... भुक्तज्ञो, Kām. I, 66 गुरुस्तु विद्याधिगमाय सेव्यते, Mroch. VII (p. 238) एवं पुनर्दर्शनाय (—till we meet again).

88. Some idioms, though implied by the general description, given in the preceding paragraph, are worth special notice.

1. The datives of abstract nouns, when expressing „to serve to, to conduce to." They often make up the whole predicate. — Examples: Pat. I, 11 नैव तद् दोषाय भवति नाभ्युदयाय (v. a. it is neither good nor evil), Panc. III, 103 परोपकारः पुण्याय पापाय परपीडनम्, ibid. p. 192 लघूनामपि संश्रयो रक्षायै भवति (even if weak people keep together, it may afford protection). Cp. the marriage-mantra in Âçv. Grhy. 1, 7, 3 गृणामि ते सौभाग्याय हस्तम् (I take your hand for happiness'sake). — Compare Latin *haec res tibi est laudi*.

Similarly संपद्यते with dat. = »to turn, to change into", कल्पते (to suit) see 85.

Rem. 1. A vārtt. on Pān. 2, 3, 13 gives a special rule on the

dative, when serving to explain a prognostic as वाताय कपिला त्रिवु-  
दातपायातिलोहिनी। पीता अर्वाय विज्ञेया दुर्भिक्षाय सिता भवेत्.

Rem. 2. The person, to whom something will conduce to good,  
evil etc., is put in the genitive: तवैतयप्रसे (this will be to your  
glory), cp. 130. — In the archaic dialect, however, we have  
two datives, one of the concern and one of the aim, just as in  
Latin. A. V. 1, 29, 4 राष्ट्राय मह्यं बध्यतां सपत्नेभ्यः पराभुवे (let I put it  
on [viz. the *mani*], for acquiring my kingdom for myself and  
defeat for my rivals); Rgv. 2, 5, 1; Ait. Br. 2, 3, 3 देवेभ्यो वै पशवो  
ऽन्नाद्यायालम्भाय नातिष्ठन्त (the sacrificial victims did not stand still  
to the gods for the sake of being used as food and immolated).

Rem. 3. With मन्यते (to hold for) the predicative dative may  
be used instead of the acc. (32, c), if contempt is to be expressed;  
names of animated beings are excepted and should therefore be  
put exclusively in the acc. So Pāṇini (2, 3, 17). Kāc. न त्वा तृपं  
or तृपाय मन्ये। बुसम् or बुसाय; yet it allows the dat. of प्रवन्; न  
त्वा प्रवानं or शुने मन्ये. Instances of this dative in literature I  
have but found for तृपाय, see Petr. Dict. s. v. and Daç. 88 कुबे-  
रदत्तस्तृपाय मत्वार्यपतिम् »Kub. (does not care a straw for Arth.)

89. 2y. The dative of the aim aspired after with verbs P 1.4,  
of *wishing, striving, endeavouring*, sim. 36.

Examples: R. 2, 95, 17 नायोध्यायै न राज्याय स्पृह्ये (I do not long  
for Ay. nor for the kingdom), Spr. 128 तथापि रामो लुलुभे मृगाय  
(nevertheless R. aspired after the deer), Çāk. V मनोरथाय नाप्रसे  
(I do not hope for [the fulfilling of] my wish), R. 1, 18, 57 इच्छा-  
स्यनुंगृहीतोऽहं त्वदर्थं परिवृद्धये (it is in your behalf I wish to grow  
mighty), Mālav. I, p. 15 तदन्वेषणाय यत्तिये (I will try to find her out)

Rem. All these verbs of course admit also of accu-  
sative, if some thing, and of infinitive if some action be  
aimed at; इच्छति स्त्रियम्। इच्छति भोक्तुम्

90. 3y. The infinitive-like dative with verbs of *beginning*,  
*resolving, being able* (f. i. शक्) and with those of *ordering*  
*to* and *appointing to*.

Examples: Daç. 157 राजमन्दिरद्वारे चिताधिरोहणायोपक्रमिष्यसे (you shall

begin to ascend the funeral pile at the gate of the king's palace),  
ibid. 126 प्रावर्तत प्रपथाय (he commenced to take an oath); Prab. V  
p. 102 तेन जीवोत्सागयि व्यवसितम् (he has resolved to die), Daç. 192  
सा चयं कथा क्षत्रियस्याकर्षणायामाश्रकन् (and this tale was fit to win the  
warrior), Kumār. 4, 39 देहविमुक्तये स्थिता रतिः (Rati, being ready to  
give up life); — Çāk. I दुहितर्मतिविसत्कारायादिष्व (having charged  
his daughter with the reception of guests), Kathās. 15, 82 रावणो-  
च्छिन्नये देवैर्नियोजितः (he was appointed by the gods to destroy Rā-  
vana).

Even with verbs of *promising*. Prabodh. II, p. 24 प्रतिज्ञात सामात्येन  
विवेकेन प्रबोधचन्द्रोदयाय (Viveka and his minister have engaged them-  
selves to rouse the moon of enlightening).

91. In short, in Sanskrit datives of nomina actionis  
(*bhāvavacanāni*) do often duty of infinitives. As they,  
however, are always felt as noun-cases, they agree with  
the genitive of their object. But in the ancient dialect  
many of them had verbal construction. More ample  
information about them will be given in the chapter  
on the infinitive.

92. Time-denoting datives may serve for expressing a  
time to come, when a limit of something to be done.  
Time-  
deno-  
ting  
dative: Mālav. V, p. 139 मया..... वत्सराय निवर्तनीयो निर्गलस्तुरङ्गमो विसर्जितः  
(I have set at entire liberty the horse, that it might be brought  
back after a year).

Of a similar nature is this dative in R. 2, 62, 17 (Kausalyā  
speaks) वनवासाय रामस्य पञ्चरात्रो ऽत्र गणयते यः शोकहृतहर्षयाः पञ्चवर्षोपमो  
मम »we count now on R.'s exile but five nights, which seem to  
me as many years."

## CHAPTER VI. Ablative 1).

93. The fifth case or ablative serves to denote the *whence*,

1) Comp. DELBRÜCK *Ablativ, Localis, Instrumentalis*, p. 1—27.

General view of the ablative. and is therefore the very opposite of the dative. Nevertheless both cases are formally identical in the dual and the plural. 1) In the singular the form of the ablative often coincides with that of the genitive. It is but the ablatives in °आत्, that are exclusively expressive of the fifth case. Moreover those made by means of the adverbial suffix °तः are not seldom preferred to the regular ablatives of the singular, ambiguousness being wholly excluded from them.

For easiness' sake we will treat of this case under four general heads, I abl. of separation, II abl. of distance, III abl. of origin and cause, IV abl. expressing „on what side.” In all of them, however, the unity of the fundamental conception is evident, and sometimes one may account for the same ablative in more than one way.

94. I. The ablative, then, is wanted to express, *from* or *out of* what place there is a starting and moving <sup>P. 1, 4, 24.</sup> 2):
- a.) in its proper sense, as Panc. 21 अहमस्माद्वनाद्गन्तुमिच्छामि (I wish to get out of this forest), Kādamb. I, 21 क्षितिपतिरास्या-  
नमण्डपादुन्नस्यौ (the king got up from his hall of audience), Panc. p. 42 स्वसर्वी ग्रामाद्भयगतम् (— returning from the village), Kathās. 29, 179 बल्लभीतः समागता, Çāk. I स्थानादनुच्चलन् (without moving from

1) In the dual the same form discharges even the functions of three: abl., instr. and dative. As we cannot doubt, that - *bhyām* and - *bhyas* contain the same element - *bhi*, which is in the suffix - *bhis* and Greek - *φι*, it is upon the neuter territory of the instrumental, that the two contrarious conceptions of abl. and dat. must have met together.

2) Pāṇini, in his lively way, gives this definition of the sphere of the ablative: ध्रुवमपाय अपादानम् > if there be a withdrawal, that which stays in *apādāna*.”

the place), *ibid.* III न च निर्मादिव सलिलं निवर्तते मे ततो हृदयम् (and my heart does not come back from thence as little as water from below), Kathās. 72, 175 निर्गान्मगर्वाः, Daç. 29 आन्दोलिकाया अवतीर्य (descending from the swing).

95. b.) in its manifold applications to kindred conceptions. Of the kind are:

1. *to see, hear, speak* etc. *from* a spot. R. 2, 7, 2 अयोध्यां मन्थरा तस्मात्प्रासादादन्ववैक्षत (Mantharā let go her looks over Ay. from the platform) 1).

2. *to fall from, to waver from, to swerve from* etc. वृषाद्भ्रष्टः »a beast that has swerved from its flock”. Var. Brh. 9, 44 पतति न सलिलं वात् (no water falls down from heaven). So often with metaphor. Ch. Up. 4, 4, 5 न सत्यादगाः (you have not swerved from the truth), Kathās. 25, 179 निश्चयान्न चचाल सः (v. a. he did not give up his purpose), Mudr. III, p. 126 चाणक्यतः खलितभक्तिमहं सुखेन ज्ञेष्यामि मोर्यम् (I will easily vanquish the Maurya, for he has withdrawn his affection from C.). Compare the Latin *causa cadere*.

3. *to take, to receive from*. M. 4, 252 गृह्णीयात्साधुतः सदा (he never must accept but from an honest man), Panc. 48 क्षुरभाण्डा-  
त्क्षुरमेकं समाकृष्य (he took a razor from his box), *ibid.* 286 कुतोऽपि धनिकात्किञ्चिद् द्रव्यमादाय (— raised some money from a money-lender), Kathās. 29, 47 मया चैतान्यव्यापानि तातात्. Likewise *to marry from*: Kathās. 24, 152 न ह्यहं परिषोष्यामि कुलाद्यादृशतादृशात्.

4. *to get information - , to hear - , to learn from*. P. 1, 4, Panc. 216 स्वजननेभ्यः सुतविनाशं श्रुत्वा, Daç. 68 कुतश्चित्संलपतो जनसमाजादु-  
पलभ्य (— learnt from a group of conversing people), Ch. Up. 1, 8, 7 हन्ताहमेतद्भवतो वेदानि (well, let me know this from the Reve-  
rend) 2).

5. *to ask, to wish from*. Kathās. 25, 137 केनाम्भो वाचितं भूपात् (who has asked the king for some water?), Kām. 1, 41 लुब्धकादीत-  
लोभेन मृगो मृगयते वधम् (by its eagerness for music the deer seeks

1) See vārtt. 1 and 2 on P. 2, 3, 28 in Pat. I, p. 455.

2) The commentaries explain the rule of Pāṇ. 1, 4, 29, so as to make an artificial distinction between the constructions with gen. and with abl., not thought of by Pāṇini himself.

death from the hunter), Mhbh. 1, 159, 17 याचमानाः परादन्तं परिधावेमहि श्रवत्.

6. the so called partitive ablative, see 116 R. 1.

NB. In the cases 3—6 the genitive is the concurrent idiom, with those of *asking* also the accus. (46).

96. Ablative of separation. The ablative also attends words of *separation* and *disjoining* to denote from whence there is a withdrawal, as Kathâs. 72, 13 भवद्भ्यो वियोजितः (separated from you).

As we have shown above (62), the instrumental is here the concurrent idiom.

The following examples may illustrate the various applications of this employment.

a.) *to draw off, to sever; to disagree with.* Panc. 50 संजीवकं प्रभोर्विश्लेषयामि, Mudr. IV p 136 चन्द्रगुप्तादपरक्ताः सन्तः (being disinclined to C.) — b.) *to release of.* Panc. 45 तां बन्धनाद्दिमुच्य, Mahâv. I, p. 9 सेयमद्य तस्मादेनसो निरमुच्यत (she has now been released from that sin), — c.) *to deprive of.* R. 2, 8, 25 असावत्यन्तनिर्भगस्तव पुत्रो भविष्यति सुखेभ्यश्च राजवंशाच्च (he will be wholly spoliated [lit. disinherited], your son, of enjoyments, yea, of all connection with the royal family), M. 5, 161 सा.... पतिलोकाच्च हीयते, Panc. II, 117 स्वर्गाद्भ्रश्यते (he forfeits heaven), cp. 95, 2. — d.) those of *desisting from, stopping, ceasing.* Kumâr. 3, 58 योगादुपराम (he desisted from his exertions), Daç. 132 विरम कर्मणो ऽस्मान्मलौमसात्, Kumâr. 5, 73 निवर्तयास्मादसदीप्सितान्मनः (turn away your mind from this bad design).

Rem. 1. Note वञ्चयति (to cheat of) <sup>1)</sup> with abl. Kathâs. 42, 75 अहं सुतप्रापुः सपत्या वञ्चितैतया (she, my fellow-consort, has by trickery taken away my obtaining a son), Panc. III, 117 वञ्चयितुं ब्राह्मणं जगत्तात् (to cheat a brahman of his he-goat).

Rem. 2. With प्रमाद्यति and the like, the thing *neglected* is put in the ablat. (vârtt. on P. 1, 4, 24). Taitt. Up. 1, 11, 2 स्वाध्यायान्मा प्रमदः, Pat. I, p. 326 धर्मप्रमाद्यति, धर्मन्मुह्यति (he neglects his duty).

1) Literally »to cause to tumble out of,» for वञ्च् वच् (cp. वञ्च्) is akin to lat. *vacillare*, germ. *wanken*, dutch *waggelen*.

97. Likewise the ablative joins verbs or verbal nouns of *keeping off*, and kindred notions. Of the kind are:

1. those of *restraining, preventing, excluding from*, as P. 1, 4, 27.

माषेभ्यो गा वारयति (he keeps the cows from the beans);

2. those of *protecting, guarding, securing from*, as P. 1, 4, 25.

चौरैभ्यो रक्षति (he protects from thieves); 3. those of P. 1, 4, 25; 28.

*being afraid of* and *suspecting*, especially भी and उद्दिञ्, f. i. चौरैभ्यो बिभेति. Examples: 1. — Kâm. 16, 15 वृथा कोलाहला-

डास्याद् यूतात्पानाच्च वारितः, Mahâv. I, p. 10 मातामहेन प्रतिषिध्यमानः स्वयं-ग्रहात् (as his mother's father prevented him from taking her [viz. Sîtâ] by violence). 2. — Panc. 298 त्वया पुत्रो ऽयं नकुलाद्रक्षणीयः;

Mhbh. 1, 82, 21 अर्थमात्वाहि मां रात्रन्, Mâlav. V, p. 135 इमां परीप्सुर्दुर्ज्ञातिः (eager for defending her from the wicked [aggressor]). 3. — Panc.

179 लुब्धकाद् बिभेषि (you are afraid of the huntsman), Mudr. III, p. 102 भेतव्यं नृपतेस्ततः सचिवतो राजस्ततो बल्लभादन्येभ्यश्च ([a king's servant]

must not stand in awe of his master only, but of the king's minister, of the king's favourite and of others), M. 2, 162 संमानाद् ब्राह्मणो नित्यमुद्धिजेत विषादिव (a brahman should always shun marks of honour,

as if they were poison), Mhbh. 1, 140, 61 अप्रदुक्तेभ्यः प्रदुक्ते प्रदुक्तेभ्यश्च सर्वज्ञः (he should mistrust those, who are worth mistrusting and those, who are not so), Kâç. on 1, 4, 28 उपाध्यायादन्तर्धत्ते (he con-

ceals himself from his teacher).

NB. The verbs, mentioned sub 3., admit also of the genitive, see 126 c).

Rem. Note ऋगुप्सते (to shrink from, to shun, to despise) with abl. according to a vârtt. on P. 1, 4, 24. Instances are met with in the archaic literature. In modern Sanskrit it seems to be exclusively construed with accus. — The verb निर्विच्यते (to be disgusted with) is construed with abl. or instr., sometimes even with acc. and gen.

98 II. The point from whence a distance is counted (*terminus a quo*), is expressed by the ablative. Pat. I, p. 455

Ablative, the terminus a quo.

गवीधूमतः सांकाश्यं चत्वारि योजनानि (from Gavīdhūma to Sānkācya four *yojanas*). Hence the ablative joins *a.*) such prepp. as आ, प्रभृति, etc., *b.*) the names of the cardinal points and those in अञ्च, as प्राञ्च *c.*), all words meaning *far*, as दूरे and the like.

Examples: — of *a.*) see in chapter IX.

*b.*) Daç. 156 तीर्थस्थानात्प्राच्यां दिशि (east from the *tīrth*), Pat. I, P. 2, 3, p. 475 see Rem. 1. on this paragraph. 29.

*c.*) Mreçh. VII, p. 234 अहो नगरात्सुदूरमपक्रान्तो ऽस्मि, Mhbh. 1, 152, 1 अविदूरे वनात्स्मात्, *ibid.* 1, 151, 44 नातिदूरेण..... वनात्स्मात्, Âpast. 1, 31, 2 आरादवसथान्मूत्रपुरीषे कुर्यात् (he shall void excrements far from his house).

Rem. 1. With derived adverbs of the species दक्षिणतः, उत्तरतः<sup>1)</sup> the genitive should be employed, not the ablative [P. 2, 3, 30], with those in °एन the accusative [*ibid.* 31]. Hence it is said for ex. R. 3, 4, 27 प्रव्रज्जन्तंत्वापर्वतस्तस्य (he dug a hole by his side), Pat. I, p. 475 कः पुनरार्यवर्तः। प्रागादशान्प्रत्यक्कालकवनाद् दक्षिणेन हिमवन्तमुत्तरेण पारियात्रम् (what is Āryavarta? The country east of Ādarça, west of Kālakavana, south of the Himavat and north of Pāriyātra), Çāk. I दक्षिणेन वृक्षवाटिकमालाप इव श्रूयते. — But the genitive with those in °एन is also allowed [see Kāç. on P. 2, 3, 31], as R. 3, 13, 21 उत्तरेणास्य (north of this place).

Rem. 2. Pāṇini [2, 3, 34] allows optional construing with abl. or gen. all words, meaning *far* and *near*, दूरं ग्रामात् or ग्रामस्य। अन्तिकं ग्रामात् or ग्रामस्य. As far as I have observed, an ablative with those of

1) P. षष्ठ्यतसर्थप्रत्ययेन. — Kāç. gives as instances also पुरस्तात्, उपरि, उपरिष्ठात्. That on the other hand the abl. is available, even if the adverb itself have the ending of that case, is exemplified by this çloka quoted by Pat. I, 457.

दूरादवसथान्मूत्रं दूरात्पादावसेचनम्  
दूराच्च भाव्यं दस्युभ्यो दूराच्च कुपितादुरोः

nearness — except compounds of दूर — will be scarcely met with in literature.

99. When denoting time, the ablative carries the meaning of *from, since, after*. Commonly it is attended by prepositions, as आ, प्रभृति, उर्ध्वम्, अनन्तरम्, but there are instances enough of the single ablative. So मुहूर्तत्, क्षणात् (after a while) = मुहूर्तेन, क्षणेन. Likewise चिरात्, अचिरात्, दीर्घकालात्, etc. and cp. 128. — Kāç. on P. 2, 3, 54 quotes the verse एति त्रिवन्तमानन्दो नरं वर्षशतादपि (even after hundred years a man may enjoy happiness); Mhbh. 1, 170, 3 ते त्वगच्छन्होरात्रात्तोर्यम्, M. 8, 108 यस्य दृश्येत सप्ताहादुक्तवाक्यस्य साक्षिणः। रोगः (if a witness, who has borne evidence, fall ill after a week).

Rem. 1. This kind of abl. is meant by P. 2, 3, 7, when he enjoins the use of a fifth or seventh case to denote an interval of time or space; f. ex. अद्य भुक्त्वा देवदत्तो ऽप्यहे ऽप्यहदा भोक्त्वा (D. has eaten now and will not eat but after two days), इहस्यो ऽयमिषासः क्रोधे (or क्रोधात्) लक्ष्यं विध्यति. Cp. 144.

Rem. 2. Âpast. 1, 9, 6 and 1, 15, 19 are instances of the single ablative = आ + abl., when signifying 'till.'

100. III. The ablative serves to express *from what origin* there is a rising or issuing. In the first place it joins words of being *born, proceeding* etc.;

2<sup>ly</sup> it denotes the *former state or shape, out of which* some other state or shape proceeds or is produced;

3<sup>ly</sup> it signifies the *model or pattern*, something is imitated, borrowed, measured from.

Examples: of 1. — Ch. Up. 1, 9, 1 सर्वाणि ह वा इमानि भूतान्याकाशादेव P. 1, 4, 30, 31. समुत्पद्यन्ते (all these things proceed from ether alone), M. 1, 8 प्रतीरास्त्वात्सिसृन्नुर्विविधाः प्रजाः (desiring to create the manifold beings out of his body), Kathās. 25, 43 व्राताहताच्च जलधेर्दृतिष्ठन्महोरमयः (big waves rose from the ocean, as it was swept by the wind); Mhbh. 1, 115, 5 पाण्डोः प्राप्स्य समुत्पन्ना दैवतेभ्यः पुत्राः पञ्च — here the name Pāṇḍu is

put in the genit., for the five sons did belong to him, but the *deities*, who had *procreated* them, are put in the ablative.

So often with verbs of *being born* the name of the father is put in the abl., that of the mother in the locative, R. 2, 107, 2 जातः पुत्रो दशरथात्कैकेयाम्, M. 10, 64 शूद्रायां ब्राह्मणाज्जातः. Yet, the father may also be a gen. commodi (132) or an instrumental.

Note such phrases as (Pat. I, 455) कुतो भवान्. पातलिपुत्रात् and (Kathās. 25, 55) ब्राह्मणाः शक्तिदेवाख्यो वर्धमानपुरादहम् (I am the brahman Śaktideva from the town of Vardhamāna).

2. — Mhbh. I, (Paushyap.) स समावृत्तस्तस्माद्गुरुकुलवासाद्दृष्ट्वाश्रमं प्रत्यपगत, Daḡ. 141 जनयितापि मे नरकादिव स्वर्गं तादृशाद् व्यसनान्नयाभूतमभ्युदयमावृढः (and my father, who had come from such a distress to as great a happiness, as if he had risen from hell to heaven), Ratn. I, p. 16 उत्सवाद्दुस्वप्नान्तरमापतितम् (v. a. we have festival after festival). — So to *heal* or *recover from* illness: Panc. V, 91 त्रयोऽप्यन्यायतः सिद्धाः (all three of them were healed from their infirmity).

3. — Mrech. IV, p. 135 अयं तव शरीरस्य प्रमाणादिव निर्मितञ्चक्रारः (this ornament has been made, as if it were, according to the measure of your body), Mālav. IV p. 91 विभवतः परिवारः (attendance according to her rank). Cp. 69.

101 In short, the ablative is available in any case, it is wanted to express the *side*, something has come *from*, whether contained in the foresaid categories or not. So R. 2, 26, 31 सा त्वन्नः संमानमर्हति (she deserves respect from your side), Mhbh. 1, 145, 9 तान्नाश्वं पितृतः प्राप्नान्धृतराजो न मृष्यते (Dhr. cannot bear them having obtained the royalty because of their father), Panc. 262 सर्व आह। कस्मान्ने परिभवः। स आह। दयादेभ्यः (from the side of my kinsmen).

Rem. The last example is at the same time an instance of the abl. which denotes him, by whom one is defeated or overthrown [P. 1, 4, 26]; cp. Kathās. 28, 49.

102. Hence, the *cause, reason, motive by which*, is likewise expressed by the ablative namely as far as it is con-

Ablative of causality.

ceived as the origin or starting-point, from whence some consequence has resulted <sup>1)</sup>.

The instrumental, as we have seen formerly (72), may likewise serve that purpose, and in the case of feminine nouns of quality it is even obligatory. For the rest, ablative and in tr. of causality are generally interchangeable, and not seldom they are used side by side. So Kathās. 29, 25 कृषेण नष्टास्याः क्षुन्न रोगतः (it is from joy she does not eat, not from illness), Mrech. I, p. 44 अन्यजनशङ्कया खल्विदमनुष्ठितं न र्दयात् (surely, it has been done by taking her for somebody else, not by insolence). But, if the efficient cause be some *obligation* or other binding motive *by virtue of which* some effect is produced, the ablative alone is to be used <sup>2)</sup>. Nothing impedes concrete nouns to be put in the *abl. of cause* <sup>3)</sup>

1) How easily this transition is made, will be plain by this example: Mālav. V, p. 140 वीरसूरिति शब्दो ऽयं तनयात्प्राप्तुपस्थितः. Literally these words signify 'the name of mother of a hero' touches you *from the part of your son*,' but as to their meaning they should be rather translated thus 'now you deserve the name 'm. of a h.' *because of your son*.' In other terms the abl. of origin is at the same time an abl. of cause.

2) Pānini's rule, which contains this statement, is too narrowly interpreted by the commentaries. His words अकर्तव्येण पञ्चमी [P. 2, 3, 24] are explained thus: the abl. [alone] is to be used, if the cause be a *debt*, provided it be not at the same time the agent; examples of which are adduced as प्रतापबद्धः (he is confined for a debt of 100), whereas one must say प्रातेन बन्धितः. But why should we restrict *ṛṇā* to its special sense of a 'debt of money' and not take the more general meaning of 'obligation' and 'duty'? If it could be proved that ऋण implies also the notion of *necessity*, *ἀνάγκη*, the rule would be quite correct, for in the case of direct and unavoidable consequence of an efficient cause the ablative alone is to be used, even of feminine words.

3) Speaking plain, neither the ablat. of bhāvavacanāni nor that of concrete nouns is allowed by Pānini's rules. The sūtras 2, 3, 23—25 name

but often they are expressed by periphrase, especially by means of **हेतोः (192)**.

Examples. — Kathās. 27, 76 दिव्याः पतन्त्येव प्रापान्मानुषयोनिषु (by consequence of a curse celestial beings are borne among men), Panc. 202 कपिञ्जलः प्रालिभक्षणादतीव पीवरतनुः, Panc. 49 स्त्रीर्षणाद्दधः (he is to be put to death for having insulted a woman), Hit. 96 भयाद्दिदमाह (from fear he spoke thus), Ven. II, p. 39 अयं... प्रीतो ऽभिमन्योर्विधात् (he is glad on account of Abh.'s death), Mrech. I, p. 45 उन्निष्ठामि समयतः (I will stand up, on condition —), Kathās. 30, 112 नाज्ञायत यदा चौरस्तदा ज्ञानिप्रसिद्धितः। अनाययामास नृपो हरिश्मर्षिमाशु तम् (as the thief was not found, the king sent forthwith for H. on account of the reputation of his knowledge), Panc. I, 180 दुर्मन्त्रान्मृपतिर्निश्चयति यतिः सङ्गत्सुतो लालनात्। विप्रोऽनध्ययनात्कुलं कृतनयात् (by bad counsel a prince comes to ruin, a holy man by wordliness, a son by spoiling, a brahman by not-studying, a family by a bad son), Çāk. I, vs. 22 वयं तन्नान्वेषाम्भुकरहताः (to seek after the truth [liter. by seeking —], it is I, who have been annoyed by the bee). The examples have been selected so as to show, that the different shades of the notion of causality — *cause, motive, reason* — are promiscuously signified by the ablative.

Many ablatives of causality have assumed the character of adverbs, see 104.

**103.** IV. Sanskrit, just as Latin, uses the ablative not only for the sake of signifying *from what side*, but also *on what side*. Here the ending °त् is employed, it seems,

Ablative expressive of the side, on which.

the instrumental as the regular case to denote cause or motive, but with these exceptions, 1° that if the cause be a quality (गुणो) the ablative may be used too, but for feminines [or rather — as the term स्त्री is an ambiguous one — only such as have been made by the fem. endings °ई, °आ], 2° that the cause being an *r̥ṇa*, the abl. *must* be used, and not the instrum. Now, these rules do not leave any room for neither bhāvavacanāni nor concrete nouns, something very strange, because really both classes of words are put in the ablative of cause as often and as well as the gunavacanāni. See the examples adduced in the context.

by preference, at least in the case of indicating space and direction. So it is said दक्षिणतः (at the right), वामतः (at the left), पार्श्वतः (at the side), पृष्ठतः (at the back) etc. — In figurative sense this abl. is likewise used, as Ch. Up. 4, 17, 4 ययूक्तो रिष्येत्... यदि यनुष्टः... यदि सामतः (if [the yajñā] would be vicious on account of an ṛc, a yajus, a sâma), Âpast. 1, 1, 15 स हि विद्यातस्तं जनयति (v. a. for he is his spiritual father), Mālav. I, p. 25 मध्यस्था भगवती नौ गुणदोषतः परिच्छेत्तुमर्हति (Your Reverence is even-handed; be you, then, the umpire to judge us with respect to our qualities and our shortcomings).

Vārtt. on P. 5, 4, 44.

In its metaphorical application this *ablativus partis* not rarely touches upon the *abl. causae*, treated in 102. So f. i. with the *points of comparison*, as R. 2, 34, 9 गाम्भीर्यात्सामरूपमः (in depth like the ocean = »by its depth” or »as to its depth”).

**104.** Ablatives of the cause and of the side often have the character of adverbs (77); especially when ending in °त्. So स्वभावात् or °वतः (by disposition), अनुलोमतः (in due order), प्रति-लोमतः (in inverse order), स्ववीर्यतः (through one's own exertion), शक्तिः (with all one's power), आद्रात् (out of respect), अकस्मात् (without motive; on a sudden), and so on. P. 2, 3, 33 gives a special rule for the ablatives कृच्छ्रात्, स्तोकात्, कतिपयात्, अल्पात् being interchangeable with the instr. कृच्छ्रेण etc.; both sets have the character of adverbs, as अल्पेन or अल्पान्मुक्तः (he was released easily).

Rem. Note दूरात् in comparisons = »by far.” Panc. II, 170 दूराद्दरम् (by far better).

**105.** Ablative of comparison. — The ablative expressive of the notion *on what side, with respect to* — is frequently applied in comparisons to signify the thing compared with, provided there be superiority or inferiority or discrepancy<sup>1)</sup>.

It joins 1<sup>st</sup> comparatives; then the abl. = our „than.”

1) For in the case of identity, likeness, equivalence the instrum. or gen. is required (62) and the dat. also in the case of counterpoise (85).



Panc. 56 नास्त्यन्यो धन्यतरो लोके मत्स्वत्तश्च (there is no happier man in the world than you and I), cp. Lat. *nemo te felicior*;

2<sup>ly</sup> positives of any adjective. Daç. 141 भगवतो मधवतो ऽपि भाग्यवन्तमात्मानमजीगणात् (he considered himself fortunate, even in comparison with Lord Indra);

3<sup>ly</sup> words, expressing superiority or inferiority, such as वरम् (lit. „the better thing,” = better than), अधिक (exceeding), पूर्व (superior), अतिरिच्यते (to excel), परिहीयते (to be inferior), sim. Mudr. I, p. 53 सेनाशतेभ्यो ऽधिका बुद्धिमम (my mind is outweighing hundreds of armies);

4<sup>ly</sup> all words, meaning *other* or *different*, as अन्य, इतर, अपर, भिन्न Panc. 208 षाड्गुण्यादपरो ऽभिप्रायो ऽस्ति (there is some other contrivance, besides the well-known six expedients).

Here are some more examples. Of 1. — Rgv. 8, 24, 20 वचो वृतात्सुादीयो मधुनश्च (utterance by voice being sweeter, than ghee and honey); Ch. Up. 3, 14, 3 एष म आत्मान्तर्हृदये ऽपीयान्त्रीहेर्वा यवादा सर्षपादा श्रमाकादा श्रामाकतपडुलादा। एष म आत्मान्तर्हृदये ज्ञायान्पृथिव्या ज्ञायानन्तर्निष्ठाऽज्ञायान्दिवो ज्ञायानेभ्यो लोकेभ्यः (he is the Self within my heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is the self etc., greater than the earth, greater than the sky, greater than heaven, greater than these worlds); Âpast. 1, 13, 19 एतेन ह्यहं योगेन भूयः पूर्वस्मात्कालाच्चूतमकृत्वम् (by this way I have got more learning, than formerly).

of 2. — Panc. 285 भार्या सर्वलोकादपि वल्लभा भवति (v. a. one's wife is beloved more than anybody else); Hit. 16 ततो नास्तीह पुण्यवान् (com-

pared with him nobody is happy here); Utt. II, p. 29 वज्रादपि कठोराणि मृदूनि कसुमादृषि। लोकोत्तराणां चेतांसि को नु विज्ञातुमर्हति.

of 3. — R. 2, sarga 95\*, 53, एकाङ्गहीनं हस्त्रेण जीवितं मरणादरम् (to live, deprived of one member by your weapon, is better than death), Panc. 142 त्वत्तोऽधिकः परं सुहृत्, Mhbh. 1, 89, 2 पूर्वं वयसा भवद्भ्यः (your superior by age), R. 2, 8, 18 कौसल्यातो ऽतिरिक्तं च मम शुश्रूषते बहु (he listens much to me, and more than to the Kausalyâ), Kathâs. 53, 10 लक्ष्मणं न दातुं स ज्ञानाति स्म किलार्चिने (indeed, he did not know how to give less than a *lava* to an indigent), M. 2, 95 प्रापयात्सर्वकामानां परित्यागो विप्रिष्यते (giving up all desires exceeds obtaining them). Compare this instance from the archaic literature: Ait. Br. 7, 17, 4 त्रयां त्रीणि शतानि त्वमवृषीषा मत् (you have chosen three hundred of cows instead of me).

of 4. — Rgv. 10, 18, 1 पन्था इतरो देवयानात् (the other path, which is not the path of the gods), Ch. Up. 1, 10, 2 नेतो [= न + इतो] ऽन्ये विद्यन्ते (nor are there others but these), Panc. II, 12 साहाय्यं मित्रादन्यो न संदधे, Prabodh. III, p. 61 जगन्मियो भिन्नमभिन्नमोश्चरात् (the creatures so different among themselves, yet not different from God).

### 106. Observations on the abl. of comparison.

Rem. 1. Our »than» with the comparative is to be rendered in Sanskrit by the ablative. Such restrictions, as for instance limit the faculty of using the abl. of comparison in Latin, do not exist in Sanskrit. It is impossible to say in Latin *dat tibi plus me* = »he gives to you more than to me,» but it must be said *plus quam mihi*. In Sanskrit nothing impedes such sentences as तुभ्यं ददाति मत्तः अधिकम्. So Mâlat. X, p. 164 स्नेहो मातुर्मयि समधिकस्तेन युक्तस्तवापि (hence, you must bear more affection towards me, than towards your own mother).

Rem. 2. Note the abl. with such words as: double, treble etc. sim. M. 8, 289 मूल्यात्पञ्चगुणो दण्डः (a fine of five times the value).

Rem. 3. If it is to be said *no other than, nobody but*, any phrase with the meaning »but for» may be used instead of the abl. Panc. 176 त्वां मुक्तान्यो न ज्ञास्यति (no other but you will know it), ibid. 160 त्वद्वर्तमान्यो भर्ता मनस्यपि मे न भविष्यति. — Then, the ablative may also be used even without अन्य, as Kumâras. 6, 44 यस्मिन्नान्तकः



कुसुमायुधात् »where there is found no [other] death but the god with the flowery arrows [no other Māra but Māra = Kāma].”

In Patanjali I have met with some instances of a rather pleonastic idiom, the neuter *अन्यद्* with abl. = »but for” put before the ablat., though the adj. *अन्य* precedes, f. i. Pat. I, 279 को अन्यो द्वितीयः सहायो भवितुमर्हत्यन्यद् उपसर्गात् (what else ought to accompany it, if not this preposition), cp. p. 445, line 2; p. 447, line 4; p. 323, line 6. This adverbial use of *अन्यद्* (cp. Greek *ἀλλὰ*, and such phrases as *οὐδέν ἀλλο... ἀλλ' ἢ*) is confirmed by its being named among the *nipâtās* in the *gaṇa* स्वरादि (Kāç. I, p. 17, line 10).

Rem. 4. Çāk. VII मघवतः सक्रियाविशेषादनुपयुक्तमिवात्मानं समर्थये (I do not hold myself for deserving the extraordinary honour bestowed upon me by Indra) is an instance of this abl. with the negative *अनुपयुक्त* (not fit); the abl. would be impossible here, but for the negation.

**107.** In the archaic and epic dialect an instrumental of comparison is sometimes used instead of the ablative. — So R. 2, 26, 33 प्राणैः प्रियतरौ मम instead of प्राणेभ्यः, *ibid.* 2, 48, 36 सुतेर्हि तासामधिको ऽपि सोऽभवत् (he was to these women even more than their own sons), *comm.* सुतैः। तृतीयार्धे, *ib.* 1, 54, 15 न त्वया ब्रह्मवत्तरः। विश्वामित्रः

Rem. Such passages as R. 6, 24, 28 इषुस्त्रे ऽव्यधिको राज्ञः कार्तवीर्यस्य लक्ष्मणः (and in archery L. even exceeds king K.), Panc. 28 [and R. 1, 47, 22] नास्ति धन्यतरौ मम, Panc. IV, 7 काचिन्ममैवापरा (any woman else but I) show that even a *genitive* of comparison has been used.

**108.** In the foregoing the ending *तः* has been considered as if it possessed the full worth of the regular case-endings of the ablative. Yet a full and complete identity between them may alone be stated for the pronouns. Pāṇini gives some rules about *तः* affixed to nouns, which show that its sphere of employment, though mostly coinciding with that of the ablative, is sometimes a different one.

1) With *हियते* and *हृ* it is forbidden to express the »whence”

by the forms in *तः*. Therefore स्वर्गादियते। पर्वताद्वरोहति, not स्वर्गतो हियते, पर्वततो ऽवरोहति. P. 5, 4, 45.

2) Excelling or being weak *in*, blaming *on account of*, wickedness *with respect to* is to be denoted by the instrumental, or by *तः*, not by the ablative proper. — For this reason, in the verse quoted by Pat. I, p. 2 दुष्टः शब्दः स्वरतो वर्णतो वा (a word, wrong on account of its accent or of its sound), स्वरतः and वर्णतः are interchangeable with स्वरेण and वर्णेन, not with स्वरात् and वर्णात्. Likewise, in Ch. Up. 4, 17, 4 — quoted page 77 of this book — ऋक्तः। यदुष्टः। सामतः are synonymous with the instrum., and the abl. ऋचः। यदुष्टः। सामः would not be allowed.

Rem. It should however be remembered, that this rule does not apply neither to the points of comparison — f. i. गाम्भीर्यात्सामरोपमः — nor to the ablative of comparison.

3) If the ablative is to express the »whence” — except in the case recorded sub 1 — *तः* is equivalent with the regular case-endings. The same applies to the abl., depending on the prepos. प्रति. P. 5, 4, 44.

Rem. Pāṇini does not give any rule about using the abl. in *तः* with such adverbs and pronouns as ऋते, विना, अन्य. Now, ablatives of that kind are certainly not expressing the *apādāna*, as they are taught in the third chapter of the 2<sup>d</sup> *adhya*ya, not in the fourth of the 1<sup>st</sup>. Accordingly it would not be allowed using *तः* with them. Yet practice is not wholly consistent therewith, f. i. आ मूलतः = आ मूलात्.

4) In two cases *तः* is interchangeable with a genitive, but not with an abl. a.) when expressing the standing *on one's side* देवा ऋतुनतो (or ऋतुनस्य)ऽभवन्, b.) if denoting the *disease, against which* one applies some remedy or cure: प्रवाहिकातः [or कायाः] कुरु (give something against diarrhoea). P. 5, 4, 48. P. 5, 4, 49.

## CHAPTER VII. Genitive. 1)

**109.** The fundamental notion of the genitive or sixth

1) On the genitive in Sanskrit, especially in the dialect of the Rg-vedamantras, there exists a monography of Dr. SIECKE *de genitivo in lingua Sanscritica imprimis Vedica usu*, Berlin, 1869.

General view of the genitive. case is to mark the *belonging to, partaking of*. In Sanskrit, it is employed in so manifold and so different ways as to make it very difficult to give a satisfactory account of all of them<sup>1</sup>). — The absolute genitive will be treated in the chapter on participles.

110. I. With **substantives**, the genitive serves to qualify them, as राज्ञः पुरुषः (the king's man), दमयन्त्याः स्वयंवरः (the self-choice of Dam.), शत्रोर्बलम् (the enemy's strength), मित्रस्यागमनम् (the friend's arrival), समुद्रस्य शोषणम् (the drying up the ocean), यज्ञस्यावयवः (a part of the sacrifice), युद्धस्यावकाशः (the opportunity of fighting). These examples show 1<sup>st</sup> that the genitive, at least in prose, commonly precedes the substantive, it is depending upon, 2<sup>ly</sup> that, like in Latin and Greek,

1) Kāç. on P. 1, 1, 49 ब्रह्मो हि षड्यथाः स्वस्वाम्यन्तरसमीपसमूहविकाराव्यवाचाः. — Pānini seems to have not sharply defined the genitive's sphere of employment, at least if we explain his sūtra (2, 3, 50) षष्ठी श्रेषे with the Kāç. as meaning »in all other instances [namely if none of the other cases, taught 2, 3, 1—49, be available], one should use the sixth case." But then it is strange, P. has not said inversely श्रेषे षष्ठी (cp. his constant use 1, 4, 7; 1, 4, 108; 2, 2, 23; 3, 3, 151; 7, 2, 90). Now, Patanjali gives a somewhat different explication (I, p. 463) कर्मदीनामविवक्षा श्रेषः »the sixth case is required, if the categories object and the rest are not to be distinctly expressed" but tacitly implied. I am rather inclined to suppose, that either in framing that sūtra Pānini had in view his definition of the employment of the nominative, which immediately precedes; then श्रेषे would be said in opposition to the प्रातिपदिक ..... मात्रे of s. 46 (note on 38) and mean »something else, apart from the gender and number of the conception, signified by the prātipadika", or श्रेषे may mean »accessory" (see Petr. Diet. s. v. 1, b); then the sūtra enjoins the use of the genitive if the conception, signified by the prātipadika, is accessory of some other conception. But, which of these acceptations should prove the correct one, the intrusion of the term श्रेषे in the following sūtras (51, etc), as is done by Kāç. and others, is to be blamed.

the most different *logical* relations will find their expression by it. When dividing the whole of its dominion by setting up such categories as the *possessive* gen., the *subjective*, *objective*, *partitive*, that of *origin*, *matter*, *quantity* etc., it must not be overlooked, that these divisions have been made for clearness' sake and do not affect the unity of the grammatical duty discharged in all these cases by the genitive. For the rest, not rarely the ordinary logical distinctions may fall short of classifying some given genitive, as in the case of युद्धस्यावकाशः, or Utt. II, p. 28 अगस्त्याग्रमस्य पन्थाः (the way to the hermitage of A.) etc.

Concurrent constructions are 1. compounding the gen. with the subst., it qualifies राज्ञपुरुषः = राज्ञः पुरुषः, see 214, 2. using instead of the gen. the derived adjective, as शात्रवं बलम् = शत्रोर्बलम् or शत्रूणां बलम् etc. Of these substitutions the latter is comparatively rare, when contrasted with the utmost frequency of the former.

Rem. The so called *appositional* or *epexegetic* genitive is not used in Sanskrit. It is said पुष्पपुरं नगरम्, not as in English »the city of Pushp." R. 2, 115, 15 शिरसि कृत्वा संन्यासं पादुके (Lat. *pignus soccorum*, the pledge [represented by] the slippers).

111. When pointing out the genitive as the case to put in such substantives as are wanted to qualify other substantives, it is by no means said that no other construction may be used for the same purpose. Verbal nouns often retain the verbal construction. So, if a moving to or from some place is to be expressed, nouns must be construed just as verbs; it is said पुरात्प्रवासनम्, पुरं गमनम् not पुरस्य. Cp. Rem. on 41.

Thus we meet with instrumentals as त्रियोगो भवतुः »the separation from men as you are,» कन्यया प्रोकः »sorrow on account of a girl;» — ablatives as पतनाद्भयम् »fear of falling;» — datives as यूषाय दाह् »wood for a stake,» समयो यौवराज्याय »the fit time for being heir-apparent;» — locatives as त्रिष्वेषु सङ्गः »attachment to the world, worldliness;» — prepositions as मां प्रति कोपः »anger towards me;» तस्योपरि पक्षपातः »partiality for his sake,» सम् प्रकृतिमता युद्धम् »a contention with a mighty one.»

Rem. Pāṇini has a special rule about the nouns ईश्वर (lord), स्वामिन् (owner), अधिपति (chief), दायद (heir), साक्षि (witness), प्रतिभू (bail) and प्रसूत (born) as agreeing with a locative as well as with a gen. So गवां स्वामी or गोषु; ep. Kathās. 18, 144 त्वमस्माकं स्वामी with ibid. 6, 166 स्वामी विषये. So Mrech. X, p. 384 पृथिव्यां सर्वविहारेषु कुलपतिर्यं क्रियताम् (let he be appointed prior of all the monasteries of the land).

**112.** The possessive genitive has nothing remarkable. As in other languages, it may be the predicate of the sentence. M. 7, 96 यो यद्भवति तस्य तत् (what one conquers, is one's own), ibid. 7, 91 the vanquished warrior surrenders himself with these words त्वास्मि (I am yours); Mhbh. I, 154, 3 कस्य त्वम् (»whose are you?» that is »of what family?«); Mudr. III, p. 103 स्थाने बलस्य वृषलो देवशन्द्रगुप्तः (duly, forsooth, the Cūdra-king Candragupta is his = is but an instrument in his [Cānakya's] hand). R. 2, 42, 7 (Daçar. to Kaik) ये च त्वामनुवीवन्ति नाहं तेषां न ते मम (and those, who are your attendance, do not belong to me, nor I to them). That it may also denote the party, of which one is an adherent, is stated above (108, 4).

**113.** The gen. of the material, something is made of, and that of the origin are not very frequent. Examples: Pat. I, 112 अस्त्रं सूत्रस्य प्राटकं वय (weave a cloth of this thread), Ch. Up. 6, 12, 2 तं होवाच यं वै सौम्यैतमपिमानं न निभालयस एतस्य वै सौम्यैषोऽपिम् एवं महान्यगोधस्तिष्ठति (he said to him: my dear, that subtle essence, which you do not perceive there, of that subtle essence this so great nyagrodha-tree exists); — Mhbh. 1, 100, 47 कन्या दाशानाम् (a fisherman's daughter).

Rem. In sūtra-works there is also a gen. of the authority, according to whom something is stated. So often एकेषाम् »according to some,» P. 3, 4, 111 प्राकटायनस्यैव »according to Ç. alone.» This gen. depends on the word मते not expressed »according to the opinion of.»

**114.** The subjective genitive is interchangeable with the instrumental of the agent (66). According to Pāṇini, the latter is necessary, if the verbal noun be attended by its subject and its object at the same time. In this manner two genitives are avoided, as गवां दोहो गोपेन [not गोपस्य] (the milking of the cows by the cow-herd). We may fairly extend this observation, it seems, to all such instances, as where the subjective genitive would be used together with some other sixth case. R. 3, 6, 23 विप्रकारमपाकृष्टुं राक्षसैर्भवतामिमम् (in order to put an end to the harm caused to you by the rāxasas), Māl. VIII, p. 133 एकाकिनो बहुभिर्भियोगः<sup>1)</sup>; Mhbh. 1, 145, 17 यद्वा... कार्यमस्माकं भवद्भिर्पपत्यते (if there will occur something to do by you for us) [not कार्यमस्माकं भवताम्, an accumulation of gen. subj. and commodi];

Rem. Some vārttikās on this sūtra of Pāṇini contest the exactness of it. With some krtas the subjective genitive is said to be obligatory, even when being used together with an objective genitive, as चिकीर्षा विष्णुमित्रस्य कटस्य (V.'s desire of making a mat). According to some, the gen. of the agent is nowhere forbidden.

**115** The objective genitive is occasionally interchangeable with a locative or with prepp as प्रति, उपरि, etc. Sometimes it may be used in turns too concise to be rendered without periphrase. Mrech. I, p. 44 प्रकृया तस्याः (by supposing, it was she).

1) But Mudr. I, p. 49 न मर्षयिष्यति राक्षसकलत्रप्रच्छादनं भवतः, for here nothing impedes using the genitive of the agent, the other being avoided by compounding.

**116.** The **partitive genitive** denotes *either* the whole, a part of which is spoken of, as अर्धं नगरस्य (half of the town), यज्ञस्यावयवः (a part of the sacrifice), Kād. I, p. 21 अम्बरतलस्य मध्यम् (the middle of the sky) or it carries the notion of selecting out of a multitude as Nir. 1, 12 वैयाकरणानामेके „some of —, among the grammarians”. In the latter case, the genitive is interchangeable with the locative: मनुष्याणां (or मनुष्येषु) क्षत्रियो शूरतमः

Examples: of genitive Ait. Br. 1, 5, 25 श्रेष्ठः स्वानाम् (the foremost of his kin), Kathās. 29, 69 धुर्यो धनवताम् (the foremost among the wealthy), Panc. III, 222 स एवैको ऽत्र सर्वेषां नीतिशास्त्रार्थतन्वित्; — of locative Kathās. 24, 47 दृष्टा पुरी युष्मासु केनचित्; M. 5, 18 अनाविधं शाल्यकं गोर्धां सङ्गकूर्मप्रशांस्तथा । भक्ष्यान्पञ्चनखेषु हुरनुष्टांश्चैकतोदतः

From the examples given it will be plain, that in Sanskrit, as elsewhere, the partitive cases may not only attend substantives, but all kind of nouns and pronouns.

Rem. 1. If there be meant a „taking out of,” the *ablative* is to be used, cp. 95, 2°. — R. 1, 2, 15 कौञ्चमिषुनादेकमवधोः (you have killed one out of the couple of plovers), cp. Kathās. 13, 144; 24, 176; Prabodh. V, p. 102 अग्नेः श्रेष्ठमृपाच्छेषं प्राज्ञोः श्रेष्ठं न श्रेष्ठयेत् (one should not leave a remnant of fire, of a debt, of a foe.) 1)

Rem. 2. It is very common, especially in simple prose, to periphrase the partitive cases by मध्ये (= gen. or loc.) and मध्यात् (= abl.). See 191.

Rem. 3. The partitive construction is unfit to be employed, if

1) This is the very ablative, enjoined by P. 2, 3, 42. Kāç. is wrong in interpreting the sūtra otherwise; Patanjali's view (I, p. 459) is correct.

the conception of a part selected out of a whole be wanting. „All of them” = ते सत्वे, both of us” आत्रासुभौ 1).

**117.** Some turns, relating to the partitive construction, are to be noticed:

1. option between two things is variously expressed:

a.) both are put in the gen. M. 7, 53 व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते (liter. „of both vice and death, vice is called the worse”).

b.) both are put in the abl. M. 7, 18 दारिद्र्यमर्णाद्वा मर्णां मम रोचते न दारिद्र्यम् (v. a. I prefer death to poverty).

c.) both are nominatives. Mhbh. 1, 161, 6 ब्रह्मवध्यात्मवध्या वा श्रेयानात्मवधो मम (v. a. I hold suicide to be preferable to the killing a brahman).

Note the standing prolixity of such phrases.

2. Of a partitive gen., depending on some word not expressed, there are some instances. Âçv. Grhy. 4, 4, 11 आदित्यस्य वा दृश्यमाने प्रविशेयुः (or they must enter [the village] while there is still visible ever so a little part of the sun), Kāç. on P. 2, 1, 8 वाचदमत्रं ब्राह्मणानामामन्त्रवस्त्र (invite of the brahmans according to the number of vessels). The partitive gen., that attends verbs (119), may be explained in this way.

3. One, two, three times a day, a week, etc. is expressed P. 2, 3, 64. by the partitive gen., as M. 3, 281 आठं त्रिब्दस्य निर्वपित्, Pār. Grhy. 1, 3, 31 असकृत्संवत्सरस्य. Likewise M. 5, 21 संवत्सरस्यैकमपि चरेत्कृच्छ्रं द्विजोत्तमः (a pious twice-born man should perform at least one „strong penance” a year).

4. A partitive gen., depending on the neuter of an adjective, is rare, even in the old language. Ait. Br. 2, 15, 8 महति राज्ञाः. In the R̥gvedasanhitā there are even such gen. as इदा अहः, प्रातरहः, which remind of Lat. *id temporis* and the like; cp. SIECKE p. 65.

**118.** II. Several verbs are construed with a genitive.

1. A *possessive genitive* is put to some verbs of *owning* and

1) Yet Mhbh. 1, 37, 8 I have found सर्वे नः = „all of us,” just as in English.

ruling, viz. प्रभू, ईश [P. 2, 3, 52], the vedic राज्ञः Comp Greek ἀρχῆν τινα. — So Rgv. 1, 25, 20 त्वं विप्रस्य मेधिर् दिवश्च गमश्च राजसि; Çat. Br. 5, 1, 5, 4 एकः सन्ब्रह्मनामीष्टे. — M. 5, 2 कथं मृत्युः प्रभवति वेदशास्त्रविदाम् (how is it, that Death has power over such as have mastered the veda and the sciences?), Mâlat. II, p. 38 प्रभवति प्रायः कुमारीणां जनयिता दैवं च, cp. ibid. IV, p. 70, l. 2, Mâlav. V, p. 143. — This construction is rare in classic Sanskrit; ईश with a gen. seems to be wholly obsolete.

119. 2. A *partitive genitive* is frequently employed in the elder literature, and had not yet entirely disappeared in the days of Pānini. But in classic Sanskrit such phrases as अमृतस्य ददाति (he gives of the ambrosia), सर्पिषो नाथते (he desires of the butter) are out of use.

In mantra, brāhmaṇa and upanishad it is often attending verbs of giving, begging, eating, drinking and the like<sup>1</sup>). Rgv. 10, 85, 3 सोमं यं ब्रह्मापो विदुर्न तस्याप्रनाति कश्चन (of the soma, the brahmins know, nobody eats), ibid. 9, 70, 2 स भिक्षमापो अमृतस्य चारुणः (he, begging [a share] of the delightful ambrosia), Ch. Up. 1, 10, 3 एतेषां मे देहि (give me of these), TBr. 2, 2, 9, 3 समुद्रस्य न पिबन्ति (they do not drink of the ocean), Ait. Br. 1, 22, 6 त्रयाणां ह वै हविषां स्विष्टकृते न सम-व्यन्ति (of three oblations they do not cut off for the Svishṭakṛt).

Rem. To this belong the rules of P. 2, 3, 61 and 63, which enjoin the genitive of the oblation a.) in certain formulae, uttered at the moment of offering it to the deity, b.) with यन्. So f. i. Çat. Br. 3, 8, 2, 26 अग्निषोमाभ्यां ह्यगस्य वपायै [gen. = वपायाः 86 NB.] मेदसो ऽनुब्रूहि (announce to Agni and Soma [their shares] of the epiploon and the fat of the he-goat), Rgv. 3, 53, 2 सोमस्य त्वा यन्ति (I have worshipped thee [with your share] of soma), Ait. Br. 2, 9, 5.

120. 3. The genitive serves to denote the objects of some verbs: a.) स्मृ (to remember), b.) दय् (to have mercy), c.)

अनुकृ (to imitate), d.) some verbs of *longing for*. With all of them, however, the accusative is also available.

Examples: a.) Mudr. II, p. 71 हा देव नन्द स्मरति ते राजसः प्रसादानाम् (ah, king Nanda, Rākasa is well aware of your marks of kindness),

1) See SIECKE p. 33—37.

Daç. 60 स्मर तस्या हंसकथायाः. Compare with those genitives these accus. Mâlav. III, p. 63 अपि स्मरेद्स्मद्भयर्चनाम् (should she perhaps remember our suit?), Çāk. V स्मरिष्यति त्वां न स बोधितोऽपि सन्. The verb विस्मृ (to forget) is construed with acc.<sup>1</sup>)

b.) Daç. 97 एते भद्रमुखास्तत्र दयन्ताम् (may these dear men show mercy towards you). It is often construed with acc.

c.) The person whose deeds etc. are imitated is generally put in the genitive. Mrcch. VI, p. 222 भीमस्यानुकरिष्यामि बाहुः शस्त्रं भविष्यति, Mâlav. V, p. 141 ननु कलभेन यूषपतेरनुकृतम् (v. a. the apple falls not far from the tree).

Rem. 1. Comp. अनुवदते (to speak after), which is construed similarly by Kāç. on P. 1, 3, 49, and अनुहृति (to take after). Pat. I, 393 पितुरनुहरति (he takes after his father).

Rem. 2. According to P. 2, 3, 53 compared to 6, 1, 139 उपस्करते (to take care of) may admit of a genitive.

d.) Here the acc. is the regular construction, and the gen. but scarcely met with, as M. 2, 162 अमृतस्येव चाकाङ्क्षेद्वमानस्य सर्वदा (he must always long for being insulted as if it were ambrosia), Mhbh. 3, 12630 नाथन्तः सर्वकामानाम्, Mâlat. V, p. 72 अपि भवानुत्कण्ठते मद्यन्ति-कायाः (do you long for Madayantikā?); R. 3, 47, 30 gen. with स्पृहयति.

121. 4. In the archaic dialect many more verbs may be construed with the gen. of their object. Pānini prescribes its being used with a) all verbs of remembering<sup>2</sup>); b) नाथ् when = »to desire, to hope,» cp. 120, d; c) five verbs of injuring viz. ज्ञासयति, नाह, निप्रहन्, क्रथ्, पिष्, d) the verbs of illness — fever excepted — as चौरस्य हृजति. As he does not add that the gen. with them is restricted to the holy texts, it is likely, that it was used so in his days, but that it has antiquated afterwards. SIECKE p. 50—52 of his treatise on the vedic genitive has given some examples of its being used in the

1) Yet Bhatt. 17, 10 it complies with a gen., see Petr. Dict. s. v. p. 1386. So in a prakṛt passage of the Uttararāmacaritra p. 19 विसुमरिदा अहो महाराजदसरहस्त रामभद्रेण »Rāma has made us forget king Daçaratha.»

2) Pānini (2, 3, 52) speaks of अधोगर्घ, that is »all, which mean to think of.» In classic Sanskrit I greatly doubt instances will be found of any other verb but स्मृ.

Rigvedasanhitā with such verbs as अयो, अधिगा, चित्, मन् etc. With विद् (to know; to be aware of, to experience) it often occurs in the brāhmana-works. Ait. Br. 2, 39, 11 प्राणो वै ज्ञातवेदाः स हि ज्ञातानां वेदः. As to the foresaid verbs of injuring, in the Rāmāyana also स्पृश (to touch) is construed with a gen., 2, 75, 31 गवां स्पृशतु पादेन, likewise 3, 66, 6<sup>1</sup>).

Rem. According to P. 2, 3, 51 the verb ज्ञा is construed with the gen. of the instrument (*karana*), then ज्ञा must not be equivalent with विद्. Kāç. gives this example सर्पिषो ज्ञानीते = सर्पिषा कर्पोन प्रवर्तते. It is not sufficiently plain, what is here the meaning of ज्ञा<sup>2</sup>).

122. 5. The *wager* with verbs of playing or betting, the *purchase-money* with those of buying and selling is to be put in the gen., according to P. 2, 3, 57—60, thus exemplified by Kāç. शतस्य व्यवहरति or पयते or दीव्यति. Instances of this rule applied in literature if they occur at all, must be scanty.<sup>3</sup>) With the compounds of दिव् the gen. is told to be optional — शतस्य or शतं प्रदीव्यति —, in the brāhmana the simple दिव् is construed with the acc. of the wager, see P. 2, 3, 60 with comm.

1) Cp. the Greek *τυγγάνειν, θυγγάνειν* and sim. For the rest, objective genitives with verbs of *touching, desiring, remembering* are common to the whole Indo-germanic family and the most probable explication, which may be given of them is to consider them as having had at the outset the character of *partitive* genitives. Their fate has been the same in Sanskrit as in its sister-tongues. In the ancient literature they are relatively common; but gradually they decrease by time both in frequency and in extent, and modern Sanskrit has but retained a few remnants of that old and once widely-spread idiom.

2) So the Kāçikā. It proffers also a different explication, according to which ज्ञा with gen. = "to ween, to fancy," for मिथ्याज्ञानमज्ञानमेव. Patanjali has not expounded the sūtra. For the rest, as it runs thus ज्ञो विदर्यस्य कर्पो, nothing impedes reading it rather ज्ञो विदर्यस्य कर्पो. Then it is said just the contrary: ज्ञा when = विद् complies with a gen. and in fact, in the ancient dialect ज्ञा was not rarely construed so.

3) A prakṛt passage in Mrcch. II, p. 68 दशसुवर्णपाहं लुद्धुं ब्रूकर्ह [= Skr. दशसुवर्णस्य रुद्धो ब्रूतकरः] (this player is detained for 10 *suvarṇas*) may afford an instance of it.

123 6. Verbs of *fulness, repletion, satisfaction*, as पूरयति,

तृप्, तुष् are often construed with a genitive, but more commonly with the instrumental. Cp. Latin *vas plenum vini vel vino*<sup>1</sup>). Examples of the genit. Suçr. 1, 116, 14 वक्रमापूर्यते श्रूषाम् (the face is bathed with tears), Panc. I, 148 नाग्निस्तृप्यति काष्ठानां नापमानां महोदधिः। नान्तकः सर्वभूतानाम् (fire gets not satiated of wood, nor the ocean of rivers, nor death of mortal beings).

NB. But the gen. of the *person*, towards whom kindness is shown with तृप्यति, तुष्ट, प्रसीदति and other similar words is of a different kind (131). Mhbh. 1, 229, 32 तुतोष तस्य मुनेः (he became well-disposed to this brahman), Panc. 314 तुष्टस्तवाहम् (I am satisfied with you), R. 1, 33, 13 तस्यास्तुष्टोऽभवदुक्तः<sup>2</sup>).

Rem. 1. Vedic mantras contain many instances of other similar verbs — as प्री, मद्, कन् etc. — being construed so. SIECKE, p. 44 sq.

Rem. 2. With तृप्यति the loc. is also available. Daç. 174 सण्ण एवान्धस्यतृप्यत (he ate it all).

7. With several verbs the genitive does the duty of an ablative. See 126.

8. With several verbs the genitive does the duty of a dative. See 131, 132.

124. III. A genitive with adjectives is frequently used. When attending adjectives akin to transitive verbs, it is an objective gen., as Kathās. 29, 55 जरा विनाशिन्यस्य रूपस्य (old age, which will destroy this beauty). Among them are to be especially noticed:

Genitive with adjectives.

1) Both gen. and instrum. seem to be old idioms. Yet it will seem, that the gen. with words of *fulness* has got out of use nowadays. R. 2, 89, 17 अभिपूर्णा being construed with a gen. — नारीषामभिपूर्णास्तु काश्चित् [sc. नावः] काश्चित् वानिनाम् — the commentary deems it necessary to explain the idiom: नारीभिः पूर्णा इत्याद्यर्थः. Cp. the similar process in Latin (Quintil. 9, 3, 1).

2) So Kathās. 27, 206 तुष्टोऽस्मि वाम्; the interpunction in Brockhaus, edition is here wrong.

1. Those of *knowledge*, *skill*, *experience* and the contrary (as अभिज्ञ, अनभिज्ञ, कोविद् and उचित (*wont to*). Mudr. I, p. 34 साधु व्रत्सा अभिज्ञः खलुसि लोकव्यवहाराणां (bravo, my child, you are well acquainted with the practice of the world), R. 1, 20, 24 संग्रामाणामकोविद्ः (not skilled in battles); — R. 2, 51, 3 उचितो ज्ञः केशानाम् (people who are accustomed to trouble).

Examples with others: Mudr. IV, p. 146 श्रीः] असहा भरस्य (impatient of the burden), Kām. 3, 22 गिरं विसृजेत्] ह्लादिनीं सर्वसत्वानाम् (he must speak so as to rejoice all beings).

NB. With the adjectives of *knowledge* and *skill* and with some others the locative is also used (142).<sup>1)</sup>

2. आयत्त (depending on) and सक्त (clinging to). Panc. 231 तवायत्तः स प्रतीकारः (that remedy depends on you), ibid. 277 यन्नयास्य सक्तं किञ्चिद्दृहीतमस्ति तत्समर्पय (give up that, which you have taken belonging o him).

3. पूर्ण (full) and its compounds. See 123.

4. Those of *likeness* and *equality*. See 61.

1) The Kāçikā errs interpreting this sūtra so as to take आयुक्त and कुशल, as if they meant *but these two words*, though it is evident, that *two categories* of words are meant by Pāṇini, that of »occupation» (आयुक्त) and that of »skill» (कुशल). The rule given 1, 1, 68 — स्वं रूपं शब्दस्याशब्दसंज्ञा — is commonly interpreted in too narrow a sense. It does not purport that any word occurring in Pāṇini's text, but for a *sanjñā*, does signify but the word itself, not its synonyms — if this were so, we should have to enregister its violation every moment — but simply this: with the exception of such algebraical signs, as वु = अक, ढ = एय, घ = the suffixes of the grades of comparison, sim., the sounds and words of which the vyākaraṇa-sūtra is made up, are to be understood such as they are uttered. But it is left to the common sense of the reader to infer in each separate case, whether the word contained in the grammatical rule is meant as to its outer shape or as to its meaning, whether it is to denote but one or a whole class of words of the same purport, as आयुक्त and कुशल evidently do here.

For the rest, the vernacular grammarians themselves are obliged to admit of exceptions on their own interpretation of P. 1, 1, 68. See but the vārtt. on that sūtra.

Rem. Note द्वितीय with gen., when subst. = »the match, the counterpart» Pat. I, 445 अस्य गोर्द्वितीयेनार्यः (an other ox is wanted like this), Kathās. 25, 178 अहमेवानयाम्यस्य द्वितीयं नूपुरस्य ते (I will fetch you myself the match of this foot-ornament).

5. A great number of adjectives admit of the dative-like genitive, see 129.

#### ABLATIVE-LIKE GENITIVE.

125. IV. Sometimes the genitive is available in such cases as do properly belong to the category of the ablative, if there be at the same time room for the conception of „belonging to” and that of „proceeding from.” Of the kind we have already mentioned two instances, viz. 1. the genitive of origin (113), 2. that of the starting-point (98, R. 1 and 2). The latter is not limited to the cases, mentioned above, but is sometimes used side by side with the ablative even with such nouns as उत्तर, दक्षिण etc., Vishnup. 2, 3, 1 उत्तरं समुद्रस्य (north of the ocean).

126. On this account we may understand how the genitive is sometimes used instead of the ablative with a) verbs of *asking*, *wishing*, *taking*, *receiving* etc., b) of *hearing*, *learning*, c) of *being afraid of*.

a). The abl. is here the regular idiom; the gen. not frequent, as Rājat. 1, 131 राजस्तस्य.... वृजतो वित्तयेश्वरं ययाचे काचिद्बला भोजनम्, R. 1, 28, 10 प्रतीच्छ मम (accept of me), M. 4, 87 राज्ञः प्रतिगृह्णाति लुब्धस्योच्छास्ववर्तिनः (— accepts of a king, who is avaricious and a transgressor of his royal duty), Panc. 225 अहमस्य ब्राह्मणस्य गोकुलमपहरिष्यामि. So already in the archaic dialect. Gaut. 17, 1 प्रशस्तानां स्वकर्मसु द्विजातीनां ब्राह्मणो भुञ्जीति प्रतिगृह्णीयाच्च (a brahman is allowed to eat and to accept presents from twice-born men of good behaviour);

b) R. 6, 31, 2 चाराणां रावणः श्रुत्वा प्रापं रामम् (Rāvana after having



heard from his spies the arrival of Rāma), *ibid.* 3, 3, 4 निबोध मम. (be informed from me). So sometimes with *शुश्रूषते* (cp. 86 c), as R. 2, 100, 7 कच्चिच्छुश्रूषसे पितुः.

c) R. 2, 29, 4 तत्र सर्वे हि बिभ्यति (all are afraid of you), Panc. III, 195 वा यमोद्विजते नित्यम् (she, who has always an aversion to me). R. 3, 46, 29—31 affords an instance of *both* constructions *together*: इह प्रासामृगाः सिंहाः.... कथं तेभ्यो न बिभ्यसे।.... कुञ्जराणां तरस्विनां कथं.... न बिभेषि.

Rem. Compare निर्विषणा (disgusted with) with a gen. Panc.

171 मूषकमांसस्य निर्विषणाहम् (I am disgusted with the flesh of mice), cp. 97, R.

Now and then this abl.-like genitive seems to have been extended beyond its limits by abuse, especially of modern writers<sup>1</sup>).

127. Note the genitive being used in some turns of phrase, which might be put as well in the category of the ablative as in that of the genitive.

1) But not exclusively. The older literature does not lack of instances, as R. 3, 51, 27 अटस्त्वं कालपात्रेण क्व गतस्तस्य [instead of तस्माद्] मोक्षसे; cp. 3, 66, 11. — A very striking example is Bhâg. Pur. 8, 6, 21 अमृतोत्पादने यत्नः क्रियतामविलम्बितम्। यस्य पीतस्य वै तन्तुर्मुत्युयस्तो ऽमरो भवेत्; here the gen. is abusively employed instead of the abl. यस्मात्पीतान्. M. DE SAUSSURE, from whose valuable treatise *de l'emploi du génitif absolu en Sanscrit* I borrow this example (see his note on p. 10), proves the impossibility of accounting for that gen. in a satisfactory way, when starting from the absolute construction. Hereby it is however not said that the presence of the participle पीत has not moved the author of the Bhâgavata to employ the genitive instead of the ablative. Likewise I scarcely believe Kalhana would have used a gen. with याच् (Râjat. 1, 131, see 126 a), if the noun were not attended by a participle. Similarly with श्रु the gen. is preferred, if it be wanted to express the *hearing somebody say or utter something*, as Mhbh. 1, 141, 18 श्रुणु वदतो मम. In short, it is likely, that the relative frequency of genitives of participles in Sanskrit style, especially if compared to the rareness of similar ablatives, has favored the spreading of the ablative-like genitive.

It may also be noticed, that in most of such cases pronouns are concerned.

1° a gen. with verbs of *speaking* etc. to denote him, *about whom* something is said, as Panc. 82 ममादोषस्याप्येवं वदति (so he speaks of me, who am however guiltless').

2° with संभावयति and the like = »to expect of, to suppose of.” Mrcc. IX, p. 297 सर्वस्य मूर्खस्य संभाव्यते (that blockhead is capable to everything), Panc. 34 न तादृक्पुरुषापामेवंविधं चेष्टितं संभाव्यते (of such men one must not suppose such conduct). But the locative is here also available.

3° with क्षम (to forbear of) etc. R. 1, 15, 7 सर्वं तस्य क्षमामहे, Pat. I, p. 40 एतदेकमाचार्यस्य.... मृष्यताम्. — When without object, the gen. with क्षम may be considered a dative-like one, as Mhbh. 1, 79, 9 शिष्यस्याशिष्यवृत्तेस्तु न क्षन्तव्यं बुभूषता (a man who wishes his wellbeing should not forbear a scholar, who does not behave as such).

128. The **time-denoting genitive** is likewise standing on the ground of the ablative, for it does always express *after what time* something is happening. It is usually restricted to some fixed terms, as चिरस्य or चिरस्य कालस्य = चिरात्, मुहूर्तस्य = मुहूर्तात् etc. Çâk. VII इमामा-

ज्ञाकरौ वो गान्धर्वेषां विधिनोपयम्य कस्यचित्कालस्य [»after a while”] बन्धुभिरानीतां स्मृतिश्रैथिल्यात्प्रत्यादिशन्नपरार्द्धोऽस्मि, Mhbh. 1, 47, 14 कतिपयाहस्य (after some days), R. 2, 118, 44 सुदीर्घस्य तु कालस्य राघवोऽयं.... यत्नं द्रष्टुं समागतः

Rem. 1. It is very rare, that a not-time-denoting word is put in this gen., as Ven. I, p. 14 मम शिशोरेव = मम शिशुकालादेवारभ्य (since my very infancy).

Rem. 2. A time-denoting word may be attended by the *genitive of a noun + participle*. By this is denoted the time »since” some action has come to pass. Mrcc. V, p. 172 चिरः खलु कालो मैत्रेयस्य वसन्तसेनायाः सकाशं गतस्य (it is indeed a long time, Maitreya is gone to V.), Mudr. IV, p. 134 अथ दशमो मासस्तातस्योपरतस्य (it is to day just the tenth month since father died), Ven. I, p. 25 आर्य का खलु वेलां तत्रभवत्याः प्रापयाः किन्तु... आर्येण न लक्षिता (Sir, it is some time Mylady stays

1) See DE SAUSSURE l. l. p. 54 N.



here, but you have not noticed her), Panc. 303 कियान्कालस्तवैवं स्थितस्य, Utt. IV, p. 72; R. 3, 50, 20 1).

DATIVE-LIKE GENITIVE.

**129.** V. The genitive serves also to denote him, who is concerned by the action or fact, the so-called *remote object*. This kind of genitive, as it stands on the same ground as the dative, I name **dative-like genitive**. Partly it may be substituted to the dative, but in a great number of cases the dative would even be unavailable, at least in classic Sanskrit, especially, if the person concerned is to be expressed *in such sentences, as where the predicate is nominal (substantive or adjective)*. In such turns as Kathâs. 29, 98 इहामुत्र च साधूनां पतिरेका गतिः (for virtuous wives the only path to follow here and hereafter is their husband), Panc. II, 58 कोऽतिभारः समर्थानां किं क्रूरं व्यवसायिनाम्। को विदेशः सविद्यानां कः परः प्रियवादिनाम् (what is too heavy for the vigorous? what danger does exist for the audacious? what is a foreign country for the learned? who is unattainable for the flatterer?) the genitive is the regular idiom, and the dative out of use. Likewise the genitive — not the dative — is to be employed, with adjectives of *friendship and enmity, fitness and unfitness, good and evil* etc., as Panc. 331 अस्य मत्स्यामिषं सदा प्रियम् (a fish-dinner is always welcome to him), *ibid.* 213 न युक्तं भवतः (it does not suit you).

1) This idiom extends also to *adjectives, used as participles*. Utt. III, p. 57 देव्या शून्यस्य जगतो द्वादशः परिवत्सरः (it is now the twelfth year, that the world is destitute of its queen).

**Examples:** Kumâr. 3, 10 के मम धन्विना अन्ये (who are other archers to me?), Mrech. VIII p. 246 मदनः] सत्पुरुषस्य..... भवति मृदुर्नैव वा भवति (the God of Love is either mild for an honest man or he does not exist for him), Mhbh. 1, 141, 36 अविज्ञाता भविष्यामो लोकस्य (we shall be unknown to the people), Panc. 200 यथार्थवादिनो दूतस्य न दोषः कर्णायः (one must not take it ill of a messenger, if he speaks plain), Çâk. IV भर्तुर्विप्रकृतापि रोषपातया मास्य प्रतीपं गमः (do not oppose your husband by anger, even when offended).

With adjectives, as *अनुत्पन्न, अनुकूल* and *प्रतिकूल*, *प्रिय* and *विप्रिय*, *योग्य*, *युक्त* — and even the verb *युज्यते* (to suit) — and their synonyms. So Nala 1, 19 कर्ष्यामि तव प्रियम्, Panc. III, 104 आत्मनः प्रतिकूलानि परेषां न समाचरेत् (one should not do to others, what is grievous to one's self), Mrech. I, p. 58 अयोग्यमिदं न्यासस्य गृहम् (this house is not fit for a deposit), *ibid.* X, p. 355 न युज्यते तत्र प्राणपरित्यागः, Mâlav. IV, p. 96 शीतक्रिया चास्या रुजः प्रप्रास्ता (and cold is excellent against this ailment), Mhbh. 1, 15, 4 समः सर्वस्य लोकस्य (the same to all beings), Mâlav. IV, p. 88 क एवं विमुखो ऽस्माकम् (who is so disinclined to me?), *ibid.* III, p. 75 पर्याप्तमेतावता कामिनाम् (so much suffices for persons in love).

So *सदृश* and *उचित*, when = »becoming to, suiting.” R. 2, 30, 41 सर्वथा सदृशं सीते मम स्वस्य कुलस्य च। व्यवसायमनुक्रान्ता कान्ते त्वमतिप्रोभनम्; Çâk. I उचितमेवैतत्पुरुषं प्रभवन्नेन्दुं प्रदीपस्य. As to *अहं* and *अनहं* cp. the foot-note on p. 40 of this book. Note also *अनघ*, *अनृषा* etc. with a gen. = »guiltless towards”, as R. 2, 49, 7 प्रजानामनघः, M. 9, 106 पितृणामनृषाः (having paid his debts to the *pitaras*).

Rem. 1. Pânini teaches, that with participles in °त the genitive must be used, and not the instrum. of the agent, if the participle is employed as a present one. Such genitives as *राज्ञां मतः* (approved by the kings), *राज्ञां पूजितः* (honored by the kings) fall within the limits of this rule. See Mhbh. 1, 141, 36 and Çâk. IV quoted above, and cp. Çâk. II विदितो भवानाश्रमसदामिहस्यः (your staying here is known to the hermits).

Rem. 2. On the genit. with *krtyâs* see 66 R. According to P. 2, 3, 69 the genitive is forbidden with the *krts* *खल्लर्थे*, that is such as *सुलभ*, *ईषत्कर* (cp. P. 3, 3, 126 sq.). Kâç. gives as examples

ईषट्करो भवता कटः (the mat is scarcely to be made by you), ईषत्यानः सोमो भवता. So R. 3, 5, 23 कर्म कानेन कर्तव्यं महदन्यैः सुदुष्करम्. In fact, however, सुकर, दुष्कर, सुलभ, दुर्लभ are often construed with the genitive. Daç. 72 द्वितीयस्तु सर्वस्यैव सुलभः, R. 2, 97, 7 नेयं मम मही दुर्लभा, Kathās. 24, 65 किं नाम कितवस्य हि दुष्करम्.

**130.** When used with the verb substantive expressed or implied, the dative-like genitive is not seldom equivalent to our verb *to have*. Pat. I, 427 one asks the other कति भवतः पुत्राः। कति भवतो भार्याः (how many children have you? how many wives?). Cp. the Latin phrase *est mihi filius*. Ait. Br. 7, 13, 1 तस्य ह् प्रातं ज्ञाय बभूवुः, Çāk. I अस्ति नो अन्यदपि प्रष्टव्यम् (I have something else to ask you about), Panc. 166 अन्यत्र गतानां धनं भवति (men make money, if they go abroad). Likewise in such terms as किं त्वानेन (what have I [to meddle, to do] with him?), cp. 88 R. 2.

**131.** The dative-like genitive attends even on verbs. Mrcc. X, p. 375 किमस्य पापस्यानुष्ठीयताम् (what is to be done to this wicked man?) and ibid. X, p. 384 किमस्य भिक्षोः क्रियताम् (what is to be done for this monk?) are striking examples of the sixth case used so. It is especially verbs of *doing good or evil* (as उपकृ, प्रसद्, अपकृ, अपराध्), विश्वस् (to trust), क्षम् (to forbear) and some others which partake of this idiom, its concurrent construction being the locative, rarely, if at all, the dative<sup>1</sup>).

Examples: R. Gorr. 4, 38, 47 मित्रापामुपकुर्वाणो राज्यं रक्षितुमर्हसि (you

1) As to अपराध्, उपकृ, अपकृ, विश्वस्, I do not remember having met with any instance of their agreeing with a dative; क्षम् governs a dative Bhatt. 4, 39. Upon the whole, the dative of profit and damage within its narrower limits is very scarce in Sanskrit, cp. 84.

must guard your kingdom by doing well to your friends), ibid. 3, 1, 16 रामस्य सत्कृत्य (offered hospitality to R.), Panc. 289 किं मया तस्यास्तवापि चापकृतम् (in what have I injured her or you?), Çāk. VII अपराद्धो ऽस्मि तत्रभवतः कपवस्य (I have sinned against the reverend Kanva), Panc. 38 स न कस्यचिद्विप्रवसिति (he trusts nobody), Mhbh. 1, 23, 26 प्रसीद नः प्रयाचताम् (be merciful to us, who beseech thee), Mālat. VII, p. 126 वायुर्युनामभिनवत्रधूसनिधानं व्यनक्ति (the wind declares to the young men the nearness of young women).

Rem. In Latin, with such turns as *adimo vestem servo* or *servi, civium* or *civibus dolor auctus est*, the dative and the genitive are both available. Sanskrit invariably uses the genitive. Panc. II, 141 उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः। न हि सिंहेस्य सुप्तस्य प्रविशन्ति मुखे मृगाः (it is by exertion, that enterprises are successful, not by wishing, deer do not enter the mouth of a sleeping lion), ibid. p. 145 हिरण्यकोऽपि मन्यरकस्य प्रणामं कृत्वा (H. made his reverence to M.), ibid. 137 मम महती प्रीतिः संजाता (I have got great pleasure).

**132.** Finally, the genitive *is allowed* to attend all verbs, as are commonly construed with the dative of concern. Such a genitive may be not without affectation<sup>1</sup>), it is

1) So at least is the opinion of ANANDORAM BOROAH (§ 212 of his *Higher Sanskrit Grammar*) —and his opinion may be considered to hold good nowadays in India with Sanskrit-writing people — »the gen. is also occasionally used for the Dat. or Indirect Object, especially by pedantic writers" and *it will be seen from the above examples that such use besides being pedantic, is very ambiguous.*" The ambiguity, however, cannot be very great, for as a rule the context will show us how to accept such genitives, and in such cases, as where the context would not enable us to understand him plainly, a good writer will avoid *all* ambiguous constructions. That the dative-like genitive has been known and employed in India of old — though not to the extent, it has got in the classic dialect — may be seen from some of the examples quoted above. As with other concurrent idioms, there is many an instance of both cases used together, as R. 2, 34, 6 द्वारि तिष्ठति ते सुतः। ब्राह्मणोभ्यो धनं दत्त्वा सर्वं चैवोपतीविनाम्, schol. उपतीविनां च तेभ्यश्च दत्त्वा. In the comment of Kāç. on P. 3, 3, 111 the printed

of frequent occurrence in literature<sup>1</sup>). So it is found with 1. verbs of *giving, offering*, 2. of *telling, speaking*, 3. of *carrying, sending*, 4. of *showing*, 5. of *enjoining*, 6. of *promising*, 7. of *pleasing*, 8. of *being angry*, 9. of *bowing, prostrating one's self*, etc.

Examples: 1. Ch. Up. 2, 22, 5 प्रजापतेरात्मानं परिददानि (let me surrender myself to Pr.), Panc. 85 मया तस्याभयं प्रदत्तम् (I have granted him safety), Çāk. I सूतस्याभरणानि धनुश्चोपनीयार्पयति, Mrech. II, p. 80 अन्यान्तावद् दत्ता सुवपानिस्थैव प्रयच्छ (give but to this very fellow ten other pieces of gold).

2. Mhbh. 1, 12, 6 चक्षौ पितुः (he told his father —), Panc. 292 कथयास्माकं देशान्तरवृत्तान्तम् (relate us of your adventures in foreign countries), Mrech. I, p. 45 यदीमं वार्त्तामार्यचारुदत्तस्य नाख्यास्यसि, Panc. 246 ततस्तैः सर्वैरेव गत्वा ददूरराजस्य विज्ञापम् (then they went all and addressed the king of frogs), ibid. 62 स तदाकर्ष्यान्येषामपि जलचराणां तन्नस्य वचनं निवेद्यामास.

3. Çāk. III कस्येदमुष्नीरानुलेपनं मृणालवन्ति च नलिनीपत्राणि नीयन्ते (to whom are carried —?), ibid. IV तामघ सप्रेष्य परिगृहीतुः (having sent her now to her husband).

4. Kathās. 29, 18 अदर्शयत्तस्याः पुत्रिकाः (she showed her the puppets).

5. Panc. 289 तेन च मम समादिष्टम् (and he prescribed me), Çāk. IV भगिन्यास्ते मार्गमादेशय (show the way to your sister).

text has ऋषां यत्परस्य धार्यते, the other reading परस्मै is mentioned in a foot-note.

1) In the vulgar dialects the dative has got obsolete, and the genitive has been substituted to it, the few traces of a dative in Prākṛit literature being owed to the artificial language of dramatic poetry. See LASSEN *Inst. linguae prācriticae*, p. 299, VARARUCI *Prākṛitaparakāṣa* 6, 64. KUHN *Beiträge zur Pali Grammatik*, p. 70 sq. gives an account of the remnants of the dative in Pali, which are more considerable, than in the other prākṛits, and contain both infinitives in °tave and datives in °āya, especially *atthāya* = skṛt *arthāya*; as a rule, the pali dative serves to denote the *purpose*. The same process has been at work in Modern Greek. SCHINAS, *Grammaire élémentaire du grec moderne*, Paris, 1829 p. 90: »le génitif sert de régime indirect aux verbes et remplace le datif: δῶσε μου ψωμί donne-moi du pain, λέγω τοῦ κριτοῦ τὴν ἀλήθειαν je dis au juge la vérité."

6. M. 9, 99 अन्यस्य प्रतिज्ञाय पुनरन्यस्य दीयते (she has been promised to one and given to another).

7. Panc. 235 किं तव रोचत एष (does he please you?).

8. R. 2, 100, 33 भूता भर्तुः कुप्यन्ति (servants are moved with anger against their master), Çāk. VII ममानतिकुडो मुनिः

9. Var. Yog. 2, 32 एकस्य प्रणमन्ति मर्त्याः (people bow to one), R. II, sarga 96\*, 47 न्यपतत्काको राघवस्य महात्मनः (the crow prostrated himself to the magnanimous Rāma).

Rem. Even अद्वा (to believe) is met with gen. Ait. Br. 1, 6, 11 न बहूनां चनान्येषां अद्दुद्धाति he does not believe others, however many).

**132\*.** The dative of the purpose is not interchangeable with the genitive<sup>1</sup>)

1) In the prākṛits even then. It is singular, that an observer as accurate, as Pāṇini is, should have overlooked the important function of the dative-like genitive. A rule of his, indeed, mentions the sixth case चतुर्थ्यर्थे बहुलम् (2, 3, 62), but the word इन्दसि added and the examples proffered by tradition show that according to the vulgar interpretation we have here a very special enjoinder, closely connected to the preceding sūtra (61), not one of general bearing. Yet I greatly doubt the exactness of that explication, by which the word चतुर्थ्यर्थे is quite superfluous, as देवतासंप्रदाने needs must be repeated from s. 61, and this suffices for the vulgar interpretation. Perhaps we may remove the technical difficulty by an other distribution of the words, that make up sūtra 61—63. When read *uno tenore*, we get प्रेष्यञ्जुवोर्हविषो देवतासंप्रदाने चतुर्थ्यर्थे बहुलं इन्दसि यज्ञेऽथ कर्पो. It would be convenient both to the internal probability and to the simplicity of the interpretation, if they are divided in this but slightly different manner: 61. प्रेष्यञ्जुवोर्हविषो देवतासंप्रदाने, 62. चतुर्थ्यर्थे बहुलं, 63. इन्दसि यज्ञेऽथ कर्पो. According to this partition, Pāṇini, after having given in 61 a special rule about the gen. being employed in some formulae of sacrificing, adds in 62 the general enjoinder that in many cases, where the dative is required — mark चतुर्थ्यर्थे, which encompasses by far more than संप्रदाने — the genitive is likewise available, either by preference, or optionally, but not in all. For thus is the meaning of बहुलम्:

क्वचिदप्रवृत्तिः क्वचिदप्रवृत्तिः क्वचिद्विभाषा क्वचिदन्यदेव  
विधेर्विधानं बहुधा समीच्य चतुर्विधं बाहुल्यकं वदन्ति

(see BOETHLINGK *Pāṇini* II, p. 82). — As to sūtra 63 इन्दसि यज्ञेऽथ कर्पो, it offers no difficulty in itself, but disturbs the methodical arrangement

CHAPTER VIII. Locative <sup>1)</sup>.

**133.** The seventh case or locative serves to signify the scene of the action. Its power is expressed by English prepositions, as *in, on, at, among, with, by, near*. It has not only the duty of pointing out the spot where, but also the spot whither. In other terms, sometimes it answers Lat. *in* with abl, sometimes *in* with accus.

**A. Locative of the spot where.** — Here we must make the following distinctions.

*a.)* the locative conveys the notion of being *within, in*. M. 1, 9 तस्मिन्नस्ते स्वयं ब्रह्मा (in this [egg] Brahman himself was born), Daç. 156 गङ्गाम्बसि विहरन् (sporting in the water of the Ganges), ibid. 179 कस्यचिच्चित्रकरस्य हस्ते चित्रपटं ददर्श.

*b.)* it denotes a surface, trodden or touched: *on, upon, over, at*. Panc. 307 रासभः कश्चित्प्र प्रश्राने दृष्टः (an ass was seen on that cemetery), R. 3, 5, 10 व्यतने] गृहीते वार्नारिभ्यां ध्रूयमाने च मूर्धसि (courtesans, holding fans, waved them over his head), Panc. 331 ते च मत्स्या ब्रह्मै पाचनाय तिष्ठन्ति (and those fishes are being boiled over

of the rules which treat of the employment of the genitive (2, 3, 50—73). For this reason I consider it an additional rule, interpolated at an unproper place — we had rather expected it between s 51 and 52 — so as to obscure by its close following the sūtra 62, the right understanding of the latter. That there are several rules in our Pāṇini, which did not belong to the original work, but were at the outset vārttikās, which afterwards have been taken up in the text, is a fact now universally acknowledged. As concerns the s. 63, I remark, that many other vādik gen. partitives with verbs (119) are not mentioned by Pāṇini, and that the seeming anomaly of वत् (cp. 45 R.) must have drawn special attention for all that regarded that verb; in a time as early as PATANJALI, it was already considered to have something peculiar, see his comment on P. 1, 4, 32 = Pat. I, p. 331 (in the Kāçikā his words are wrongly indicated as if they were a vārttikā).

1) See DELBRÜCK *Ablativ, Localis, Instrumentalis* p. 27—49.

the fire), Daç. 140 पिता मे विविक्तायां भूमौ स्थितोऽभूत् (my father laid down on the naked earth), ibid. 141 शिरसि तिष्ठन्ती.

*c.)* it signifies the dominion or territory: *in, at, on*, Latin *apud, in*. Panc. 1 अस्ति दाक्षिणात्ये जनपदे महिलारोष्यं नाम नगरम्, ibid. 319 राजगृहे मेघयूथमस्ति (in the royal palace there was a flock of rams), Kumâras. 5, 60 फलं दृष्टं द्रुमेषु (fruits are seen on the trees). So पञ्चालेषु (in the country of the Pancâlās), काश्याम् (at Benares), Mhbh. 1, 31, 18 अयमिन्द्रस्त्रिभुवने कृतः (he has been made Lord over the three worlds); cp. 111 R.

*d.)* it indicates something very near, though not directly touched: *near, on, about* <sup>1)</sup>. Mhbh. 1, 170, 3 आसेदुर्गङ्गायां पाण्डुनन्दनाः (Pāṇdu's sons pitched tents near the Ganges), Hitop. 29 नो चेदनाहारेणात्मानं तव द्वारि व्यापादयिष्यामि (otherwise I will kill myself by starvation at your door). So Kād. I, p. 39 यत्र is used, while meaning »about which spot.”

*e.)* it is expressive of *among, amid*. Nala 1, 13 न देवेषु न यक्षेषु तादृयूपवती क्वचित्। मानुषेषुपि चान्येषु दृष्टपूर्वाणि वा श्रुता (neither among devas nor yakshas nor men nor among other beings such a beauty has been seen nor heard of anywhere), Daç. 124 अभ्रमच्च पौरजनपदेष्वियं वार्ता (this report spread among the townsmen and the countrymen). Cp. 116.

All these variegations are mixed up in the general notion, carried by the seventh case. Greater precision, if wanted, may be obtained by using periphrasing turns, as the prepos. अन्तः (within), or such words as मध्ये, तले, पृष्ठे, एकदेशे, संनिधौ, etc. See 165, 190, 192.

**134. B. Locative of the spot whither.** It attends of course on verbs and verbal nouns of moving, such as *to go, to start, to lead, to send*. Ch. Up. 2, 24, 5 एष वै यत्प्रमानस्य लोक एतास्मि (I shall go to the world of him, in whose behalf the sacrifice is performed), Panc. 321 स ऋच्यां गतः (he set out to the forest), ibid. 41 समीपवर्तिनि नगरे प्रस्थितः, ibid. 269 प्रोभनस्थाने त्वयाहं नीतः

1) This is the so called सामीप्ये सप्तमी.

(you have conducted me to a fine spot), R. 1, 11, 24 वीरेषु प्रेषयामास  
दूतान् (he sent messengers to the citizens), R. 2, 7, 26 अण्वक्त्वात्.....  
भरतं तव बन्धुषु after having removed Bharata to your kinsmen —).

to enter. Panc. 283 मत्स्यो नद्यां प्रविशेत्, ibid. 52 त्वया सह वद्मौ  
प्रविशामि (with you I will go into the fire).

to fall on or in. R. 3, 18, 25 पपात भूमौ, Çāk. I रेणुः पतति.....  
आश्रमदुर्गेषु (the dust falls on the trees of the hermitage).

to submerge in. Kumāras. 1, 3 एको हि दोषो गुणसंनिपाते निमज्जतीन्द्रोः  
किरणेष्विवाङ्कः (for [that] one defect disappears in the contact with  
his virtues, like the moon's spot submerges in its beams).

to throw in. Daç. 61 सर्वमेव कुटुम्बकं बन्धने क्षिप्त्वा, Panc. 124 तं  
नदीगुहायां प्रक्षिप्य.

to place —, to put in, upon. Mudr. III, p. 91 न्यस्तं मूर्ध्नि  
पदं तवैव त्रया (old age has set its foot on your head), Panc. 146  
तत्रैव भिक्षपात्रे निधाय (— put it in that very beggar's bowl), Mhbh.  
1, 40, 21 तस्य स्कन्धे मृतं सर्पं क्रुद्धो राजा समासजत्, Āpast. 1, 15, 21 खट्वायां  
च नोपदध्यात् (nor shall he put [fire] under his bedstead). Metaphor:  
Prabodh. V, p. 112 यदादिप्रति भगवती मूर्धनि निवेशिताः सर्वा एवात्राः

to ascend Kathās. 29, 129 तरौ..... आरूढा तत्र राजसी (the rāxast  
climbed in'to the tree). Metaphor: Panc. I, 266 यस्मिन्..... चक्षुरारोपयति  
पार्श्विः (he, on whom the king fixes his looks).

to strike, to hit. Çāk. I आर्तत्रापाय वः शस्त्रं न प्रहर्तुमनागसि, Kathās.  
28, 31 तस्मिन्बद्धेन प्राहरन्मुनौ (he stroke the holy man with his sword),  
M,ech. II, p. 83 घोषायां मुष्टिप्रहारं ददाति, Panc. 295 तं शिरस्यताडयत्.  
And so on.

Rem. Note कृ with loc., a very common turn = »to put in  
or on,» as स्कन्धे, हस्ते, पापौ<sup>1)</sup>, धुरि कृ (to put at the head), sim.

134\*. The spot reached may also be denoted by the *accusative*.  
Compare with the above examples these: Ch. Up. 5, 3, 1 समितिमेवाय  
(he came at the meeting), Panc. 143 स्वपृष्ठमारोप्य माम् (after having  
put me on your back), Çāk. I तपोवनं तावत्प्रविशामि etc. etc.

1) Cf. P. 1, 4, 77, where it is taught, that हस्तेकृत्य पापौकृत्य are to be  
used when = »having married», but हस्ते कृत्वा »having put in the hand, —  
taken by the hand.»

So with verbs of *going, bringing, carrying, sending, ascending, entering*. Those, however, of *falling, throwing, placing, putting* — as पत्, क्षिप्, न्यस्, निवेशयति, स्वापयति — seem to be construed with the locative exclusively. On the other hand the accusative is obligatory, if „to come to” is the metaphorical expression of „to become” (236), and in some other standing turns, as तुलामारोहति.

135. According to what has been said 111, it is plain, that nothing impedes locatives qualifying a noun. Such phrases as कूपे सलिलम्नानद्यां नौका are as good Sanskrit as „water in the pit,” „a boat on the river” are good English. — Here the genitive is concurrent.

In some turns the locative is standing, as in divisions of literary works as इति श्रीमद्रामायणे वाल्मीकीय अरण्यखण्डे प्रथमः सर्गः, we say, the first sarga of the Āranyakhaṇḍa of the Rāmāyana of Valmiki.

136. II. Both kinds of locative are applied in so many and in so manifold ways, as to make it hardly practicable to enumerate them all distinctly and completely. It may suffice to mention the most important and the most striking idioms:

1. We will notice in the first place some peculiar phrases. Of the kind are:

to drink from. Panc. I, 327 लोकः पिबति सुरां नरकपालेऽपि (men drink strong liquor even from a man's skull<sup>1)</sup>).

to feed on. Daç. 174 सन्नोष एवान्धस्यसावतृप्यत (he feasted on the rice, without leaving anything). In metaphorical sense तृप्यते and the like may also be construed with a locative. Mhbh. 1, 84, 2 न तृपोऽस्मि योवने. Cp. 123.

1) See DELBRÜCK l.l. p. 33.

to be born from; to beget with. The mother is put in the locative. Cp. 100, 1. Kumâras. 1, 22 सा तस्यामुद्रपादि.

to reckon among. Daç. 199 अगपयतामरेषु (he was reckoned among the gods).

**137.** 2. The locative in which is put the person, with whom one dwells, stays. Prabodh. VI, p. 123 अनायाहं त्वयि वस्तुमिच्छामि (I am without protector and wish to stay in your house), Mhbh. 1, 74, 12 नारीणां चिरवासो हि बान्धवेषु न रोचते, Mudr. VII, p. 229 वयं मलयकेतौ किञ्चित्कालान्तरमुषिताः (I have stayed for some time with Mal.). So especially गुरो वसति (he dwells with his spiritual father), Ch. Up. 4, 4, 3 ब्रह्मचर्यं भगवति वत्स्यामि (v. a. I will be the pupil of the Reverend).

**138.** 3. स्था or वृत् with loc. = „keeping close to”, that is observing, obeying one's precept, principle, judgment etc. Çâk. VI न मे प्रासने तिष्ठसि (you do not obey my order), Daç. 72 मातुर्मते वर्तस्व (comply with the wish of your mother). Cp. Lat. *stat promissis*, *stat sententiâ* and Kâç. on P. 1, 3, 23 मयि तिष्ठते (it rests on me = I am to decide.)

**139.** 4. The locative, which serves to denote the thing touched. It is used with a) verbs of fastening at — especially बन्ध् — as well in their proper as in a figurative sense; likewise with the others, b) those of clinging, adhering to, as लग्, श्लिष्, सज् etc., c) of leaning on, relying on, trusting, d) of seizing by, e) of falling at one's feet — and in other similar locutions, as f. i. Ragh. 1, 19 मौर्वी धनुषि चातता (and the string, bent on the bow), Çâk. VI शृङ्गे कृत्तमृगस्य वामनयनं कण्डूयमानां मृगीम् (an antelope's female, rubbing her left eye against the horn of her male companion).

Examples: a) Panc. 238 तत्र वृत्ते पाशं बबन्ध, ibid. 286 दाक्षेक-ग्रीवायां महती धरत् प्रतिबद्धा, Fat. I, p. 40 नौर्नावि बद्धा, Bhâg. Pur. 4, 27, 10

विषयेषु बध्यत (he was attached to wordliness), Ragh. 3, 4 अभिलषे तथाविधे मनो बबन्ध (she bent her mind to such a desire).

of  
clinging  
and  
adhering.

b) Panc. V, 8 आहूये रज्यन्ति जननिवहाः (crowds of people cling to a rich man), ibid. 307 कश्चित्तस्य ग्रीवायां लगति (one [of them] falls on his neck), Daç. 75 तस्यामसौ प्रासजत् (he fell in love with her), Ch. Up. 4, 14, 3 एवंविदि पापं कर्म न श्लिष्यति (no evil deed clings to him, who knows so), Panc. II, 131 व्यसनेषुसक्तं शूर्म् — (a hero, not addicted to vices).

c) 1. to lean on. R. 2, 46, 27 न... स्वपेयुर्वृत्तमूलेषु संघ्नताः (lest they should sleep, lying down on roots of trees). — With स्त्रि and its compounds, likewise with अवलम्ब, the accus. is the regular construction, not the loc., especially in the metaph. sense »to apply one's self to somebody, to implore one's aid.” — 2. to rely on. Panc. II, 194 न मातरि न दारेषु न सोदर्ये न चात्मजे। विग्रमस्तादृशः पुंसां यादृश्चिन्ने निरन्तरे, Çâk. I बलवदपि शिञ्जितानामात्मन्यप्रत्ययं चेतः (even these who possess strong learning, mistrust themselves). So with आशंस् (to hope on), विश्रवस् (to trust), sim. Çâk. II आशंसन्ते सुराः..... अस्याधिधये धनुषि विजयं पौरुहूते च वज्रे (the gods have confidence in his bent bow and in Indra's thunderbolt); Panc. II, 48 विश्रवसिति शत्रुषु. Cp. 131.

of seizing  
by.  
of falling  
at  
one's  
feet.

d) Panc. 161 पापां संगृह्य (seized by the hand —), Mrech. I, p. 39 रदनिकां केशेषु गृहीत्वा, Kathâs. 29, 3 कण्ठे तयाह (she laid her hand on her neck).

e) पादयोः पतति is a standing phrase. See f. i. Çâk. IV पितुः पादयोः पतति.

140.

5. Lo-  
cative  
in ab-  
stract  
sense.

5. The locative, when used in the same way as English „in him I see much skill.” So Mhbh. I सर्वं संभावयाम्यस्मिन्नसाध्यमपि साधयेत् (I may expect all of him, he can do impossibilities), Çâk. II दृष्टदोषा मृगया स्वामिनि (hunting is reckoned to be vicious in a prince), Prab. V, p. 109 आर्तानामुपदेशे न दोषः (there is no sin in giving a good counsel to the afflicted), R. 2, 7, 10 आचक्षतेऽथ कुब्जायै महतीं रावणे श्रियम् (and she told Kubjâ of the great happiness of Râma).

Rem. 1. When used as the predicate of the sentence, this locative is occasionally carrying the notion of »suited, befitting.” Panc. I, 305 समानशीलव्यसनेषु सख्यम् (friendship suits similar characters and inclinations), ibid. p. 251 नयत्यागशौर्यसंपन्ने पुरुषे राज्यम् (the

royal dignity befits a man accomplished in political science, liberality and gallantry).

Rem. 2. Synonyms explaining the meaning of some word, are put in the locative, which accordingly = »in this meaning.” Amarak. कलापो भूषणे बर्हे तूषीरे संहतावपि (the word *kalāpa* may have the meaning of *bhūshana* ornament, *barha* a peacock's tail, *tūṣira* quiver and *samhata* mass or heap), Kām. 2, 17 विदित्तिनि निरुच्यते (*vid* is explained as meaning: to know), Āpast. 1, 5, 1 नियमेषु तपः शब्दः

141. 6. The qualities, arts, science etc. *in* which one excels or is weak, equal or unequal, when put in the locative.

R. 1, 1, 17 समुद्र इव गाम्भीर्यं स्वैर्यं च हिमवानिव। विष्णुना सदृशो वीर्यं क्षमया पृथिवीसमः। धनदेन समस्त्यागे सत्ये धर्म इवापरः, Mhbh. 1, 88, 13 प्रभुरग्निः प्रतपने भूमिरावपने प्रभुः। प्रभुः सूर्यः प्रकाशित्वे. Here the ablative and instrumental are concurrent idioms.

142. 7. The seventh case attending nouns of *ability, skill, knowledge* and the like. Here the genitive is the concurrent construction (124, 1°).

Examples of the locative: Ch. Up. 1, 8, 1 त्रयो होद्वीये कुशला बभूवुः (three men were well-versed in the Word), Kathās. 24, 187 रत्नादि-पुनभिन्नस्य (of one, not being a judge of jewelry), Mālav. V, p. 131 कस्यां कलायामभिविनीते भवत्यो (what art the ladies are acquainted with?), Nāgān. I, p. 2 नाट्ये दक्षता वयम् (we are skilled in dramatic representations). — It attends also verbs of that meaning. Pat. I, p. 280 विद्यासु शिक्षते। धनुषि शिक्षते.

Rem. 1. Vārtt. 1 on P. 2, 3, 36 gives a special rule for adjectives in °ङ्न् made of participles in °त्, complying with locative. The examples given by Pat. I, p. 458 अधीती व्याकरण (well read in grammar), ज्ञामाती इन्द्रसि (knowing the theory of metrics) prove that kind of locative to belong to the general class of words of ability and skill. Cp. Daṣ. 157 देव स एष मे ज्ञामाता.... अधीती चतुर्धाम्नायेषु गृहीती षट्स्वङ्गेषु.

Rem. 2. P. 2, 3, 44 teaches the promiscuous use of locative and instrumental with the adjectives प्रसित and उत्सुक (caring for, solicitous).

143. 8. Locative of time and circumstances.

8. The locative, which denotes the *circumstances, under which* the action comes to pass So आपदि „in time of distress”, काले „in due time,” भाग्येषु „in fortune” and the like. This kind of locative has a very great extension and encompasses also the **locative of time** as well as the **absolute locative**. The former denotes the time *at* which, the *when*, as दिनेदिने (every day), वर्षासु (in the rainy season), निशायाम् (at night), प्रत्यूषे (at daybreak), एषु वासरेषु (in these days), आदौ (at the beginning) etc. Ch. Up. 3, 16, 2 एतस्मिन्वयसि (in this age).

The latter occurs, if the *circumstance under which* is signified by two nouns, one of which is the predicate of the other. As the said noun-predicate generally is expressed by a participle, it is to the chapter on participles we refer for a full account of the absolute locative. Here it may suffice to point out by an evident example its close connexion with the locatives of circumstance and time.

Mudr. IV, p. 147 त्वय्युत्कृष्टबले ऽभियोक्तारि नृपे नन्दानुरक्ते पुरे चापाव्ये चलिताधिकारविमुखे मौर्ये नवे राजनि स्वाधीने मयि मार्गमात्रकथनव्यापारयोगोद्यमे त्वदाङ्कान्तरितानि सम्प्रति विभो तिष्ठन्ति साध्यानि नः

thus freely translated by WILSON: »But let Your Highness weigh | *these circumstances* also.... your forces are collected, | yourself, the heir legitimate of kings, | your adversary but a base usurper; | his very capital is hostile him, | in me you have a faithful guide at least; | and all appliances and means to boot, | provided; nought remains but your command” 1).

1) Compare such locatives, which denote a circumstance by a single word, as in the proverb क्तिद्रेषुनर्या बहुलीभवन्ति (v. a. misfortune never comes singly), Panc. V, 103 नैकः सुप्तेषु जगृयात्. They cannot be styled absolute locatives, but serve just the same purpose as those.



**144.** 9. The locative denoting, *at which distance* one thing or fact is from another. Ait. Br. 2, 17, 8 सहस्राश्वीने वा इतः स्वर्गे लोकः (heaven, indeed, is from here at a distance of a thousand journeys on horseback), R. 3, 4, 20 इतो वसति.... अर्धयोज्ञने महर्षिः, Kathās. 28, 188 इतो मे षष्ठियोज्ञान्यां<sup>1)</sup> गृहम् (my house is at sixty yojānas from here). Cp. 99 R. 1.

Rem. Pat. I, p. 455 mentions the promiscuousness of the turns गवीधूमतः सांकाश्यं चत्वारि योज्ञानानि or चतुर्षु योज्ञनेषु. But if an interval of time is to be signified, the locative alone is available: कार्त्तिक्या आग्रहायणी मासे (the full moon of Āgrahāyanī is a month after that of Kārttikī).

**145.** III. Dative-like locative. In 134 it has been shown, that the locative is used with verbs of *putting in* or *on*, *placing* etc. Sanskrit extends that idiom to many kindred conceptions, and often uses the locative with verbs of *giving*, *promising*, *buying*, *selling*, *telling* etc., so as to make it concur with the dative or the genitive of the remote object. Cp. English *to bestow upon*.

Examples of the dative-like locative: R. 1, 68, 16 संप्रदानं सुतायास्तु राघवे कर्तुमिच्छति, *ibid.* 1, 51, 5 राम उपाहरत्पूजां मम माता, *ibid.* 1, 75, 7 सहस्राक्षे प्रतिज्ञाय (promised it to Indra), Mudr. V, p. 159 प्ररीरं विक्रीय धनवति (having sold himself to a rich man), Mhbh. 1, 30, 6 नाम चक्रुर्महात्मगे (they gave a name to the great bird), Kathās. 28, 34 एतत्कृतं त्वयि (this is done to you). Cp. R. 2, 96, 28 मोक्षयामि शत्रुसैन्येषु कक्षेष्विव हुताग्रानम्.

**146.** In several phrases the locative may even be a concurrent idiom of the *dativus finalis*, especially of the infinitive-like dative. It is namely put to a) words of *striving after*, *wishing*, *resolving*; b) to verbs of *appointing to*, *ordaining*, *enjoining*, *permitting*, as *स्थापयति*, *आदिश*,

1) So is the good reading. BROCKHAUS' edition has *shashtiyojanyam grham*.

*नियुञ्ज*, c) to words meaning *able*, *fit* and the like.

Examples: a) Mhbh. 1, 138, 69 प्रयतितं राज्ये मया तव (I have coveted your kingdom), Panc. IV, 26 सर्वस्वहरणे युक्तं शत्रुं.... तोषयन्त्यल्पदानेन (an enemy, who has prepared himself to take off the whole, may be appeased by a small gift), Mālat. III, p. 50 महत्कारोपणे यत्तुः (endeavours to attain at greatness), Mhbh. 1, 141, 2 दहने बुद्धिमकारयत् (he made up his mind to burn [the Pāṇḍavas]), R. 3, 4, 4 वेगे प्रचक्रतुर्वधे तस्य (both made speed to kill him).

b) M. 1, 28 कर्मणि न्ययुञ्क्त (he has appointed to a task), Çāk. I इमां वस्त्रकल्पाद्यारणे नियुञ्क्ते (v. a. he obliges her to wear a dress of bark), Kathās. 25, 123 स राजा मल्लस्य युद्धे तस्य समादिशत्.... तम् (the king designated him to fight the athlete), *ibid.* 29, 29 अनुज्ञां त्वत्पार्श्वगमने (permission to go to you). — In the same way one says राज्ये स्थापितः (he is appointed to the kingdom), पतिव्ये वर्यामास तम् (she chose that man to be her husband), Panc. 162 तं यौवराज्ये ऽभिषिक्तवान् (he anointed that [young man] heir-apparent) and the like.

c) R. 3, 13, 20 भवान् शक्तः परिरक्षणे (you are able to guard), Panc. 156 असमर्थोऽयमुद्रपूरणे ऽस्माकम् (he is not able to supply us with food), Mhbh. 1, 148, 3 कालं मन्ये पलायने (it is time, methinks, to run away).

**147.** IV. *Nimittasaptamī*. As the locative often denotes the spot, towards which there is some movement, so it may be used at a very large extent to signify the person or thing, *towards which* some action is directed, in other terms, that *on account of which* something is done. Speaking exactly, the dative-like locative, we have dealt with in the last two paragraphs, is but a consequence of this general faculty to denote that, *about which* one is engaged. Here are some examples of this idiom: Kāç. on P. 2, 3, 36 चर्मणि द्वीपिनं हन्ति दन्तयोर्हन्ति कुञ्जरं। केशेषु चर्मणं हन्ति सोमि पुष्कलको हतः (the panther is killed on account of its skin, the elephant for its tusks, yaks for their tails and the musk-deer on account of its musk-gland), Kāç. on P. 1, 3, 47 क्षेत्रे विवदन्ते (they are at law on account of a field), Panc. 288 युक्तमिदं स्वामिनो निजभूयेषु



(this is convenient for a lord with respect to his attendants), M. 3, 107 उन्नमेभूतमं कर्वादिने हीनं समे समम्.

148. This kind of locative is sometimes bordering on that, taught in 140.

The *nimittasaptamī* (locative of the motive; locative of reference) often serves to qualify such substantives as सौहृद, भक्ति, वैर, अभिलाष, आदर, अनादर, अनुक्रोश, अत्रज्ञा, कृपा, विश्वास and the like. The genitive is here, of course, the concurrent construction.

Examples: Daç. 89 तस्योदारके वैरमभ्यवर्धयत् (he fomented his enmity towards Ud.), Mhbh. 1, 155, 9 अहंसि कृपां कर्तुं मयि (you must have pity on me), Çâk. I अस्यामभिलाषि मे मनः (my heart longs for her), R. 2, 103, 22 रामे दृढभक्तिमान्, Hitop. 9 कथं त्वयि विप्रवासः, R. 1, 50, 24 महाधनुषि त्रिजासा, Panc. 251 न च लघुषुपि कर्तव्येषु धीमद्भिर्नादरः कार्यः (a wise man must not be careless about business, however small).

It also attends on several adjectives, part of which likewise comply with a genitive, as प्रिय, युक्त, भक्त and the inverse of them, रत (fond of), निरत (delighting in) etc. Mâlat. X, p. 172 प्रीते ऽस्मि जामातरि, Çâk. II अनुकारिणि पूर्वेषां युक्तद्वयमिदं त्वयि, Panc. V, 65 नार्यः केवलं स्वसुखे रताः

149. In general, the locative may denote a disposition <sup>P. 2, 3</sup> <sup>43.</sup> towards somebody. Then it is synonymous with the prepos. <sup>Locative expressive of a disposition towards.</sup> प्रति, as देवदत्तः साधुर्मातरि or मातरं प्रति (N. N. is good for his mother).

Examples: Daç. 144 प्रतिनिवृत्तो युष्मासु यथाहं प्रतिपत्स्ये (when I shall be returned, I shall deal with you as you deserve), Çâk. I कथं यथा वयमस्यामियमयस्मान्प्रति यथा स्यात् (how, can it be, that she feels towards me, as I towards her?), Panc. IV, 72 उपकारिषु यः साधुः साधुत्वे तस्य को गुणः। अपकारिषु यः साधुः स साधुः सद्भिर्ह्युच्यते (if one is good for those, who have done well to him, what is his merit? only he is named

good by the virtuous, who does well to his enemies), Çâk. IV भव दक्षिणा परिव्रजे (be kind to your household).

150. Many locatives have the character of adverbs, as आदौ (in the beginning), रहसि (secretly), एकान्ते (apart), अग्रे (at the head), etc., especially such as denote time or space<sup>1</sup>).

#### CHAPTER IX. Periphrastic expression of case-relations.

151. The apparatus for periphrasing case-relations may be classed into three main categories, viz. 1. prepositions, 2. noun-cases, 3. verbal forms. The boundary between the first class and the second is in some degree unsettled and floating; of the noun-cases concerned here a great deal, indeed — viz. such words as अन्तरेण, समम्, ऋते, प्रभृति, those in °तः etc. — are construed in the same way as the old and genuine prepositions, whereas others are always felt as nouns and construed accordingly — of the kind are निमित्तेन, बलात्, वशात्, हेतोः, दारेण, मध्ये, etc.

The third class is made up of gerunds — as आरभ्य, आदाय, उद्दिश्य, आस्याय, मुक्त्वा, अधिकृत्य, etc. — or participles in त — viz. युक्त, सहित, रहित, हीन, गत and the like.

#### 152.

#### I. PREPOSITIONS<sup>2</sup>).

Sanskrit prepositions should rather be styled „post-

1) Mhbh. 1, 140, 49 the loc. एकस्मिन्, it seems, does duty of an adverb = „singly, alone.” The chacal has artfully removed his competitors, and now he eats up all the flesh, alone.

एवं तेषु प्रयातेषु जम्बुको हृष्टमानसः

त्वादति स्म तदा मांसमेकस्मिन्मन्त्रनिश्चयात्

Cp. Dutch: in zijn eentje.

2) Indian grammar, which does not possess, as we do, that hetero-

positions," as they are generally put behind the nouns, they are construed with, आ being the one, that is always put before. As a rule, they are also allowed to be compounded with their nouns; in that case, the preposition is generally the former member').

153. The archaic dialect used more prepositions and used them oftener, than the classic language does. The more we go back in time, the greater the number and the variety of idioms. So for instance, in the days of Pāṇini some prepositions — अधि, अभि, उप, परि — seem to have been in common use, but in classic literature they are, if at all, rarely met with.

Rem. The vaidik mantras contain accordingly a still greater number of prepp. and are displaying a still greater variety and manifoldness in employing them. So the old words सन्तुः (without) preceded by an acc., its synonym सन्तुः preceded by an abl., सन्तुः (with) construed with instrum., do not occur but in the mantras, likewise तिरः and परः, see 160. — The upasargas अत्र, निः, वि do not do duty of karmapravacāṇīya, but for a few passages; Pāṇini does not mention them in his list of karmaprav., nor are they used so in the liturgical books of the Veda. The once pre-

geneous set of terms styled *parts of speech*, has no term exactly answering to our 'prepositions,' but it calls them by different names according to their phonetical, etymological or syntactical properties. When compounded with roots, so as to make up compound verbs and the like, they are styled *upasarga*. But the same particles will be styled *karmapravacāṇīya*, when separate words. For this reason, the karmapravacāṇīya-class does not comprise such prepp., as उपरि, पुरः, सह, but on the other hand it contains some particles, which cannot at any rate be called 'prepositions,' as अपि, सु. Cp. P. 1, 4, 58; 59; 83—98.

1) It is wrong to say that the noun-case, attending on the prepos., is governed by it, for it is not the preposition, that causes the case, but it is the general bearing of the case, which is qualified and limited by the preposition.

positional employment of निः is proved by compounds of the type निष्पवाणि (fresh from the loom), निष्कौशास्त्रि (from Kauçāmbi), if compared with अनुगङ्गम्, अतिकट्ट (P. 2, 2, 18 with vārtt.) etc.

154. The old prepositions are, in alphabetical order:

1. अति* <sup>1)</sup>	6. अप*	11. तिरः	16. प्रति*
2. अधः	7. अभि*	12. परः	17. बहिः
3. अधि*	8. आ*	13. परि*	18. विना
4. अनु*	9. उप*	14. पुरः	19. सह
5. अन्तः	10. उपरि	15. पुरा	

Of them, nine (the nos 1, 3, 6, 7, 9, 11, 12, 13, 15) are obsolete or at least used extremely seldom in the classic dialect.

a.) OBSOLETE PREPOSITIONS.

155. 1. अति is rarely used as a prepos., however frequent, when अति. mere adverb = »exceedingly, very." When prepos. it agrees with accus. Ait. Br. 4, 6, 13 अति वै प्रजात्मानमति पत्रवः (offspring, indeed, and cattle have the precedence above the husbandman himself); Mhbh. 1, 110, 1 Bhīṣma says इदं नः प्रथितं कुलम्। अत्यन्यान्पृथिवीपालान्पृथिव्यामधिराज्यभाक् (our renowned family deserves the sovereignty over the earth above other princes).

Rem. When being compounded with its noun, the compound is adverb: अतिनिद्रम् (beyond one's sleep).

156. 3. अधि is of frequent occurrence in the archaic and old epic writings. In the classic dialect it is still used to express the relation between the ruler and the ruled, as well the ruling over

1) Those marked by an asterisk are *karmapravacāṇīya*, see foot-note on p. 114. Hence the other (nos 2, 5, 10, 11, 12, 14, 15, 17—19) do not share the appellation *upasarga*, even when put close to a verb.

2) The Kāçikā gives no example of अति being employed as a preposition; it does illustrate but its being = »too much" or = very well." Pāṇini, however, must have thought also of the preposition अति. — Patanjali does not comment on this sūtra.

as the standing *under*; then it is construed with a locative. It is said either अधि पञ्चालेषु ब्रह्मदत्तः (Brahmadatta [ruling] over the Pancālās) or अधि ब्रह्मदत्ते पञ्चालाः (the P. under Br.). So Daṣ. 112 अधैव प्रहारवर्मण्यधि विदेहा ज्ञाताः<sup>1)</sup>.

When put twice, it agrees with the accusative (171 R.)

When compounded with its noun, the compound is an adverb and is equivalent to the simple locative of the noun, especially to the nimittasaptamī (147): अधिस्त्रि (with respect to women), अधिदैवतम् (with respect to the deity), etc.

Rem. In the older dialect अधि is joined by loc., abl. and acc. *With loc.* it indicates the surface »on,” as in the old verse quoted by Pat. I, p. 4 भद्रैषां लक्ष्मीर्निहिताधि वाचि (holy bliss is seated on their tongues). — *With abl.* it signifies the coming »from”. — *With acc.* it is = »over, on [a surface];” so it is often met with in mantras, sometimes in the brāhmanas. Çat. Br. 1, 1, 4, 3 कृष्णाजिनमधि दीक्षन्ते.

157. 6. अप *with ablat.* is mentioned by Pāṇini (1, 4, 88; 2, 1, 12; 2, 3, 10). The standing example of his commentators is अप त्रिगर्तेभ्यो वृष्टो देवः (it has rained outside Trig.). No other instances are known.

158. 7. अभि and 13. परि, both *with acc.*, are almost synonymous, cp. Greek ἀμφί and περί.

They had of old the meaning »round, about,” when in metaphorical sense, also »concerning, on.” In literature examples of परि are extremely rare, if they occur at all; it seems to have soon antiquated. Instances of अभि are met with, especially in the archaic dialect. Kāç. on P. 2, 1, 14 अग्निमभि — or अग्निम्नि [compound adverb] — प्रलभाः पतन्ति (the fire-flies hover round the fire); Ch. Up. 4, 6, 1 अभि सायम् (about the evening); Kañh. 1, 10 वीतमन्युर्गौतमो मामभि (G. feels no anger against me).

1) According to P. 1, 4, 98 in the case of अधिकृ (to appoint over) it may be said optionally either अत्र मामधि करिष्यति or अत्र मामधिकरिष्यति (he will put me over it). The Petrop. Dict. — I, p. 142 s. v. अधि 2) a) β) — wrongly takes माम् for the word construed with अधि. It is not the acc. माम् but the locat. अत्र, which stands in construction with the preposition, as is plainly shown by the meaning of the sentence.

Rem. 1. Pāṇini (1, 4, 90)<sup>1)</sup> teaches a fourfold employment of परि: a.) it denotes a mark, b.) it expresses a quality, c.) it signifies that which falls to one's share, d.) it is used in a distributive sense. The same is stated for अनु and प्रति; also for अभि, save that it cannot be karmapravacaniya in the case c.). The Kāçikā illustrates this rule by these examples: a.) वृक्षं परि - or प्रति or अनु or अभि - विद्योतते विद्युत् »the lightning flashes round the tree;” b.) साधुर्देवदत्तो मातरमभि - or अनु or प्रति or परि - »N.N. is good for his mother;” d.) वृक्षं वृक्षमभि - or अनु or प्रति or परि - सिञ्चति »he waters one tree after another,”<sup>2)</sup> whereas c.) यदत्र मां परि - or प्रति or अनु - स्यात्तद् दयिताम् »give me whatever be my share of it,” but यदत्र मामभिव्यात्; here अभि is upasarga not karmapravacaniya.

In the dialect of the vaidik mantras, indeed, both अभि and परि display this large sphere of employment, almost the same as that of प्रति in classic Sanskrit, see 179. With अभि cp. the like use of Greek ἀμφί, Germ. *um*, Dutch *om*.

Rem. 2. To the obsolete अभि and परि classic Sanskrit has substituted their derivatives अभितः and परितः, which however are only used of space. See 186.

Rem. 3. An *ablative* is taught with परि, when = अप (157). Then the prepos. should be put twice: परि परि त्रिगर्तेभ्यो वृष्टो देवः. In literature, however, परि with abl. is as little met with as अप, except the vaidik mantras, but there it has a larger employment, being = Lat. *ex* or *ab*.

159. 9. उप is frequent in the vaidik mantras, afterwards rare. P. 1, 4, 87 उप. classes it among the karmapravacaniya, 1. to denote a »going beyond,” then it is construed with a locat. उप निष्के काषपिषाम् (by a karshāp. more than a nishka), 2. to denote inferiority, then it complies with the acc. उप प्राकटायनं वैयाकरणाः

1) P. 1, 4, 90 लक्षपोत्थंभूताख्यानभागवीप्सासु प्रतिपर्यनवः

» » 91 अभिरभागे.

2) When used in a distributive sense, अनु, अभि, परि are rather to be considered adverbs; वृक्षं वृक्षमनु सिञ्चति is literally = »he waters tree tree successively,” similarly परि or अभि सिञ्चति »he waters tree tree roundabout.” Cp. such passages as R. 3, 47, 10 अयाचतार्थैरन्वर्थैः »he entreated [her] by [offering her] grants after grants” lit. grants grants successively.

Rem. 1. According to the commentaries on P. 2, 1, 6 उप, like अग्नि, expresses *nearness*, when compounded with its noun: उपकुम्भम् (near the pot). So Daç. 99 उपकन्यकापुरम् (near the zenana).

Rem. 2. In the vaidik mantras उप is construed with acc., loc., instr. and is expressive of nearness. Rgv. 1, 23, 17 अमूर्या उप सूर्ये यामिवा सूर्यः सह. — *With accus.*, I have met with this instance in epic poetry. R. 3, 37, 21 Mârîca dissuades the rapture of Sîtâ on account of the irresistible power of great Râma दृष्टयेत् त्वं रणे तेन तदन्तमुप ज्ञोवितम् (if he will meet you [Râvaṇa] in battle, then your life is on its end).

160. 11. तिरः — in form and meaning = Lat. *trans* — does duty of a prepos. in the archaic dialect of the brâhmanas etc. It is found partly *with acc.* = »athwart, through, beyond,» partly *with abl.* »beyond, out of reach of:» Çat. Br. 3, 3, 4, 6 तिर इव वै देवा मनु-ष्येभ्यः Cp. the ablat. with तिरस्करोति and other words of *concealing* (97).

12. परः (beyond) with instrum., abl. or acc. is restricted to the vaidik mantras.

13. परि see 158.

161. 14. पुरा *with ablative* is a time-denoting prepos. of the archaic and epic dialect. It means »before.» Âçv. Grhy. 1, 15, 1 पुरान्यैरालम्भात् (before his being touched by others), Ch. Up. 2, 24, 3 पुरा प्रातरनुवाकस्योपाकरणात् (before the beginning of the prâtaranuvâka). Cp. 175.

Rem. Sometimes पुरा may have expressed separation. Rgv. 8, 44, 30 पुरा अग्ने दुरितेभ्यः पुरा मृष्टेभ्यः कवे प्र पा आयुर्वसो तिर (extend our life, Agni, keeping it, wise being, far off from misfortune etc.), Ait. Br. 2, 6, 14 पुरा नाभ्या अपिशसो वपामुत्सिदतात् (he must cut out the omentum without hurting the navel).

#### b). PREPOSITIONS STILL EXISTING.

162. The other ten are still in common use, though not all of them are equally frequent. We will treat of them in alphabetical order, adding moreover to each such

younger prepositions as are more or less its synonyms.

163. [2.] अधः (below, under). Its synonym is अधस्तात्, a derivative of it. Both are construed *with preceding genitive*. Çak. I नीवाराः... भृष्टास्तत्रापामधः, Panc. 211 अस्यैव न्यग्रोधस्याधस्तात् स्तात्प्रक्षिप्य माम्.

Rem. 1. Sometimes it complies with abl. Panc. 145 वृक्षादधः Compare 171 R.

Rem. 2. To denote a lower place or state the old dialect possessed also the adverbs अधः and अधस्तात्<sup>1</sup>). Çat. Br. 9, 3, 1, 6 अधस्ताद्धि दिव आदित्यः

164. [4.] अनु *with accusative* „after.” Like its Latin counterpart „secundum” it is used in various senses: a.) of space and rank, b.) of time, c.) = „according to,” d.) = „adhering to one’s side,” sim. Mostly, at least in prose, it is put behind the noun-case as तदनु (thereafter), तमनु (after him).

Its manifold employment may be illustrated by these examples:

1. *after* - in space, time, rank - R. 2, 90, 3 जगामानु पुरोहितम्, Panc. 203 अहमपि तावनु प्रस्थितः, Kâç. on P. 1, 4, 86 अन्वर्तुने वोढारः (warriors inferior to A.); — 2. *along* R. 2, 83, 26 निवेश्य गङ्गामनु चमूम् (he encamped his army on the banks of the Ganges); — 3. »following” = »adhering to” Mhbh. 3, 12, 45 वस्त्वां देष्टि स मां देष्टि वस्त्वामनु स मामनु; — 4. »after” = »according to” R. 2, 58, 19 अनु राजानमायां च कैकेयीं कारय; — 5. *about* Nir. 12, 1 प्रकाशीभावस्यानुविष्टममनु (about the gradual advancing of dawn); — 6. *concerning* Ch. Up. 4, 17, 9 एवंविदं ह वा एषा ब्रह्माणामनु गाथा (concerning the brahman who knows so, it is said in a verse —).

Rem. 1. अनु may be compounded with its noun. Mhbh. 1, 170, 14 अनुगङ्गं चरन् (rambling along the Gangâ), Kathâs. 28, 26 अनुज्ञाह्वि.

1) Comp. the upasarga अध and *lacus Avernus*, the Latin designation of the regions below.

If अनु have a distributive meaning, compounding is obligatory: अन्वहम् (day after day), अनुव्येष्टम् ([all ranged] according to the eldest).

Rem. 2. In epic poetry अनु is sometimes found with the ablative. The instances, I know, are Mhbh. 1, 99, 38 प्राणा यूयम्... अनु<sup>1</sup>) संवत्सरात्सर्वे प्राणमोक्षमवाप्स्यथ (you are cursed, but after a year you will be released of the curse); ibid. 14, 71, 6 — the Pāṇḍavas enter Hastināpura and make their compliments to Dhṛtarāshtra — धृतराष्ट्रानु च ते गान्धारी... कुन्ती च... विदुरं पूजयित्वा etc.; R. Gorr. 6, 10, 23 लोको भजते कारणादनु (v. a. men's destiny is in proportion to the cause, whence it has sprung)<sup>2</sup>).

Rem. 3. Pāṇini treats of अनु in four sūtras: I, 4, 84—86 and 90 The last, which sums up the meanings of अनु when = परि and प्रति, is quoted 158 R. 1.

165. [5.] अन्तः, a very old particle. It is added to a locative अन्तः for the sake of specifying its meaning „within” (133, a).

But often also noun + अन्तः are compounded into an avyayibhāva. — Examples: a) of अन्तः with locat. M. 7, 223 शृणुयादन्तर्वेष्टमनि (he must give audience within doors), Panc. I, 32 निवसन्तदहिषि वृद्धिः (the fire, dwelling within the wood), Kathās. 4, 57 सोऽपि नीतस्तमस्यन्तः पुरोहितः (and the purohita was likewise led into the darkness); b) of अन्तः compounded. Panc. 144 अहं सलिलान्तः प्रविष्टः (I entered the water), ibid. 277 ब्राह्मणास्तया कूपान्तः पातितः, Kād. I, 47 क्रोडान्तर्निहितनयाः ([birds] which have put their young ones between their wings).

Rem. अन्तः occasionally complies with a genitive. Yājñ. 2, 104 सर्वभूतानामन्तश्चरसि, Kumāras. 2, 5 अपामन्तरूपं वीजम्.

166. Kindred forms of अन्तः are the particles अन्तरा and अन्तरेण, petrified instrumentals. Both agree with the accusative. They are 1<sup>st</sup> = „between,” 2<sup>ly</sup> = „without,”

1) The Petr. Dict. reads अनुसंवत्सरात् as a compound.

2) The Petr. Dict. gives also some instances of अनु with a genitive See I, p. 197 s. v.

3<sup>ly</sup> = „save, but for;” 4<sup>ly</sup> अन्तरेण may signify „with respect to, concerning.” — Like अन्तः, they are allowed to make up a compound with their noun, then the noun is the former member.

Examples: of 1. — Çāk. III यावद्विष्टपान्तरेणावलोकयामि (meanwhile I will look between [= through] the foliage). When construed with two nouns, the prepos. precedes, and च is put twice. Pat. I, 45 अन्तरा त्वां च मां च कमण्डलुः (the pitcher is between you and me), Çat. Br. 1, 1, 1, 1 अन्तरेणाहवनीयं च गार्हपत्यं च<sup>1</sup>); — 2. Pat. I, 8 अन्तरेणापि मन्त्रमग्निः कपालानि संतापयति (even without the uttering of mantras fire heats the plates), R. 2, 11, 18 तत्र त्वां च्यावयच्छत्रुस्तत्र ज्ञीवितमन्तरा (there the enemy threw thee down lifeless); — 3. Panc. 60 नूनं स लुब्धो नोपायमन्तरेण वध्यः स्यात् (I am sure that voracious beast cannot be killed but by a stratagem), R. 3, 19, 7 नहि पश्याम्यहं लोके यः कुर्यान्मम विप्रियम्। अन्तरेणा... महेन्द्रम् (none but Mahendra); — 4. Çāk. V. तदस्या देवीं वसुमतीमन्तरेण महदुपालम्भने गतोऽस्मि (therefore I have incurred a heavy reproof from her with respect to queen Vasumatī)<sup>2</sup>).

Rem. 1. Occasionally a genitive is found instead of the acc. with अन्तरेण, as Mhbh. 5, 16, 29. — Cp. Pat. I, 59 वृषलकुलमनयोर्न्तरा (between these two [families of brahmans] there dwells a family of çūdras), here अन्तरा complies also with the gen., it seems.

Rem. 2. Difference between is expressed not by a preposition, but by means of two genitives. R. 3, 47, 45 यदन्तरं सिंहशृगालयोर्वने यदन्तरं स्यन्दनिकासमुद्रयोः। सुराभ्यसोवीरकयोर्यदन्तरं तदन्तरं दाशरथेस्तवैव च (what difference there is between lion and chacal in the forest, between a rivulet and the ocean, between ambrosia and the beverage of the Sauvīras, that is the difference between the son of Daśaratha

1) Comp. a somewhat similar idiom in Latin, f. i. Horat. Epist. I, 2, 11 Nestor componere lites | inter Peliden festinat et inter Atriden.

2) So in this prakṛt passage of the Mālavikāgnimitra IV, p. 89 तदो ताए... भवदो अविपात्रं अन्तरेण परिगदत्या किदा.

and you), Mhbh. 12, 8, 15 विशेषं नाधिगच्छामि पतितस्याधनस्य च. As to the dvandva-compounds in the first example see 207.

167. A synonymous prepos. with acc. = »between, through” is मध्येन. R. 2, 98, 15 दुर्मजालानि मध्येन जगाम. It may be compounded with its noun. Panc. 151 चापकोटिर्मस्तकमध्येन निष्क्रान्ता.

168. [8] आ always agrees with the ablative, and is put before its noun. It serves to denote the boundary or limit, either the terminus a quo or the terminus ad quem, mostly the latter. It is available both in space and in time, and may be rendered accordingly now by „since” and „till”, now by „from” and „to.” M. 2, 22 is an example illustrative of its signifying the two termini आ समुद्रात्तु वै पूर्वदि समुद्रात्तु पश्चिमात्। तयोरेवान्तरं गिर्योरियावर्तं विडुर्बुधाः (the wise know Āryāvarta to be the country between the said mountains from the eastern ocean to the western).

Other examples: 1. term. a quo. Çāk. I आ मूलाच्छ्रोतुमिच्छामि (I wish to hear it from the root); Kathās. 24, 186 आ बाल्यात्प्राप्तो ऽभवम् (since my childhood I was an ascetic);

2. term. ad quem. Mhbh. 1, 163, 8 आ कर्णाङ्गिनवक्त्रः (having his mouth split up to the ears), Çāk. IV ओदकान्तात्सिन्धो तनोऽनुगन्तव्य इति श्रूयते; — Çāk. V आ प्रसवादस्मद्गृहे तिष्ठतु (let her stay with us till her delivery), Âçv. Grhy. 1, 19, 5 आ षोडशदू [viz. वर्षदू] ब्राह्मणस्यानतीतः काल आ द्वाविंशत्तन्वियस्या चतुर्विंशद्वैश्यस्य (until the sixteenth year the time is not passed for the brahman, etc.). — In a figurative sense f. i. Çāk. I आ परितोषाद्दिदृषुषां न साधु मन्ये प्रयोगविज्ञानम् (I do not approve the skill of performing a representation, unless the connoisseurs be contented).

आ is often compounded with its noun into an avyayibhāva. Daç. 175 आकपठं पयो (he drunk his fill, liter. »till his throat”), Kathās. 5, 103 आसंसारं जगत्स्थित्नेका नित्या ह्यनित्यता (for, since the world exists, there is but one thing steady in the Creation, namely unsteadiness); Panc. I, 39 आमर्षां भिक्षा (a lifelong beggary).

Rem. In the vaidik mantras आ is of the utmost frequency, and is put to different cases, sometimes before, sometimes behind. In most instances it is rather a mere adverb. 1).

169. Other prepositional words = „till, until; since” are यावत्, आरभ्य and प्रभृति.

यावत्: यावत् is mostly attended by the accus., sometimes by the abl. Utt. I, p. 6 कियन्तमवधिं यावत् (till how long?); Kathās. 54, 47 असौ त्वया प्राप्यतां स्वगृहं यावत् (— as far as his house); Mhbh. 1, 95, 12 प्राचीं दिशं जिगाय यावत्सूर्योदयात्.

Rem. As यावत् is properly no prepos., but the acc. of the neuter of a pronoun, used as an adverb »as long as, as far as,” it is plain that it may also signify »during some time.” Panc. 198 कदाचिन्महत्त्वनावृष्टिः संज्ञाता प्रभूत्वर्षाणि यावत्. Cp. 54 R. 2.

170. आरभ्य and प्रभृति with preceding ablative are very common. The former is properly a gerund = „beginning-, starting from,” प्रभृति is construed with abl. by so-called syntactic analogy, see Rem. 2.

Examples of आरभ्य = since. Panc. 238 मम शिशुकालादारभ्याशीतिवर्षाणि सम्भूवन्; Mālat. VI, p. 88 मालत्याः प्रथमावलोकनदिनादारभ्य (since the day I have seen M. for the first time).

Examples of प्रभृति = since. Panc. 51 बाल्यात्प्रभृति सहचारिणो; Mālat. III, p. 50 मन्थोद्यानयात्रादिव्रसात्प्रभृति (since the day of the procession in the garden of Kāma); Mudr. II, p. 70 आज्ञापय कुतः प्रभृति कथयामि.

Rem. 1. They may also be used of space. Hit. 132 नकुलविवरादारभ्य सर्पविवरं यावत्; Kumāras. 3, 26 असूत सयः कुसुमान्यशोकः स्कन्धात्प्रभृत्येव.

1) In a period as early as Yāska, आ with loc. had antiquated, for this exegete deems it necessary to interpret the mantric expression अत्र आ अयः (water in the cloud) by अयो ऽत्रे ऽधि (Nir. 5, 5). In a subsequent time the very gloss of Yāska would have required another, for अधि with loc. in this meaning being obsolete (156), classic Sanskrit would have employed अन्तः or मध्ये or have said अत्राता अयः

Rem. 2. प्रभृति is originally a feminine, meaning »origin, commencement” and like its synonym आदि, it is often used at the ends of bahuvrīhis (229, 1°). At the outset, therefore, such a term as तत्कालप्रभृति was said in the very same acceptation as तत्कालादि, viz. meaning स कालः प्रभृतिर्यस्य तत्. By the time, however, the noun प्रभृति ceased to be employed as a separate word, and one commenced to look upon the adverbial compounds, ending in °प्रभृति, as if they were ending in some preposition, meaning »since.” By this mistake it happened that प्रभृति assumed even the character of a self-existent particle construed with ablative, by analogy of आराध and the like. Hence f. i. the compound जन्मप्रभृति »since his birth” (M. 8, 90) represents an older idiom than जन्मनः प्रभृति. In such turns as तदाप्रभृति (since then), यदाप्रभृति (since when), अद्यप्रभृति, the true nominal nature of प्रभृति is plain, and it is again a misunderstanding to write them as two words तदा प्रभृति etc.

171. उपरि. [10] उपरि (above, over, on, upon) is the very opposite of अधः, see 163. As a rule, it is construed with preceding *genitive* 1), unless it makes up the latter part of a compound: तस्योपरि or तदुपरि. Its employment is various, as it is used a.) of space, b.) of time »upon = immediately after,” c.) of rank, d.) = »on, upon about, concerning, with respect to,” then उपरि is concurrent with प्रति and with the *nimittasaptamī*, e.) = »before, under the eyes of.”

Examples: a.) Kāç. on P. 8, 1, 7 उपरि शिरसो घटं धारयति (he carries a jar upon his head), Panc. 125 राज्ञो वक्तःस्यलोपरि मत्तिकोपविष्टा, Kathās. 25, 228 स राजा तदेमाञ्चं स्थापयामास.... कलशोपरि, Panc. 112 कोपात्रस्योपरि पापात् (moved by anger he made a bolt at him). — Metaphorically f. i. Panc. I, 166 देशानामुपरि क्षमाभूदानुराणां चिकित्सकाः etc. »the king lives on his dominions, physicians on the sick,” R. 3, 54, 23 क्रोधो

1) So it is taught by Pāṇini, as must be inferred by comparing P. 2, 3, 30 with 5, 3, 27—34.

ममापूर्वो धैर्यस्योपरि वर्धते (the fresh anger grows over my forbearance, that is: goes beyond my forb.);

b.) Kāç. on P. 3, 3, 9 उपरि मुहूर्तस्योपाध्यायश्चेदागच्छेत् (if the teacher arrives after a moment) 1);

c.) Kathās. 6, 167 तां देवीनामुपरि कृतवान् (he honoured her above his queens);

d.) Panc. 142 विरक्तिः संज्ञाता मे सांप्रतं देशस्यास्योपरि (I have now taken a dislike to this country), Mudr. III, p. 105 अहो राजपरिजनस्य चापाव्यस्योपरि विद्वेषपक्षपातः (well, the king's attendants are not friendly disposed towards Cānakya), Panc. 116 किं तत्र ममोपरि चिन्तया (what have you to care for me?), ibid. 26 न दीनोपरि महान्तः कुप्यन्ति;

e.) Panc. 266 प्राणायामं तवोपरि करिष्यामि (I will kill myself before your eyes). Comp. 177.

Rem. Occasionally उपरि is construed with a locative. Kathās. 3, 58 उपर्यन्तःपुरे सा च रत्नमित्यभिरुच्यते. — With ablative it is also sometimes met with, as in the passage of Utpala, quoted by KERN in his translation of Varāham. Brh. I, p. 7, which has been adduced 73 R. 3<sup>2</sup>). Even the *accus.* with उपरि is not forbidden. Pāṇ. 8, 1, 7 teaches उपरि, अधि and अधः being put twice, when denoting a close nearness, as उपर्युपरि ग्रामम् । अधिग्रामम्; here the *accus.* is standing (see the *kārikā* quoted by Kāç. on P. 2, 3, 2). Çiçup. 1, 4 नवानधो ऽधो बृहतः पयोधरान्, Mhbh. 1, 120, 9 उपर्युपरि गच्छन्तः प्रौलराजम्<sup>3</sup>).

172. उपरिष्ठात्, a derivate of उपरि, is construed, when prepos., with

1) In full, the example given by the Kāçikā, is उर्ध्वं मुहूर्तदुपरि मुहूर्तस्य etc. In the bad excerpt of the Calcutta edition of Pāṇini these words have been mutilated into मुहूर्तदुपरि, which has deceived BOEHLINGK in his edition of Pāṇini and in his Petr. Dict. (I, p. 968).

2) The example of the Petrop. Dict. (*s. v.* V, p. 1191), Kathās. 53, 125 यावत्स्वर्गादुपर्यगात् is not convincing. It is rather probable, that the abl. should be construed with यावत् [169], उपरि being a mere adverb = »upward.” — For the rest, it is not strange that the wavering between abl. and gen. in construing adjectives and adverbs of space and time (125) appears also in the syntax of prepositions. Cp. 173 R. 1.

3) It is no exception, that Nala 1, 2 the gen. is used उपर्युपरि सर्वेषाम्, since the repetition does not imply here the notion of proximity, the meaning being »[standing] high above all men.”



preceding genitive, and generally signifies »above, upon” in space. The archaic dialect did use it also as a time-denoting word = »after” [cp. उपरि, 171 b)]. — In the Çat. Br. it sometimes complies with the accusative.

Rem. ऊर्ध्वम् = »above” is not frequent. M. 1, 92 ऊर्ध्वं नामभेदेधत्तः पुरुषः परिकीर्तितः. But it is frequent, when of time = »after,” see 174.

173. [12]. Akin to the old and obsolete परः [160] classic परम्, पर-स्तात्, परतः and परेण, all of them expressive of the notion *beyond*. When denoting space, they serve also to signify the *passing by* — especially परेण with accus. — and the *surpassing* — espec.

परस्तात् with genit. When denoting time, they are = »after” and comply with *ablative*.

Examples: a.) of space and rank. Ait. Br. 8, 14, 3 ये के च परेण हिमवन्तं जनपदाः (all countries *beyond* the Himâlaya); Mhbh. 1, 232, 11 परेषाम्स्मान्नेहि (»pass by us”, v. a. »do not harm us”); Kâm. 5, 61 लक्ष्मीरेवान्वयो लोके न लक्ष्याः परतोऽन्वयः (— nor does noble extraction go *beyond* wealth); Malâv. I, p. 1 यः परस्तायतीनाम् (who surpasses all ascetics).

b.) of time: »after.” M. 2, 122 अभिवादात्परम् (after the salutation), Panc. V, 58 मुहूर्तत्परतः (after a moment), Utt. III, p. 38 स्तन्यत्यागात्परेण (after leaving the breast). So the frequent phrases अतः परम्, ततः परम् and the like.

Rem. 1. Occasionally they occur, when being attended by a genit., even while time-denoting. M. 8, 223 परेण दशाहस्य [Kull. = दशाहातूर्ध्वम्], Ait. Br. 2, 33, 5 संवत्सरस्य परस्तात्.

Rem. 2. As परम् etc. answer to Latin *ultra*, so अर्वाक् is the equivalent of Lat. *citra*, denoting the side next to us. When time-denoting, अर्वाक् contrasted with परम् and the like is accordingly = »before;” then it may be construed with the ablative. M. 8, 30 घनदस्वामिकं रिक्तं राजा अर्वाक् निधापयेत्. अर्वाक् अर्वाकदरेस्वामी परेण नृपतिर्हरेत् (property the owner of which has disappeared, must

be guarded by the king for three years. Before that term, the owner may reclaim it, afterwards it falls to the king).

174. „After” in time is often expressed by ऊर्ध्वम् or अनन्तरम् with ablative. Of them, अनन्तरम् commonly makes up the latter part of a compound adverb. Kumâras. 6, 93 अहातूर्ध्वम् (after three days), Ragh. 3, 7 पुराणपत्राफामादनन्तरं लता (a creeper at the time it has lost its old foliage), Panc. 52 तस्या दर्शनानन्तरम् (after having seen her). So तदनन्तरम् (after this) and the like.

That the single ablative may occasionally express »after what time” has been stated above (99).

175. Another word for „after” is पश्चात्. When prepos., it complies with a genitive generally preceding, and is mostly used of space and rank. Kathâs. 6, 134 अहं प्राविशं मम पश्चाच्च प्रवर्तवर्मा; Panc. 181 अस्य पश्चान्नाम्यः सुहृन्मे (no friend I put after him).

Rem. »After” in space may also be denoted by words meaning »west of” as प्रत्यक्, by पृष्ठे (at the rear) and त्रघनेन (back). The last seems to be restricted to the old liturgical dialect.

176. [14]. The very opposite of पश्चात् is the old adverb पुरः, पुरतः, पुरस्तात्, अग्रे and अग्रतः (literally „at the top, at the head”). When prepositions, they comply with genitive or are compounded. They are employed both of space and of time.

Examples of पुरः etc. applied to space. Çâk. V ततः प्रविशन्ति मुनयः पुरश्चेषां कञ्चुकी पुरोहितश्च; Âçv. Grhy. 1, 11, 6 तस्य [पशोः] पुरस्तादुल्मुकं हरन्ति (before the victim they bear a blazing stick); Panc. 286 तस्या अग्रे निचिक्षेप [sc. पल्लवानि] (he cast the young shoots down before her). — As to their application to time see 178.

177. They are also often used to denote „in the presence of, under the eyes of” = Lat. *coram*. In the same way



समक्षम् and प्रत्यक्षम्. Moreover words, meaning „in the vicinity of” as संनिधौ etc.

Note the frequent employment of this turn with verbs of *saying, telling, promising*, even with those of *going, bringing, appearing* und the like. It is virtually the same to say तस्याग्रे —, तस्य पुरतः, समीपे etc. कथयति (प्रति-शृणोति etc.) or तस्मै —, तस्य —, तं प्रति कथयति (प्रति-शृणोति etc.)

Examples: 1. — पुरः etc. = Lat. *coram*. Daç. 96 सा तान्पुरुषान्सामपूर्वं मम पुरस्तादद्यात्ततः; Ratn. III, p. 67 द्विया सर्वस्याग्रे नमति<sup>1)</sup> वदनम् (for shame she lowers her face before everybody); Kathâs. 4, 79 सत्वं समक्षम-स्माकमनेनाङ्गीकृतं धनम् (forsooth in our presence he has avowed [as to] the money); Daç. 176 तस्याः पुरो हरोद (— wept before her eyes).

2. — पुरः etc. with verbs of *saying, telling, bringing* etc. Kathâs. 27, 27 स राज्ञः पुरतः सर्वमब्रवीत् (he told the king all); Panc. 274 तौ पित्रोरग्रतो विहसन्तौ ज्येष्ठभ्रातृचेष्टितमूचतुः; ibid. 25 the chacal says to the lion किं स्वामिपादानामग्रे ऽसत्वं विज्ञाप्यते; Nala 1, 15 तस्याः समीपे तु नलं प्रप्राशंसुः.... नैषधस्य समीपे तु दमयन्ती पुनःपुनः; Kathâs. 25, 211 एतत्प्रतिज्ञातं स्वयं नरपतेः पुरः.... मया (I myself have promised so to the king). Panc. 277 वेटा राज्ञाग्रे नीता (the basket was brought to the king), Mahâv. I, p. 18 रामभद्रस्य पुरतः प्रादुर्भवतु तदनुः = रामभद्राय [or 'द्रस्य] प्रादुर्भवतु.

Rem. The inverse of Lat. *coram*, viz. *clam* „at the back of, without the knowledge of” is expressed by परोक्षम् or °क्षे, पृष्ठे, पृष्ठतः sim. Kathâs. 29, 73 सा स्तुषां.... पुत्रस्य परोक्षमकंदर्षयत् (she illtreated her daughter-in-law without the knowledge of her son). ३).

1) So I have mended the bad reading of mss. and edd. नयति.

2) In the brâhmanas परोक्षम्, °क्षात् when = *clam*, is also construed with instrum. Çat. Br. 1, 5, 2, 7 यज्ञमानेन परोक्षम्, Ait. Br. 3, 36, 5 अहिना बुध्नेन परोक्षात्.

178. When of time, पुरः etc. agree likewise with a genitive<sup>1)</sup>. Yet „before” in time is commonly not expressed by them, but rather by प्राक् or पूर्वम्, both complying with the ablative.

Examples a.) of time-denoting पुरः etc. Çâk. VII happiness is said to be the consequence of the favour of mighty persons तव प्रसादस्य पुरस्तु संपदः (but your favour is anticipated by happiness), Mhbh. 1, 232, 1 पुरतः कृच्छ्रकालस्य धीमाञ्जागर्ति पूरुषः; — b.) of प्राक् and पूर्वम्. Çâk. V प्रागन्तरि च्छगमनात्स्वमपत्यज्ञातमन्यैर्द्विजैः परभृता खलु पोषयन्ति; Ragh. 12, 35 अभिगमनात्पूर्वम् (before approaching).

179. [16] प्रति with accusative is, relatively speaking, the most common among the so called prepositions. It generally denotes the direction towards, and for this reason it often is a concurrent idiom of the sole accusative, dative and locative. It is used a) with words of movement to signify the „whither,” b) in such turns, as *speaking to, bowing to, striving to, love —, hatred —, anger to* and the like, c) like the *nimittasaptamî* (147) to express „with respect to, on account of, concerning, about, on”, d) = „about,” to denote nearness in space or time, e) it has a distributive sense, in what case one is wont to compound प्रति with its noun, as प्रत्यहम् (every day).

As a rule, प्रति is put behind its noun, at least in prose.

Examples: a) Panc. 42 गृहं प्रति प्रतस्ये (he set out homeward), Daç. 30 गच्छन्निजदेशं प्रति; — methaphor. R. 2, 107, 11 गयेन यज्ञमानेन

1) Note the ablative with अग्रे: M. 3, 114 अतिथिभ्यो ऽग्र एवैतान्मोजयेत् • he must entertain them even before his guests” [Kullûka अतिथिभ्योऽग्रे पूर्वम-तिथिभ्यः.]

वितृप्रति (by Gaya, as he directed his worship to the *pitaras*).

b). Panc. 159 भणितं त्वां प्रति तया; — R. 2, 52, 79 नदीं तां सह सीतया प्रणामयति संतुष्टः; — Mudr. I, p. 22 तद्ग्रहणं प्रति यत्नः; — Çāk. III एवमुपालब्धस्य ते न मां प्रत्यनुक्रोशः; — Çāk. VII सहधर्मचारिणां प्रति न त्वया मन्युः कार्यः; — R. 3, 54, 23 वैरं रामं प्रति; — Çāk. I मन्दोत्सुक्योऽस्मि नगरगमनं प्रति.

c.) M. 8, 245 सीमां प्रति समुत्पन्ने विवादे (if a contest have arisen *about* some boundary); Nala 2, 6 चिन्तयामास तत्कार्यं सुमहत्त्वां सुतां प्रति (— *concerning* his daughter); Mālat. IX, p. 154 प्रियां तु मालतीं प्रति निराश्रोऽस्मि; Panc. 3 Vishnuçarman engages himself to make the king's sons नयशास्त्रं प्रत्यनयसदृशान्; Çāk. I किं नु खलु यथा वयमस्यामेवमियमप्यस्मान्प्रति स्यात् (should she perhaps be disposed towards me, as I am to her?).

Rem. Note the phrase मां प्रति »in my opinion, for my part,» fr. *selon moi*. In full मां प्रति प्रतिभाति (it looks-, seems to me). Hitop. 100 तेन विना सकलजनपूर्णाऽप्ययं ग्रामो मां प्रत्यरप्यव्यतिभाति.

d.) Mhbh. 1, 8, 7 अस्तरा मेनका.... तं गर्भम्.... उत्ससर्त्त यथाकालं स्थूल-केशाश्रमं प्रति (— *about* the hermitage of Sth.); M. 7, 182 मार्गशीर्षे शुभे मासि यायाद्यात्रां महोपतिः। काल्याणं वायु चैत्रं वा मासौ प्रति.

e). Panc. 286 तस्य वर्षं प्रति करममेकं प्रयच्छति (he gives him one camel a year); Yājñ. 1, 110 यज्ञं प्रति (at every sacrifice). — Compounded f. i. Çāk. I प्रतिपात्रमाधीयतां यत्नः (let each actor do his duty), Bhojapr. 14 तस्मै राख्यं ददौ निजपुत्रेभ्यः प्रत्येकमेकैकं ग्रामं दत्त्वा. A concurrent idiom is mentioned 158 R. 1.

180. Pāṇini enjoins also the *ablative* with प्रति, in two cases viz, P. 1, 4, 92; cp. 2, 3, 11. when pointing out a) one's match or substitute, b) something given in exchange. The Kāçikā illustrates our rule by these examples: a). प्रयुज्मः कृष्णात् or कृष्णातः प्रति (Pr. the match or substitute of K.), b). तिलेभ्यः प्रति यच्छति माषान् (in exchange of sesam he gives beans). I have nowhere met with instances of that construction in literature, but for one, I borrow textually from the Petr. Dict., viz. Mhbh. 3, 13287 उक्षाणां पक्वा सह ओदनेन अस्मात्कपोतात्प्रति ते नयन्तु. Yet there are several instances in the ancient Vedic dialect as well as in classic Sanskrit of an *accus.* with प्रति, when signifying the »match.» Rgv. 2, 1, 8 त्वं सहस्रापि शता २श प्रति (you are equal to

thousands etc.), Kathās. 45, 400 न च प्रकस्त्वमिमं प्रति (nor are you a match for him).

181. [17] बहिः (outside, out) is the very opposite of अन्तः बहिः (165). It is more used as a mere adverb than as a preposition. In the latter case it complies with preceding *ablative*. Panc. 176 त्वं जलाद् बहिर्भव (get out of the water), *ibid.* 291 तद्गृहाद् बहिर्निष्क्रान्तः. Or it may be the latter part of a compound: Utt. IV, p. 73 आश्रमबहिः.

Rem. Daç. 77 बहिः is construed with a genitive: अदर्शं च मार्गाभ्यासवर्तिनः कस्यापि क्षपणाकविहारस्य बहिः.... कमपि क्षपणाकम्.

182. [18] विना (without) is construed with *instrumental*, P. 2, 3, 32. *accusative* or *ablative*. In prose it is commonly put behind its case<sup>1)</sup>, in poetry it often precedes

Examples: with *instrum.* Panc. 266 अहं त्वया विना नात्र वस्तुं प्रकृमि (I cannot live here without you); — with *accus.* Panc. 269 सा पुनर्न शक्ता त्वां विना स्यात् (but she cannot stay without you), R. 3, 9, 20 न विना याति तं खड्गम् (he does not go abroad without that sword); — with *ablat.* Daç. 141 तादृशाद् भाग्यश्रेर्विना (without such a store of happiness), Var. Brh. 44, 17 स जयति तदा नरेन्दुः शत्रून्चिराद्दिना यत्नात्.

Rem. 1. Occasionally विना may have the meaning of »save, if not». Panc. I, 42 विना मलयमन्यत्र चन्दनं न प्ररोहति, *ibid.* p. 244 न च रक्ताक्षं विना धीमान् (there is nobody wise but Raktāxa).

Rem. 2. Just as विना are construed पृथक् and नाना »apart from.» P. 2, 3, 32. Of नाना, when a prepos., I can quote no instance from literature, of पृथक् only with an *ablat.* Bhojapr. 27 राजधर्मः पृथग्विद्वद्वर्त्मत् (the king's duty lies outside the duty of the scholar), Prabodh. II, p. 34, Mudr. I, p. 48.

1) But not always, Mudr. VII, p. 223 f. i. विनैव युद्धादर्वेषा पराजितम् it precedes, stress being laid upon it »even without striking a blow Your Excellence has vanquished.»

**183.** Separation is expressed by some more prepositions, as **अन्यत्र** and **ऋते** **अन्तरेण**, **अन्तरा**, **अन्यत्र**, **ऋते**, moreover by verbal periphrase (202, 2°). About **अन्तरा** and **अन्तरेण** see 166.

**अन्यत्र** with *ablative* is „except, save,” in interrogative and negative sentences = „but;” **ऋते** is likewise construed with *ablative* and generally it is also = „except, save,” sometimes = „by default of,” rarely = „without.”

Examples: of **अन्यत्र**. Mhbh. 1, 147, 20 न चैनानन्वबुधन्त नरा नगरवा-  
सिनः। अन्यत्र विदुरामात्यात्रस्मात्खनकसत्तमात् (and nobody among the citizens did know them, but —); Ch. Up. 6, 8, 4 तस्य कु मूलं स्यादन्यत्रान्नात् (and where could be its root except in food?). The proper meaning of **अन्यत्र** being of course „elsewhere,” the ablat., which attends on it, is that of comparison (105).

of **ऋते**. 1. = save, except. Bhojapr. 27 कालिदासादृते अन्यं क्विं न मन्ये, Çāk. III किं नु खलु मे प्रियादर्शनादृते प्ररपामन्यत् (what other relief is there for me, except beholding my sweetheart?); — 2. = by default of. R. 2, 66, 27 ऋते तु पुत्राद् दहनं महीपतेर्नारोचयन् (they did not approve burning the king's body, no son of his being present); Yājñ. 2, 117 it is said that after the death of the mother her daughters must have the succession ऋते ताभ्यो ऽन्वयः (by default of them, the descendants); — 3. Ch. Up. 5, 1, 8 कथमप्रकतर्ते मञ्जीवितुम् (how did it forbear to live without me?).

Rem. Sometimes **ऋते** is construed with the *accusative*, especially in epic poetry. Nala 4, 26 प्रविशन्तं च मां तत्र न कश्चिद् दृष्टवान्तरः। ऋते तां पार्थिवसुताम्.

**184.** [19] Of **सह** „with” and its synonyms **समम्**, **सार्धम्**,

**साकम्** a full account has been given in the chapter on the instrumental (58). Mostly they precede the instrumental, they are complying with, but they may also be put behind or be separated from it by one or more

interjacent words<sup>1)</sup>. As they are, when without noun-case, adverbs meaning „together,” it is, exactly speaking, a pleonasm to put them to the instrumental, as the notion of concomitancy is already carried by that case.

Rem. Occasionally **सह** with instr. may even be expressive of the *instrument*. Kathās. 37, 62 प्रज्वालयाग्निं सहेन्धनैः (after having inflamed the fire by combustibles). This idiom, though not of frequent occurrence in literature, must be very old, as it is met already in the Ath. Veda, see f. i. 8, 1, 11 दिव्यस्त्वा मा धाग्विद्युता सह (lest the Celestial burn thee with his lightning).

**185.** Compounding **सह** with its noun is allowed. Yet in most cases to **सह** one substitutes **स**, either of them being the former member of the compound. It is exactly

the same to say **रामः ससीतः** or **रामः सह सीयता**. An instance of interchanging **सह** and **स** may be Ven II, p. 43 सह-भृत्यगणं सत्रान्धवं सहमित्रं ससुतं सहानुतं। स्वबलेन निहन्ति..... पापडुसुतः सुयोधनम्.

Rem. 1. Some cases are taught by Pāṇini, where **सह** is required to be the compound's former member, not **स**, some others in which on the contrary **स** must be used. Thus **सह** is wanted a) in time-denoting adverbs as सहपूर्वाह्णम् (the forenoon included), b) in blessings as अस्मै सहपुत्राय स्वस्ति भूयात् (hail to him with his son). Yet the phrases सत्रत्साय -, सगवे -, सहलाय स्वस्ति भूयात् are admitted as equally good as सहवत्साय and the rest.

But **स** — not **सह** — is required a) in all compound adverbs, not expressive of time, therefore exclusively in such terms as सरोषम् (with anger), सत्रहुमानम् (respectfully), Daç. 84 सलज्जञ्च सहर्षञ्च ससंभ्रमञ्च मामभाषत (he addressed me in a manner adapted to his shame, to his joy and to his excitement) and so often; — b) in some special phrases, as सकलं ज्योतिषमधीते — not सहकलं —, वेदः सवेदाङ्गः, and the like.

Rem. 2. **सार्धम्** and **समम्** are seldom compounded with their noun.

1) So f. i. Daç. 156 सह विहृत्य राजकन्यया, Ait. Br. 1, 13, 18 तैरेवैतं सहागमयति, R. 2, 95\*, 29 गिरिपुत्र्या पिनाकीव सह, etc.

If this be the case, they make up the latter member. Panc. 276 वाक्सममेव च ब्राह्मणी त्रीजिता सा (with these very words the wife of the brahman was restored to life).

186. Finally we must mention some prepositions, not spoken of in the foregoing, viz. 1<sup>st</sup> **समया** and **निकषा**, both = „near, about,” 2<sup>ly</sup> **अभितः**, **परितः**, **सर्वतः**, **समन्ततः** (round, about, on all sides), **उभयतः** (on both sides). All of them agree with the *accusative*.

1. समया,  
निकषा  
2. अभितः  
etc.

Examples: 1. Daç. 146 समया सौधभिन्नि... प्रसुप्तमङ्गनाशनमलक्षयम्;  
2. Kathâs. 33, 113 अभितः क्षेत्रं पाशान्दन्वा; R. 2, 103, 21 सीता पुरस्ता-  
द्व्रजतु त्वमेनामभितो व्रज; Kathâs. 18, 5 तं सामन्ताः परितो भ्रेमुर्धुवं ग्रहगणा इव  
(on his sides his vassals marched, like the hosts of stars round the polar-star).

Rem. 1. A genitive with अभितः, समन्ततः is rare, but it seems it is regular with समन्तात्. Panc. 185 तस्य न्यग्रोधस्य समन्तात्परिश्रमति.

Rem. 2. In modern writings त्रिषूक् with gen. = „on all sides.”

Vårtt.  
on P.  
2, 3, 2

## II PERIPHRASE BY MEANS OF NOUN-CASES.

187. In the preceding paragraphs we have already dealt with such noun-cases as have got more or less the character of prepositions. Those, we will look upon now, have still retained as much of their original and proper significance as to consider them as nouns even from a syntactical point of view. Of course all of them comply with the genitive or may be the latter part of compounds.

Periphrase  
by means  
of noun-  
cases.

188. In the first place: the loc., acc. and abl. of nouns, meaning *proximity*, *vicinity*, *neighbourhood* (as **अन्तिक**, **समीप**, **सकाश**, **संनिधि**) or the *side* (**पार्श्व**) and similar, are a means for expressing „near; to, towards; from.”

अन्तिके,  
समीपे and  
other  
words  
of *proxi-*

*mity*, when  
expressive  
of „to-  
wards,”  
and the  
like

This periphrase is especially employed to signify a moving towards or from a *person*. „He has come to me” **मदन्तिकं** [or **के**] **आगतः** or **मत्सकाशम्**, **मत्समीपम्**, **मत्पार्श्वम्** etc., „he is gone from me” **मत्पार्श्वदिपयातः** etc.

Examples: 1. moving *to a person*. Accus. and locat. of the periphrasing noun. — *antika*: Daç. 19 बालं... भवदन्तिकमान्नीतवानस्मि, Panc. 269 तवान्तिके तमानेष्यामि; — *sakāça*: Mreçh. III, p. 125 मैत्रेय गच्छ वसन्तसेनायाः सकाशम् (M., go to V.), Panc. 262 अहं त्वत्सकाशे मैत्र्यर्थागतः (I have come to you for friendship); — *samīpa*: Hit. 22 अस्य समीप-मुपागच्छामि, Panc. 178 भूयोऽपि सत्वरं चित्राङ्गसमीपे गतः; — *pārçva*: Panc. 257 वानरपार्श्वमगमत्, ibid. 55 भगवान्पार्श्वः कन्यकापार्श्वेऽभ्येति; — *samnidhi*: Daç. 133 आदाय चैनं मम पित्रोः संनिधिमनैषम्; — *nikata*: Kathâs. 24, 66 ब्राह्मणं तं विसृष्टवान्... दुहितुर्निकटे तदा (then he allowed that brahman to go to his daughter), Bhojapr. 60 राजनिकटे नीतः; — *abhyarna*: Daç. 36 वनितां... मत्पितुरभ्यर्षामभिगमय (conducted the woman to my father and —); — *upakantha*: Daç. 39 तदुपकपमुपेत्य. This list may easily be enlarged. From the archaic dialect I add an instance of अर्थ being equivalent with पार्श्व. Ch. Up. 5, 3, 4 स ह्यवस्तः पितुर-धर्मियाय (he went sorrowful to his father).

2. moving *from a person*. Ablat. of the periphrasing noun. — Kathâs. 10, 26 अ्रोदन्नः सह तैर्मित्रैस्तत्समीपाद्पासरत् (Çrid. with his friends withdrew from him), Ragh. 5, 24 रघोः सकाशाद्दन्वाप्य कामं गतः (gone from Raghu, without having obtained his desire), Mreçh. X, p. 375 अपनीयतामयं चारुदत्तपार्श्वान्.

3. Staying *near*. Locat. of the periphrasing noun. — Åçv. Grhy. 1, 18, 7 स्थित्वाहःश्रेष्णमाचार्यसकाशे वाचं विसृजेत्, Panc. 277 कूपोपकपटे विभ्रान्तो ब्राह्मणः, ibid. 160 धवलगृहपार्श्वे = „near the white house.” When attending on persons, the periphrasing nouns may of course be = „in the presence of,” thus being synonymous with पुरः, अग्रे and the like (177). Hence they may occasionally denote the person addressed to. R. 3, 10, 9 इति मया व्याहृतं द्विजसंनिधौ (so I have spoken to the brahmans).

Rem. 1. By so called syntactic analogy सकाशात् is occasionally construed with the abl. instead of the gen. of the noun, it qualifies.

Varāh. Brh. 104, 12 चौरकुमारकेभ्यो भौमः सकाशात्कलमाद्धाति (Mars takes away the fruit of thieves and princes).

Rem. 2. Kathās. 25, 129 we have अन्तिकेन = »near,» प्रप्रानस्यान्तिकेन स.... अणुणोद्दिग्म्.

Rem. 3. पाञ्चतः, समीपतः, सकाप्रतः sometimes have the worth of ablatives, but sometimes also that of locatives, f. i. Kathās. 32, 99 अस्तीहेनुमतो नाम पुरो तस्याश्च पाञ्चतः । नदी (— and at its side a river), cp. Nala 6, 4.

189. Moreover सकाशात् — and also, but not so often, अन्तिकत् and पाञ्चत् — serves also to periphrase many other kinds of ablative, especially if = „from the side of a person”. So Panc. 28 स्वामिनः सकाशाद्भयदक्षिणा दापयितव्या [sc. त्वया] (you must procure me safety from the side of your master), ibid. 137 भोजिन्नप्रोचस्य मया तव सकाशात्पाशमोक्षणं दृष्टं । तेन मम महती प्रीतिः संजाता । तत्कदाचिन्ममापि बन्धने ज्ञाते तव पाञ्चान्मुक्तिर्भवति (well, I have seen how you have loosened Citragriva of his fetters, and I was much pleased at this, for I too, if perchance I should get into captivity, may be released from your side); — to receive from: Mr̥ch. X, p. 341 इच्छाम्यहं भवतः सकाशात्प्रतिग्रहं कर्तुम्; — to ask from: Panc. 75 मया त्वत्सकाशाद्गोत्रनमर्थनीयम्; — to learn from: M. 2, 20 एतद्देशप्रसूतस्य सकाशाद्ग्रन्थः । स्वस्वचरित्रं शिल्लेनृषिभ्यां सर्वमानवाः; — to buy from: M. 9, 174 क्रीणीयायस्वपत्यार्थं मातापित्रोर्यमन्तिकत् । स क्रीतकः सुतस्तस्य (he whom somebody has bought from his parents that he might be instead of a son, is called his *bought son*); — to be borne from: Panc. 318 मम कन्यां दास्यति तत्सकाशात्पुत्रो मे भविष्यति (he will give me his daughter, of her I shall have a son). — Abl. of comparison: Panc. 271 अतस्तं संमानादिभिः सर्वेषां राजपुत्राणां सकाशाद्विशेषप्रसादेन पश्यति (from this time he looked on him with favour above all rajputs, showing his grace by marks of honour and the like), Vajracched. p. 16 अस्य खलु पुण्यस्कन्धस्यान्तिकाद्सौ पौर्वकः पुण्यस्कन्धः प्रततमीमपि कलां नार्हति (forsooth, if compared to the foresaid bulk of good works, this second bulk of good works is not equal to the hundredth part of it).

190. In the same way the loc., acc. and abl. of अन्तरं, मध्ये, मध्य, sim. may periphrase the being or the getting „within,” the moving „from within.”

a.) being within. Panc. 259 अस्ति समुद्रान्तरं अस्मद्दृग्म्; ibid. 67 कूपमध्य आत्मनः प्रतिबिम्बं दृदर्श; — b.) getting within. Panc. 246 ब्राह्मणानामन्तरमपक्रान्तः (he disappeared in a crowd of brahmans); ibid. 39 रात्रौ मठमध्ये न प्रवेष्टव्यम्; — c.) coming from within. Panc. 38 नक्तंदिनं कक्षान्तरात्त्रां मात्रां न मुञ्चति (never at day nor at night he draws the money out of his belt), ibid. 70 ततः प्रतिशब्देन कूपमध्याद् द्विगुणतरो नादः समुत्थितः (then, the echo caused a noise twice as heavy to go up from the interior of the pit).

Rem. अन्तरे may occasionally be = »with respect to, concerning.” So R. 2, 90, 16; cp. the same meaning of अन्तरेण 166, 4°. As to मध्येन see 167.

191. मध्ये and मध्यात् are often used in a partitive sense; then they are concurrent idioms of the partitive cases, see 116, Rem. 2. Panc. 120 आत्रयोर्मध्ये यश्चौरस्तं कथय; ibid. 86 तेषां मध्यात्काकः प्रोवाच (among them, the crow spoke).

192. The locative denoting „on or in what spot”, is often specified by means of such words as °देशे, °उद्देशे, °तले, °तटे, °पृष्ठे sim. When translating such tatpurushas, these latter members must generally be rendered by prepositions: *in*, *upon*, *over* etc. Pat. I, 123 धूमः स आकाशदेशे निवृते नैव तिर्यग्गच्छति नावागवरोहति (that smoke being in the atmosphere, it does not go athwart, if the air be calm, nor falls down), Daç. 169 कमप्यवनपृष्ठे विचेष्टमानं पुरुषमद्राक्षीत् (he saw somebody moving on the earth).

Rem. Likewise विषये may periphrase the metaphorical sense of the locative, as Bhâg. Pur. 1, 4, 13 मन्ये त्वां विषये वाचां स्मृतम् (I think you are accomplished in grammar), Panc. 173 धनविषये संतापो न कार्यः (one must not be grieved for the sake of earthly goods). So often अत्र विषये »in this respect.”

193. Several periphrasing words may signify *for the sake of*, *because of*, *for*, viz. 1 कृते, used almost as a real

कृते, हेतोः;  
अर्थ, निमि-  
त्र, कारण  
etc., ex-  
pressive of  
cause, mo-  
tive, aim.

preposition, 2. हेतोः the ablative<sup>1)</sup> of हेतु „motive,” 3. अर्थम्, अर्थयि and अर्थे, the acc., dat. and loc. of अर्थ (matter, sake), 4. the instrum., accus. and abl. of निमित्त and कारण „cause, motive.” They are construed with preceding genitive, if they do not make up the latter part of a compound.

Examples: 1. कृते. — Panc. IV, 29 न स्वल्पस्य कृते भूरि नाशयेत् (one must not spend much for the sake of little); Mr̥ch. IV, p. 131 मया खलु मदनिकायाः कृते साहसमनुष्ठितम्; Panc. IV, 51 वाक्कृते रासभो हतः (the ass was killed for his voice).

2. हेतोः. — Bhagavadgītā 1, 35 एतान् हन्तुमिच्छामि... अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते (them I would not kill... not even for the sake of the realm of the three worlds, how much less for the possession of land); Ṣāk. V स्वसुखनिर्मिलायः खियसे लोकहेतोः (while not caring for your own pleasure, you tire yourself for the sake of your people); Ragh. 2, 47 अल्पस्य हेतोर्बहुं हातुमिच्छन्विचारमूढः प्रतिभासि मे त्वम् (you seem to me a thoughtless fool, that you desire to give up much for a trifle); Mālat. IV, p. 65 त्रीवितत्रापाहेतोः = त्रीवितत्रापाय. — Note कस्य हेतोः (why?), कस्यापि हेतोः (for some motive) and the like.

1) It is not quite plain, how Pānini did account for हेतोः. Yet, his commentators and followers consider it a *genitive*, and it is very likely, he has thought so himself. At least, we may draw the inference. After having taught in his sūtra 2, 3, 26 षष्ठी हेतुप्रयोगे, that is »the genitive is required [instead of the instrum. of causality] when employing हेतु”, he adds this clause (s. 27) सर्वनामस्तृतीया च »but in the case of a pronoun of the class *sarva* etc., either the gen. or the instrum.” With the said pronouns it is therefore allowed to use two idioms promiscuously — f. i. कस्य हेतोः and केन हेतुना —, but for the rest the only idiom available is that, which is exemplified by पुरुषस्य हेतोः. Now, as केन and हेतुना are *both* instrumentals, it is but consistent that of कस्य हेतोः, the parallel idiom, *both* elements are meant as genitives. Then, of course पुरुषस्य हेतोः must also be considered as genitives *both*. The very words of Pānini do not admit of another interpretation.

3. a.) अर्थम्. — Panc. 169 तलार्थं तदेव पुलिनमवतीर्षाः (he is gone to the same bank for water), *ibid.* 212 उलूकाधिपो वायसवधार्थं प्रचलितः (— set out in order to kill the crows), Mr̥ch. III, p. 116 मदनिकाया निष्क्रयपार्थं वसन्तसेनागृहं गच्छामि; R. 3, 35, 34 अमृतानयनार्थं चकार मतिम् (he made up his mind to fetch the amṛta). It is plain, that अर्थम् is in all such phrases the equivalent of a final dative. Cp. 87.

b.) अर्थयि. — Mhbh. 1, 144, 17 न गर्हयेयुरस्मान् वै पाण्डवायर्थां कर्हिचित् (they will not reprove us for the sake of the Pāṇdavas); Panc. III, 178 एक एव हितार्थाय तेजस्वी पार्थिवो भुवः (no ruler but a monarch promotes the welfare of his country), here हितार्थाय is = हिताय, cp. Nala 13, 19.

c.) अर्थे. — Mr̥ch. III, p. 116 गणिकार्ये ब्राह्मणकुलं तमसि पातितम्, Panc. 325 आप्तये धनमित्रसंग्रहः क्रियते (it is for evil days, that wealth and friends are sought after), R. 2, 118, 53 उर्मिला भार्यायै लक्ष्मणास्यायि दत्ता (U. has been given to L. to be his wife) [भार्यायै accordingly = भार्यायै or भार्या, cp. *ibid.* 3, 34, 21; Mhbh. 1, 14, 7].

4. निमित्तम् etc. — Daç. 25 महीसुरनिमित्तं गतत्रोवितोऽभूत् (he has died for a brahman), Panc. 228 वृत्तैल्लवपातपडुलादिक्रयनिमित्तं सपरिवारा गता, Mhbh. 12, 342, 23 अहल्याधर्षणनिमित्तं हि गोतमाडरिभ्रमश्रुतामिन्द्रः प्रावतः (it is because of his adultery with Ahalyâ, that Indra got a reddish

But however great the authority of Pānini may be, as it is, when he states facts and describes phenomena, there is no plausible reason to follow it, where his explication of them is wrong. To him, who did not know but one language, हेतोः could appear as a genitive, but for us, who have the opportunity of comparing similar idioms in different languages, f. ex. Latin *causâ* and *gratiâ*, English *because of*, it is impossible not to take हेतोः for an *ablative of causality*. By doing so we account for the idiom in question in a quite satisfactory manner. Therefore कस्य हेतोः is to be compared with Latin *cujus rei causa*, not with *qua de causa*, the Sanskrit equivalent of which is कस्माद्धेतोः.

कस्माद्धेतोः reminds me of the vārtt. on P. 2, 3, 27 निमित्तकारणहेतुषु सर्वासां प्रायदर्शनम्. This precept is strictly true by itself — the word प्राय shows sufficiently that it must not be urged too much — but it cannot be said with some reason, Pānini has left out this rule, as he did not want to enjoin it at all.

beard from the side of Gautama); — R. 2, 90, 12 नियुक्तः स्त्रीनिमित्तेन पित्रासौ (he, being enjoined by his father because of a woman —); — Nala 4, 4 विषमग्निं जलं रक्षुमास्यास्ये तव कारणात् (for you I will take poison etc.)

194. The foresaid apparatus for expressing the *purpose*; the *aim*, the  *motive*, the  *sake*, though the most common, is not the sole, अर्थ, निमित्त, कारण, मूल, हेतु etc. serving also for this purpose, when being part of a bahuvrīhi. Daç. 75 f. i. त्रिस्तयहर्ममूलः कोलाहलो लोकस्योद्विहीत (from astonishment and joy people burst out into clamour). A fair sample of manifoldness of expression we have in these lines from the Rāmāyaṇa

न प्रोभार्याचिमो ब्राहू न धनुर्भूषणाय मे

नासिरात्रन्धनाययि न प्रारः स्तम्भहेतवः (2, 23, 31),

in each *pāda* a different way has been followed to signify the aim. In the first अर्थ is the latter member of a bahuvrīhi, in the fourth हेतु, in the second the dative of the aim has been used, and the third has periphrase by means of अययि. Cp. R. 3, 43, 17; Nala 14, 19.

Rem. It is plain that datives as अययि, निमित्ताय, हेतवे will signify but the *purpose* or *aim*, whereas ablatives as कारणात्, instrumentals as निमित्तेन, compounds in मूल are only expressive of the *cause*. But in some of the foresaid implements for periphrase, as कृते, अर्थम्, निमित्तम्, हेतोः, the contrast, which does logically exist between the conceptions »aim” and »cause” is not to be found. Strictly speaking, they are standing on the neuter territory of the »motive” which partakes of both. See the examples given.

195. The *cause* — either material or efficient — is moreover often periphrased by वशात् (or वशेन) liter. „by the rule of” and बलात् (or बलेन) liter. „by the power of.” Panc. 43 कथं मयपानत्रयादप्रस्तुतं वदसि, ibid. 327 दैववशात्संपद्यते नृपां शुभाशुभम्; Var. Brh. 2, 4 आनादयेदन्तिलदेगत्रणेन पारम् (he may perhaps roach the other side by the strength of the wind); Kathās. 12, 59 आत्मनः।

अदृशं युक्तिवत्त्वाद् व्यथाचोगन्धरायणः (Yaug. made himself invisible by sorcery).

196. The *agent*, *instrument*, *means* may be periphrased by such words as द्वारेण (by means of), मार्गेण (by way of), परम्परया (by a continual line of), मुखेन and वचनेन or मुखात्, वचनात् (by mouth of), योगेन or योगात् (by exercising, practising), अनुसारेण (agreeably to), sim. Prabodh. II, p. 35 तेन [sc. चावकिण] च द्विव्योपशिव्यद्वारेणास्मिंल्लोके बहुलीकृतं तन्त्रम् (and he has spread his doctrine by his disciples and the disciples of them); Panc. 239 आकाशमार्गेण प्रायात् (he went off through the sky); Mreçh. VIII, p. 255 यदि पुनरुद्यानपरम्परया नगरीमुज्जयिनीं प्रविशामः (but if we entered the city of U. by following the line of groves); Panc. 56 स राजा देवोमुखेन तां दुहितरमुवाच; Çāk. II रक्षायोगादयमपि तपः प्रयहं संचितोति (he too [the king] earns *tapas* day after day by his giving protection); Panc. 126 कोपि विप्रो महाविद्वान्परं पूर्वजन्मयोगेन चोरो वर्तते (— but because of deeds, done in a former existence he was a thief); Bhojapr. 3 वदामि स्वमत्यनुसारेण (I speak according to my opinion).

### III. PERIPHRASE BY MEANS OF PARTICIPLES, GERUNDS AND THE LIKE.

197. Some participles in त may serve the want of periphrase, as:

1. गत, often used as an equivalent of the locative, as it may be rendered by *in*, *into*, *to*, *towards*, Panc. 155 आवयोर्हस्तगतं ज्ञातम् (it has come into our hand), Mālav. I, p. 12 गवाक्षगता तिष्ठति (she stands at the window), M. 2, 218 गुरुगतां विद्यां शुश्रूषुरधिगच्छति, here गुरुगता विद्या = गुरो विद्या »the wisdom which dwells in his teacher.” Panc. 272 a lion takes up the helpless young of a chacal holding it between his teeth दंष्ट्रामध्यगतं कृत्वा = दंष्ट्रामध्ये कृत्वा. Likewise R. 3, 46, 6 जनस्थानगता दुमाः = जनस्थाने सन्तो दुमाः »the trees in Jan.”



Examples of गत, periphrasing the nimittasaptamī (147). R. 3, 43, 48 पश्य लक्ष्मणा वैदेह्या मृगत्वचि गतां स्पृहाम् (Laxmaṇa, look how fond Sitā is of the skin of the antelope), Çāk. I सखीगतं किमपि पृच्छामः (I will ask something concerning your friend).

Rem. Occasionally संश्रित, आश्रित and the like are used in this manner. See f. i. R. 3, 11, 65 and 3, 54, 26.

198.

other participles = „with” and „without.”

2. Such as are expressive of *concomitancy* or the contrary of it, as सहित, युक्त, when = „with,” रहित, हीन, when = „without.” It is a matter of course, that we have the right of speaking of them as periphrasing case-relations only in such cases, as where the original and proper meaning of these participles has faded away in so far as not to admit of their being translated by English participles. With them may be remembered the adjective सनाय, which is often almost equivalent to our „with,” as Panc. 62 अस्ति.... नातिदूरे प्रभूतजलसनायं सरः (a lake with much water).

Rem. To them we may add वीत, अपगत, विगत and the like, when being the first members of bahuvrihis as अपगतभय = „fearless,” Daç. 25 वीतदयः »pityless.”

3. Some participles in the neuter gender may be met with occasionally, used as adverbs with a prepositional function. Mhbh. 1, 115, 11 अज्ञातं धृतराष्ट्रस्य (without the knowledge of Dhṛ.); Panc. 272 तेन भूमजा स कुम्भकारः प्रस्तावानुगतं पृष्टः (in the course of the conversation the king asked the potter). Cp. Kathās. 39, 167.

199.

अभिमुख, उन्मुख, संमुख.

To them we may subjoin, as they do duty of participles, the adjectives अभिमुख, उन्मुख, संमुख, when pointing out the direction of a movement. Then their proper meaning „[having] the face [turned] to” has dwindled down to a mere *to* or *towards* = प्रति. They are often used so, either as adjectives, or adverbially. — Examples of adjective: Panc. 208 स्वपुराभिमुखः प्रतस्ये which is identical with स्वपुरं (or स्वपुरं प्रति) प्रतस्ये; ibid. 299 मातुः संमुखो गतः = मातुः सकाशे गतः; — of adverb: Panc. 64 सा स्वगृह्णामिमुखं प्रतस्ये.

200. A similar periphrase is exhibited by the gerund उद्दिश्य, उद्दिश्य. as it is expressive of the aim the action is pointing at. Therefore उद्दिश्य may serve almost the same purpose as प्रति, and is available as well in figurative as in literal sense. So Panc. 210 स्वगृह्णमुद्दिश्य प्रपलायितः (he fled to his home), Mudr. I, p. 8 ब्राह्मणानुद्दिश्य पाकः (the cooking for the brahmins). In the former instance the mere accus. स्वगृह्ण् would suffice, in the latter the gen. or dat. ब्राह्मणानाम् or ंभ्यः.

Other examples: R. 3, 11, 44 रामः] प्रतस्येऽगस्त्यमुद्दिश्य (- to Agastya), Kād. I, p. 19 राजानमुद्दिश्यामिमां पपाठ ([the bird] pronounced this āryā with regard to the king), R. 3, 38, 13 यत्तमुद्दिश्य दीक्षितः, Panc. 82 निमित्तमुद्दिश्य प्रकुप्यति, (he is angry for some cause), Çāk. V किमुद्दिश्य भगवता काश्यपेन मत्सकाप्रामृषयः प्रेरिताः स्युः (for what purpose —?), etc.

Rem. Like उद्दिश्य it is also said समुद्दिश्य or one makes use of kindred nouns, as उद्देष्टेन, समुद्देष्टेन, उद्देष्टात् all = „with regard to.”

201.

Gerunds, expressive of „about in regard of” sim., as अधिकृत्य, पुरस्कृत्य etc.

Some other gerunds, as पुरस्कृत्य, मध्येकृत्य, अधि-कृत्य, आश्रित्य, उपेत्य, संख्याय may be used in a similar way, viz. to signify *in regard of*, *with respect to*, *concerning*, *about* sim.

Examples: Panc. IV, 70 मित्रतां च पुरस्कृत्य किञ्चिद्वक्ष्यामि तच्छृणु (I will say something about the friendship, hear it); Çāk. II अहं तु तामेव शकुन्तलामधिकृत्य ब्रवीमि (but I say so only in regard of the fore-said Ç.), ibid. I ग्रीष्मसमयमधिकृत्य गीयताम् (sing of the hot season); R. 2, 9, 60 उवाच कुब्जा भरतस्य मातरं हितं वचो राममुपेत्य चाहितम् (Kubjā spoke well as far as her words regarded the mother of Bharata, but not well with respect to Rāma); ibid. 2, 40, 14 वनवासं हि संख्याय वासांस्वाभरणानि च। भरतारमनुगच्छन्त्यै सीतायै प्रवशुरो ददौ (in regard of the life in the forest, her father-in-law gave to Sitā —).

202. Among the other gerunds, which may in some degree or other do duty of prepositions, we notice:



other gerunds.

1. those, expressing concomitancy, as आदाय and गृहीत्वा, when = „with;”

2. such as are expressive of separation, as मुक्त्वा, वर्जयित्वा, परित्यज्य sim., as they are = „save, except, but for;”

3. such as serve to denote the instrument, means, manner, in short, to periphrase the third case, as आस्थाय, द्वारिकृत्य, अवस्तम्ब्य, अधिष्ठाय;

4. विहाय and अतीत्य when = Lat. *prae* „in preference to;”

5. आरभ्य „since.”

आदाय, गृहीत्वा. Examples: of 1. — Çāk. III ततः प्रविशति कुशानादाय यजमानशिल्प्यः (enters a sacrificer's disciple with kuçagrass); Panc. 173 विन्ममादाय समायातः (he came with money); R. 3, 24, 12 गृहीत्वा वैदेहीं.... गुहामाश्रय (retire with Sitā into a cavern). — They are especially of use to point out the attributes or tools one takes along. Panc. III, 143 स [लुब्धकः] पञ्चरुक्मादाय पाशं च लगुडं तथा । नित्यमेव वनं याति; Kathās. 21, 134.

मुक्त्वा, वर्जयित्वा, परित्यज्य. of 2. — Panc. 203 धर्मं मुक्त्वा नान्या गतिरस्ति (there is no other path, *except* duty); R. 1, 67, 19 निपेतुश्च नराः सर्वे तेन शब्देन मोहिताः। वर्जयित्वा मुनिवर्ं राजानं तो च राघवो (and all the people fell down, confounded by that sound, *save* Viçvāmītra, Janaka and the two Raghuides); Panc. 273 नयाद्यैर्न शुगालशिशुं परित्यज्य न किञ्चित्सन्नुमासादितम् (I have caught to day not a single animal *except* this brat of a chacal).

वर्जम्. NB. Another implement of the same purport as मुक्त्वा etc. is °वर्जम्, always making up the latter part of a compound adverb. Var. Brh. 47, 28 यद्विस्तरैषा कथितं मुनिभिस्तदस्मिन् । सर्वं मया निगदितं पुनरुक्तवर्जम् (all that has been told at large by the old seers, I have explained, *save* the repetitions).

आस्थाय. of 3. — R. 1, 16, 2 उपायः को वधे तस्य राक्षसाधिपतेः सुराः । यमहं तं समास्थाय निहन्यामृषिकपटकम् (what way, ye gods, may lead to the death of that prince of Rāxasas, *by* which means I may kill the disturber

of holy men?); Mudr. IV, p. 136 न वयममात्यराक्षसद्वारेण [ep. 196] कुमारमाश्रयामहे किं तु कुमारस्य सेनापतिं द्वारिकृत्य (we do not approach the Prince by the interference of Minister Rāxasa but by that of the Commander of the Prince's Army); Mālav. II, p. 45 राज्ञा दाक्षिण्यमवस्तम्ब्य = सदाक्षिण्यम् „courteously”.

Likewise the participle आस्थित. Panc. I, 243 नृपतिर्लोकान्पालयेत्त-मास्थितः = यत्नेन लोकान्पालयेत्.

विहाय, अतीत्य. of 4. — Çāk. II. मूर्खं अन्यमेव भागधेयमेते तपस्विनो निर्वपन्ति यो रत्नराशी-नपि विहायाभिनन्यते (fool, these holy men strew about a quite different tribute, which has a greater value than even heaps of precious stones); R. 2, 94, 26 अतीत्यैवोत्तरान्कुर्वन् । पर्वतश्चित्रकूटो ऽसौ बहु-मूलफललोकः (Mount Citrakūta has even more roots, fruits and water than the land of the Hyperboreans).

of 5: have been given already 170.

Rem. This list is not complete. It may happen that some more gerunds are occasionally to be rendered by English prepositions or prepositional phrases. So अनादृत्य may admit of the translation „in spite of,” अवष्टभ्य may be = Lat. *ob*, as R. 3, 18, 15 where etc. Çūpanakhā speaks so to Rāma इमां विद्वपां.... वृडां भार्यामिवष्टभ्य न मां त्वं बहु मन्यसे (it is for that old and ugly wife you do not esteem me), etc.

203. In determining the site of some locality gerunds are often used, which admit of being rendered by prepositions. R. 2, 80, 21 गङ्गो तु समासाद्य [राजमार्गः] (the highway is along the Ganges). Kāçikā on P. 3, 4, 20<sup>1</sup>) gives these instances: अप्राप्य नदीं पर्वतः स्थितः। अतिक्रम्य तु पर्वतं नदी स्थिता (the mount is before the river, but the river is beyond the mount).

## CHAPTER X. Compounds.

204. In western languages compounds are not considered a topic of Syntax. The fact of their being made up

1) The rule of Pāṇini treats only of this idiom when expressive of the notions „beyond” and „before.”

of two or more self-existent words — however important for the etymologist — has little or nothing to do with their employment in speaking or writing. In Sanskrit it must be otherwise. Keeping apart such compounds as have got any special meaning, which stamps them to unities<sup>1)</sup>, there exists in that language an almost illimited freedom of expressing any kind of relations, grammatical or logical, by the way of compounding. Every moment the speaker and especially the writer of Sanskrit may have the opportunity of substituting compounds to the analytical mode of expression. For this reason, Sanskrit Syntax has to deal with compounds, as far as regards giving an account of the part they are acting in the phraseology and of the modes and ways how to employ them, whereas it is a topic of Sanskrit Etymology to expound their structure and their outer shape.

The three great classes of compounds, set up by vernacular grammar, are *dvandva*, *tatpuruṣa*, *bahuvrīhi*. They include nearly all varieties as well of the simple compounds, which are made up of but two non-compound words, as of those, which are most intricate and of an immoderate length. Outside of them, there remains only the class of such compounds as are produced by putting together the preposition + the noun-case depending on it, as *आकण्ठम्* etc. (152)<sup>2)</sup>; in most cases

1) Such as *हिमालय* when the name of the mountain, *महात्मन्* »noble,» *भूसुर* »brahman,» *सप्तर्षयः* the well-known constellation, *अबला* »woman,» and the like.

2) WHITNEY *Sanskrit Grammar* § 1310 calls them »prepositional compounds.»

this fourth class coincides with the *avyayibhāva* of vernacular grammar<sup>1)</sup>.

## 1. DVANDVA.

**205.** The *dvandva* serves to express concatenation and addition. Two or more nouns linked to another by „and” may be united into a *dvandva*. So instead of saying *रामो लक्ष्मणश्च* we may use the *dvandva* *रामलक्ष्मणौ*, instead of *स्त्रियो बालाश्च वृद्धाश्च* it may be said *स्त्रीबालवृद्धाः*.

Rem. In the archaic dialect the freedom of making *dvandvas* was very little. At least in the *vaidik* writings *dvandvas* are almost bound to set formulae and do never consist of more than two members. Most of them are *dvandvas* of divinities, especially in the mantras, such as *मित्रावरुणा, इन्द्राग्नी*. See WHITNEY, *Sanskrit Grammar* § 1255 and 1256.

**206.** The *dvandva* has the gender of its last member. Its number is determined by the real number of the persons or things, comprised by it. *Panc. I, 4 अज्ञातमृतमूर्खेभ्यो मृताज्ञातौ सुतौ वरम्* (from the three classes of sons: 1 not born at all, 2 sons died, 3. blockheads, the first and second classes are to be preferred), *ibid. p. 195 प्राणान्तिकं सदैव वायसोलूकानां वैरम्* (there always is a deadly hatred between crows and owls), *Harshac. p. 28 नृत्यगोतवादित्रेषुबाकाः* (no strangers to dancing, singing and playing

1) All *compound adverbs*, the former member of which is an indeclinable word, are comprehended by the general appellation *avyayibhāva* (P. 2, 1, 5—16). Moreover this category contains some few kinds of compound adverbs, whose former member is a noun-case or an adj.; they are summed up by Pāṇini (2, 1, 17—21). — But *compound adjectives* are never styled *avyayibhāva*, even if their former member be an indeclinable word. So for example when saying *रामः ससीतः*, we have a »prepositional compound” indeed, *ससीतः* being = *सह सीतया*, but not an *avyayibhāva*.

on instruments). As the number of the members is illimited, we may have such long dvandvas as f. i. Nala 1, 28 वयं हि देवगन्धर्वमानुषो-  
रगराक्षसान्द्रुष्टवन्तः etc.

But if the dvandva is to represent a real unity or if not individuals but categories are linked together, it generally is á neuter and á singular. So it is said **पुत्रपौत्रम्** (children and grandchildren), **गवाश्वम्** (kine and horses), **आराशस्त्रि** (awl and knife).

Rem. 1. A full and exhaustive account on this subject is given by Pāṇini (2, 4, 2—17) and his commentators. They distinguish between those cases where the dvandva must be a singular and a neuter, those where it must not be so, and those in which it is allowed to use either idiom optionally. So, among others, the singular of the neuter is of necessity with dvandvas signifying parts either of the body or of musical instruments or of the army, as पाणिपादम्, रथिकपादात्म, likewise if names of rivers and countries, when of different gender, are linked together, as गङ्गाप्रोषाम्, कुरूक्षेत्रम्. On the other hand, dvandvas made up of nouns denoting animate beings are not allowed to be put in the singular number, save a.) very small animals, as दंशमशकम्, b.) such as by their nature are living in eternal mutual enmity, as मातृ-  
मूषकम्, गोव्याघ्रम्, c.) classes of çūdras, not considered abject<sup>1</sup>), as तन्नायस्करम्, d.) some others as गवाश्वम्, पुत्रपौत्रम्, श्वचपाडालम्, स्त्रीकुमा-  
रम्. — Dvandvas of contrasting qualities or things are optionally put in the singular or in the dual, as सुखदुःखम् or ०खे, शीतोष्णम् or ०ष्णे. And so on.

Rem. 2. It is forbidden to compound a genus with its species. See Pat. I, p. 252.

Rem. 3. Instead of the dvandva मातापितरौ the simple पितरौ may be used (so f. i. Ragh. 1, 1 तगतः पितरौ वन्दे पार्वतीपरमेश्वरौ. Likewise श्वशुरौ is synonymous with श्वश्रूश्वशुरौ, see f. i. Kathās. 58, 89. —

1) P. 2, 4, 10 शूद्रापामनिर्वसितानाम्. Kāṣ. वैभुक्ति पात्रं संस्कारेणापि न शुध्यति न निर्वसिताः

Dvandvas = »brother and sister,” »son and daughter” are not used, here भ्रातरौ, पुत्रौ are of necessity. — Cp. Latin *soceri* = *socer et socrus*, *fratres* = *frater et soror*.

Rem. 4. As to the order, to be followed in putting together the links of a dvandva, fixed rules cannot be given. Yet it is common to put at the head either the themes ending in र् or उ, or those commencing by a vowel while ending in न्न, or the shortest.

**207.** Besides its most common duty of expressing coordination, the dvandva is also available, if „and” connects persons or things standing in mutual relation with one another. Another species is the distributive dvandva.

Examples of the dvandva of relationship. — R. 3, 27, 10 संप्रहारस्तुमुलो रामत्रिप्रिसोस्तदा। संत्रभूवातित्रिनिनोः सिंहकुञ्जरयोरिव (then a wild battle began between Rāma and Triçiras, both of extraordinary strength, as if between a lion and an elephant), Mālav. I, p. 21 अत्रभवतः किल मम च समुद्रपल्लयोरिवान्तरम् (forsooth, there is as great a difference between you and me, as there is between a pond and the ocean), Harshac. 5 निसर्गविरोधिनी चेयं पयःपावकयोरिवैकत्र धर्म-  
क्रोधयोर्वृत्तिः (and like water and fire, so righteousness and anger, [when meeting] at the same place, by their proper nature combat each other).

Examples of distributive dvandva. — Mālav. V, p. 137 तौ पृथ-  
ग्वारदाकूले शिष्टामुत्ररक्षितौ। नक्तं दिनं विभव्योभौ शीतोष्णकिरपात्रिव (let them rule severally the banks of the Varadā, one the northern bank, but the other the southern, as moon and sun share their sway over night and day); Mudr. I, p. 19 द्वितयं फलं क्रोधप्रोत्योर्द्विषति च त्रिभक्तं सुहृदि च (I have bestowed the double fruit of my wrath and my affection on foe and friend); Kathās. 25, 229: Açokadatta by his utmost bravery has conquered a golden lotus and presents it to the king his master, who puts the precious flower in a silver vase; on that account the poet makes this comparison उभौ कलत्र-  
पद्मौ च शुशुभाते सितारूपौ। वज्रःप्रतापात्रिव तौ भूपात्ताशोकदत्तयोः (and both the vase and the flower shone, one white, the other red, as if they were that splendour and that glory combined, which adorned one the king, the other Açokadatta).

**208.** Dvandvas of adjectives are relatively seldom, if compared with the frequency of those made up of substantives.

So Kathās. 25, 6 संप्राप सोऽथ विन्ध्यमहादवीं विवेश च.... तां गहनाय-  
ताम् (thick and long), Kumāras. 1, 35 वृत्तानुपूर्वे च नातिदीर्घे ऋद्धे (legs  
round, well-proportioned and not too long), Kathās. 25, 229 सितारूपौ  
see 207, Malāv. V, p. 137 उत्तरदक्षिणे see 207. — Panc. I, 204 व्याकी-  
र्षिकेसरकरालमुखा मुग्धेन्द्राः (lions with dishevelled mane and frightful  
mouth) may be an instance of a dvandva of two adjectives, either  
of which is a compound itself.

**209.** Two kinds of compounds are reckoned by vernacular grammar among the tatpurushas, which by their meaning should rather be considered dvandvas:

1. Such as अक्षितानक्षित (eatable and not eatable), कृताकृत (done and undone; wrought and unwrought), कृतापकृत, गतप्रत्यागत. Cp. Kathās. 27, 1 नमितोन्नमितेन शिरसा (by turns lowering and raising his head).  
2. Those made up of two participles in °त, the compounding of which declares the two actions being done immediately one after another. The former in time is also the former member. Of the kind are दृष्टनष्ट (as soon lost as it is seen), स्नातानुलिप्त (after bathing and anointing one's self). Çāk. IV अथ प्रविशति सुपोल्यितः शिष्यः (enters a disciple, just arising from his couch), Ragh. 4, 37 कलमा इव ते.... उत्खातप्रतिरोपिताः (like stalks of rice dug out and forthwith replanted), Panc. I, 5 ज्ञातप्रेतः (died soon after birth), ibid. V, 7 विन्नविहीनाः] सततं ज्ञातविनष्टाः पयसामिव बुद्बुदाः पयसि. Kathās. 29, 141 an illness (रोगः) is said to have been ज्ञातापनीतः »as soon driven out as its nature had been recognised.”

## 2. TATPURUSHA.

**210.** The tatpurusha serves to express in a condensed shape a noun—substantive or adjective—together with some other noun qualifying it, as तत्पुरुषः = तस्य पुरुषः (his man), अहिकृतः = अहिना कृतः (bitten by a serpent), नवयौ-

वनम् = नवं यौवनम् (the first youth). The noun qualifying is the former member of the tatpurusha; the noun qualified, which is at the same time the main element, its latter member ').

Rem. The efficient elements of a tatpurusha are not of necessity self-existent words. The former part may be such a particle as सु°, दुः°, अ°, see 218. The latter may be a kṛt, not otherwise used but in compounds, as त, ग, स्व, ज, भुज्, भाज्, शय, कृत्, कारिन्, भोजिन्, हारिन् etc. Many of these compounds have got a special meaning so as to make them indissoluble unities, as अण्डत »bird,” कुम्भकार »potter,” किंकर »servant.” Yet free compounding is also allowed. So Panc. I, 103 कोशेयं कृमिजम् may be analyzed into को° कृमेजतिम्, ibid. p. 28 प्रसादसंमुखो नः स्वामी वचनवशमश्च [= वचनवशे गतः], Bhojapr. 2 लोको ज्यं मां सर्वज्ञं वक्ति, Panc. 41 समीपवर्तिनि नगरे [= समीपे वर्तमाने न°].

**211.** The former member may be either = a noun-case (as in तत्पुरुषः, अहिकृतः), or = an adjective (as in नवयौवनम्). In the latter case, there exists grammatical concord between the two members; such tatpurushas bear the special appellation of **karmadhāraya**. The faculty of combining adjectives with their substantives into karmadhārayas is theoretically almost unrestricted, but in practice not all possible combinations are used<sup>1)</sup>. Most karmadhārayas are terms often recurring which either have got some special meaning,

karma-  
dhāraya.

1) Pat. I, p. 392 उत्तरपदार्थप्रधानस्तत्पुरुषः. In the same way the dvandva is styled उभयपदार्थप्रधानः, the bahuvrīhi अन्यपदार्थप्रधानः, and the avyayibhāva पूर्वपदार्थप्रधानः.

2) Pāṇini's rule 2, 1, 57 विशेषणं विशेष्येण बहूल्मम् plainly shows not all combinations of the kind to be allowed.

or are wont to be much employed though nothing impedes expressing them by the two elements severed. Of the former kind are such as परमात्मा (the highest soul), युवराजः (heir apparent), of the latter such as कृष्णसर्पः (a black serpent), पक्वान्म् (cooked rice), and the great class of compounds, a full account of which is given by Pāṇini in the first adhyāya of his second ashtakam (see espec. the sūtras 49, 58, 61, 67 and 70), containing those, the former member of which is a pronoun as सर्व, एक, पूर्व, अपर, स्व, and such adjectives as नव, पुराण, महा, मध्य, मध्यम, सत् (good) etc. To them we may add such words as निज, मुख्य, प्रधान, and even such as begin by सु, दुः and the negation अ, as सुजनः (an honest man), दुर्जनः (a bad man), अक्रोवित् (not skilled).

**212.** Yet there are instances enough of a freer employment.

Panc. 327 किमेत्रं पलायते स्लीकभयेन (why do you run away thus by a false fear?), Pat. I, p. 2 प्राणकैधः = प्राणकमेधः, Panc. 30 अनुचितस्थान उपविष्टः, Mālav. I, p. 3 वर्तमानकवेः कालिदासस्य (of the living poet K.), Harshac. 6 शैलूष इव वृथा ब्रह्मि कृत्रिमोपश्रमम् (like an actor you are displaying in vain a fictitious tranquillity of mind), Bhoj. 28 प्राक्तनकर्मतो दारिद्र्यमनुभवति (in consequence of his deeds in a former existence he is now poor), Panc. 37 त्वदीयवचनम् (your orders), Mālav. I, p. 28 यस्यागमः केवलतन्त्रिकायै (to whom his learning serves only for a livelihood), Kathās. 39, 131 दत्त्वा वराश्रवम् (— gave a best horse).

Upon the whole, such freer karmadhārayas are used in a greater extent in poetry, also when being themselves but a member of some large compound, as f. i. Panc. 37 अनेकसाधुजनदत्तसूक्ष्मवस्त्रविक्रयवशात् (by selling fine clothes given to him by many pious people), in analyzing which we get अनेकसाधुजनैः [karm.] [दत्तानां सूक्ष्मवस्त्राणां] [other karm.] विक्रयस्य वशात्.

Rem. In the case of such words as पापनापितः, there seems to exist a slight difference between the karmadh. and the analytical construction of the same purport; पापनापितः is »a bad barber” who knows his art badly, but पापो नापितः »a barber of a bad temper.” See P. 2, 1, 54.

**213.** We will insist on some species:

a.) such as are made up of a title + the noun of its bearer,

as अर्यचापाक्यः (Sir Cāṇakya), अमात्यराक्षसः (Minister Rāksasa). So Utt. II, p. 30 कुमारलक्ष्मणः (Prince L.), Mālav. I, p. 24 पण्डितकौशिकी खलु भवती (you are the learned Kauṣikī, are not you?), Mrech. III, p. 115 अहं हि गणिकामदनिकार्थमकार्यमनुतिष्ठामि, but some lines after (p. 116) we read in inverse order मदनिकागणिकार्थे, cp. Panc. 59 अनेन त्रिष्णुनामातृप्रभावेण सर्वे शत्रवो निहताः, here the proper noun त्रिष्णु is followed, not preceded by its epithet. In some cases the latter idiom seems to be the regular one, as विन्ध्याचलः (Mount Vindhya).

b.) those ending in जन, the former part being a subst., as स्त्रीजनः, दुहितृजनः, गुरुजनः. Here जन has sometimes the power of a collective, sometimes it denotes the individual (19 R), स्त्रीजनः may be = »womankind,” »women” or even one »woman,” and so on;

c.) the type अर्धपिप्पली (half a pepper). It is not allowed to say पिप्पल्यर्धम्, but पिप्पल्या अर्धम्; when compounded it must be अर्धपिप्पली. <sup>P. 2, 2, 1 and 2.</sup> So f. i. Ragh. 7, 42 अर्धमार्गे (halfway), Panc. 203 अर्धपादस्पृष्टभूमिः (touching the earth with the half of his foot). The same applies to पूर्व, अपर, अधर, उत्तर, etc. when denoting: the fore-part, the part behind, the lower- and upper part. Therefore it is said पूर्वकायः (the fore-part of the body), पूर्वह्नः (fore-noon), अपररात्रः (the latter part of the night), उत्तमाङ्गम् (head), प्रथमरात्री (the fore-night), and the like. So मध्य in मध्याह्नः = मध्यमह्नः. We have here the same adjectival conception as in Latin *summus mons*, *media urbs*, Greek *μέση ἢ πόλις* etc.

Rem. 1. अर्ध, like our »half,” is also compounded with a participle or some other adjective, as अर्धोदितः सूर्यः (the sun, half-risen), Panc. 9 अर्धस्फाटितो दारुमयः स्तम्भः.

Rem. 2. As to compounds, commencing by द्वितीय, तृतीय, चतुर्थ <sup>P. 2, 2, 3.</sup> or तुर्य, when = »half, the third —, fourth part,” one may say as well द्वितीयभिन्ना as भिन्नाद्वितीयम् (half an alms) and the like. The same may be stated of अग्र (top, edge, extremity), as it is said as well अग्रनख (the edge of a nail) as नखाग्र (see Petr. Dict. s. v. and the passages adduced there s. v. अग्र).

1) But it is allowed to say पिप्पल्यर्धः (a portion of a pepper). Pat. I, 407 states अर्ध to be a neuter, when meaning »half,” but a masculine, when = »portion, part.” समप्रविभागे नपुंसकलिङ्गे स्वयववाची पुल्लिङ्गः

**214.** A proper species of tatpurushas is made up by those, whose latter member is a verbal noun, the noun predicate of which is signified by the former member. The commonest instances of the kind are adjectives in भूत (being, making up, behaving as). Pat. I, 39 प्रमाणभूत आचार्यः (the teacher, who is [the pupil's] authority), Daç. 176 तस्याहमस्म्युदाहरणभूत (I am an example thereof), M. 1, 5 आसीदिदं तमोभूतम्. Moreover there is a class of much used compound verbs, whose former part is a noun, whereas the latter is the verb कृ or भू; they carry the conception of something transformed from one state into another. They will be dealt with when treating of the Syntax of the Verb; see 308.

Among other similar tatpurushas we notice *a.*) those ending in उक्त, समाप्तात्, मत, समाख्यात्, कृत etc. Daç. 61 स च.... अम्बालिकायाम्बलारत्नसमाख्यातायाम्मतिमात्राभिलाषः (he, being passionately in love with Ambālikā surnamed: the jewel of womankind); *b.*) those in ०ब्रुव (having but the name of) and ०मानिन् and ०मन्य (thinking one's self —), as ब्राह्मणब्रुवः »one who claims himself a brahman" [on account of his birth, but who does not behave as such], पण्डितमानी (wise in one's own opinion), Atharvav. 15, 13, 6 अत्रात्यो स्वात्यब्रुवः; R. 3, 21, 17 शूरमानी न शूरस्तुम्, Daç. 99 धन्यमन्यः<sup>1)</sup>.

Rem. Somewhat different is the nature of those, the former part of which is not the predicate, but the predicate's attribute, as उत्तानशय and अस्मर्षशय given as examples by the comm. of vārtt. 3 on P. 3, 2, 15 and पूर्वसर (going at the head) see P. 3, 2, 19.

**215.** Among such tatpurushas as are made up of a *noun-case + the noun qualified by it*, by far the most common are those, whose former part is to be periphrased by a genitive, as राजपुरुषः = राजः पुरुषः, शत्रुवधः =

1) With them may in some degree be compared such tatpurushas as Kathās. 9, 48 अग्निषण्डुया (holding [her] for a piece of raw flesh), Hit. 93 व्याघ्रबुद्ध्या (taking [him] for a tiger). Here the former member is the predicative object of the verbal noun, which is the latter member.

शत्रुवधः or शत्रुः or शत्रूणाम्. As this type is met with on every page, it is useless to quote instances from literature. Another frequent type is that, represented by अहिहतः = अहिना हतः. Panc. 118 गुरुनानुज्ञातः = गुरुनेनानुज्ञातः, ibid. V, 93 राजसेन्द्रगृहीतः (seized by the prince of giants), Bhojapr. 7 सोऽपि तदाकर्ष्य वज्राहत इव भूताविष्ट इव ग्रहगस्त इव.

For the rest, any noun-case may become the former part of a tatpurusha, as मासकल्याणः = मासं कल्याणः (happy for a month), मातृसदृशः = मात्रा or मातुः सदृशः (resembling his mother), यूपदारु = यूपाय दारु (wood for a sacrificial stake), वृकभयम् = वृकात् or वृकेभ्यो भयम् (fear of a wolf or of wolves), स्यात्पाकः = स्यात्पाकः (cooking in a pot).

**216.** Yet, there are some restrictions. For this reason, Pānini when treating of compounds made up of a noun-case + noun, gives a detailed account of them. The summary of which runs in this way:

The former member is a genitive. I. As a rule, any genitive may be compounded (*shashthīsam-* P. 2, 2, 8. *āsa*). Some cases are excepted. Among others it is not allowed to use compounds, made up of a genitive + a participle or a gerund or a *kr̥tya* or an infinitive, nor those consisting of a genitive + comparative or superlative or ordinal noun of number, nor such as where a genitive is compounded with some noun in ०तु or ०क. Therefore, such phrases as मनुष्याणां शूरतमः (the most heroic of men), द्वात्रिंशत्तमः (the fifth of the disciples), अथां सृष्टा (the creator of the waters), ब्राह्मणस्य कुर्वन् or कृत्वा or करणीयम् or कर्तुम् (doing etc. for the benefit of a brahman) are unfit for compounding. Partitive genitives are likewise excluded, nor is the dative-like genitive (129), it seems, as a rule, fit for being compounded. —

As little, so we learn from Pāṇini's commentators<sup>1)</sup> an objective genitive in such cases, as विचित्रा सूत्रस्य कृतिः पाणिनिना, here it is not allowed to say सूत्रकृतिः पाणिनिना, since both the subject and the object of the action conveyed by the noun कृतिः are expressed, for nothing impedes using the compound सूत्रकृतिः = सूत्रस्य कृतिः, if the agent is not expressed.<sup>2)</sup>

1) See Kāç. on P. 2, 2, 14; Pat. I, p. 415, vārtt. 6. Pat. himself rejects the interpretation given there.

2) The *shashthisamāsa* is treated by Pāṇini in the second adhyāya of his 2d book (2, 2, 8—17), some statements are also scattered in the third book, see f. i. 3, 3, 116. Additions and corrections on them are of course made in the commentaries. But now and then the cavillations of the commentators have rather obscured the good understanding of some rules. So the Kāçikā is wrong loosening sūtra 2, 2, 14 from its adhikāra क्तेन and interpreting this rule — कर्मणि च — as if it taught something concerning the objective genitive. Now, as the sūtra could in no way be explained so as to contain a prohibition of compounding any objective genitive whatever, as such compounds are very common indeed, the Kāçikā was obliged to add a clause of its own उभयप्राप्तौ कर्मणीति ब्रह्मा इति ग्रहणम्, which statement certainly will be correct by itself, but not the smallest trace of which is to be found in Pāṇini. In fact, Pāṇini has here not thought of an *objective genitive*. When reading the sūtras 12, 13, 14 at a stretch and without prejudice, one sees plainly that कर्मणि of 14 qualifies क्तेन of 12. Sūtra 14 prohibits compounding a *genitive* + a participle in °त with *passive* meaning. It is not allowed to say तद्दर्शितम् instead of तस्य दर्शितम् (shown to him), whereas Pāṇini allows it, when representing तेन दर्शितम् (shown by him), cp. 2, 1, 32.

The following sūtras 15 and 16 — तृप्तकाभ्यां कर्तरि कर्तरि च — afford a fair sample of absurd hairsplitting. In s. 15 Pāṇini had given a rule about the words in °तृ and °अक when denoting the agent; with them a genitive cannot be compounded, save the few instances mentioned 2, 2, 9. Accordingly it is prohibited by Pāṇini to say वज्रभर्ता instead of वज्रस्य भर्ता (bearer of the thunderbolt) or ओदनपाचकः instead of ओदनस्य पाचकः (one who cooks rice). But some schoolmaster, who commented on our great grammarian, discovered Pāṇini to have omitted some kind of words in °अक, which though not-denoting the agent are likewise forbidden to be compounded with a preceding genitive, as भवतः प्रायिका (your lying down) cp. P. 3, 3, 111. In order to make our sūtra comprise even them,

an accusative;

II. compounding the accusative is allowed:

P. 2, 1, 29.<sup>1)</sup>

a) when being one of time as मासकल्याणः. So R. 2, 71, 18 सप्तरात्रोषितः पथि, Mālat. I, p. 14 बहुदिवसोपचीयमानमिव मन्मथव्यथाविकारमुपलब्धवानस्मि;

b) with some participles in °त, with active or intransitive meaning, as ग्रामगतः (gone to the village), नरकपतितः (fallen to hell), P. 2, 1, 24. कष्टप्रितः (come to hardship), सुखप्राप्तः<sup>2)</sup> sim. In practice, there are more. So f. i. the restriction of खट्वाह (P. 2, 1, 26) to a reproachful term does not imply the prohibition of compounding आह other-wise. See but Panc. 51 करेणुकाह, ibid. 30 गृह्यातः

an instrumental;

III. compounding the instrumental is allowed:

a) if denoting the agent or instrument + some verbal noun, P. 2, 1, 32. as अहिहतः. The participles in °तवन्तु are excepted, compounding अहिना + हतवान् therefore not allowed. — Some proverbial locutions P. 2, 1, 33. are explicitly named by Pāṇini, as काकपेया नदी, प्रवलेहः कूपः, but

the well-known *yogavibhāga*-expedient was taken recourse to, and our sūtra was split up in two. One made the discovery that the word कर्तरि admitted of two acceptations, according to its being construed either with तृप्तकाभ्याम् or with the general adhikāra क्ते; in other terms, P. could mean either *any genitive* + *agent in तृ* or अक or the *subjective genitive* + *any noun in तृ* or अक. By combining both and assigning to either an own sūtra the *ἀπορία* felt by the commentator found its *λύσις*. See but the artificial interpretation of both in the Kāçikā. How Patanjali interpreted the rule we do not know, a comment of his on s. 15 and 16 being wanting; from vārtt. 2 on I, p. 415 it appears he was acquainted at least with s. 15.

In 2, 2, 11 it seems strange, that a special prohibition — that concerning the ordinal nouns of number — is enjoined immediately after the general one (2, 2, 10) which includes also that special case.

1) The preceding sūtra 28 is too artfully interpreted by Pat. and Kāç. to have been interpreted well. It is likely, we have here again an instance of distortion by *yogavibhāga*. I am sure, Pāṇini himself has given but *one* rule काला अव्यन्तसंयोगे च. Patanjali's defence (I, p. 384) is not persuasive.

2) I agree with BOETHLINGK and WHITNEY in explaining प्राप्तीविक and the like as bahuvrīhis. Pāṇini brings them under the tatpurushas, see 2, 2, 4. Inversely such compounds as सुरापित, मासजात which P. 6, 2, 170 understands as bahuvrīhis, are to be recognised as tatpurushas.



from this it should not be inferred that it is wholly forbidden to make up any other compound of instrumental + *krtya*. Panc. 327 त्वद्भ्यो सं मानुषः = त्वया मं. Yet such compounds are not frequent.

b) if the latter member is a word expressive of *likeness*, *equality*, *superiority*, *want*<sup>1)</sup>, see 61 and 73. Of the kind are such compounds as पितृसमः (equal to his father), मातृसदृशः (resembling his mother), मासपूर्वः and मासावरः (earlier —, later by a month), M. 8, 217 अल्पोर्णं कर्म = अल्पेर्णोर्णं कर्म (v. a. work, almost finished), Panc. 23 स्वामिसदृशा एव भवन्ति भृत्याः;

c) the instrum. + the words कलह (quarrel), निपुण (clever), मिश्र (mixed), प्रलक्ष्य (lax). Kāç. gives these examples: असिकलहः, वाङ्निपुणः, गुडमिश्रः, आचारप्रलक्ष्यः. When extending the rule to all words of the same purport, as we may do (see above p. 92 N.), the frequent compounds in °मिलित, °अन्वित, °युत, °युक्त, °उपेत etc. are included, also many of those, the former part of which is an *instrumentalis partis* (73).

d) in the case of compound adjectives, the former part of which is an instrumental of causality, illustrative of the adjective it is joined to<sup>2)</sup>. So R. 3, 16, 13 निःश्वासान्ध आदर्शः (a mirror tarnished by exhalation), ibid. 3, 55, 20 वीर्यसमः (equal by strength), ibid. 2, 118, 4 गुणप्रलाद्यः (praiseworthy by his qualities), Panc. I, 39 ज्ञात्यादिमहोत्साहा नरेन्द्राः = ज्ञात्यादिना महोत्साहा नरेन्द्राः, Kumāras. 3, 12 तपोवीर्यमहत्सु (men, great by their heroic penance). — Of the same kind are the compounds, made up of instrum. + अर्थिन् (75 R. 1), as Panc. 10 किं

1) In Pānini's text पूर्वसदृशसमोर्णार्थं अर्थ is of course to be construed with each of the members: पूर्वार्थि, सदृशार्थि, समार्थि, उर्णार्थि, cp. p. 92 N.

2) Sūtra 2, 1, 30 is ill-handled by the commentaries. They expound तृतीया तत्कृतार्थेन गुणवचनेन, as if तत्कृतार्थेन were a dvandva = तत्कृतेन + अर्थेन. How they have come to this contorted interpretation I did not understand before perusing Patanjali; from him I have seen, that his very cavillations (I, 384 sq.) must have provoked it. Yet the aim of the author of our sūtra is unmistakable. He allows the instrumental to be compounded with any adjective (गुणवचनेन), which has its justification by that instrumental: तत्कृतार्थेन = यस्यार्थस्तया तृतीयया कृतः स्यात्नेन. So in निःश्वासान्ध आदर्शः the instance, I have quoted from the Rām., it is the exhalation that causes the mirror to be qualified a tarnished one.

भवानाहारार्थं केवलमेव (are you desirous of nothing but food?), Kathās. 24, 176 etc.

e) in the case of food dressed with some ingredient or by mixing two materials, as दधोदनः, गुडधानाः. Likewise Daç. 139 विषान्म (em-<sup>P. 2, 1, 34 and 35.</sup>poisoned food).

a dative; IV. the dative may be compounded:

a) the dative of the aim in such cases as यूपदारु = यूपाय दारु, कुपडल-<sup>P. 2, 1, 36.</sup>हिरण्यम् = कुपडलाय हिरण्यम्;

b) the dative of the remote object with the words अलि (offer-<sup>P. 2, 1, 36.</sup>ing to), हित (good for), सुख (pleasant for), रक्षित (kept, guarded for) and the like, as विष्णुबलिः, मोहितम्, Panc. I, 47 सा सेवा या प्रभुहिता, etc. — With them is named अर्थ »purpose, aim, scope." On the compounds in °अर्थ we have treated 194.

an ablative; V. the ablative:

a) with words expressive of *fear*, as वृकभयम् (fear of wolves), P. 2, 1, 37. R. 3, 27, 20 व्याधत्रस्ता मृगाः (deer, afraid of the hunter);

b) with some participles, which signify a withdrawal<sup>1)</sup>. Daç. 89 नृत्योत्थिता सा प्रानिष्ठत (she rose from the dance and went away), M. 2, 89 सावित्रीपतितः (one who has forfeited the *sāvitrī*), R. 3, 25, 24 चिच्छि-  
दुर्बिभिदुश्चैव रामबाणा गुणच्युताः.

a locative. VI. the locative:

a) with such nouns as are construed with a locative of refer-<sup>P. 2, 1, 40.</sup>ence, as those of *attachment*, *skill* and the like (148). R. 3, 19, 22 मानुषौ शस्त्रसंपन्नौ (two men, accomplished at arms), Panc. I, 18 भाण्ड-  
क्रयविचक्षणपाः (skilled in the commerce of merchandises);

b) in some cases, when denoting a time or a place. Of the kind Pānini names compounds in °सिद्ध (prepared, dressed), °शुष्क (dried), °पक्व (cooked), °अन्ध, also parts of the day or night + कृत, P. 2, 1, 45. as सांकाशसिद्ध (prepared in Sānkāçya), आतपशुष्क (dried in the sun), पूर्वह्लिकृत (done in the forenoon);

c) in some standing phrases and proverbial locutions, see P. 2, 1, 42—44; 46—48.

217. This list of possible kinds of tatpurushas, made up of noun-

1) These compounds are not frequent अल्पज्ञाः (P. 2, 1, 38).



additions  
to the rules  
of Pāṇini  
there-  
about.

case + noun, is however not complete, as will soon appear, if one undertakes to systematize the tatpurushas occurring in fact in some literary work. 1) So, among others, Pāṇini does not mention the abl. of comparison, compounded with अन्य and इतर; the instrumental + words expressive of plenty; the accus. with the participial adjectives in °उ. Then, many more participles, whose former part is some noun-case, are in common use, though not necessarily, if at all, implied by the foresaid rules.

1. abl. of comparison + अन्य, especially, if the former part be a pronoun, as Hit. 30 भवदन्वो मया कः सुहृत्प्राप्यः, Panc. I, 12 trade is said to be the best means for making money, तदन्यः [sc. उपायः] संग्रयात्मकः (any other but this is dangerous).

2. abl. of compar. + इतर. — Such compounds are an elegant paraphrase, while calling something: the contrary of its opposite. So दक्षिणोतर = सव्य »left,“ सुलभेतर उपायः (a difficult expedient), Daḡ. 175 तथा नववध्ना देवमल्पेतरं ब्रह्मन्ध (he bore his newly married wife a heavy grudge).

3. instrum. + word expressive of plenty. Of the kind are those in °आह्वय, °प्रचुर, °समाकुल etc Panc. 319 उपापिचुरोऽयं मेव; ibid. 7 सिंहव्याघ्रसमाकुलेऽस्मिन्वने.

4. accus. + adjective in °उ derived of a desiderative. Panc. 3 नाहमर्थलिप्सुः, M. 7, 197 युध्येत त्रयप्रेप्सुरपेतभीः.

5. Instances of noun-cases + participles are manifold and often met with. First, such as where the former part represents a sociative instrumental, as Panc. I, 164 संमानसंयुक्ताः सेवकाः, ibid. I, 229 भार्या परसंगता (a wife, who holds illicit intercourse with another). — Then, such as are expressive of separation (62). Panc. I, 35 सेवाविवर्जितः (abstaining from attendance), ibid. p. 1 पुत्रा विवेकर्हिताः (sons, deprived of discernment), ibid. I, 189 संमानविहीनः ep. 198. — Further locatives + स्थित, गत (cp. 197), ज्ञात, उत्पन्न etc., as R. 3, 31, 2 जनस्थानस्थिता राज्ञसाः (the rāxasas, staying at Janasthāna), Panc. I, 128 सदैवापद्रतो राजा भोग्यो भवति मन्त्रिणाम् (when being in distress, a king

1) It would be indeed an interesting subject-matter for investigation to compare on a large scale these statements of Pāṇini with the facts offered us by the extant Sanskrit literature.

is always the prey of his ministers), ibid. I, 104 मूषिका गृहज्ञातापि हन्तव्या, Kathās. 42, 149 अद्रुषिपतितः (fallen at their feet). — Or the former member is a dative or loc. of purpose: Panc. I, 125 राज्यलाभोयतो वृत्रः (Vrtra, striving for obtaining the royalty); an accusative: ibid. p. 37 संजीवकानुरक्तः (attached to S.); an abl. of origin: ibid. p. 2 कुलप्रसूतस्य (of one born from a respectable family); a loc. of reference: ibid. I, 15 गोष्ठिककर्मनियुक्तः. And so on.

6. As to the compound adjectives, they may generally be said to be comprised by the rules of Pāṇini, as their former part is a genitive or may be accepted as such. Among them are to be noticed योग्य, अनुज्ञप, उचित, समर्थ, those of skill and ability as विचक्षण, अभिज्ञ, कोवित्, then such as सदृश, सम (cp. 216, III b). Panc. 17 राजा भृत्यानुत्तमपद्योग्यान् हीनाधमस्थाने नियोजयति, ibid. 21 तस्य च शब्दानुज्ञपेण पराक्रमेण भाव्यम् (his strength will be in proportion to his voice), ibid. 27 भवान्वचनपटुर्दृश्यते, ibid. 13 कथमहं सेवानभिज्ञः. Even indubitable dative-like genitives are compounded with the adjectives, which they qualify. Panc. p. 1 राजा तान् प्राञ्चविमुखानालोक्य (as the king understood they were averse to the ḡāstras —). Panc. p. 1 affords even this instance of a tatpur., made up of a dat. of interest + subst., when calling some king सकलार्थिकल्पदुमः (v. a. a blessing for all the indigent).

7. Compounds made up of a genitive + agent in °तृ, though explicitly interdicted by Pāṇini, are in fact met with. Panc. I, 2 नमोऽस्तु नयप्राञ्चकर्तृभ्यः, ibid. p. 7 तस्य मङ्गलवृषभौ धूर्वाहारौ स्थितौ (two splendid bulls drew his chariot).

8. Finally we may set up a category apart for such tatpurushas, the former part of which is a noun-case, doing more or less duty of an adverb. Panc. 21 न युक्तं स्वामिनः पूर्वोपार्जितं वनं त्यक्तुम्, here पूर्वोपार्जित = पूर्वमुपार्जित »acquired before,“ Kathās. 29, 82 व्याजसप्रपायैवविर्विद्यते (— is deceived by words falsely kind), Panc. 63 स्नेहसंभाषः (a friendly discourse), Mhbh. 1, 152, 34 सुखसुप्तान्वने भ्रातृन्... न बोधयिष्यामि (I will not awake my brothers who are sleeping quietly in the forest), Kathās. 42, 149 पर्यायलिङ्गितः (embraced by turns). In all but the first of these examples the former part is an *instrumentalis modi*, used almost as an adverb (77). Cp. the following paragraph.

**218.** The former part of a tatpuruṣa may also be an adverb or a particle. Panc. 59 प्राक्वृत्तान्तः (the matter of late), Kathās. 6, 165 प्रतिवसन्तिपताकाः (flags, waving from every house), ibid. 25, 29 सा [viz. पुरी] च मे ऽवश्यगन्तव्या (and I have to go from necessity to that town), Kumāras. 3, 4 नितान्तदीर्घिस्तपोभिः (by very long penance).

Among the particles several are noticed by Pāṇini, viz. स्वयम् [2, 1, 25], सामि [ibid. 27], the negation अ [2, 2, 6], ईषत् [2, 2, 7], किम् [2, 1, 64], क, the particles styled »gati” and such particles as ए, अत्र, आ when meaning »a little,” सु, दुः, अति [2, 2, 18]!) cp. 210 at the end. — So स्वयंमृतः (died of himself), सामिकृत (half done), अत्राह्मणः »no brahman” or »none but a brahman,” ईषदुन्नत (a little elevated), प्रपितामहः (a great-grandfather), सुजनः (a good man), दुर्जनः (a wicked man), etc.

**219.** Some relative pronouns and adverbs are likewise fit for being compounded with some noun, especially यथा and यावत्. <sup>P. 2, 1, 7 and 8.</sup>

Those beginning with यथा are the most common, they are either adverbs of the type यथाकालम्, यथावयः (according to time, — to age), or their second member is a participle in त as यथाक्त(assaid)<sup>2</sup>). Examples: Mhbh. 1, 145, 16 निवर्तन्ध्वं यथागृहम् (go back, each to his own house), ibid. 1, 149, 1 यथासंप्रत्ययं.... प्रेषयामास पुरुषम् (he sent a man, as was agreed before); — R. 3, 13, 25 यथोपदिष्टेन यथा (on the way, as has been pointed out), Daṣ. 151 इममर्थे लब्धक्षपणे यथोपपन्नैरुपायैः साधयिष्यति (when having got the opportunity he will discharge this affair by such means, as are fit), Panc. 295 यथानिर्दिष्टः क्षपणाकः सहसा प्रादुर्लभ्य.

Examples of यावत्. — Panc. 276 इतः प्रभृति यावत्क्षीवं मयात्मा भवते दत्तः (from this day, I have given my own self to you for my whole lifetime), Kāṣ. on P. 2, 1, 8 यावदमत्रं ब्राह्मणानामामन्त्रयस्व (invite of the brahmins according to the number of the vessels), Panc. 54 यावद्वात्स्यायनोक्तविधिना (conformably to the rules, taught by Vātsyāyana).

1) As to सु, दुः, ईषत्, in सुकर (easy to be done), दुष्कर (hard to be done) and the like, see P. 3, 3, 126-130.

2) Pāṇini (2, 1, 7) mentions only the former type.

**220.** The tatpuruṣa serves also to express comparison. Such compounds are partly adjectives, partly substantives. The former are of the type घनश्याम (cloud-black), इन्द्रनील (sky-blue). The latter are made up of the thing's real name + the image, under which it is represented, as पुरुषव्याघ्रः, राजसिंहः, दोर्दण्डः, करकिसलयः.

Examples of the former type. Kām. 3, 12 जलान्तश्चन्द्रचपलं जीवनम् (life, as fickle as the moon, that shines in the water), Daṣ. 174 हिमशिप्रिर् (as cold as ice), R. 3, 23, 1 गर्दभाहृपाः (red-grey as the colour of an ass), Mhbh. 1, 152, 2 प्राक्वृत्तलधरश्यामः (as dark as a cloud in the rainy season), Mālav. V, p. 122 परिवगुर्भिदेभिः, etc.

The latter type is adapted to signify either praise or blame. Generally the metaphors used are conventional ones. In this way a resolute, energetic character is called पुरुषसिंहः, a beautiful face मुलपद्मम्, आननारविन्दम् sim., eloquent speech वाञ्छु, heavy sorrow is by a standing comparison शोकसागरः which ocean it is difficult or impossible to pass, and so on. In ancient literature this rather allegorical style is still employed with moderation and within certain limits. But the flowery compositions of medieval India are full of them so as not rarely to make the image appear an appendix wholly meaningless, if not to please the ear of the reader and to display the vaidagdhya of the author. The accumulation of such allegorical designations becomes tedious indeed, unless good taste direct their employment.

Sometimes the metaphor is worked out. Then we may have a set of homogeneous images, expressed by compounds. So Panc. I, 241 गोपालेन प्रताधेनोर्विन्नदुग्धं प्रनैः प्रनैः प्राकम्, here गोपाल is »king” but at the same time it conveys the meaning of »cow-herd,” as गो is = »cow” and = »earth,” »he must draw the विन्नदुग्धम् (money-milk) of his प्रताधेनोः (subject-cow) by degrees” v. a. »a king must draw the money of his subjects by degrees, just as the cowherd draws the milk from his cow.” Mrcch. IV, p. 138 इह सर्वस्वफलिनः कुलपुत्रमहादुमाः निष्कलत्वमलं यान्ति वेश्याविहगभक्षिताः (young gentlemen

often come to poverty, being spoiled by courtesans, like great trees, the fruits of which are eaten out by birds). Kathās. 29, 188 a faithful wife is thus compared to a warrior — her conjugal faith is her chariot, duty her charioteer, good behaviour her armour, wit her weapon भर्तृभक्तिर्यात्राढाः श्रीलसंनाहरक्षिताः। धर्मसारथयः साध्यो जयन्ति मतिहेतयः.

Rem. 1. According to vernacular grammar, this class of compounds is to be considered a subdivision of the karmadhārayas, there being sāmānādhikaranyā between both members. This explanation cannot be right, for it does not account for the inverse order of the two members; one should f. i. expect रत्नह्वी instead of ह्वीरत्नम्, as in the karmadhāraya the qualifying noun is of course put first. In fact, we have here no karmadhārayas, but shashthisamāsas. The former member is a genitive, but it does not bear everywhere the same character. Sometimes it is a partitive one, as पुरुषसिंहः = पुरुषाणां (or पुरुषेषु) सिंहः, राजापसदः »an outcast among the kings,” cp. the compounds in उत्तम (best) and अथम (worst, lowest). Sometimes, too, it is a genitive of the kind represented by our »a jewel of a woman,” »a hell of a fellow,” Lat. *scelus hominis*; so गृहभूतिः (Mudr. III, p. 102) »a beauty of a house,” सहायसंपत् (Mudr. III, p. 121) v. a. »excellent helpers,” भायचित्तम् (P. 6, 2, 126) »a slut of a wife.” Not rarely both acceptations are alike probable; ह्वीरत्नम् f. i. may be as well = ह्वीषु रत्नम् »a jewel among women” as = »a jewel of a woman.”

Rem. 2. Pāṇini treats the said compounds severally, see 2, 1, 53; 56; 62; 66; 6, 2, 126 sq. — Note °कीट and °अपसद expressing blame, and °रत्न, °पात्र, °रूप signifying admiration.

**221.** Tatpurushas, made up of three or more stems, are always dissolvable into two members, either of which may be a compound itself Mrech. III p. 125 सुखदुःखसुहृद्भवान्, here the former part is a dvandva सुखदुःखयोः सुहृद्भवान् = सुखे च दुःखे च. Panc. 323 मत्कण्ठस्थिता [viz. रत्नमाला], here the former part is a tatpurusha itself, मत्कण्ठस्थिता being = मत्कण्ठे, that is मम कण्ठे, स्थिता. — Panc. II, 153 ह्वीवाक्याङ्कुशविच्युपाः (stirred by the sting-like words

of a woman), here विच्युपा is the latter member, the former being a tatpurusha of comparison, the former member of which ह्वीवाक्य is itself an ordinary shashthisamāsa. — Mhbh. 1, 155, 24 पुष्पितदु-मसानुषु = पुष्पितदुसेषु सानुषु, here the former part of the tatpurusha is a bahuvrīhi. — Kām. 2, 43 नियतविषयवर्ती (one firmly attached to wordliness) is illustrative of the species of those, whose latter member is a compound, the analysis being नियतं विषयेषु वर्तमानः.

### 3. BAHUVRĪHI.

**222.** The difference between the tatpurusha and the bahuvrīhi is an essential one. The former implies no more than is purported by its constituent elements, but the bahuvrīhi always adds something tacitly understood, generally the conception of „having, possessing.” इन्द्रशत्रुः when tatpurusha = इन्द्रस्य शत्रुः „Indra’s foe,” when bahuvrīhi it means „having Indra for foe, one whose foe is Indra;” सूर्यवर्णः, when tatp. = सूर्यस्य वर्णः „the colour of the sun,” when bahuvr. it denotes „one having the colour of the sun.” The bahuvrīhi, therefore, is invariably an *adjective*, referring to some substantive <sup>1)</sup>. Pāṇini then is quite right, when he defines the bahuvrīhi as „a complex of elements serving to qualify some other word <sup>2)</sup>).

1) By this it is however not asserted, that a bahuvrīhi cannot be used as a substantive, but only this: when used so, they are to be considered just as any other adjective, that does duty of a subst. महात्मा when = »a noble-man” is to be compared with such a word as शुचिः when meaning »an honest man” or बालः when = »boy.”

2) P. 2, 2, 23 sq. बहुव्रीहिरनेकमन्यपदार्थे. According to that definition, Indian grammar does by no means make restriction as to the number of the elements out of which a bahuvrīhi is made up. This is distinctly expressed in a metrical rule of the *Kātantra* (2, 5, 9)

Like other adjectives, the bahuvrihis may be used as adverbs, when put in the accus. of the neuter singular, see 240.

223.

From a syntactic point of view, the bahuvrihi, it may be made up of three, four or more elements, does contain but *two* members, virtually identical with the subject and the predicate of a full sentence, just as the tatpurusha represents a main noun with its attribute. And, as within the tatpurusha the attribute is put at the head and the main noun behind (210),

so within the bahuvrihi the predicate precedes, the subject is the latter member. When analyzing f. i. the bahuvrihi महावीर्यः we get the clause यस्य वीर्यं

महत् „he whose strength is great,” similarly सूर्यवर्णः = यस्य वर्णः सूर्यस्येव „he whose colour is like the sun's,”

भूतलन्यस्तलोचनः is an epithet of somebody, whose eyes are fixed on the earth यस्य भूतले न्यस्ते लोचने.

In these examples, the words वीर्यं, वर्णं, लोचन are the subjects within the bahuvrihis, that which precedes them being the predicates.

In treating of the tatpurushas we have distinguished between 1. the karmadhârayas, 2. those the former mem-

स्यातां यदि पदे द्वे तु यदि वा स्युर्ब्रह्मण्यपि  
तान्यन्यस्य पदस्यार्थे बहुव्रीहिः etc.

Nevertheless, in analyzing even intricate bahuvrihis it will appear that, logically, there are but two members — predicate and subject — either or both of which may be compounds themselves, even if it would not always be allowed to use such compounds by themselves as separate words. Pânini himself knows »a class of compounds only allowed for the sake of being used as the former part of other compounds" [P. 2, 1, 51].

Types of  
bahuvrihis.

ber of which represents some noun-case, 3. where it is a particle. In an analogous way we may speak of three types of bahuvrihis: *a.*) those, where there is grammatical concord between subject and predicate, *b.*) such, whose predicate is a noun-case, *c.*) such, where it is a particle.

Type *a.* — Here the predicate is mostly an adjective or a participle, as इन्द्रशत्रुः „having Indra for foe.” When adjective, the bahuvrihi has generally the worth of Latin *gen.* or *abl. qualitatis*, or *abl. modi*. So वीरो व्यूढोरस्कः = *heros lato pectore*, Panc. 62 सरः स्वल्पतायम् = *lacus exiguae aquae*. When participle, the bahuvrihi not rarely concurs with the gerund, the absolute locative and the like It may as well be said त्यक्तनगरो ऽरण्यायाहं प्रातिष्ठे as नगरं त्यक्त्वा or त्यक्ते नगरे (I left the town and set out for the forest).

Those belonging to type *b.*) are such as अश्वमुखः (having a horse's face), Panc. 71 संजीवको युष्मत्पादानामुपरि द्रोहबुद्धिः (Sanj. meditates of doing harm to Your Majesty), here द्रोहबुद्धिः = यस्य द्रोहाय (or द्रोहे) बुद्धिः „whose mind is to do harm.”

Those belonging to type *c.*) are such as अधोमुख (having one's face cast down), अन्तःसत् (pregnant), एवं-प्रभावो राजा (a king of such a power). Very common are those, commencing by अ°, सु°, दुः°, as अपुत्रः (having no sons), सुपुत्रः (having a good son or good sons).

Type *a.*) and *c.*) are much more common than type *b.*)

**224.** Examples of bahuvrīhis. Type a.) Nala 1, 5 तथैवासीद्विदर्भेषु भीमो भीमपराक्रमः. R. 3, 16, 11 मृदुसूर्याः पटुश्रीताः.... दिवसा भान्ति सांप्रतम् (now the days are appearing with a mild sun, much fog and a sharp cold). Hit. 90 असौ पापाशयः (he is of a wicked disposition). Panc. 150 तेन [sc. क्रोडेन].... दंष्ट्राश्रेण पाटितोदरः पुलिन्दो गतासुर्भूतले ऽपतत् (the Pulinda fell down *lifeless* on the earth, *having his belly split up* by the edge of the teeth of the boar). Mālav. I, p. 14 राजा अनुवाचितलेखममायं विलोक्य (as the minister has finished his lecture of the letter, the king looks on him). Panc. 71 संदक्ष्यमानहृदयः स्वयमेवाभ्यागतो वक्तुम् (as it stung my mind, I myself am come to tell you of it).

Nothing impedes, of course, both the subject and the predicate being concordant substantives. Bhoj. 17 राजानः कोशबला एव विजयिनो नान्ये (no other kings are successful in their wars but those, whose power is a treasury), Panc. 185 तत्र वायसरानोऽनेककाकपरिवारः प्रतिवसति स्म [the bahuvr. = यस्यानेके काकाः परिवारः »whose attendance are many crows"], Dag. 82 अर्यत्रयः कुबेरदत्तनामा (a great merchant, whose name is Kub.), R. 3, 19, 22 मानुषौ चीरकृष्णाग्निनाम्बरौ.

Rem. 1. In such bahuvrīhis, as have an adjective behind, that adjective does duty of a subst. So f. i. Çāk. I अभिज्ञपभूयिष्ठा परिषत् (the assembly is for the greater part made up of distinguished people) here the bahuvr. = यस्या अभिज्ञपा भूयिष्ठाः »most of which are अभिज्ञपाः," Mālat. I, p. 2 उदितभूयिष्ठ एष भगवान्तपनः »the sun has almost risen," R. 2, 40, 17 सीतातृतीयानाङ्गान्दृष्ट्वा (— saw them mounted, having Sitā as the third), R. 3, 55, 15 सहस्रमेकं मम कार्यपुरःसरम् (thousand men whose *main object* [पुरःसरम्] it is to carry out my orders).

Rem. 2. A proper kind of bahuvrīhis are such as असिकर (having a sword in one's hand), अश्रुकण्ठ (sobbing, liter. »one having tears in his throat"). In analyzing them, the latter part turns out a locative, for असिकरः = यस्यासिः करे स and अश्रुकण्ठः = यस्याश्रुपि कण्ठे स. For the rest, we have here no exception to the general rule on the arrangement of the two members of a bahuvrīhi. It is अस्ति and अश्रु which are predicated, not करे nor कण्ठे, for the intention is to say not that Mr. so and so has a hand or a throat, but what

it is, he keeps within. 1) R. 3, 51, 9 Sitā has the epithet ब्राह्मलोचना »having tears in her eyes." Comp. WHITNEY § 1303.

Rem. 3. In some bahuvrīhis the order of the members is optional. One may say promiscuously आहिताग्निः and अन्याहितः (one who keeps the holy fires), ज्ञातपुत्रः or पुत्रज्ञातः (one having children). Of the kind are दन्तज्ञात or ज्ञातदन्त, see M. 5, 58 with Kull., गुडप्रिय and प्रियगुड (fond of sweetmeats) 2), R. 2, 119, 5 मुनयः कल्पप्रोद्यताः (hermits with uplifted pitchers). Participles in °त must be put behind, if the predicate be a weapon, therefore अस्युद्यतः (with uplifted sword), see vārtt. on P. 2, 2, 36.

Rem. 4. The type a.) of the bahuvrīhi in its outer form is often identical with a karmadhāraya, for the discrepancies in the accentuation are not heeded. In practice, one avoids to use as bahuvrīhis such compounds as are wont to be karmadhārayas, as सर्वजन, महर्षि, कल्परव, and inversely such as महाबाहु, बहुश्रुत, कृतकार्य will not have to be otherwise accepted than as bahuvrīhis. 3) Yet, it often is only the context which will enable the reader how to accept a given compound.

**225.** Type b.). Panc. 24 कदाचिद् दमनकोऽयमुभयवेतनो भूत्वा ममोपरि दुष्टबुद्धिः

1) Cp. vārtt. 4 of Pat. on P. 2, 2, 36.

2) As to प्रिय, Pat. vārtt. 2 on P. 2, 2, 35 teaches the option. But it seems better to explain गुडप्रिय as being a tatpurusha, because 1st प्रिय may be not only = »beloved," but also = »loving," see Petr. Dict. IV, p. 1161 s. v. 1 c), 2ly as Pāṇini somewhere else [P. 6, 2, 15 sq.] mentions some tatpurushas in °प्रिय. The same may apply to some of the participles in °त, if not to all. Since पीत may sometimes have an active signification and sometimes a passive one, it is plain we are allowed to compound as well the tatpurusha चीरपीतः = lac potus, as the bahuvr. पीतचीरः = lacte potus. Comp. what has been said p. 157 N. 2.

Panc. 283 affords a specimen of a kind of compounds, in which two types are confounded: काचिच्छूगालिका मांसपिपडगृहीतवदना, here the author seems to have blended promiscuously two bahuvrīhis मांसपिपडवदना and गृहीतमांसपिपडा, either of which would have sufficed. Comp. Hariv. 5814 चक्रोद्यतकरः.

3) See CAPPELLER Vāmana's Stilregeln: Kāvyaśamaya 7 and 8.

स्यात्, here उभयवेतन is the epithet of one »who accepts wages from both parties,” Kathās. 72, 186 हंसद्वन्द्वरूपं किञ्चित्सिद्धयम् (two siddhas, who bore the shape of flamingos), Mālav. I, p. 24 कौशिकी यतिवेषा (K. wearing the dress of an ascetic).

Rem. Comparison is sometimes expressed by them, as R. 3, 69, 43 कौ युवां वृषभस्कन्धौ (who are you, whose shoulders are like those of a bull?). R. 5, 17, 10 Rāxasawomen bear the epithet गजोद्ग्रह्यपादाः (with the feet of elephants, camels and horses). — But also by type a.) as रात्रीवल्लोचनः (having lotus-eyes), चन्द्राननः (moon-faced).

225. Type c.) Prabodh. V, p. 103 देवी मामेवमवस्थं न समाश्रयति (the queen does not comfort me, who am in such a state), Panc. I, 137 अन्तःसारैः.... मन्त्रिभिर्धर्यति रात्र्यम् (a kingdom is upheld by pithy ministers), Kumāras. 3, 14 the gods bear the epithet उच्चैर्दिवः (whose adversaries are mighty). — Apart from the very common employment of अ, सु, दुः as the predicate in bahuvrīhis, several particles and prepositions may be used so, as उत्, निः, वि, अति, अत्र etc., as नीरस (sapless), उदञ्जलिः »one with folded hands,” Ragh. 2, 74 पुरमुत्पताकम् (a flagged town), Daç. 137 उदायुधः (with uplifted weapon), Harsha 9 तरुर्विपल्लवः (a leafless tree), Bhoj. 8 खड्गमपकोशं कृत्वा जगाम.

Rem. Compounding with स°, सह° and the like has the same power, as English -ful, similarly English -less is expressed by compounds, beginning with अ°, निः°, वि°, विगत°, वीत° etc. 1).

1) PATANJALI enumerates also different species of bahuvrīhis: a) those, the members of which are samānādhikaraṇa as चित्रगु, b) the former part of which is an avyaya, as नीचैर्मुख, c) whose former part is a locative or something compared as कण्ठेकाल, उदृमुख, d) where it is a gen. generis or a gen. materiae as केशचूड (with one's hair tied up, liter. »[bearing] a knot of hair”), सुवर्णालङ्कार (wearing golden ornaments), e) whose former part is one of the gāṇa प्रादयः [P. 1, 4, 58] as प्रपर्णा (unleaved), f) negation + noun, as अपुत्र. In the case of c) an ellipsis is stated of a middle element, कण्ठेकाल representing कण्ठेस्यः कालोऽस्य and उदृमुख being = उदृमुखमिव मुखमस्य. As to e) and f) Patanjali states the option between saying in full प्रपतितपर्णा वृक्षः and the abridgment प्रपर्णा वृक्षः, likewise between अविद्यमानपुत्रः and अपुत्रः. Cp. f. i. Daç. 35 उदृतबाष्पलोचनं तमपृच्छम् with ibid. 176 सा.... उदृबाष्पोवाच; here the full उदृतलोचन and the short उदृबाष्प are synonymous.

226. As bahuvrīhis of three and more members are excessively frequent, we will adduce some instances of them.

1. the subject is a compound. Panc. 322 व्यक्ताहारक्रियः (abstaining from taking food) here the subject of the bahuvr. is आहारक्रिया, a tatpurusha; Vār. Yog. 1, 8 क्षयितधनराष्ट्रो भवति (he loses his wealth and his kingdom) here the subj. is a dvandva धनराष्ट्रे »wealth and kingdom;” Daç. 78 a Jaina monk is thus qualified प्रकीर्णमलपङ्कः प्रबलकेशलुञ्चनव्यथः प्रकृष्टतमक्षुत्पिपासादिदुःखः (v. a. covered with dust and mud, enduring a heavy pain by pulling out his hair, suffering very much from hunger, thirst and the like) here the subjects of the three bahuvr. are respectively the dvandva मलपङ्को, the tatp. केशलुञ्चनव्यथा and the tatp. क्षुत्पिपासादिदुःखम् and of them the two tatpurushas are themselves made up of more than two themes, as it is the compound केशलुञ्चन which qualifies व्यथा, and similarly the compound क्षुत्पिपासादि, which is the cause of दुःखम्.

2. the predicate is a compound. — Instances of this category are very often met with, especially such bahuvrīhis as exhibit this type: qualifying noun-case + adjective or participle + substantive. Panc. 42 तद्वर्ता मद्विह्वलाङ्गः = मदेन विह्वलान्यङ्गानि यस्य स; Kathās. 72, 180 प्रापार्कसंतपसिकतां महूमिम्, here the bahuvr. is to be analyzed अर्केषा संतपाः सिकता यस्यां सा [महूमिः]. But also other types, as: Mudr. III, p. 124 vultures (गृध्राः) have the epithet दीर्घनिष्कम्पपक्षाः, here the analysis is येषां दीर्घा निष्कम्पाश्च पक्षाः, the predicate, therefore, is an adjective-dvandva (208). Çāk. VII a curse is said to be अजुल्लोय-कदर्शनावसानः = यस्याजुल्लोयकस्य दर्शनमवसानं स प्रापः.

3. both subject and predicate are compounds. Kād. I, p. 46 तत्र विस्त्रब्धविरचितकुलायसहस्राणि.... शुक्रशकुनिकुलानि प्रतिवसन्ति स्म (crowds of parrots and [other] birds were dwelling there, building confidently thousand(s) of nests), here विस्त्रब्धविरचित is the predicate and कुलायसहस्र the subject of the bahuvrīhi, the analysis of which is of course येषां विस्त्रब्ध विरचितानि [ंत्] कुलायानां सहस्राणि [ंस्म].

227. In the case of non-compound words, adjectives carrying the notion of having, possessing, as is taught in Sanskrit etymology, may be made by putting some

derivative suffixe as °मन्त्, °वन्त्, °मय, °इत्, °इन् etc. to the substantive, as अग्निमन्त् (fiery), पुत्रिन् (having a son) and the like. Of these suffixes, °इन् is very common<sup>1</sup>).

Kathās. 24, 9 किरौटी कुण्डली दिव्यः लङ्गो चावातरत्पुमान् (a divine person descended wearing a diadem, earrings and a sword), cp. R. 3, 50, 21. P. 5, 2, 128.

They may also be put to dvandvas. Mhbh. 1, 126, 21 ऋतज्ञिनी (wearing tresses and a deer-skin), Pat. I, p. 1 सांज्ञालाङ्गलककुदखुरविषाणिनां संप्रत्ययो भवति स [गो]शब्दः.

Now, sometimes, these suffixes are added even then, if they are in no ways necessary for the understanding. So R. 3, 15, 11 पद्मैः सुरभिगन्धिभिः..... रम्या पद्मिनी (a pond charming by its sweet scented lotuses), likewise Panc. 53 the weaver, who has assumed the attributes of Vishnu, is said to be विष्णुचिह्नितः = विष्णोश्चिह्नैर्-न्वितः; Bhoj. 2 a brahman is said सकलविद्याचातुर्यवान् = सकलासु विद्यासु चातुर्येषा युक्तः. In these cases no suffix was required, for the bahuvrīhis सुरभिगन्ध, विष्णुचिह्न, सकलविद्याचातुर्य would be quite regular and plain. Compare Panc. I, 46 सुवर्णपुष्पिता पृथ्वी = सुवर्णपुष्पा पृथ्वी. This rather pleonastic idiom is especially used in some standing compounds. Grammarians teach and practice confirms °इन् being readily added to compounds in °शोभा, °शाला, °माला, °धर्म, °शक्ति, °वर्ष. P. 5, 2, 132.

#### TYPICAL COMPOUNDS.

So I call such compounds whose latter element is almost used in a typical sense, which is more or less remote from their primitive meaning. By them the great importance of compounding for Sanskrit composition appears best. Such among them, as are fit for periphrasing case-relations, have already been dealt with in Chapter IX, especially 188—196. Of the others the most remarkable are: 1. those in आदि,

1) See P. 5, 2, 115; 116; 128 with the vārttikas on them.

आद्य, आदिक, प्रभृति, which are expressive of „and so on,” 2. those in °पूर्वम् and °पुरःसरम्, which may serve to make adverbs of manner, 3. those in °पूर्व = „formerly —,” 4. those in °मात्रम्, which does duty of a limitative particle, वाङ्मात्रम् being nearly the same as वागेव, 5. those in °कल्प, °देश्य, °देशीय, °प्राय, to express „nearly, almost,” 6. those in °रूप, if रूप may be rendered by „namely,” 7. those in °अन्तरम्, when having the worth of „some” or „other.” And so on.

229. To give a fuller account of them, we will treat of them separately.

1. °आदि etc.

1. Those in °आदि, °आदिक, °आद्य, °प्रभृति are bahuvrīhis, meaning properly „the beginning of which is —,” as is still plain f. i. in M. 1, 50 एतदन्तास्तु गतयो ब्रह्माद्याः (the existences, at the head of which stands Brahmā, end here). Commonly they are expressive of „etc.; and the like.” Panc. 8 तस्योर्ध्वदेहिकक्रिया वृषोत्सर्गादिकाः सर्वाश्चकार (he performed in his honour all the funeral rites, viz. the vṛshotsarga etc.), Hit. 123 सुवर्णवस्त्रादि प्रसादानं क्रियताम् (bestow on them presents of the king's favour, gold, clothes and so on), Panc. 62 सर्वे मत्स्य-कच्छपप्रभृतयस्तं पप्रच्छुः (all [aquatic animals], fishes, tortoises etc. —). In these examples the compounds are adjectives, but often they are used as substantives too [see note 1 on p 165], as Bhoj. 64 अहमपि ब्राह्मणपुत्रः। त्वामत्र शयानं वीक्ष्य कमण्डलूपवीतादिभिर्ब्रह्मिणं ज्ञात्वा भवदास्तरासन् एवाहं प्रसुप्तः, Panc. 27 अद्यप्रभृति प्रसादनियहादिकं त्वयैव कार्यम् (from to-day it is you by whom favour, punishment, etc. are to be administered.)

2. °पूर्व, °पुरःसर.

2. When adjectives, those in °पूर्व and °पुरःसर may have the same purport as those in °आदि etc. Panc. 20 व्याघ्रदीपिवृकपुरःसराः सर्वे (all of them, tigers, panthers, wolves and the rest). When adverbs, the latter member is almost meaningless: प्रीतिपूर्वं भाषते = सप्रीति भाषते. Hit. 7 तस्य बहुमानपुरःसरं पुत्रान्समर्पितवान् (respectfully he gave over his sons to him).



3. भूतपूर्व and the like. 3. Those in पूर्व may also signify »having been formerly so and so,” but now being so no more: आद्यपूर्वः »one who once has been rich,” भूतपूर्वः (of old). N. 1, 13 न कुचिद् दृष्टपूर्वा (never seen before), Çāk. VI सत्यमूढपूर्वा तत्रभवती रहसि प्रकुन्तला (indeed, I once have wedded secretly the Lady Çak.)<sup>1</sup>).

४) °मात्रम्. 4. ४) Compounds in °मात्रम् are bahuvrīhis, used as substantives of the neuter, and properly have the meaning »the exact measure (मात्र) of which is —.” Yet, as a rule they are used as if their latter member were some limitative particle and °मात्रम् may be translated by »but, only.” Prabodh. I, p. 13 किंवदन्तीमात्रमेतत् (it is but a vain rumour), Panc. 192 कोऽपि ते वाञ्छामित्रेणापि सहायत्वं न करिष्यति (nobody will make you his friend only on account of your voice), R. 3, 71, 22 नाममात्रं तु ज्ञानामि न रूपं तस्य रक्षतः. This translation, however, does not suit all instances. Sometimes °मात्रम् signifies, that the whole class is meant, not single individuals belonging to it. Pat. I, p. 242 ब्राह्मणो न हन्तव्यः सुरा न पेयेति ब्राह्मणमात्रं न हन्यते सुरामात्रं च न पीयते (since it is said: »one may not hurt a brahman, nor drink strong liquor”, one does not hurt anybody, that is named brahman, nor drinks anything, to which the appellation »strong liquor” is applicable). Comm. on R. 2, 12, 100 कैकेयोर्दौर्जन्यं दृष्ट्वा राजा शोकेन स्त्रीमात्रं निन्दति (the king seeing the foul conduct of K., by his sorrow chides the whole feminine sex). — In this meaning °जातम् is almost synonymous, as Daç. 22 चौडोपनयनादिसंस्कारजातमलभत (he obtained the cauda, the upanayana, in short the whole set of sacraments), Bhoj. 62 अलिलेष्वापि कोशेषु यद्विज्ञातमस्ति तत्सर्वं देवेन कविभ्यो दत्तम्.

β) Adjctt. in °मात्र. β) °मात्र is also put to participles; then it is an adjective and signifies »as soon as —.” Panc. III, 3 ज्ञातमात्रं शत्रुं प्रशमं नयेत् (one must abate a foe, as soon as he has arisen), ibid. p. 58 भगवता नारायणेन स्मृतमात्रो वैनतेयः संप्रायः, Kathās. 36, 111, etc.

Rem. The adjectival employment of those in °मात्र is however

1) One is wont to analyze भूतपूर्वः by पूर्व भूतः and so on, see f. i. Kāç. on P. 5, 3, 53, but that analysis does not give a satisfactory account of the nature of the compound. If the adverb पूर्व were compounded with the noun भूत, one would expect पूर्वभूत in the same way, as f. i. M. 9, 267 पूर्वतस्कराः »people who have formerly been thieves.”

not restricted to the case that the former member is a participle. See but Panc. II, 95 नाममात्रा न सिद्धौ हि धनहीनाः... नराः (poor people do but bear the name of men, as they are of no use whatsoever).

5. °कल्प, °देर्भाव, °प्राय. 5. »Almost, nearly, like” is signified by °कल्प, °देर्भाव, °प्राय, which have almost got the nature of pure formal suffixes, and, indeed, the former three are taught as such by Pānini (5, 3, 67). Of them, those in °कल्प and °प्राय are the most frequent. R. 3, 16, 39 वाचान्यमृतकल्पानि (speech like ambrosia), Kumāras. 3, 14 कार्यं त्वया नः प्रतिपन्नकल्पम् (you have nearly engaged yourself to do our affair), Kathās. 6, 51 इन्दोगः कश्चिदित्युक्तो विटप्रायेण केनचित् (some Sāmavedin was thus addressed by somebody like a rake), Mālat. IX, p. 149 एवं पर्यवसितप्रायेव नः प्रत्याग्रा (in this manner all my hope is almost gone), Panc. 202 पक्वप्रालिप्रायं देशं गतः (gone to a country, where a good deal of the paddy was ripe), Daç. 78 विप्रलम्भप्रायमिदमधर्मवर्त्म (this way of unrighteousness, full of deception). Those in °प्राय are, indeed, bahuvrīhis, to be analyzed thus: »the greater part of which is —,” just as those in °कल्प properly are = »the manner or mode of which is —.”

6. °रूप. 6. Those in °रूप are likewise adjectives. As रूपम् means not only »shape, form” in general, but also »a beautiful shape, a beauty,” so the bahuvrīhis ending in it admit of either acceptance. Pānini (5, 3, 66) mentions the latter, when teaching such compounds as ब्राह्मणारूपः, पचतिरूपम् to be praise-denoting.<sup>1</sup>) But, in practice, those in °रूप are not often met with in this meaning, by far oftener they are employed for the sake of qualifying some general kind by describing its species. Then we may often translate them by means of »f. i.; viz.” Instances are chiefly found in commentaries and the like. Sāy. on Ait. Br. 2, 37, 1 [p. 272 ed. Aufrecht] रथभङ्गरूपो व्यामोहः.

1) Pānini speaks of °रूप as of a taddhita. Kāç. when commenting on our sūtra shows °रूप to be used to signify the highest pitch of a quality, as वृषल्लरूपोऽयं यः पलाण्डुना सुरां पिबति. Blame, inversely, is expressed by compounds in °प्राय (P. 5, 3, 47), as in this verse of Bhojapr. (p. 7) स्वाम्युक्ते यो न यतते स भृत्यो भृत्यप्रायकः (the attendant, who does not exert himself, when ordered by his master, is a bad attendant).



- धे. 7. Bahuvrīhi in °अवधि (limit) may be synonymous of वाक्त् in both of its acceptations (169 with Rem.). See f. i. Kathās. 4, 100 प्रत्यागमावधि (till I shall have come back); 52, 146.
- ब. 8. Tatpurushas in °विशेष, when meaning »excellent species,» are expressive of something »first-rate, excellent.» See f. i. Ragh. 2, 7.
- र. 9. Tatpurushas in °अन्तरम् are often to be rendered by »some» or »other.» Properly speaking, अन्तरम्, विशेषः and भेदः mean variety, species,» and as a »variety of something» is »something different», the transition of meaning may easily be accounted for. — Mālav. III, p. 60 पूर्वस्मादवस्थान्तरमुपाह्वया तत्रभवती (v. a. the lady has changed her former attitude to another), Panc. I, 132 शुभाशुभफलं सद्यो नृपाद् द्वैवाद्भवान्तरे (the fruit of good and evil deeds comes instantly, when from the king, but in some other existence, when from Destiny), ibid. p. 83 लघूनामपि दुर्जनानां मध्ये वस्तुं न शक्यते। उपायान्तरं विधाय ते नूनं वृन्ति (one cannot dwell among wicked people, for they will hurt you by some means or other). The proper meaning of °अन्तरम् is not rarely transparent, as in the example quoted first. Likewise Panc. 248 भर्तान्यमार्गान्तरेषामगत्, Panc. 205 युवयोर्भष्यान्तरं सम्यङ् शृणोमि (I do not hear distinctly, of what kind of things you speak).
- र. 10. Tatpurushas in °विधिः may denote, that the action spoken of is done »in due form.» Panc. I, 335 प्रदानविधिना..... संप्राप्यते फलम्, Daç. 80 तद्गारे ज्युदारमभ्यवहारविधिमकरम् (in his house I gave a stylish dinner).
- This list may be easily enlarged.

#### FINAL OBSERVATIONS.

1. Any Sanskrit compound belongs to one of the great classes mentioned before. Now, as not only the members of a compound but even their constituent elements may be compounds themselves, hence arises an almost unlimited freedom of enlarging compounds by taking up into them all sorts of nouns or adverbs serving to qualify the whole of the compound or part of it. In this way, very large and very intricate compounds are

available, and in fact they often occur, albeit that the field of combinations and images is in some degree limited by conventional usage and by the examples of the best authors. For the rest the frequency and the nature of those intricate and bulky compounds will much depend on the style of the literary work. It requires, therefore, a good deal of training to catch forthwith the purport of many an intricate compound.

A few instances will suffice. Kādamb. I, p. 15 the king, it is said, saw a lady कृपितहरहुताशनदक्षमानमदनधूममलिनीकृतामित्र रतिम् »who was like Rati, stained by the smoke of Kāma burning by the fire of angry Çiva,» for when analyzing the complex, we get कृपितस्य हरस्य हुताशनेन दक्षमानस्य मदनस्य यो धूमोऽभूत्तेन मलिनीकृताम्, apparently a tatpurusha, the former member of which is also a tatpurusha the former member of which is also a tatp. and so on. Now a bahuvrīhi. In the same Kād. (p. 39) a forest अरण्यम् bears the epithet दशरथसुतनिशितशरनिकरनिपातनिहतरजनीचरबलबहुलरुधिरसिक्तमूलम् (where the roots [of the trees] had been moistened by the abundant blood of the army of the Rāxasas killed by the shots of the crowd of sharp arrows [discharged] by the son of Daçaratha), here मूलम् is the subj. of the bahuvrīhi, the preceding complex being its predicate, an intricate tatpurusha, as it is thus to be analyzed दशरथस्य सुतस्य निशितानां शरणाणां निकरस्य निपातैर्यनिहंत रजनीचराणां बलबहुलेन रुधिरेण सिक्तम्. This whole clause is comprehended within one compound. And so often.

231. **Case-nouns standing outside the compound** are very often to be construed with it or with one of its members. This is but consistent with the whole spirit, which pervades Sanskrit composition. A great liberty is left to the speaker to prefer either a rather synthetical or a rather analytical mode of expression. He has the opportunity of enlarging compounds by making enter within them any noun or adverb serving to qualify the

whole or any part of it. But on the other hand nothing compels him to do so. The qualifying noun may as well be a self-existent word having its own noun-case. 1) So Çak. V हिमवतो गिरिरूपत्यकारणवासिनः (dwelling in the forests on the slope of mount Himavân), here हिमवतो गिरेः stands outside the compound as to its form, but belongs to it by its meaning, as it qualifies the member उपत्यका. Panc. 42 a weaver returns home to his wife, प्रागेव कर्पापरंपर्या तस्याः श्रुतापवादः »having heard evil report on her account;” when using a mere analytical expression, the author of the Pancatantra would have said तस्या अपवादं श्रुत्वा or श्रुते तस्या अपवादे etc., when a mere synthetical one श्रुततदपवादः; but he has here availed himself of a mixed idiom. — Mâlav. V, p. 140 सगरः पौत्रेण प्रत्याहूताश्वः (S., who had the horse brought back by his grand-son); Kumâras. I, 37 एतावता नन्नुमेयशोभि.... [अस्या] अङ्गम्, here एतावता qualifies अनुमेय the former member of the compound; Mahâv. I, p. 6 प्रकृत्या पुण्यलक्ष्मीकौ कावेत, here प्रकृत्या also is intimately connected with the compound. These few examples will suffice, as the idiom is met with on almost every page of Sanskrit.

232. By this equivalence, and to a certain extent also, promiscuousness of analytical and synthetical expression it is also explained that there must be some freedom in using the so called figure of ellipsis even in compounds. Nala 1, 13 the beauty of Damayantî is said to surpass that of all other women, even of time past, न.... तादृशपूर्ववती क्वचित्.... दृष्टपूर्वाथवा श्रुता, here श्रुत is of course = श्रुतपूर्व. By a similar abridgment Malâv. V, p. 137 moon and sun are named श्रुतोष्णाकिरणौ »the hot- and the cold-rayed 2).”

1) I wonder, what reasons may have induced WHITNEY (§ 1316) to speak of this idiom as something irregular. On the contrary, nothing can be more regular.

2) A striking example is afforded by R. 3, 20, 12, if I am right reading there राक्षसास्ते चतुर्दश। उचुवचिं सुसंक्रुडा ब्रह्मघ्नाः शूलपापायः। संरक्तनयना घोरा

## SECTION III.

## ON THE DIFFERENT CLASSES OF NOUNS AND PRONOUNS.

## CHAPT. I. Substantive. Adjective. Adverb.

233. In ancient languages the difference between adjective and substantive is generally not so strongly marked as in modern ones. So especially in Sanskrit. Both classes of nouns have the same declension, and a great number of them have sometimes an adjectival meaning, sometimes they are substantives. They are only different as to their gender, substantives being nouns of one gender, but adjectives of three, as they must take the gender of the nouns they qualify 1): शुको वर्णः, शुका सुधा, शुक्लं वासः.

Adjectives proper, when used as substantives, may be distinguished thus: a) the substantivizing results from

रामं संरक्तलोचनं। पश्या मधुरभाषं दृष्टादृष्टपराक्रमम्; the Bomb. edition has दृष्टादृष्टपराक्रमम्. There is antithesis between the पश्याः [in full पश्याभाषः] Râxasas and Râma मधुरभाषः, and likewise between them दृष्ट[पराक्रमाः] and Râma who was मधुरभाषः. The samdhîr ârshah दृष्टा[ः] [अ]दृष्टपराक्रमम् is admitted in the Râmâyana, see f. i. 2, 51, 8; 74, 13; 3, 64, 23.

1) By this way we may account for the fact, that Indian grammar, full as it is of accurate and minute observations and of acute and sharp distinctions, does not possess proper terms expressive of categories of words as common and as indispensable to Western grammar as »adjective” and »substantive.” The gunavacana of the vernacular grammarians encompasses more than our »adjective”; neither the dravyâni nor the jâtayas are the exact equivalent of our »substantives”. The term vîçeshana, used by Pânini himself, comprises both the apposition and the attributive adjective. The only term adopted to point out the adjective as such is नाम त्रिलिङ्गम् »noun of three genders.”

the ellipsis of the concordant subst., as शीताः [viz. आपः] „cold water,” पतिताः [viz. केशाः „grey hairs;” b) they are substantives when having got some special meaning, as तनु adj. „thin,” subst. fem. „body;” हरि adj. „brown,” subst. masc. „lion; monkey; Indra; Vishnu;” c) they are used as substantives while retaining their general signification, as प्रियः when meaning „a or the beloved one,” पापः „a (the) wicked man.” The last category is the sole regarding us here, for any adjective may in this way turn substantive. The diversity of the endings for the different genders and numbers enables to express by one single word such phrases as „a rich man,” „a young woman,” „a business of weight,” resp. आद्यः, तरुणी, महत्. The plural of course, if a plurality of things is meant; hence तानि „that” when = those things, Lat. *ea*, भद्राणि Lat. *fausta*, बहूनि *multa*, etc.

Like other substantives, the substantivized adjectives may be an element in compounds. Hit. 94 हीनसेवा न कर्तव्या कर्तव्यो महदाश्रयः (one must not serve a weak [master], but join a mighty one), ibid. 102 अलमनेनातीतोपालम्भेन (enough of this chiding the past).

#### ABSTRACT NOUNS.

**234.** Abstract nouns are much used in Sanskrit composition. They are partly derivatives of verbs, partly of nouns. The verbal abstracts are not rarely to be paraphrased in translating, especially if the predicate of the sentence be made up by them. Then, our language generally prefers finite verbs. R. 3, 2, 11 the man-eater says to Rāma

कथं तापसयोर्वो च त्रासः प्रमदया सह (and how is it, that you dwell with a woman, being ascets?), Daç. 101 अमुना मन्मोचनाय प्रपथः कृतो मया च रहस्यानिर्भेदाय (he took an oath, he would release me, and I, not to reveal the secret), ibid. 95 प्रीलं हि मदन्यादयोर्मार्गेणाप्युचितकर्मस्त्रेव प्रवर्तनम्, Mreçh. I, p. 32 न पुष्पमोषमर्हत्युद्यानलता (the garden-creeper does not deserve to be stripped of its flowers), Mudr. V, p. 180 (Malaya-ketu to Rāxasa) अयं तातेन धृतपूर्वापामाभरणविशेषाणां विशेषतश्चन्द्रगुप्तहस्तगतानां वणिग्भ्यः क्रयादधिगम इति न युज्यत एतत् (sir, it is inconsistent, that by purchase from merchants you should have come by precious jewels, once worn by my father, especially as they have passed into the hands of Candr.).

**235.** Of the nominal abstracts the most important are those in °ता, °त्वम् and °भावः, as they may be derived of any noun. Of मृदु (weak) the abstract „weakness” is not only मर्दिवम् or मृदिमा (see P. 5, 1, 122), but also मृदुता, मृदुत्वम् and मृदुभावः. Nothing, too, impedes making them of compounds, as श्रेष्ठपत्यता or °त्वम् or °भावः „the being the child of a *set*” or चतुर्मुखत्वम् (°ता, °भावः) „the having four mouths”<sup>1)</sup>. Hence the abstracts in °ता and °त्वम् and their synonyms are a fit means for expressing clauses and the like in a concise form, especially when attended by a subjective genitive. So देवदत्तस्य श्रेष्ठपत्यत्वम् = „the fact of N.N.’s being a merchant’s son,” ब्रह्माणश्चतुर्मुखता „the four-facedness of Brahma.”

Here are some examples of this widely used idiom: Panc. I, 222 कन्यापितृत्वं खलु नाम कष्टम् (it is a calamity to be father to a daughter);

1) The suffixes for making these abstracts are taught by Pāṇini 5, 1, 119—136. Those in °भाव are evidently tatpurushas, भाव meaning „the state, the being.” For this reason Pāṇini is right not mentioning them.

ibid. p. 71 दृष्ट्वा मयास्य विङ्गलकस्य सारासार्ता (I have scrutinized the good qualities of P. as well as his vices); Kumâras. I, 48: if animals felt shame, the female yaks, it is said, when seeing the beautiful hair of fair Umâ, would have abated their pride of their tails कुर्युर्बलिप्रियत्वं शिथिलं चर्मयः; Daç. 36 प्रवहणस्य मग्नतया सर्वेषु निमग्नेषु (as all were drowned because of the ship's foundering); Panc. 73 त्वयास्य सखित्वात्सर्वोऽपि रात्रधर्मः परित्यक्तः (by having him as your friend you have neglected the whole of your royal duty); Çâk. II: king Dushyanta, as his presence is wanted at different places at the same time, says कृत्ययोर्भिन्नेदेशत्वाद् द्वैधीभवति मे मनः; Utt. II, p. 35 घन-विरलभावः »the density and the being scattered,» that is »the relative density,» Comment. on R. 3, 42, 10 पत्तननगरयोररात्रधानीरात्रधानीत्वेन भेदः (the difference between the words *pattana* and *nagara* is this that the former does not signify the king's residence, the latter does). The last example shows also the fitness of this idiom for the sake of explaining and demonstrating. By grasping the different links of a sentence into one single word, scientific or philosophical matters may be treated in the very clearest and plainest manner, complex ideas being rendered by complexes of words, whereas the relation of the abstract noun with the other words of the sentence is sufficiently pointed out by its case-ending.

**236.** Some idiomatic employment of the abstracts — chiefly those in ता and त्वम् — must be insisted upon.

I. Their accusative with verbs of going and coming is often used to express the passing from one state to another, cp. 39. Hitop. 94 महानव्यल्पतां याति (even a mighty one may become mean), Prabodh. IV, p. 78 quotes the verse प्रायशः कृतिनां कार्ये देवा यान्ति सहायताम् (— become helpers), Var. Brh. 2, 17 दैवज्ञत्वं प्रपद्यते (he becomes an astrologer), Panc. 38 तदेवं मायावचनैर्वि-श्रवास्याहं ज्ञात्रतां व्रजामि (— I will become his disciple), ibid. 62 सर्ः] शीघ्रं शीघ्रं यास्यति (the lake will soon grow dry), Bhoj. 28 जलदो बल्ल-भतामेति सर्वलोकस्य.

**237.** II. Their instrumental, may signify in what quality somebody or something acts (67). Then it may be

II. The instrumental of an abstract noun expressive of in what quality; „as.”

rendered by means of „as.” So Hitop. 103 कश्चिद्वको द्वितीयत्वेन प्रयातु (let some other heron go with him as [his] second), Ratn. IV, p. 114 अथि प्रिये किमग्यापि मध्यस्थतया वर्तसे (why, my dear, do you behave as if you were indifferent even now?).

This idiom is much used with verbs of acting-, behaving-, being as; knowing-, considering as, taking for; calling-, signifying as; treating as and many others. Instead of the phrase ब्राह्मणं त्वां जानामि संभावयामिव्यपदिशामि one may say ब्राह्मणत्वेन त्वां जानामि etc.

Examples: Kathâs. 26, 8 कर्णधारतया स्थितः (being steersman); Prabodh. IV, p. 81 तस्य कामः प्रथमो वीरस्तस्य प्रतिवीरतयास्माभिर्भवानेव निवृत्तितः (Kâma is his chief warrior, it is you we have looked for as his match); Daç. 76 ऋषिमुक्तश्च रागः संध्यात्वेनास्फुरत् (and the glow [of passion], which had been loosened from the holy man, [now] shone as twilight); Ragh. 14, 40 ह्याया हि भूमेः शशिनो मलत्वेनारोपिता शुद्धिमतः प्रजामिः (on spotless moon people have thrown earth's shade by way of a spot); Daç. 112 मां तु न कश्चिदिहत्य ईदृक्तया ज्ञानो जानाति (nobody here knows me as such); ibid. 93 त्वया नियतमस्मि तदागतित्वेनाहमपदेश्यः (you cannot but denounce me as the person, you have got it from); ibid. 144 इयं... तवैव त्रायात्वेन समकल्प्यत (she has been destined a wife for you); ibid. 94 स एव तपस्वी तस्कर्त्तृत्वेनार्थपतिरग्राहृत (it was the unhappy Arth. who was seized as the thief); Pat. I, p. 399 when treating of the karmadhâraya कृष्णातिलाः, says तिलसः प्राधान्येन विवक्षिता भवन्ति कृष्णो विशेषपात्वेन; Kathâs. 52, 60 दासीत्वेनाश्रयसि रात्रपुत्रम्; Mhbh. 1, 43, 24 गच्छध्वं यूयमव्यग्रा राजानं कार्यवत्तया. 1).

1) The germ of this much used idiom is found already in the Rgveda-mantras, in such phrases as पुरुषता (instr. = skrt पुरुषतया). Rgv. 10, 15, 6 मा हिंसिष्ट पितरः केन चिन्नो यद् अग्राः पुरुषता कराम (do us no injury, fathers, on account of any offence, that we, after the manner of men [as being men], may have committed against you).

Rem. In the instances quoted the abstracts are ending in °तया and °त्वेन. But although these suffixes are the most employed ones, any other abstract has the same effect. Daç. 15 तदीयभिकयोर्वमजयोर्ध-त्रीभावेन परिकल्पिताहम् (I was appointed nurse of the twins, his children); Kâç. I, p. 16 स्वमिति ज्ञातिधनयोः संज्ञात्रयेण वर्तते (sva is used as a designation of kinsmen and property); Pat. I, p. 230 इमान्-न्द्रियाणि कदाचित्स्वान्त्रयेण विवक्षितानि भवन्ति तद्यथा। इदं मेऽस्ति सुदु पश्यति। कदाचित्पारत्रयेण। अनेनात्तया सुदु पश्यामि. For this reason, different abstracts made from one noun are as a rule promiscuous; compare f. i. Kathâs. 13, 132 प्रयाति स्म दूत्यया with Hit. 97 प्रयातु दौत्येन, both दूत्यया and दौत्येन signifying »in the quality of a messenger.”

**238.** Occasionally — but not often — an ablative will do the same duty as the instrumental of 237. R. 3, 6, 10 त्वामासाद्य महात्मानम्.... अर्थित्वान्नाथ वक्ष्यामः (— we will address you, Lord, as supplicants), cp. Kathâs. 72, 165.

**Locative.** The locative of the abstracts may also be used so, as R. 3, 36, 17 गृणु तत्कर्म साहाये यत्कार्यं वचनान्मम (be informed of the matter, which you must perform as my helper on my order). It is especially used with verbs of *appointing, choosing, designing* to some rank or dignity. Panc. 26 स्वामी यदि कथयति ततो भूयत्वे नियोजयामि (— I will make [him] your attendant); Nala 3, 23 तेषामन्यतमं देवं पतित्वे वरयस्व ह (choose one of those devas for your husband); Hit. 91 त पत्तिराज्ये ऽभिषिक्तः.

Note that of abstracts of the feminine gender the ablative and locative are not used so, only the instrumental (cp. 102).

**239.** The dative of the abstracts with verbs of appointing etc. will occasionally occur. Mhbh. 1, 139, 1 यौवराज्याय स्वापितो धृतराष्ट्रेण युधिष्ठिरः; Kathâs. 38, 153 वृत्तवान्मित्रत्वाय नृपो नृपम्.

Rem. In the ancient liturgical books we met with two datives, one of the person and one of the abstract noun, both attending on the same verb, especially स्वा and कल्प. Ait. Br. 4, 25, 8 इन्द्राय वै देवा ज्यैष्ठ्याय औष्ठ्याय नातिष्ठन्त (the devas did not yield to Indra as to the eldest and most excellent [of them]). सो ऽब्रवीद् बृहस्पतिं याजय मा द्वादश्राहेनेति। तमयाजयत्। ततो वै तस्मै देवा ज्यैष्ठ्याय औष्ठ्यायातिष्ठन्त etc., cp. T. S. 2, 2, 11, 5. Ait. Br. 7, 17, 7 Viçvâmitra thus ad-

dresses his sons गृणोतन.... वे के च भ्रातरः स्यन्। अस्मै ज्यैष्ठ्याय कल्पध्वम् (— attend on him [Çunaçepha] as your eldest), cp. 7, 18, 8. Note the attraction in this idiom. — Cp. a similar employment of the locative: Ait. Br. 4, 25, 9 समस्मिन्स्वा अष्टतायां ज्ञानते »his kin acknowledge his authority.”

#### ADVERBS.

**240.** Sanskrit adverbs, as far as they are not old words of uncertain and forgotten origin — as मुहुः, द्राक्, मृषा, मनु, अलम् and the like — are noun-cases either distinctly felt as such or in some degree petrified. The accusative of the neuter singular is as a rule employed, if adjectives be wanted to act as adverbs<sup>1)</sup> (55).

Bahuvrhis, like other adjectives, may do duty of adverbs, when put in the accus. of the neuter. Daç. 169 अमुं च.... आत्म-निर्विशेषं पुषोष (and he took no less care for him as for himself); Panc. 55 इति वदत्यां मातरि राजपुत्री भयलज्जानताननं प्रोवाच (as her mother spoke thus, the princess lowered her head for fear and shame and said); Çâk. I ग्रीवाभङ्गाभिरामं मुहुरनुपतति स्यन्दने दत्तदृष्टिः ([the stag] runs on casting now and then a look on the chariot so as to cause to turn its neck ever so neatly); Âçv. Grhy. 1, 9, 1 पाणिग्रहणादि मूर्खं परिचरेत् here the first word is an adverb »from his marriage, beginning with his marriage.”

When derived from substantives, the adverbs are mostly modal instrumentals and ablatives (77, 104). Daç. 136 स्मृत्ति किमद्याप्यायथात्थेन मयोक्तपूर्वम्, here आयाथात्थेन = »falsely;” R. 3, 61, 20 निखिलेन »wholly”. Likewise पयविषा »alternately,” लीलया »jokingly,” etc., and ablatives, as हठात्, स्वभावात्.

**241.** For the sake of comparison one uses adverbs in °वत्. **Ad-verbs.** They may be made of any noun, and are to be rendered in °वत् \_\_\_\_\_

1) Adverbs are styled क्रियाविशेषणानि »attributes of verbs.” The acc. neuter of an adjective, when used adverbially, is named कर्म क्रियाविशेषणम्; see f. i. Kâç. on P. 2, 3, 33.

by „as” or „like.” When paraphrased, they are = यथा or इव with any noun-case wanted by the context, therefore सिंहवत् may be = सिंह इव or सिंहमिव or सिंहयिव and so on. — R. 3, 45, 5 सौमित्रे मित्ररूपेण भ्रातृस्त्वमसि शत्रुवत् [= शत्रुरिव] (in the shape of a friend, Laxmana, you are like a foe to your brother); Mhbh. 1, 148, 15 शुचीन्वाणुदुदावादान्दाह्यामास शत्रुवत् [= यथा शत्रून्] (the innocent Pāṇḍavas he did burn as if they were his enemies); Kām. 3, 31 पूजयेद् देवताः सदा । देवतावदुत्तममात्मवच्च सुहृद्जनम् [= देवता इव and आत्मानमिव]; Mhbh. 1, 159, 4 तर्ध्वं पूवन्नमया [= पूवेनेव] (pass over by me as if by a vessel); Hit. 10 मातृवत्परदारेषु परद्रव्येषु लोष्टवत् आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः (he who looks on the wife of another as on his mother, on the goods of another as on clay, on all creatures as on himself, such one is a wise man).

Rem. 1. Compare with them Latin adverbs as *regaliter*, when meaning »kingly, like a king.” Mhbh. 1, 145, 1 पापउवाः..... भीष्मस्य पादौ जगृहुरार्तवत् (*suppliciter*).

Rem. 2. Like other compounds, the adverbs in °वत् may have their former member standing in construction with some other word outside the compound. Panc. I, 260 अभिसुखो नाशं याति वृहौ पतङ्गवत् = यथा वृहौ पतङ्गो याति.

242. Adverbs in °शः involve the dissolution of a whole into many parts. Mālatā VIII, p. 135 लवण एनां निकृत्य दुःखमरणां करोमि (I will cut her into pieces and cause her to die a miserable death).

As to those in °धा see 302 R.

243. Sometimes — but not so often as in Latin and Greek —

adjectives are used, where one might expect adverbs. Of the kind are f. i. विवश = Lat. *invitus*, केवल (mere). Kathās 28, 70 रम्भा विवशा सा तिरोदधे (R. disappeared against her will); Kathās. 29, 120 यन्न मुक्तासुभिस्तत्र कारणं केवलं विधिः (that she did not die, the cause thereof was nothing but Destiny, Germ. *nur das Schicksal*). Likewise others, which in fact serve to qualify the verb, though they do formally agree with some substantive (31, V). R. 3, 60, 25 मम विसद्व्यः कथयस्व (tell it me confidentially), M. 3, 101 तृषानि भूमिहृदकं

वाक् चतुर्थी च सूता (grass, earth, water, and fourthly, friendly speech). Compare these more instances, taken from the ancient language: Hit. Br. 1, 7, 13 उन्नमामदितिं यन्नति (finally he worships Aditi), Oh. Up. 6, 6 स उर्ध्वः समुदीषति (it rises upwards), Âḡv. Grhy. 1, 11, 5 उद्वं नयन्ति (they lead [the victim] to the north).

#### DEGREES OF COMPARISON.

244. Of two persons or things, possessing the same quality, the comparative is to point out that which is endowed with the higher degree of it: साधुतरस्तयोः (the better of these two), वचो मधुनः स्वादीयः (words, sweeter than honey). Even if the person or thing compared with, be implied, not expressed, the comparative may be used. We then translate it by „tolerably, rather.” Daḡ. 159

ततोऽल्पीयसा कालेन रात्रः प्रियमहिषी पुत्रमसूत (not very long hereafter —), Prabodh. II, p. 30 मया स्वगृहिणी प्रियस्यपि प्रोक्षिता (I have abandoned my wife, though I loved her very much), Panc. 35 तच्छ्रुत्वा पिङ्गलकः सादरतरं तमुवाच (after hearing this, P. addressed him in a rather respectful manner). — Occasionally the comparative may even express »too.” Mhbh. I (Paushyaparva) Upamanyu, when asked by his master why he looks fat though every opportunity of getting food has been intercepted to him, answers he has drunk the foam, given back by the calves after having drunk the milk of their mothers. But even that livelihood displeases his spiritual teacher, for एते त्वदनुकम्पया गुणावन्तो व्रताः प्रभूतरं फेनमुदिरन्ति । तदेवामपि व्रतानां वृद्ध्युपरोधं करोषि (these virtuous calves give back too much foam, for pity on you, for this reason you prevent also their being fed).

245. The superlative expresses not only the „highest” but also a „very high” degree, just as in Latin and Greek. पापिष्ठ may be sometimes = *very bad*, sometimes = *the worst*. When denoting the highest degree, there is ge-

nerally some word added, as सर्वेषाम्, लोके etc. Mhbh. 1, 143, 3 अयं समाजः सुमहान्नमणीयतमो भुवि (this great assembly is the most pleasing on earth). But for the rest it signifies excellency among three or more, the comparative being destined for denoting it between two. Of two brothers one is the ज्येष्ठः, the other कनीयान्; of more one the ज्येष्ठः, another the कनिष्ठः.

**246.** Yet carelessness in the employment of comparative and superlative is not rare in Sanskrit. <sup>1)</sup> Sometimes the comparative is used instead of the superlative. Pat. I, p. 77 यथा तर्हि बहुषु पुत्रेषु तदुपपन्नं भवत्ययं मे ज्येष्ठः पुत्रो अयं मे मध्यमो अयं मे कनीयानिति — instead of कनिष्ठः. Panc. I, 408 it is said that of the shâdgunya the danḍa is the worst expedient, here we find पापीयान्, not पापिष्ठः, ibid. p. 305 among four individuals one is said the ज्येष्ठतरः <sup>2)</sup>.

Sometimes again the superlative is used instead of the comparative. Kathâs. 43, 23 of two brothers one calls himself कनिष्ठ, and his brother ज्येष्ठ. Panc. 113 स्वाम्यमात्ययोरेकतमस्य विनिपातः (a mischief of either king or minister). Cp. ibid. V, 36 विद्याया बुद्धिरत्नमा (judgment is better than learning), here the superl. is of necessity, as the comp. उत्तर does not purport the meaning of excellency. For a different reason प्रथम a superl. as to its form, is the equivalent of both »first” and »former.” So f. i. Mâlav. II, p. 35 अत्रभवतोरार्चयितोः कतरस्य प्रथमं प्रयोगं दृक्ष्यामः (of whom of these two honourable professors shall we see the performance the first?).

**247.** The suffixes ंतर and ंतम may be put even to substantives. Instances are scarce in the classic language <sup>3)</sup>. Panc. 326 स च सर्वनि-

1) Further investigation will decide for how much of that seeming irregularity we are indebted to the faults and the sloth of copyists, and how much of it is really good Sanskrit.

2) As to the form cp. R. 2, 12, 26 भूयस्तरम् and WHITNEY *Sanskrit Grammar* § 473, al. 4.

3) They are somewhat more frequent in the ancient dialect, see WHITNEY § 473, al. 1. Classic Sanskrit possesses some, which have a special meaning, as अश्वतरः (mule), वृषतरः (Ragh. 3, 32) »an older calf.”

प्रधानवलोक्य तं राक्षसमश्वतमं विज्ञायाद्विद्वदः (and he [the horse-thief] examined all the horses, saw that the rāxasa [who had assumed the figure of a horse] was the best of them [liter. »the most horse”] and mounted him).

**248.** The comparative and superlative being wanted to do duty of adverbs, they are put in the accus. of the neuter, just as is done with all other adjectives (55). So

भूयः is adverb of भूयान्, प्रथमम् of प्रथमः, etc. Pat. I, p. 10 ननु ये कृतयत्नास्ते साधेयः प्रब्रह्मान्प्रयोक्ष्यन्ते (will they, who have studied [grammar], apply words the better?); Çāk. IV भूयिष्ठं भव दक्षिणां परिज्ञने.

**249.** Degrees of comparison may be made from undeclinable words; then they end in ंतराम् and ंतमाम् as उच्चैस्तराम् (higher). Mâlav. II, p. 36 अतितरां कान्तम् (exceedingly charming), cp. P. 1, 2, 35.

रमयति-  
राम् and  
the like. Such comparison is made also of forms, belonging to the finite verb. Instances of comparatives, made from the 3<sup>d</sup> person of the present not rarely occur in literature. R. 2, 64, 72 हृदयं सीदतेतराम् (my spirits almost lower). Prabodh. IV, p. 87 विनाशो लब्धस्य व्ययतितरां न त्वन्दुयः (to lose something gained before grieves more than having gained nothing at all). Vikram. V, p. 178 प्रभवतितरां.... भुजङ्गप्रोर्विषम् (even of an infant-snake the poison is rather strong). Ratn. III, p. 74 रमयतिराम्. — Kathâs. 102, 35 we meet ंतराम् put to a 3<sup>d</sup> person of the perfect: अदूदधेतराम्.

Instances of the superlative I do not recollect having met with, but they must be or have been not less allowed, as both degrees are equally taught by Pāṇini. 1).

**250.** Than with the comparative is expressed by the ablative, see 105. But the particles न, न च, न तु, न पुनः are also used for that purpose, especially with वरम्.

1) WHITNEY § 473, al. 3 says that both compar. and superl. of verbal forms are »barbarous forms;” for what reason, I do not understand. Is it perhaps, because KALIDĀSA wrote barbarous Sanskrit, or because PĀṆINI did not know well the idioms of his language?



Kathās. 29, 113 मृत्युर्मम श्रेयान्न पुनः शीलविप्लवः (death is better for me than parting with my virtue); Panc. 213 वरमनारम्भो न चारम्भविघातः (not beginning at all is better than ceasing after having commenced); ibid. I, 451 पण्डितोऽपि वरं प्रवृर्न मूर्खो हितकारकः (a wise foe is even preferable to a foolish friend<sup>1</sup>).

**251.** A high degree may be expressed also by several other idiomatic phrases, as:

Concurrent idioms, expressive of a high degree.

1. by °कल्प<sup>2</sup>), °देश्य, °देश्योय, °प्राय, see 229, 5<sup>th</sup> inasmuch as they are a concurrent idiom of the comparative in one of its meanings:

2. by putting बहु<sup>3</sup> or परम्<sup>4</sup> before. Panc. I, 191 जनापवादे जगति बहुचित्रे (slander being rather manifold in the world); R. 3, 53, 1 जनकात्मजा दुःखिता परमोद्दिग्ना; Mālav. I, p. 10 some female is said to be परमनिपुणा मेधाविनी च. Properly बहु<sup>3</sup> means »tolerably, nearly” see P. 5, 3, 68, परम्<sup>4</sup> »exceedingly.”

3. by such phrases as प्रियाप्रियतरम् (liter. »dearer than dear” = the very dearest), सुखासुखतरम्; Mahāv. I, p. 21 प्रियाप्रियतरं नः (we are exceedingly rejoiced at it); Panc. 326 वेगाद्देगतरं गच्छति (247).

4. by putting the word twice, see 252.

5. by adding °द्वय, see 229, 6<sup>th</sup>.

**252.** For different reasons a word may be put twice, either when put two times as a separate word, as शनैः शनैः, or when making up some kind of compound, as पटुपटुः<sup>5</sup>.

Putting a word twice.

1) In a well-known passage of the Hitop. (p. I, 3) वरम् is construed with न च but not followed by a nomin., as one might expect, but by the instrumental:

वरमेको गुणो पुत्रो न च मूर्खप्रतैरपि  
एकश्चन्द्रस्तमो हन्ति न च तारागणैरपि.

The instrum. must be that, which expresses: equivalent to; exchangeable for. »Better is one virtuous son, and [»not to be given up for,” that is] outweighing even hundreds of stupid ones; one moon dispels the darkness, outweighing even crowds of stars.” Cp. 70.

2) पचतिकल्पम् and the like are among the examples of the commentaries on P. 5, 3, 67. Cp. 249.

3) Pāṇini deals with this idiom at the commencement of his eighth

1. Adjectives may be put twice, the two making but one word, in order to signify our „—like,” „rather.” Daç. 149 क्षामक्षामापि देवतानुभावादनतिक्षीपावपाविकाशा सीमन्तिनी (a woman, who though [of a] rather thin [aspect] had by divine power not too much lost of the brightness of her colour), R. 3, 67, 14 तं दोन-दोनया वाचा.... अभ्यभाषत, Panc. II, 50 भीतभीतः पुरा प्रवृर्नन्दं मन्दं विसर्पति (in the beginning a foe sneaks along very slowly, as one being rather afraid). So एकैक, when = »alone,” and cp. such phrases, as पूर्वपूर्व पुष्प्यन्ते, प्रथमप्रथमं पच्यन्ते (they blossom-, they ripen the very first)<sup>1</sup>). Instances of adverbs put twice are not rare, as शनैः शनैः (slowly, by degrees), मुहुर्मुहुः (repeatedly), पुनःपुनः (again and again), etc. Daç. 172 प्रालीनं.... मृदु मृदु वर्षयन्ती.

2. In the same way substantives, gerunds, participles when put twice, may indicate the non-interruption of some time or action. R. 3, 10, 5 कालकालेषु (in uninterrupted time), Mālav. IV, p. 105 पथि नयनयोः स्थित्वा स्थित्वा तिरोभवति क्षणात् (at the very moment she is standing on the path of my looks, P. 8, 1, 4.

adhyāya (8, 1, 1—15). In interpreting sūtra 9, the commentaries are wrong accepting it as teaching the formation of the word एकैक. The sūtra एकं बहुव्रीहिवत् cannot have this purport; its literal sense is »if a unity, [it is] bahuvrīhīlike.” If Pāṇini had meant the word एकैक, he would have written एकस्य, not as he does एकम्; cp. the constant genitives in sūtras 5—8. Our sūtra refers to the cases, mentioned by s. 4—8. There the employment is taught of the »two (द्वे)” spoken of in 8, 1, 1. Sūtra 9 teaches, how these two are to be accepted, for it says: »[but these two may be] one; then the whole is as if a bahuvrīhī”, likewise in the case of s. 10. But from s. 11 the unity is as if a karmadhāraya. Pāṇini’s words in 9—11 are: एकं बहुव्रीहिवत्। आवाधे च। कर्मधारयवदृत्तरेषु. From the conclusion of Kāç. on P.’s sūtra 9 I infer that the right interpretation had been proposed by somebody, but that it has been objected to by Patanjali. On the other hand, such forms with distributive sense as पूर्वपूर्वः being by necessity instances of the idiom, taught P. 8, 1, 4 afford some evidence for my own acceptation.

1) See vārtt. 7 on P. 8, 1, 12 in the commentary of the Kāçikā. Cp. also P. 8, 1, 13, which teaches to say सुखसुखेन and प्रियप्रियेण, when = »with all one’s heart.”



she suddenly disappears), Daç. 95 अहं राममञ्जरीः..... सानुनयं पायितायाः पुनः पुनः प्रणयसमर्पितमुक्मधुगणदूषमास्वादमास्वादं मदेनास्वृष्टे.

3. Moreover, putting a word twice is also often a proper means for signifying a distributive sense (*vīpsā*). Instances of this idiom are frequent. Kāç. on P. 8. 1, 4 पुरुषः पुरुषः निधनमुपैति (every man is mortal), Panc. 42 पदेपदे प्रस्वलन् (stumbling at every footstep), Daç. 99 अहरहश्च नवनवानि प्राभूतान्युपहरन्ती (offering [her] always new presents day after day), ibid. 216 षण्मासे षण्मासे पिच्छमेकैकं परित्यजन्ति (every sixth month they lose one single feather); R. 2, 91, 53 अद्येकमेकं पुरुषं प्रमदाः सपुं चाष्ट च समापेतुः (singulos viros septenae vel octonae mulieres appetierunt), Āpast. Dh. 1, 13, 18 संवत्सरे संवत्सरे द्वौ द्वौ मासो समाहित आचार्यकुले वसेत्, M. 2, 20 स्वं स्वं चरित्रं शिक्षेरन् (they must learn every one his own duty). So द्विषि द्विषि (in every region), अहरहः (day after day) and so on. This idiom is as old as the Vaidik dialect. It is also used of gerunds. Pat. I, p. 44 मण्डूका उत्पुत्योत्पुत्य गच्छन्ति.

Here as a rule the case-endings of the former member remain.

253. Sanskrit likes juxtaposition of different grammatical forms of the same word or of kindred words. Hence the type *manus manum lavat* is of course very common in Sanskrit. Mrçch. I, p. 34 रत्नं रत्नेन संगच्छते (pearls string with pearls), Vikram. II, p. 31 तप्तेन तप्तमयसा घटनाय योग्यम्; Pat. I, p. 233 वासो वासश्चादयति (one cloth covers the other), Panc. 322 वनादनं पर्यटति (he rambles from forest to forest), ibid. 267 पदात्पदमपि प्रचलितुं न शक्नोति, Daç. 61 करिषाः करिषामवपुत्य (jumping from one elephant's back on another).

254. Of a somewhat different nature is the type represented by R. 2, 12, 8 किं कृतं तव रामेण पापे पापम् (what evil has Rāma done to you, evil-minded woman?); cp. the Greek *κακός κακῶς ἀπόλοιο*. Here the inclination towards homophony is still more pronounced than in the idiom of 253. Compare Mbbh. 1, 145, 14 तांस्तथावादिनः पौरान्दुःखितान्दुःखकर्मिणः। उवाच (tristes tristis est allocutus cives); Kathās. 38, 153 नरसिंहः.... तं.... वृत्तवान्मित्रत्वाय नृपो नृपम्.

It is here not the place to expatiate upon this predilection of

Sanskrit for bringing together words kindred in sound and playing with the different meanings inherent to them. Nearly all literary documents from the Vedas to our days afford the most ample evidence of it. For this reason, one must always be prepared to have to deal with riddles and the most various kinds of quibbles and puns. More information on this subject is to be given by works on Sanskrit rhetoric and Sanskrit literature.

255. It may be of some use to mention here the figure *yathāsam-khyam* 1), as it is employed not rarely and as its nature should be called rather grammatical than rhetorical. By it a series of substances named together with a series of attributes or predicates are so to be understood that the first substance is to be construed with the first predicate or attribute, the second with the second and so on successively. R. 3, 40, 12 अग्नेरिन्द्रस्य सोमस्य यमस्य वरुणस्य च। ओषण्यं तथा विक्रमं च सौम्यं दृष्टं प्रसन्नताम्। धारयन्ति महात्मानो राजानः (the kings possess the qualities of the five devas, Agni etc., viz. the glow [*aushnya*] of Agni, the strength [*vikrama*] of Indra, etc.), Āpast. Dh. 1, 5, 8 यत्किं च मनसा वाचा चक्षुषा वा संकल्पयन्ध्यायत्याहाभिविपश्यति वा = यत्किं च मनसा संकल्पयन्ध्यायति वाचा वा सं° आह चक्षुषा वा सं° अभिविपश्यति (whatsoever he, desirous to accomplish it, thinks in his mind or pronounces in words or looks upon with his eye).

## CHAPT. II. Pronouns.

### 1. PERSONAL PRONOUNS AND THEIR POSSESSIVES.

256. The personal pronouns are less used, than in English and many other modern tongues, as they are often not expressed, especially when implied by the personal endings of the verb (10). Nor are their oblique cases always wanted in Sanskrit, when indispensable in English. So in this sentence Hit. 24 ततो दिनेषु गच्छत्सु पत्तिप्रावकानाक्रम्य कोटरमानीय प्रत्यहं खादति, the word पत्तिप्रावकान् is at the same time object of आक्रम्य, of आनीय, of खादति; it is of course put once, but

1) I borrow that designation from P. 1, 3, 10, which s. may be compared.

the pronouns referring to it are omitted as being easily supplied by the mind, whereas the English translator is bound to say »she [the cat] reached the young birds, took *them* to her hole and devoured *them*.” Cp. *ibid.* 96 भगवन्तं चन्द्रमसं प्रणम्य प्रसाद्य च [sc. एनम्] गच्छ, Mhbh. 1, 154, 30 निष्पिष्यैर्न बलाद्भूमौ पशुमारममारयत्, where the pronoun एनम् though being construed with two verbs is put but once, Daç. 152 अहं च तत्र संनिहितः किञ्चिदस्मेषि<sup>1)</sup> संनिधिनिषण्णस्तु मे वृद्धचितः कोऽपि ब्राह्मणः शनकैः स्मितहेतुमपृच्छत्, sc. माम्, as is plain by the foregoing अहम् and मे.

Likewise the possessive pronouns may be omitted, if there can be no doubt as to the possessor, especially of course when referring to the subject. Hit. 7 तस्य विष्णुशर्मणः पुत्रान् [sc. स्वान्] समर्पितवान्<sup>2)</sup>.

**257.** 1<sup>st</sup> and 2<sup>d</sup> person. — The short forms of the acc., gen., dat.<sup>3)</sup> are enclitic, and used therefore if there is no stress to be laid on the pronoun. It is useless to give examples of them, as they are met with on almost every page. The acc. मा and त्वा are however not so frequent as the other enclitic forms<sup>4)</sup>.

1) By a common error the printed text has अस्यैषि.

2) So was already taught by Patanjali (I, p. 62) मातरि वर्तितव्यं पितरि शुश्रूषितव्यमिति । न चोच्यते स्वस्यां मातरि स्वस्मिन्वा पितरौति संबन्धाच्चैतद्भवत्येते वा यस्य माता यश्च यस्य पिता.

3) Epic poetry affords sundry instances pointing to the fact, that the short forms of the gen. and dat. were once, it seems, available for all oblique cases. At least, R. 3, 43, 49 ते is doubtless = त्वया, and Mhbh. 1, 230, 15 नः = अस्मासु. The former passage runs thus अप्रमत्नेन ते भाव्यमाश्रमस्थेन (you must keep watchful in the hermitage), the latter मा त्वं..... स्नेहं कार्षीः सुतेषु नः Cp. *Vāmana's Stilregeln* ch. *Çabdaçuddhi*, s. 11.

4) As मा and मां, त्वा and त्वां are easily exposed to be confounded in manuscripts, it is possible that the enclitical forms have sometimes disappeared in our texts, if the following word commenced by a consonant. At all events, they seem to occur oftener in the ancient dialect than afterwards.

They are of necessity unavailable, if some emphasis of the pronoun be wanted. For this reason they are forbidden:

a) when heading a sentence, or in poetry even a pāda, b) when immediately after a vocative, which heads the sentence, c) when followed by some particles, that give them some emphasis, viz. च, वा, इ, अह, एव. See P. 8, 1, 18; 20; 24; 72. Mhbh. 1, 229, 24 त्वामेकमाहुः कवयस्त्वामाहुस्त्रिविधं पुनः [here त्वा would not be allowed]; Kāç. on 8, 1, 18 हृदो विप्रवेप्रवरो देवो युष्माकं कुलदेवता [त्रः instead of युष्माकम् cannot be, as it heads the pāda]; Hit. 110 रात्राह । मन्त्रिन्ममोत्साहभङ्गं मा कृयाः [मम not मे, according to b)]; R. 3, 55, 22 भतस्व सीते मामेव (— none but me); Mālav. I, p. 21 अत्रभवतः किल मम च [not: मे च] समुद्रपल्लवलयोरिवान्तरम्.

Rem. According to P. 8, 1, 25 they are also forbidden with verbs of seeing, when used in a metaphorical sense.

**258.** The plural of the first person may refer either to a plurality of speakers at the same time or in most cases to *we = I + others with myself*. Similarly the plural of the 2<sup>d</sup> person may be used, even when addressing one, for the sake of signifying *you and others with you*. Panc. 258 the monkey, being invited by the makara to go with him, declines, for says he त्वयं वनचरा युष्मदोयं च जलान्ते गृहम् (we monkeys are living in the forest, and your abode is in the water). Mhbh. 1, 152, 26 Hidimbā says to the single Bhīmasena अहं प्रेषिता भ्रात्रा..... बिभक्ष्यिषता मांसं युष्माकम् »I have been sent hither by my brother, who is eager to devour the flesh of all of you [viz. of your mother, your brothers and yours].”

**259.** The pronoun of the 2<sup>d</sup> person is used without respect to social relations; the singular त्वम् is applied to superiors as well as to equals and to inferiors. The only case of यूयम् denoting a single individual is mentioned before (24).

Yet, when addressing in a polite manner, one avails one's self of भवान्, f. भवती, plur. भवन्तः, f. भवत्यः — being a popular reduction both in form and meaning of

भगवान् „Lord”. Like Spanish *Usted*, Italian *Elle*, भवान्, though being exponent of the second person, does agree with the 3<sup>d</sup> person of the verb, therefore किं करोति भवान्(भवती), when addressing one, किं कुर्वन्ति भवन्तः (भवत्यः), when addressing more <sup>1</sup>).

Rem. Both modes of expressing the 2<sup>d</sup> person, either by the pronoun त्वम् or by the title भवान् may be used promiscuously. It is very common to see them used alternately. Panc. 73 Damanaka says to the lion संतीवकः शब्दभोजी भवान्मांसादस्तव प्रकृतयश्च ([the bull] Sanj. is an herbivorous animal, but you [भवान्] and your [तव] subjects feed on flesh); Kathās. 30, 17 गान्धर्वविधिना भार्यां कुर्याद्भवानिमाम् एवम्.... असौ तव.... सेत्स्यति (make her your wife by the Gāndharva-rite, in this way she will become yours). In the first book of the Hitopadeṣa (p. 35 of B. K. Vidyāratna's ed.) the sly cat thus addresses the blind vulture युष्मान्धर्मज्ञानरतान्विष्वासभूमय इति पक्षिणः सर्वे सर्वदा ममाग्रे प्रस्तुवन्ति। अतो भवद्भ्यो विद्यावयोवृद्धेभ्यो धर्मं श्रोतुमिहागतः [ब्रह्म], as to the plural युष्मान्, भवद्भ्यः see 24.

260. By pointing out भवान् as the proper term for addressing in a polite manner, it is by no means said it is the sole. Many other titles, such as signify *sir*, *lord*, *reverend*, *master* are used according to duty, custom, dignity, age. So holy men are duly addressed by भगवान्, f. भगवती, kings by देवः, respectable merchants and the like by आर्यः, matrons by आर्या, the wife duly addresses her husband by आर्यपुत्रः, the charioteer his prince by आयुष्मान् etc. As a rule a greater respect is shown by such titles than by using the general term भवान् (vocat. भोः). Another difference is this: they may as well denote the 3<sup>d</sup> person as the 2<sup>d</sup>, whereas भवान् is only fit for denoting the 2<sup>d</sup> person.

Moreover there are some general terms, made up of भवान् pre-

1) Instances of भवान् construed with the 2<sup>d</sup> person of the verb are extremely rare and the idiom undoubtedly vicious. So Ṣāṅkh. Grhy. 2, 2, 8 ब्रह्मचारी भवान्ब्रह्मि, instead of ब्रवीतु or ब्रूताम् > say, you are a *brahmachārin*."

ceded by some pronominal prefix, viz. अत्रभवान्, तत्रभवान्, सभवान्. As सभवान् and तत्रभवान् point at somebody absent, but the अत्रभवान् is always present, so the former two cannot refer but to a 3<sup>d</sup> person, but अत्रभवान् may denote as well the person spoken of as the person addressed. Utt. I, p. 1 the director thus addresses the spectators अथ खलु.... आर्यमिश्रान्विज्ञापयामि। एवमत्रभवन्तो विदांकुर्वन्तु, but Ṣāk. VII Dushyanta when speaking of Ṣakuntalā says अथे सेयमत्र भवती शकुन्तला.

261. For the third person Sanskrit does not possess a proper personal pronoun, like our *he*, *she*, *it*. Its duties are discharged by demonstratives. When wanted to be emphasized, by स, अयम्, असौ, otherwise by the oblique cases derived from the pronominal roots अ, अन, एन, or what is practically the same, in the acc. by एनम्, एनाम्, एनत्, plur. एनान्, एनाः, एनानि, in the other cases by the forms belonging to अयम्. The nomin. is not expressed but with some emphasis. See 274.

262. The possessive pronouns are relatively less used than the genitives of the personal ones. One will oftener meet with मम सूनुः, सूनुर्मे or मत्सूनुः (a *shashtīsamāsa* 216, 1<sup>o</sup>) than सूनुर्मदीयः.

The difference, which exists in English between *my* and *mine*, *your* and *yours* etc., is not known in Sanskrit; मदीयं or मम पुस्तकम् may be as well „my book” as „a book of mine,” also „the book is mine;” मत्पुस्तकम् of course cannot have the last meaning, for subject and predicate are by necessity unfit for being compounded.

Rem. 1. Apart from the regular possessives of the 2<sup>d</sup> person त्वदीय and युष्मदीय, there exists also भवदीय

derived from the polite भवान्. Panc. 168 भवदीयसाहसेनाहं तुष्टः [= भवतः साह° or भवत्साह°].

Rem. 2. The possessive of the 3d person is तदीय (if wanted एतदीय), but here too the genitive of the demonstrative or a shash-thisamāsa are generally preferred.

**263.** The reflexive pronouns स्व and आत्मन् refer to all persons. — 1. आत्मा, acc. आत्मानम्, instr. आत्मना etc. is the proper equivalent of English *myself, yourself, himself, herself, itself, one's self; ourselves, yourselves, themselves*. It is always a masculine and a singular, even when referring to a plural or a not-masculine. Properly it is a subst. meaning »soul, spirit, individuality” and in this meaning it has always remained in common use. But even when pronoun, its origin is more or less perceptible. Occasionally it may be rendered as well by a pronoun as by a subst. 1).

2. स्व generally — though not always — does duty of a possessive; it does denote the subject being possessor and may be rendered, according to sense, by *my, your, his, her, our, their*. Often it is compounded with its noun.

**264.** Examples of आत्मन्, when a refl. pronoun. — a) 3d person: Panc. 263 सर्पस्तेनात्मना स्वालयं नीतः (he *himself* brought the serpent to his dwelling); Var. Yog. 1, 19 प्रात्रोर्वधाय सचिवं शुभदैवयुक्तं। आज्ञापयेन्नृपतिरात्मनि दैवहीने (if the king be himself not favoured by Destiny, he should charge his minister, who is, to destroy his enemy); Mālat. II, p. 38 वासवदत्ता राज्ञे संज्ञयाय पित्रा प्रत्नमात्मानमुदयनाय प्रायच्छत् (Vāsav., though betrothed by her father to king Sanj., gave *herself* to Udayana); R. 2, 64, 29 तौ पुत्रमात्मनः स्पृष्ट्वा तपस्विनौ (both of them touched [the body of] their son); Panc. 184 पुनर्जातिमिवात्मानं मन्यमानाः (they..... feeling *themselves* as if they were born again); —

1) Compare the similar use though less developed of Latin *animus*, आत्मानं विनोदयामि = *animus oblecto*. Panc. 160 मयात्मा प्रदत्तोऽयम् (I have given him my heart = myself).

b) 1st and 2d person: Hit. 107 आत्मनः किमुत्कर्षं न साधयामि (why should I not elevate *my own* rank?), Çāk. I पुण्याश्रमदर्शनेन तावदात्मानं पनीमहे (in the meanwhile, let us purify *ourselves* —), Çāk. IV भतारिमात्मसदृशं सुकृतैर्गता त्वम् (by your good actions you have got a husband becoming to *yourself*); — c) referring to a general subject: Panc. III, 174 यः करोति नरः पापं न तस्यात्मा ध्रुवं प्रियः (who does evil, certainly does not love himself).

As appears from the instances quoted, the gen. आत्मनः or आत्म° in compounds are used to denote the reflexive possessive. There exists even a possessive आत्मीय, as Kād. I, 19 तद्यमात्मीयः क्रियताम् (take him [the parrot] as yours).

Rem. 1. It is plain, that स्व आत्मा is said in the same meaning as आत्मा. R. 2, 6, 21 रात्रा] ज्ञात्वा वृद्धं स्वमात्मानं रामं राज्ये ऽभिषेच्यति.

Rem. 2. The instrum. आत्मना when added to the reflexive lays stress on the fact, that the subject is acting by himself. Mhbh. 1, 158, 30 तार्यात्मानमात्मना (help yourself); Panc. 276 न शक्नोम्यात्मानमप्यात्मना बोद्धुम् (I cannot bear my own self); R. 3, 47, 1 सीता] प्राञ्चः सात्मानमात्मना (Sītā named herself [to her guest])<sup>1</sup>).

**265.** Examples of स्व. — a) 3d person: Nala 3, 13 आक्षिपन्ती..... प्रभां प्राशिनः स्वेन तेजसा (scorning as if it were at the moon's splendour by *her own* brightness); Panc. 230 अयासौ प्रत्यूष उन्वाय स्वगृहान्निर्गतः (then at daybreak he rose and went out of *his* house); Çāk. I एतास्तपस्विकन्यकाः स्वप्रमाणानुवृषैः सेचनघटैः etc. (these girls of the hermitage, with watering-pots as to suit *their* size); — b) 1st and 2d person: Panc. III, 177 देहं स्वं..... शोषयिष्याम्यहम् (I will dry up *my* body); Hit. 137 अस्माकं परभूनिष्ठानां स्वदेप्रगमनमपि दुर्लभं भविष्यति (when residing abroad it will be hard for us to go to *our own* country); Çāk. VI त्वमपि स्वं नियोगमशून्यं कुरु (and you, do *your* duty without fault); Vikram. I, p. 2 स्वेषु स्वान्ध्ववहितैर्भविष्यति (you are requested to listen with attention on *your* seats).

Yet स्व is not necessarily a possessive. It may also be equivalent to आत्मा. Hit. 109 स्वस्य रात्रानं प्रपातवान् = आत्मनो रा°; Panc. 305 नास्मै स्वोपार्जितं दास्यामि (I will not give him, what I have earned

1) आत्मना may even stand alone. Kathās. 25, 133 गच्छाम्यहमात्मना (I will go [by] myself); Kumāras. 2, 54.

myself), here स्वोपार्जितम् = स्वेनोपा° = आत्मनोपा°; Schol. on R. 2, 40, 39 रामो मातरं राजानं च स्वमनुगतौ दृष्ट्वा (R. saw his mother and the king following after himself). This idiom is less frequent in classic literature than in commentaries and the like<sup>1</sup>). Note स्वतः »by one's self" f. i. Kathās. 34, 56; 37, 49.

As स्व may be = आत्मा, it has also a possessive; viz. स्वीय. Panc. 162 स्वीयपितृमातरौ.

Rem. 1. स्वक, poss. स्वकीय, is a deminutive of स्व and स्वीय as to its form, but there is scarcely any difference of meaning. Nala 5, 40 उद्य तत्र यथाकामं नैषधः... जगाम नगरं स्वकम्, Panc. 233 स्वकीयमेव योनिं बहुमन्यसे (it is but your own kin you take regard of).

Rem. 2. Like Latin *suus*, स्व also signifies »one's relations," »one's property,"<sup>2</sup>) therefore, स्वजनः »one's kindred, one's family, attendance," स्वम् »one's goods," सर्वस्वम् »one's whole property."

**266.** As a third reflexive we may consider नित्त „own," as it may not rarely be rendered by the possessive pronoun. Panc. 56 the king says to his daughter संबोधोऽद्य त्वया नित्तभर्ता यथा मम प्रब्रूय्यापाद्यति (you must to day exhort your husband, that he may destroy my enemies). Inversely स्व may also be = »own:" Kathās. 39, 53 स्वसुखं नास्ति साधुनां तासां भर्तृसुखं सुखम्.

**267.** The reflexives are not bound to refer exclusively to the grammatical subject. In passive sentences they often refer to the agent, in clauses and the like to the main subject. Instances hereof have already been given in 264 and 265, viz. Panc. 263; Panc. III, 174; Kād. I, 19; Hit. 137; Vikram. I, p. 2. Here are some more: Panc. 24 न प्रोभनं कृतं मया यज्ञस्य विप्रवासं गत्वात्माभिप्रायो निवेदितः, here आत्माभिप्रायः is of course ममात्मनोऽभिप्रायः; R. 2, 11, 22 ब्राह्मिणेण तदा राजा कैकेया स्ववशं कृतः sc. कैकेया वशम्.

Rem. On the other hand, one may meet with instances of pronouns not-reflexive, in such cases as where one might expect

1) As it is good Sanskrit, it makes doubtful how to explain स्व° in such compounds as स्वगृहम्, स्वधर्मः, whether = स्वस्य गृहम् or = स्वं गृहम्.

2) Çâpatakôça ed. ZACHARIAE, vs. 187 स्वशब्दो वदति ज्ञातिमात्मात्मोयधनानि च.

reflexives. So R. 3, 62, 3 त्वमप्रोकस्य शाखाभिः..... आवृषोषि शरीरं ते [not स्वम् or आत्मनः]; Kathās. 36, 102.

**268.** The indeclinable स्वयम् does nearly the same duty as Latin *ipse*. It may be added to some other pronoun. Mhbh. 1, 161, 8 न त्वहं वधमाकाङ्क्षे स्वयमेवात्मनः (nor am I desirous of my own death).

**269.** The reciprocal pronouns अन्योन्य, परस्पर, इतरेतर have almost assumed the character of adverbs. As a rule, they are used in the acc. of the masc. अन्योन्यम् etc. while being applied to every gender and every case-relation. Ç&k. I उभे [सख्यौ] परस्परमवलोकयतः (the two friends look at each other); Vikram. I, p. 18 अन्योन्यं हस्तं स्पृशतः (they shake hands); Panc. 216 एवं च परस्परं द्वैधमुत्पन्नम् (and in this manner discord arose between them); Daç. 151 उभौ..... त्रयया साध्वसेन वान्योन्यमात्मानं न विवृषवते (both, either by shame or by confusion, do not open their soul to each other); Çank. on Ch. Up. p. 42 समानमितरेतरं प्राणादित्यौ (the principle of life and the sun are identical to one another); Pat. I, p. 426 सार्थिकानामेकप्रतिश्रय उषितानां प्रातरुत्याय प्रतिष्ठमानानां कश्चित्परस्परं संबन्धो भवति. Cp. also Kām. 2, 42; Mālav. I, p. 24; Kathās. 2, 41 etc.

Yet they admit also of other case-endings, f. i. Panc. III, 200 परस्परस्य मर्मापि ये न रक्षन्ति जन्तवः (they who do not observe the weak points of each other); Harshac. 2 तेषामन्योन्यस्य विवादाः प्रादुरभूवन् (disputations arose between them). So Nala 5, 32 तौ परस्परतः प्रीतौ. Nala 1, 16 the acc. अन्योन्यम् is depending on the prep. प्रति. And so on. See Kâç. on P. 8, 1, 12 vârtt. 9 and 10; vârtt. 10 teaches the optional employment of forms in आम्, if feminine and neuter words are concerned f. i. इतरेतराम् [or रम्] इमे ब्राह्मणकुले — इमे ब्राह्मण्यौ — भोजयतः.

The same meaning is carried by the adverb मिथः (mutually), which is not less used.

## 2. DEMONSTRATIVES, RELATIVES, INTERROGATIVES.

**270.** In ancient language the demonstratives are often

indicating the things they are to point at in a more significant manner than in modern tongues. For this reason, when translating from the Sanskrit, it is many times indispensable to render demonstrative pronouns otherwise, f. i. by the pronoun *he, she, it, by the, by adverbs (here, there),* sometimes even by putting instead of them the very noun, they are referring to. In the same way, indeed, the demonstratives of Latin and Greek must be translated.

We will dispense here with adducing instances exemplifying each of the somewhat freer translations, as have been named. It will suffice giving a few samples of Sanskrit demonstr. pronouns to be rendered by English adverbs. Panc. 204 षो षो कपिञ्जल एष नदीतीरे तपस्वी धर्मवादी तिष्ठति (say, woodcock, *here* on the river-side a holy devotee stands); Vikr. I, p. 15 the king says to his charioteer सूत इदं तच्छैलशिखरम् (— *here* is that mountain-top); Cāk. IV Kaṇva asks »where are Ārṅgarava and Āradvata,» they answer भगवन्निमो स्वः (Reverend, *here* we are). From the Vaidik writings I add Ath. V. 1, 29, 5 उदसौ सूर्यो अगादुदिदं मामकं वचः (*there* the sun has risen and *here* has my spell).

271. Of the four demonstratives, used in classic Sanskrit, अयम् and एष are opposite to स and असौ. Their different nature is well described by a vernacular grammarian, when pronouncing that एष is expressive of *nearness* but असौ of *remoteness*, and that अयम् implies *presence* but स *absence* 1). Indeed, both एष and अयम् point at something near to the speaker or his time, whereas

1) See the kārīkā, quoted in a foot-note on p. 188 of ĀRĪRĀMAMAYA-CĀRMAN'S edition of Mṛcchakāṭī (Majumdār's series):

इदमः प्रत्यक्षरूपं समीपतरवर्ति वैतदो रूपम्  
अदसस्तु विप्रकृष्टं तदिति परोक्षे विज्ञानीयान्-

असौ and स indicate something remote either by space or by time. Therefore, the latter couple may be compared to Lat. *ille* and *iste*, Gr. *ἐκεῖνος*, Engl. *that*, the former to Lat. *hic*, Greek *ὅστος* and *ὅδε*, Engl. *this*.

The difference between them will appear better when perusing Sanskrit texts, than from instances detached from the context they are taken out. Yet, here are several, which may give some idea of it.

1. एष and अयम्. — Vikram. I, p. 14 Purūravas points with his hand to Urvaçī her attendance: एताः says he सुतनु मुखं ते सख्यः पश्यन्ति (Lat. *hae amicae* —); Nala 3, 4 Indra declares to Nala the name of himself and his comrades: अहमिन्द्रो ऽयमग्निश्च तथैवायमपां पतिः।... यमोऽयमपि पार्थिव (Lat. *ego Indrus, hic Agnis* etc.).

2. असौ and स. — Nala 3, 2 Nala asks the devas, for what purpose they wish him to be their messenger कश्चासौ यस्याहं दूत ईप्सितः। किं च तद्दो मया कार्यम्, here both असौ and तन् answer to Latin *iste*; — Mudr. II, p. 77 the minister Rāxasa, when hearing from his spy that the physician, whom he had despatched to empoison king Candragupta, had been prevented from performing that plot by the vigilance of Cānakya, exclaims प्रथः खलुसौ बटुः। अथ स वैयः कथम्, here both असौ and स are = Lat. *ille*.

3. Examples of *this* and *that* in opposition to one another. — Ch. Up. 2, 9, 1 अमुमादित्यमुपासीत.... तस्मिन्निमानि सर्वाणि भूतान्यन्वायन्नानि (let him meditate on *that* sun.... it is on *that* all *these* beings [here on earth] are depending upon) ibid. 1, 3, 2 समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ (this breath here and that sun there are indeed the same, this is hot and that is hot); Utt. II, p. 27 अयमसावध्ययनविद्युः *hoc illud studiorum impedimentum* »that well-known hindrance now presents itself.” — In the first act of the Mudrarāxasa the minister Cānakya, after having put the jeweller Candanadāsa into prison, thus expresses his contentment: हन्त लब्ध इदानीं राक्षसः कुतः

त्यज्ञत्यप्रियवत्प्राणान्यथा तस्यायमापदि

तथैवास्यापदि प्राणा नूनं तस्यापि न प्रियाः

tasy refers to Rāxasa, अयम् and अस्य to Candanadāsa. In Latin one would say likewise: ut *hic* in *illius* re adversa suae vitae.

jacturam facit, sic profecto et ille vitam pro nihilo putabit in hujus calamitate. — In the Vikramorvaçî king Purûravas designates his beloved Urvaçî by the pronoun अयम्, as long as he knows her present and sees her (1<sup>st</sup> act), but in the second act, when thinking her absent, he speaks of तस्या आसनम्, expresses his disappointment about her female attendant coming सख्या विरहिता तया, and says on account of her पयुत्सुकां कथयसि प्रियदर्शनां ताम्। आर्तिं न पश्यसि पुत्रवसस्तदर्थाम् — whereas in the first act, when looking at her face, he admires इदं रूपम्, exclaims नेयं तपस्विनः सृष्टिः, is uneasy, as अस्या भयकम्पः is noticed by him.

272. Though एष may be styled the emphatic अयम्, both pronouns are sometimes used almost promiscuously. Mhbh. I, sarga 154 Kuntî asks Hidimbâ, who she is: »are you a deity of this forest?» अस्य वनस्य देवता, Hidimbâ answers यदेतत्पश्यसि वनम् etc. In the second act of the Vikramorvaçî the king offering a seat to Citralekhâ says एतदासनमास्यताम्, in the first act of the Mudrarâksa Cânakya to Candanadâsa इदमासनमास्यताम्.

273. अयम् — not एष — is the proper word, if the speaker wishes to denote something belonging to himself by a demonstrative rather than by the possessive of the 1<sup>st</sup> person. अयं बाहुः may signify „this arm of mine,” ὅδε ὁ πρῶτον, hoc brachium. Vikram. II, p. 46 Purûravas laments हृदयमिषुभिः कामस्यान्तः सप्रलयमिदम् — viz. मम, Mṛcch. IV, p. 141 न खलु मम विषादः साहसेऽस्मिन्भवं त्रा (I feel no remorse nor fear on account of the rash deed, I have committed).

Rem. Hence अयं जनः a modest phrase to designate the speaker himself, cp. Greek ὅδε ὁ ἀνὴρ. Vikram. II, p. 56 the king when taking his leave from Urvaçî says स्मर्तव्योऽयं जनः; Mṛcch. VII, p. 238 Cârudatta tells his friend, he longs for Vasantasenâ सखे मैत्रेय वसन्तसेनादर्शनोत्सुकोऽयं जनः; Daç. 164 सोऽयमर्थेपाज्ञाकरो जनोऽत्यर्थमनुगृहीतः (my lord has much gratified his most obedient servant).

274. Pânini teaches, there is some difference in the flexion of अयम् according to its being used either when referring to somebody or something already spoken of before, or

when pointing at or showing. In the former case 1. the cases, derived from the root अ are treated as enclitics, 2. the accus. is एनम्, एनाम्, एनत् in the singular, एनान्, एनाः, एनानि in the plural, एनौ, एने in the dual, 3. the instr. of the sing. एनेन, एनया, 4. the loc. of the dual is एनयोः.

It is in such instances of *anvâdeça* (reference to something already named before), that the pronoun bears almost the character of our *he, she, it*. — 1. अस्य etc. enclitic: Mṛcch. I, p. 55 यदा तु भाग्यक्षयपीडितां दृशां नरः कृतान्तोपहितां प्रपद्यते। तदास्य मित्राप्यपि यान्यमित्रताम् (if a man has by Destiny been reduced to poverty, then even his friends become enemies to him), Çâk. I एतास्तपस्विकन्यकाः.... इत एवाभिवर्तन्ते। अहो मधुरमासां दर्शनम् (these girls of the hermitage approach hither, it is pleasant to look on them), Vikram. I, p. 2 वरिषदेषा पूर्वेषां कवीनां दृष्टरसप्रबन्धा। अहमस्यां कालिदासगुणितवस्तुना नवेन त्रोटकेनोपस्थास्ये; — 2. instances of एनम् etc. Mhbh. I, Paushyap. तमुपाध्यायमुपतस्थे प्रोवाच चैनम् (he made his compliment to his teacher and spoke to him), Vikram. III, p. 72 अये। इत एव प्रस्थितो देवः.... यावदेनमवलोकनमार्गे प्रतिपालयामि, Nala 13, 24 तां प्रासादगतापश्यद्राजमाता जनैर्वृताम्। धात्रीमुवाच गच्छैनामानयेह ममान्तिकम् (her the king's mother saw from the balcony, as she was followed by the crowd, and said to the nurse: »go and bring her to me»), Mhbh. 5, 16, 29 Indra receives a deputation of devas, rshis etc., and after being addressed by them उवाच चैनान्प्रतिभाष्य, Ait. Br. 1, 29 treats of the two हविधनि (carts in which the soma-herb is carried) in § 6 देवयन्तो कृते मानुषाः प्रभर्न्ति, ibid. 1, 30, 3 एनौ refers to अग्नीषोमौ, mentioned before.

NB. The instr. एनेन and एनया seem to be extremely rare; अनेन at least and अनया are regularly used, when *anvâdeça* is required. Mâlav. I, p. 14 the minister of king Agni-mitra reads a letter from the king of Vidarbha; when asked about its contents, he answers to Agn. इदमिदानीमेनेन [not: एनेन] प्रतिलिखितम्. And so often.



275.

The pronoun स and its employment.

स likewise points at somebody or something known, and therefore, like अयम्, it is fit for doing duty of the pronoun *he, she, it*. Yet, they are not synonymous. Like Greek, especially Homeric,  $\delta, \eta, \tau\acute{o}$ , it signifies, that the person or thing referred to is well-known, or has been named just before, or will be named forthwith. It is therefore never an enclitic, and is sometimes = Lat. *ille*, sometimes = *is* „the afore said.” Hence its fitness to be rendered by „the.” When referring to the relative ए, it may be equivalent to „he,” German *derjenige*. It is also used to indicate the changing of the subject, f. i. स आह् or सोऽप्याह् = „the other said, answered.” Yet it may as well point at the same throughout a succession of sentences, in which case one is inclined to put it at the head, as Daç. 12 वामदेवनामानं तपोधनं जगाम। तं प्रणम्य तेन कृत-  
तिथ्यस्तस्मै कथितकृत्यस्तदाश्रमे..... कंचित्कालमुषित्वा.... मुनिमभाषत; Nala 1,5 Bhīma king of Vidarbha has been named, it follows स प्रजार्थे परं यत्न-  
मकरोत्..... तमभ्यगच्छद् ब्रह्मर्षिर्दमनो नाम..... तं [viz. दमनं] स भीमः [the aforesaid Bh.] प्रजाकामस्तोषयामास..... तस्मै प्रसन्नो दमनो वरं ददौ. Cp. also the examples adduced 271, 3°.

Examples: 1. of स = *ille* (the well-known, the famous). Çāk. VII तकोटिमकुन्तिप्रमाभरणां मघोनः (the renowned thunderbolt, Indra's attribute, Lat. fulmen *illud* Jovis).

2. स = „the afore said.” Çāk. IV Kanva says to Çakuntalā ययातेरिव शर्मिष्ठा भर्तुर्बहुमता भव। पुत्रं त्वमपि सम्राजं सेव पूरुमवाप्नुहि, here सेव »as she” means of course Çarmishthā; Kathās. 27, 109 उपाध्या-  
यस्य कस्यचित्। ब्राह्मणस्याभवन् शिष्याः सप्त ब्राह्मणपुत्रकाः। (110)स तान् शिष्या-  
नुपाध्यायो धेनुं दुर्भिक्षदोषतः। गोमतः प्रवशुरादेकां याचितुं प्राहिणोत्ततः। (111)ते च  
गत्वान्यदेप्रस्यं दुर्भिक्षतामकुक्ष्यः। तं तद्विरा तच्छ्वशुरं तच्छिष्या गां ययाचिरे। (112)सोऽपि  
वृत्तिकरमिकां धेनुं तेभ्यः समर्पयत् (some teacher of the brāhmana class had seven disciples, brāhmanas they too. Once because of famine

he despatched these disciples to beg one cow from his father-in-law, who was rich in cows. They set out, suffering much from hunger, to the foreign country, where dwelled that man, and begged a cow of the father-in-law of their teacher, in his name. The father-in-law gave them one, fit to procure [them] a livelihood. Here we have several instances of स referring to something mentioned before, and even such accumulation as in vs. 111 ते... तं तद्विरा etc., ते pointing at the disciples, तं at the father-in-law, तत् at the teacher. It is, indeed, always allowed to employ स many times in the same sentence, though pointing at different persons or things, f. i. Mhbh. 1, 2, 395 यो गोशतं कनकशृङ्गमयं ददाति। विप्राय वेदविदुषे च बहुश्रुताय। पुण्यां च भारतकथां शृणुयाच्च नित्यम्। तुल्यं फलं भवति तस्य च तस्य चैव, the last words mean: »of the one as well as of the other.”

3. स when adj. = „the.” R. 3, 35, 27 a tall fig-tree is described, whose branches are of enormous size: तत्रापश्यत्..... न्यग्रोधम्..... समन्तायस्य ताः प्राखाः [»the branches of which]” शतयोजनमायताः; Utt. II, p. 29 one asks अयं स राजा किमाचारः संप्रति (but what is the king doing now?) another answers तेन राज्ञा क्रतुरप्रवनेधः प्रक्रान्तः (the king has commenced an aṅvamedha).

4. स in correlation with ए = Germ. *derjenige*. Mhbh. 1, 74, 40 सा भार्या या गृहे दत्ता सा भार्या या प्रजावती. Generally the relative clause precedes, see 452, 2<sup>d</sup> and 455.

Rem. Now and then स refers to persons or things not expressed, but only implied by the foregoing. Mhbh. 1, adhy. 157 it is told, that Kuntī and her strong son Bhīmasena hear cries of distress in the house of the worthy brahman, whose hospitality they are enjoying of. Though the family of the brahman has not been named in the foregoing, vs. 10 introduces them by the pronoun तान्. The same idiom exists in Latin.

276. स may point at a general subject, see 12. Occasionally it may be rendered by „such a one.” Mhbh. 1, 158, 31 धर्मज्ञानात्तप्तानाहुर्न हन्यात्स च मामपि (rāxasas, it is told, know the dharma, nor would such a one kill me); Kumāras. 5, 83 न केवलं यो महतो ऽपभाषते। शृणोति तस्मादपि यः स पापभाक् (not only he, who speaks evil of the mighty, but likewise he, who listens to a such, commits a sin).

Rem. When put twice, स means »manifold, various, all sorts of —.” R. 3, 9, 31 आत्मानं नियमैस्तैस्तैः कर्षयित्वा प्रयत्नतः। प्राप्यते निपुणैर्धर्मः, Kathās. 29, 169 महादेवी च तैस्तैस्तामुपचारैरुपाचरत् (— with all sorts of civilities —) For the rest स put twice is mostly met with in the apodosis after a double वः preceding. Nala 5, 11 वयं हि ददूषो तेषां तं मेने नलं नृपम् (287). This repeated स has accordingly a distributive meaning, see 252, 3°.

277. With एव added to it, स = „the very,” often „the same,” Lat. *idem*. For the rest comp. 398.

स एव = „the same.” Panc. 172 तावेव द्वौ पुरुषो मियो मन्त्रयतः (the same two men keep counsel together); *ibid.* V, 26 तानोन्द्रियापयविकलानि तदेव नाम। सा बुद्धि-रप्रतिहता वचनं तदेव। अर्थोष्मणा विरहितः पुरुषः स एव। ब्राह्मः क्षपोन भवतीति विचित्रमेतत् (his senses are the same, without defect; his name is the same; his is the same vigour of mind, the same speech; yet — how curious it is — the self-same man, when having lost the splendour of his wealth, becomes forthwith a stranger). The latter example shows, that if स is plainly conveying the meaning »the same,” एव may be omitted, *cp.* Ch. Up. 5, 4, 2 तस्मिन्नेतस्मिन्मौ.

278. स may be added to other demonstratives, to personal pronouns, to relatives. As to the last combination यः स, see 287.—सोऽयम्, स एष and the like, सोऽहम्, सा त्वम्, etc. mostly are to express the worth of a conclusive particle, therefore, for this reason, then,” as will be shown further on, when describing the connection of sentences, see 445.

279. Some other observations on the demonstratives. —

Demonstratives, when first members of compounds 1 In compounds, तत् and एतत् are considered as the themes, which represent स and एव; likewise मत्, त्वत्, अस्मत्, युष्मत्<sup>1)</sup> are respectively the thematic shapes of अहम्, त्वम्, वयम्, वृयम्. — अयम् and

1) By this orthography here and elsewhere I follow the rules of Sanskrit euphony; etymological reasons would rather require to write तद्, एतद्, etc.

असौ are seldom used in compounds, if they are, the neuter (इदम्, अद्) is employed. But, as a rule, एतत् and तत् are substituted for them. In other terms: in compounds, एतत् has the meaning of Lat. *hic* and तत् that of Lat. *is* or *ille*. Mṛch. I, p. 3 the director informs the public यदिदं वयं मृच्छकटिकं नाम प्रकरां प्रयोक्तुं व्यवसिताः..... एतत्कविः etc., while speaking of the poet of the piece he has named. Kathās. 64, 25 अवार्यत पान्येन तद्वात् (he was prevented from injuring them by a passer-by), here तद्वात् refers to अमीभिः.. लोमशैः [sc. तापसैः] in vs. 24.

Idiom: 2. The idiom, represented by Latin *is pavor = ejus rei pavor* 1) is not unknown in Sanskrit. Mhbh. 1, 6, 11 Agni says बिभेति को न प्रापान्मे कस्य चायं व्यतिक्रमः, here अयं व्यतिक्रमः = अस्व [प्रापस्य] व्यति° (who is not afraid of my curse, who has an escape from it?). Panc. 158 a boy has been turned out of doors by his father गृहान्निःसारितः. The author proceeds स च तेन निर्वेदेन देप्रान्तरं गत्वा, apparently तेन निर्वेदेन is here = तस्य [निःसारणस्य] निर्वेदेन »by despair caused by this expulsion”. *Cp.* Kumāras. 3, 17, Kathās. 1, 39.

असौ in formulae. 3. In formulae one uses असौ as significative of the proper name of him, whom the formula is to be applied to. When employing them, the proper name is substituted for it. See f. i. Pār. Grhy. 1, 18, 3 असौ जीव शरदः शतम्, Āṅv. Grhy. 1, 20, 5.

neuters of demonstratives, used as adverbs. 4. In the archaic dialect, especially in the liturgical books, the acc. of the neuter singular of demonstratives is often used adverbially. Ait. Br. 1, 9, 6 सर्वैर्वे कन्दोभिरिष्ट्वा देवाः स्वर्गं लोकमत्रयंस्त-धैवैतद् यज्ञमानः.... स्वर्गं लोकं त्रयति, here एतत् means »in this case.” *Cp.* *ibid.* 1, 4, 2; 1, 15, 4, Ch. Up. 4, 2, 1 तद् = »then,” etc. etc. The classic language has retained adverbial functions of तत् and यत्, see 444 and 463.

280. The interrogative pronoun is क. Its comparative कतर and its superlative कतम are likewise used. The po-

1) See f. i. LIVY 21, 46, 7 Numidae ab tergo se ostenderunt. Is pavor perculit Romanos. *Cp.* VIRG. *Aen.* 1, 261, NEPOS *Lys.* 3, 1.

Inter-rogatives.

sitive क simply asks „who ?” „what ?” „which ?”, कतर, like Lat. *uter*, arch. Eng. *whether* „which of the two ?”, कतम „who etc. of many ?” They are wanted both in direct questions and in the so-called indirect questions. One says, therefore, को भवान् (who are you ?), देवदत्त इत्ययोः कतरः (which of these two is Devadatta ?), Vikram. I, p. 5 परिज्ञायते कतमेन दिग्विभागेन गतः स जाल्मः (is it known, in what direction the rascal has departed ?). Cp. 411.

If wanted, क may be the former part of a *baluvrihi*. Daç. 30 एतत्कटकाधिपतिः किं नामधेयः (what is the name of the chief of this encampment ?); *ibid.* 74 — an ascetic speaks — अर्थकामवात्तनिमित्ता वयं ज्ञेयो चेमो किञ्चिद्वै किंपरिवारो किंकलौ.

Rem. 1. The distinction between क, कतर and कतम is not always strictly observed. Râm. 1, sarga 38 Râma asks Viçvâmitra, which of the two, Kadrû or Vinatâ will have one illustrious son, and who sixty thousand sons एकः कस्याः सुतो ब्रह्मन्का ब्रह्मन्नयिष्यति, here क is used, not कतर. — Panc. 284 सामादीनामुपायानां मध्ये कस्यात्र विषयः (for which of the six well-known expedients, *sâma* etc., it is now the fit time ?) here कस्य is used within the proper sphere of कतम. — R. 2, 85, 4 Bharata asks Guha कतरेण गमिष्यामि भरद्वाजाश्रमं पया, though the country is wholly unknown to him, and he, therefore, does not want to be informed „whether” but „which” of the many ways will conduct him to Bharadvâja 1).

Rem. 2. On the faculty of putting in the same sentence two or more interrogative pronouns referring to different things, see 409, 2°.

281. At the outset क was both an interrogative and an indefinite pronoun, cp. Lat. *quis*, Gr. *tis* and *tis*. In classic Sanskrit it has occasionally still the function of an indefinite; yet, as a rule, क is then combined

1) Cp. 246 and the foot-note 1) on page 188 of this book.

Indefinites.

with some particle: चित् or अपि or चन. Hence कश्चित्, कश्चन, कोऽपि are the proper indefinite pronouns, expressing *some(any)body*, *some(any)thing*; *some*, *any*. To them we must add एक, for this word, properly meaning „one,” does not rarely duty as an indefinite, and is to be rendered by „some” and even by the so-called article „a.” — सर्व is „every; all.”

कश्चित्, etc. and एक. Instances of कश्चित्, कश्चन, कोऽपि 1) it is superfluous to give. As to एक = „a.” R. 2, 63, 32 अहं चैकेषुपा हतः (I am hit by an arrow), Daç. 25 कदाचिदेकस्मिन्कान्तारे मदीयसहचरगणेन त्रिधांस्यमानं भूषुरमेकमवलोक्य (once in some forest I saw some brahman being about to be hurt by the crowd of my companions). Even कश्चित् etc. may be = „a”: Daç. 132 सा कंचित्सुतं सूतवतो (she was delivered of a son). It is consistent, that एक may also be combined with some other indefinite. Kathâs. 27, 89 कस्याप्येकस्य अपिपुत्रः साधुः कर्मकरो गृहे (an honest servant in the house of some merchant), Panc. 9 एकस्य कस्यचिच्छिल्पिनः.

Kathâs. 1, 56 may be an instance of the sole क, bearing the character of an indefinite: नान्यो ज्ञानाति कः (and nobody else knows it). Cp. R. 2, 32, 42 वृषोष्वा किं चेदपरं व्यवस्यसि (choose something else, if you have made up your mind).

विश्व. Rem. 1. The old dialect possessed a synonym of सर्व, viz. विश्व; in the classic language it is no more used, save in some standing phrases as विश्वे देवाः, being the name of some special class of deities, विश्वं जगत् or simply विश्वम् „the Universe.”

सर्व. Rem. 2 सर्व is = „every” and „each,” सर्वः „everybody,” सर्वम् „everything.” Nala 20,6 सर्वः सर्वं न ज्ञानाति सर्वज्ञो नास्ति कश्चन (not everybody does know everything, nobody is omniscient).

1) According to the Petrop. Dict. the indefinite pronoun कोऽपि was made in a latter period than the other combinations, as it does not occur in the older literature, Manu included (see II, p. 6 s. v. क). Yet in the Mahâbhârata and the Râmâyana कोऽपि and such adverbs as क्वापि, कथमपि are as well met with as those in °चित् and °चन. R. 2, 52, 45 क and अपि are separated by च, अहं किं चापि वक्ष्यामि.

**282.** By adding to the foresaid indefinite pronouns the negation न one expresses the negative indefinites „nobody, nothing, no, none.” It is indifferent at what place one puts the negation. Nala 3, 24 प्रविशन्तं न मां कश्चिदपश्यत् (nobody saw me, as I entered), Hit. 95 कोऽप्युपायोऽस्माकं जीवनाय नास्ति (we have no livelihood), M. 9, 26 न विशेषोऽस्ति कश्चन (there is no difference), Kathās. 34, 120 दरिद्रप्रब्ध एकस्य नासीन्नत्र (there nobody could be named poor).

It is not only said न कश्चित् and न कोऽपि, but also न कश्चिदपि. Panc. 71 न किञ्चिदप्युक्तवान् (he said not a single word).

**283.** There are several words for „other”, viz. अन्य, अपर, पर, इतर. Of these अन्य is the most common and has the most general meaning.

1. अन्य generally denotes „somebody or something else.” In such phrases as अन्यस्मिन्हनि, „once on a day” it is almost = कश्चित्. Yet it may also signify „the other.” So Hit. 102 when a messenger wishes to speak secretly to the king, the king removes his attendance ततो राजा मन्त्री च स्थितौ तत्र अन्ये ऽन्यत्र गताः (— the others withdrew).

2. अपर properly means „the subsequent, the following;” hence it has got also the meaning of „other,” but commonly it retains its proper nature of signifying what is named in the second place. Mrech. I, p. 55 इयं सा रदनिका इयमपरा का (this is Radanikā, but this other, who is she?).

3. पर is etymologically related to our far, and accordingly it serves also to denote the opposite of स्व. Hence it displays all shades of meaning, as are directly opposite to the notion of „own, proper.” It may be sometimes = „strange” and „stranger,” sometimes = „enemy,” sometimes also when used in a broader sense = „other.” Nala 3, 8 कथं नु ज्ञातसंकल्पः स्त्रियमुत्सहते पुमान्परार्थमीदृशं वक्तुम् (how should a man bear to speak in this way for the sake of another to a woman, whom he desires for himself?). Mrech. I, p. 55 न युक्तं परकलत्रदर्शनम् (it does not become a man to look on the wife of his neighbour). Its adjective परकीय = alienus. Çāk. IV अर्थो हि कन्या परकीय एव (a daughter is a possession one cannot call one’s own).

4. इतर, the comparative of the pronominal root इ, bears a strong affinity to Latin alter. It is used, indeed, to signify „the one” and „the other” of two. Brh. Âr. Up. 1, 4, 4 ब्रह्मवेतराभवदप्रवृष इतरः, cp. M. 4, 137, Kathās. 19, 50. When dual or plural, it denotes the other of two parties. Mrech. I, p. 33 ब्रह्मन्तत्रविप्रस्तरन्ति च यया नावा तथैवतरे, Mudr. V, p. 184 तेषां मध्ये ये त्रयः प्रधानतमा मदीयां भूमिं कामयन्ते ते... इतरौ तु द्वौ हस्तिबलकामौ हस्तिनैव घायेताम्. — Cp. 217, 2.

Rem. 1. To the foresaid pronouns we may add भिन्न „different,” as it sometimes may be rendered by „other.” Kāç. on P. 2, 3, 29 भिन्नो देवदत्तात् = अन्यो देवदत्तात्.

Rem. 2. अपर and अन्य, when qualifying some noun, may be used in a somewhat particular manner. Panc. p. 77 contains the story of the jackal who, being hunted by a band of dogs, fled to some dyer’s and there jumped into a pot filled with dye. As he got out, he had got a blue colour, तत्रापरे सारमेयास्तं सृगलमज्ञानन्तो यथाभीष्टदिशि जग्मुः. Here अपरे सारमेयाः means „the other, namely the dogs,” not „the other dogs.” Compare ibid. p. 83 कस्मिंश्चिद्वनोद्देशे सिंहः प्रतिवसति स्व। तस्य चानुचरा अन्ये द्वीपिवायसगोमायवः सन्ति. Here अन्ये does not mean „other panthers etc.,” but „others, namely a panther, a crow and a jackal.” Cp. R. 2, 71, 61 अन्या विधवा = „some widow,” Schol. अन्येवस्य विवरणं विधवेति. — The same idiom exists in Latin and Greek, f. i. Od. β, 411 μήτηρ δ’ ἐμῆ οὐ τι πέπυσται, οὐδ’ ἄλλαι δὲ μοι.

**284.** „Either,” Lat. alteruter, is expressed by एकतर. Mudr.

एकतर IV, p. 146 तयोर्द्वयोरेकतरं जहाति.

एकतर and एकतम. एकतम denotes „one out of many,” cp. कतम (280). Panc. 12 संधिविग्रहयानासनसंश्रयद्वैधीभावानामेकतमेन संविधास्ये (I will arrange it by means of one of the six expedients: sandhi, vigraha etc.). Likewise अन्यतम, „see f. i. Daç. 101.

How „neither” is to be expressed, may appear from these examples. Ch. Up. 5, 10, 8 अथैतयोः पथोर्न कतरेण च न तानीमानि भूतानि भवन्ति (on neither of these two ways these foresaid beings are moving), Panc. 50 तौ द्वावपि न ज्ञास्यतः (neither of them will know it).

**285.** For denoting „one... another” one may repeat अन्य or कश्चित् or एक, or use them alternatively; अपर may also be used, except in the first link. If

अन्य... there are more links, they may alternate in various manners. As to एकम्.... अपरम् = „first... secondly” see 439.

Examples: 1. of अन्य... अन्य. R. 2, 108, 15 यदि भुक्तमिहान्येन देहमन्यस्य गच्छति (if what is consumed by one, goes into the body of another —), Mhbh. I Paushyap. 174 अन्यस्मिन्कर्णायै तु कार्ये पार्थिवसत्तम। बाल्यादिवान्यदेव त्वं कुरुषे (you do other things, my prince, than what you should have done). — 2. of एक, कश्चित्, etc. Panc. 297 तेऽपि ताडयमाना एके मृता अन्ये भिन्नमस्तकाः फूटकर्तुमुपचक्रमिरे (and as he struck them, some of them died, some others had their heads broken and began to cry violently), M. 9, 32 आहुः.... केचिदपरे... विदुः, — 3. of more links connected. Varāh. Brh. 32, 1 क्षितिकम्पमाहुरेके बृहदन्तर्शलनिवासिसन्नकृतम् । भूभारं खिन्नुदिगतविश्रामसमुद्भवं चान्ये । अनिलोऽनिलेन निहतः क्षितौ पतन्सस्वनं करोत्येके । केचिन्नृदुष्टकारितमिदमन्ये प्राहुराचार्याः (some say that an earthquake is caused by some huge animal living in the midst of the waters; others, however, that it arises when the elephants of the quarters, being tired of the earth's load, are taking breath; a wind falling down upon earth with noise, as if struck by another wind, say some; others, however, maintain that it is ordained by unseen powers; other masters again narrate the following,” p. 140 of KERN's translation). Cp. Nala 12, 87.

286. The relative pronoun is य. A full account of its employment will be given in the Section, in which there will be treated of clauses and relative sentences. Here it suffices to point out that य and स are standing complements of one another.

Rem. The comp. and superl. यत्, यतम are restricted to the archaic dialect.

287. The relative pronoun may be generalized in various ways: a) by putting य twice, then यो यः = „whosoever,” and it requires स स in the apodosis; b) by adding to it one of the indefinite pronouns so as to make up the com-

ination यः कश्चित्, यः कश्चन or यः कोऽपि; c) by putting together य and स in the same case, gender and number, यः सः = „whosoever it may be, any.” For the rest, cp. 453.

Examples of a). Nala 5, 11 is quoted 276; Bhojapr. 36 वयं नृपोऽनुरागेण संमानयति संसदि । तस्य तस्योत्सार्पाय यतन्ते राजवल्लभाः (the king's favourites always plot to the ruin of whomsoever the king loves and honours in his court).

b.) Mudr. IV, p. 158 यः कश्चिन्मां द्रष्टुमिच्छति स त्वया प्रवेशयितव्यः (whosoever it may be, that wishes to see me, you must admit him), Nala 4, 2 अहं चैव यच्चान्यन्ममास्ति किञ्चन (myself and whatsoever belongs to me). This idiom is used so as to be synonymous with the simple indefinite pronoun, as Hitop. 10 सुवर्णकङ्कणं यस्यै कस्मैचिद् दातुमिच्छामि (I desire to give the golden bracelet to whomsoever); Schol. on R. 3, 10, 19 यस्यै कस्मा अपि प्रतिज्ञां प्रतिज्ञाय न ज्ञ्याम्.<sup>1)</sup>

Rem. The archaic dialect used also यः कश्च = यः कश्चित्. So f. i. Ch. Up. 3, 15, 4 प्राणो वा इदं भूतं यदिदं किञ्च (prāna means all whatever exists here), Ait. Br. 2, 6, 5 यस्यै कस्यै च देवतायै पशुरालभ्यते सैव मेधपतिरिति. It occurs also sometimes in epic poetry. So Hit. 20 the verse यानि कानि च मित्राणि कर्तव्यानि शतानि च proves by its very language to be borrowed from some ancient epic poet.

c.) Kathās. 27, 208 इत्थं क्रियासु निवसन्वपि यासु तासु । पुंसां श्रियः प्रबलसन्नब्रह्मिण्युक्तासु (in this way fortune dwells in any action, done by men, when carried out with vigorous energy).

## 288.

## 3. PRONOMINAL ADVERBS.

The pronominal adverbs may be divided into four main classes: 1. those in °त्र, doing duty as locatives, 2. those in °तः, mostly doing duty as ablatives, 3. those

1) यः कोऽपि seems to occur much less than the other combinations. The Petr. Dict. gives no instance of it, ANUNDORAM BOROOAH does not mention it.

Prono-  
minal  
ad-  
verbs. in दा expressive of time, 4. those in या significative of manner. They are derived of the roots क(कु), अ, इ, त, व, अन्य, एक, सर्व etc. and display the same differences of meaning and employment as the pronouns, which they are made from; they are therefore interrogatives or demonstratives or relatives or indefinites.

1. Those in °त्र are: Interr. कुत्र (where?); Dem. अत्र (here), तत्र (there), अमुत्र (yonder); Rel. यत्र (where); Indef. अन्यत्र (elsewhere), एकत्र(1.at one place, 2. somewhere); सर्वत्र (everywhere), etc. To these we must add two of a similar meaning, but made with different suffixes, viz. Interr. क्व = कुत्र and Dem. इह (here).— By putting °चित्, °चन or °अपि to the interrog., one gets the indefinites क्वचित्, कुत्रचित् etc. „somewhere, anywhere;” यत्र क्वचित् (or कुत्रचित् etc.) = „wheresoever” (287 b).

2. Those in °तः are: Interr. कुतः (whence?); Dem. अतः (hence), इतः (hence), ततः (thence), अमुतः (from yonder); Rel. यतः (whence); Indef. अन्यतः (from some other place), एकतः (from one place, etc.), सर्वतः (from every place), and so on. — By putting °चित्, °चन or °अपि to the interrog., one gets the indefinites कुतश्चित्, कुतोऽपि, कुतश्चन; of course यतः कुतश्चित् etc. = „from whatever place.” (287 b).

3. Those in °दा are Interr. कदा (when?); Dem. तदा (then); Rel. यदा (when); Indef. अन्यदा (at some other time), एकदा (once), सर्वदा (always). Besides, the dem. तदानीम् is the emphatic „then,” इदानीम् and अधुना = „now.” — By putting °चित्, °चन or °अपि to the interrogative, one gets the indefinites कदाचित् etc. = „at some time;” यदा कदाचित् etc. = „whenever.” (287 b).

An other set of temporal adverbs are कर्हि (when?), तर्हि, एतर्हि, यर्हि, यर्हि कर्हिचित्. Of these, all but तर्हि are restricted to the archaic dialect and even in the epics they are seldom used, except the phrase न... कर्हिचित् (nowhere).

4. In °था there are: Dem. तथा (so); Rel. यथा (as); Indef. अन्यथा (otherwise), सर्वथा (in every manner at all events). The Interr. is slightly different, being कथम् (how?). Demonstr. are also एवम्, इत्थम् and इति = „thus, so, in this manner.” — By putting °चित्, °चन or °अपि to the interrog., one gets the indefinites कथञ्चित् etc. = „somehow;” of course यथा कथञ्चित् etc. = „howsoever.” (287 b).

Rem. 1. The archaic idiom यः कश्च (287 R.) is of course also represented in the adverbs of the ancient dialect. Âçv. Grhy. 1, 3, 1 यत्र कु च होष्यन्त्यात् (wheresoever he may intend to make oblations), Ait. Br. 2, 23, 7 तस्य यत एव कुतश्च प्राप्नीयात्.

Rem. 2. The adverbial suffixes are not limited to the adverbs, enumerated above. So it is said पत्र »in the world to come” (f. i. Panc. 39), अपत्र (f. i. R. 3, 11, 25), पूर्वत्र; सदा (always), नित्यदा (f. i. R. 3, 5, 18), etc.

Rem. 3. A negation added to the indefinites क्वचित्, कुतश्चित्, कदाचित्, कथञ्चित् and their synonyms, serves to express »nowhere,”

»from no place,” »never,” »in no ways,” cp. 282. Kathās. 3, 57 चिन्ता मे पुत्र यद् भार्या सदृशी नास्ति ते कुचित् (I am anxious that nowhere there is a fit wife for you to be found); Nala 4, 19 दोषो न भविता तत्र राजन्कथंचन (at any rate, you will incur no sin, my king); Panc. 34 मया... कदापि चिर्मटिका न भक्षिता (I never have eaten cucumbers); ibid. 149 न मया तत्र हस्तलग्नाया कुचिदपि लब्धं सुखम् (since I am depending on you, I have nowhere enjoyed pleasure).

Rem. 4. The idiom यः सः = »whosoever, any” (287 c) has of course its counterpart in the adverbs derived from the roots य and त. Mrcc. X, p. 360 सुरपतिभवनस्था यत्र तत्र स्थिता वा (staying at the king of the gods, or anywhere).

Rem. 5. कथञ्चित् and कथमपि have also got the sense of Lat. *vix*. Panc. 71 चेतनां समासाय कथमपि (after having scarcely recovered his spirits). With emphasis, one says even कथंकथमपि. — Similarly कदापि etc. may be used almost synonymous with our »perhaps.” Panc. 200 एवमभिहिते अडेयवचनात्कदापि निवर्तते (if one speaks thus [to the king of the elephants] he will perhaps withdraw by the force of so trustworthy speech).

Rem. 6. अन्यथा may signify »wrongly, falsely.” Hit. 95 उचतेष्वपि शस्त्रेषु दूतो वदति नान्यथा. Likewise Çāk. I अलमस्मानन्यथा संभाष्य (do not take me for another person, as I am). As to अन्यथा when = »otherwise” see 485 R. 2.

**289.** The adverbs in °त्र and °तः are not restricted to the denoting of space. Their province is the same, as that of the locative and ablative <sup>1)</sup>. Such words as अत्रतः and

ततः have the value of the ablatives अस्मात्, तस्मात् etc., that is of the ablat. of the stems अ and त in all

तः  
doing  
duty as  
locati-  
ves and  
ablati-  
ves.

1) °तः is a common suffix expressive of the abl., and accordingly put also after nouns (108). Locatives in °त्रा made of nouns are taught by P. 5, 4, 55 sq. But such forms as ब्राह्मणात्रा, देवत्रा, मर्त्यत्रा are only met with in the archaic dialect. Yet, though obsolete in the classic period of Sanskrit literature, they must have been in common use in the time of PĀṆINI.

genders and numbers. Similarly अत्र, तत्र are identical with the locatives अस्मिन्, तस्मिन् etc. For this reason, like the real ablatives and locatives, they express not only space, but also time and circumstances, and refer equally to persons and things. When pointing to a singular, they may even be used as attributes of ablatives and locatives of substantives. The adverbs क्व and इह, though not made with the suffix °त्र, have similarly the functions of the locative of the stems क and इ in all genders and numbers.

Examples: 1. of their not referring to space. Kathās. 4, 20 वर्षस्य शिष्यवर्गो महानभूत्। तत्रैकः पाणिनिर्नाम तडबुद्धितरोऽभवत् (Varsha had a great crowd of disciples; among them there was —). Mudr. IV, p. 145 किमिदानीं चन्द्रगुप्तः स्वराज्यकार्यधुरामन्यत्र मन्त्रिण्यात्मनि वा समासय — (why has Candrag. now put the yoke of government on [the shoulders of] some other minister or his own....?). Çāk. III अयं स ते तिष्ठति संगमोत्सुकः। विशङ्कसे भीरो यतोऽवधोरूपाम् (he, from whom you are apprehending a refusal, that man stands here longing to meet you). Kumāras. 2, 55 इतः स दैत्यः प्रापञ्चीर्नित एवार्हति क्षयम् (it is from this man [me, cp. 273] that the Daitya has obtained his glory, therefore it is not I, who must kill him). Mudr. II, p. 86 अमात्यनामा-ङ्कितेयं मुद्रा। तदितो बहुतरेपार्थेन भवन्तममात्यस्तोषयिष्यति (this ring is engraved with the name of the minister; for this reason, he will reward you with more than [is the worth of] this [ring]). Cp. Nala 13, 44.

2. of their qualifying some substantive. — Panc. 273 तत्र वने भ्रमन् (rambling in that forest), ibid. IV, 71 परस्मिन्निह लोके च (in the other world and in this), ibid. p. 146 भिक्षाश्रेणे च तत्रैव भिक्षापत्रे निधाय (— put the rest of the alms in that very begging-bowl), ibid. 147 एकत्र कुशसंस्तरे द्वावपि प्रसुप्तौ (they slept both on one couch of kuṣa-grass), Kathās. 27, 4 प्रसङ्गे कुत्रापि (at some emergency), Daç. 80 अहं च किञ्चित्प्रमाददृश्रारिके कुचिक्तितवे (and I laughed somehow at some player making a rash move); — Panc. 308 ततः स्थानात्स्वदेशं



गतः (from that place they went to their country), *ibid.* 286 कुतोऽपि धनिकात्किञ्चिद् द्रव्यमादाय (he took some money from a moneylender), *Prabodh.* I, p. 6 कुतोऽपि कारणात् (by some cause), *Daç.* 96 मां कदाचिदनर्थादितस्तारयिष्यति (perhaps, it will rescue me from this misadventure).

Rem. 1. It must be mentioned, that in the case of the *anvādeça* P. 2, 4, 33. (274) अत्र and अतः are enclitics. So neither इह nor इतः can be used.

Rem. 2. Instances of the adverbs in °त्र and °तः denoting time, are not rare. So one uses अतः परम् = »afterwards” ततः = »then,” क्वचित्..... क्वचित् may be = »sometimes.... sometimes.”

290. There is no proper adverbial suffix for the category of the „whither.” Nor is it necessary. For the locative being expressive of the aim and scope with the words of *going, arriving, entering* and the like (134), it results, that one says क्व गच्छामि, तत्र प्रतस्ये and so on, as well as नगरे गच्छामि, नगरे प्रतस्ये. On the other hand, since the adverbs in °तः may have the meaning of „on the side of,” cp. 103, कुतः may be „on what side?” इतः „on this side” etc. Moreover they may even signify „in what direction,” f. i. ततः = „towards that place.”

a) *Panc.* 154 अचिन्तयं च किं करोमि क्व गच्छामि, *ibid.* 289 यदि कश्चिदिह व्याघ्रः समायाति (if some tiger come hither), *Mhbh.* 1, 163, 4 भीमसेनो ययौ तत्र यत्रासौ पुरुषादकः.

b) *Mālav.* I, p. 17 इत आस्यताम् (sit down on this side).

c) *M.* 2, 200 गन्तव्यं वा ततोऽन्यतः (or you must go from that place to another), *Kull.* तस्माद्वा देशाद् देशान्तरं गन्तव्यम्; — *Çāk.* I एतास्तपस्वि-कन्यकाः.... इत एवाभिवर्तन्ते (— are moving on in this direction).

#### 4. PRONOMINAL ADJECTIVES.

291. Pronominal adjectives are : I. कियन्त् (how great, *quantus*), Dem. इयन्त्, तावन्त् and एतावन्त् (*tantus*), with the relat. यावन्त् „[as great] as.”

II. कीदृश (*qualis?*), Dem. ईदृश, तादृश, एतादृश (*talis, such*), Rel. यादृश „[such] as”, Indef. अन्यादृश „like another.” They are also made of personal pronouns: मादृश (somebody like me), त्वदृश, भवादृश etc. — All of them may end also in °दृश् and in °दृक्ष.

II. कति (how many ?), Rel. यति „[as many] as”, Indef. कतिचित् (some, any). Like the kindred Latin *quot, aliquot*, they are indeclinable.

The Dem. तति is not used.

292. Observations on the pronominal adjectives.

1. The mutual relations and combinations of the different classes: relatives, demonstratives, etc., are the same as with the pronouns. In this way it may f. i. be observed, that इयन्त् and ईदृश are to तावन्त् and तादृश, what अयम् is to स; that यावन्त् and यादृश require an apodosis with तावन्त् and तादृश; that such a combination as यादृश-स्तादृशः = »of whatever quality” (*Panc.* I, 420 उपदेशो न दातव्यो यादृशो तादृशो जने); that यति कतिचित् = »however many,” etc.

2. Those of Group I may be the former member of compounds in °दृश्, °चिरम्, °वारम् and the like. F. i. कियद्दूरम् »how far?,” कियच्चरिम् »how long?,” कियद्द्वारम् »how many times?” *Bhoj.* 28 राज्ञा कियद्द्वारं मम मनोरथमपूरयत्, *Panc.* 63 कियद्दूरे स जलाशयः, *Kathās.* 13, 137 इयच्चिरं मया धर्मो न ज्ञातः.... अयम् (for so long a time I did not know this duty), *Panc.* 56 कियन्मात्रास्वते तव पितुः शत्रवः (but how insignificant are these enemies of your father).

3. Instances of कति, कियान् and its adverb कियत् used as indefinites [281] are now and then met with. *Panc.* 211 कति व्यापादयति कति वा ताडयति (he kills some of them, some others he wounds). — Note the compound कतिपय = »several, sundry.”

#### CHAPT. III. On nouns of number.

293. As Sanskrit grammars not only teach, which are the different nouns of number for the unities, decads

Expressing etc., but also how to make the interjacent ones (see ing nouns f. i. WHITNEY § 476 and 477), this point may be passed over here. It will suffice to give some instances of the most of number by various usual idioms for expressing numbers higher than 100. So Varáh. combinations Brh. 11, 5 शतमेकाधिकम् = 101, Ch. Up. 3, 16, 7 शोडशं वर्षशतम् » 116 years" [liter. a hundred of years, determined by sixteen]. — Of addition, as f. i. पञ्च दश च = पञ्चदश, instances are found very often, especially in poetry. — Expressing numbers by multiplication is not rare, either by saying f. i. द्विः पञ्च instead of दश, or by using the type तिस्रो षोडशः = 240 [lit. three eighties], cp. 295. Mhbh. 1, 32, 24 नवत्या नवतीर्मुखाणां कृत्वा (having made 8100 mouths) we have an instance of multiplication expressed by the instrumental of the multiplier.

Cp. P. 5,  
2, 45.

Rem. 1. A very singular manner of denoting numbers between 200 and 1000, mentioned by WHITNEY § 480, is met with now and then in the dialect of the liturgical books and in epic poetry. Çāṅkī. Br. 3, 2 त्रयोषष्टिशतानि संवत्सराह्वाम्, the meaning of which is »360 is the number of the days of a year," not, as one would infer from the very form,  $3 \times 160$ . Çāṅkh. Çr. 16, 8, 9 द्वे अशो-तिशते = 280. So R. 2, 39, 36 त्रयः शतशतार्थं मातरः are not =  $3 \times 150$ , but = 350, cp. ibid. 2, 34, 13, where the same number is thus expressed: अर्धसप्तशतः = half-seven hundreds, that is  $3\frac{1}{2} \times 100$ .

Rem. 2. In the ancient dialect cardinal nouns of number show in some degree a tendency to become indeclinable words. See WHITNEY § 486 c.), who gives instances from vaidik works. But classic Sanskrit disapproved that loss of flexion and checked it<sup>1</sup>).

294. From 1—19 the cardinal nouns of number are ad-  
How the nouns of number are con-  
jectives, but 20 and the rest are properly substantives. So  
विंशतिः does not signify „twenty" fr. *vingt*, but „a  
number of twenty," fr. *une vingtaine*. For this reason,  
विंशतिः and the rest, शतम्, सहस्रम् etc. are not only

1) As a rest of it we may consider, that M. 8, 268 and Kathās. 44, 77 the nom. पञ्चाशत् does duty of an accusative.

singulars having a gender of their own, but they are also construed with the genitive. Yet, this construction is not used exclusively. By a false analogy side by side with the regular construction, as विंशतिः पुराणाम्, शतं पुराणाम्, one says also विंशतिः पुराणि, शतं पुराणि, instr. विंशत्या पुराणाम् or पुरैः, शतेन पुराणाम् or पुरैः, etc. The same applies of course to the compounds in विंशतिः, शतम् etc., expressive of the interjacent numbers. — It is a matter of course, that instead of using the genitive, it is allowed to compound the substantive with the noun of number.

Examples: 1. a) of a genitive depending on the noun of number: Varáh. Brh. 54, 75 विंशत्या पुरुषाणाम् (by 20 men); Ragh. 3, 69 इति क्षितेशो नवतिं नवाधिकां महाक्रतूनां... ततान (thus the king performed 99 great sacrifices); R. 2, 54, 31 शतं शतम्; Mhbh. 14, 88, 35 वृषेषु नियता चासोत्पण्णां त्रिशते तया (300 animals were then fastened to the sacrificial piles); Kathās. 18, 124 ददौ... विदूषकाय सहस्रं ग्रामाः पाम्; Daç. 142 सुभटानामनेकसहस्रमस्त्येव. — b) of compounding: Rāj. 1, 311 स वर्षसप्ततिं भुक्त्वा भुवम् (after having reigned seventy years), M. 8, 237 धनुःशतम् (a hundred bow-lengths), Kathās. 44, 77 उष्ट्रपञ्चशती (500 camels).

2. of विंशति etc. concurring in case with their substantives. — R. 3, 14, 10 प्रजापतेस्तु दत्तस्य अभूवुः... षष्टिर्दुहितरः, Gaut. 8, 8 चत्वारिंशता संस्कारैः संस्कृतः (purified by 40 sacraments), M. 3, 40 जीवन्ति शतं समाः, ibid. 4, 87 याति... नरकानेकविंशतिम्, Kathās. 10, 39 अयं दैत्यपतेर्बलेः पौत्रो दशशतम् (we are 1000 granddaughters of the chief of Daityas, Bali); Mhbh. 1, 16, 8 अत्रे कदूः सुतानामानसहस्रं तुल्यवर्चसः.

Higher numbers, as अयुतम्, लक्षम्, कोटिः, are substantives, and always construed with the genitive of the object numbered. R. 1, 53, 21 द्वादश्यां गवां कोटिम् (I give a crore of cows); Panc. I, 251 न गजानां सहस्रेण न च लक्षेण वाजिनाम्। यत्कृत्यं साध्यते राज्ञां दुर्गेषु सिध्यति (designs of kings, that do not succeed by a

thousand elephants nor by a hundred thousand horse, are successful by one stronghold).

Rem. 1. The double construction of विस्रति etc. is as old as the Rgveda. Cp. f. i. Rgv. 2, 18, 5 चत्वारिंशता हरिभिः with Rgv. 5, 18, 5 ये मे पञ्चाशतं दुरश्वानाम्.

Rem. 2. In epic poetry one meets occasionally with a plural of the decads instead of the singular. Nala 26, 2 पञ्चाशद्विहयैः (with fifty horses) instead of पञ्चाशता हयैः.

On the other hand, a singular of the substantive construed with शत and सहस्र occurs now and then, as Hariv. 1823 सहस्रेण ब्राह्मणा [instead of ब्राह्मिः or ब्राह्मनाम्], Bhāg. Pur. 4, 29, 24 वर्षं शतम्<sup>1</sup>).

295. Multiples of विस्रति and the rest are denoted by putting them in the plural. R. 2, 31, 22 कोसल्या स्त्रिभूयादार्या सहस्रान्मद्विधानपि (the princess Kausalyā might entertain even thousands of men such as I am<sup>2</sup>); R. 3, 53, 24 राज्ञसा निहता येन सहस्राणि चतुर्दश (by whom fourteen thousand Rājasas have been killed); M. 11, 221 पिण्डानां तिलो ऽशीतिः.... मासेनाशन्नन् (eating in a month 3 × 80 balls); Mhbh. 13, 103, 14 मृष्टीनां शतानि<sup>3</sup>); — Panc. 253 प्रयत्नैरपि (even by hundreds of endeavours); Mhbh. 9, 8, 41 दश चाश्वसहस्राणि (and ten thousand horse); Kathās. 35, 96 नव काञ्चनकोटीश्च त्रिभ्यः प्रतिपाद्य सः.... तपस्तेषु.

296. Numbers, given approximately, are expressed by such compounds as आसन्नविंशः (nearly twenty), अद्दर-<sup>P. 2, 2, 25.</sup> त्रिंशः (not far from thirty), उपदशः (almost ten), अधिकचत्वारिंशः (more than forty).

»Two or three" is द्वित्राणि, »three or four" त्रिचतुराणि, »five or six" पञ्चषाः. Comp. Daḡ. 94 the compound adverb द्वित्रिचतुरम् »twice, three-, four times."

1) Another singular idiom occurs R. 1, 18, 8 ऋतूनां षट् समत्ययुः (the six seasons passed), as if षट् meant »a hexad," not »six." Cp. Verz. der Berliner Sanskrithandschriften, n°. 834.

2) सहस्र is masc. or neuter. See the gaṇa अर्थर्चादि on P. 2, 4, 31.

3) An irregular plural is Kām. 15, 11 तुरङ्गमानां परिकल्पितानामेको गतः षष्टिशतानि हन्ति instead of either षष्टिशतम् or षष्टिं शतानि.

297. Note the use of the words द्वयम् and त्रयम्, or द्वितयम् and त्रितयम् = »couple" and »triad;" »tetrad" is चतुष्टयम्. They are often the last members of compounds. M. 2, 76 वेदत्रयम् (the three Vedas), Utt. III, p. 37 ततः प्रविशति नदीद्वयं तमसा मरुता च.

298. Putting अपि after a cardinal expresses the completeness of the number. So द्वावपि „both of them," त्रयोऽपि „all three of them." One says even सर्वेऽपि, सकला अपि etc. = सर्व- »all of them." Bhoj. 91 बहुभिः कपिभिर्नम्रूपलानि सर्वाप्यपि चालितानि.

299. Cardinals may often be the latter members of compounds, see 294 and 296.

When former members, they may make up with their latter members the so-called **dvigus**. This term is applied to two different kinds of compounds, viz. 1. the collective compounds, made up of a cardinal + a noun subst., and employed in a collective sense; they must be of the neuter gender, as चतुष्पथम् (juncture of four roads), but themes in अ may be feminines in ई as well as neuters in अम्, as त्रिलोकम् or त्रिलोकी (the three worlds); 2. compound adjectives, which rank with the bahuvrīhis, but the notion inherent to which is not that of „possession," but some other. So the word द्विगु itself, meaning „bought for [having the value of] two cows." Ait. Br. 1, 1, 6 एकादशकपालः पुरोडाशः (a cake dressed on eight plates).

Beside this special use, the cardinals may be parts of the general tatpurushas and bahuvrīhis, especially the latter. Such bahuvrīhis as दशास्यः (having ten faces), विस्रतिबाहुः (with twenty arms), are, in practice, by

far more frequent than the adjectival dvigus. Yājñ. 2, 125 चतुस्त्रिद्व्येकभागाः स्युर्वर्णशो ब्राह्मणात्मजाः (the sons of a brahman *own* according to the caste [of their mother] four, three, two and one portions), Pat. I, p. 62 त्रिपदेऽयं बहुव्रीहिः (this bahuvrīhi is of three elements).

**300.** Ordinal nouns of number, when latter members of a bahuvrīhi, are of course used as substantives (cp. 224 R. 1). So R. 2, 40, 17 सीतातृतीयानारुहान्द्रुष्टा (after seeing them mounted, having Sītā as the third, that is: them two with Sītā). — Note the phrase आत्मतृतीयः (himself with two others), आत्मपञ्चमः (himself with four others) and the like, cp. Greek *αὐτὸς τρίτος (πέμπτος)*. An instance of the same phrase, but in analytic form, may be Mahāv. IV, p. 74 आत्मना तृतीयेन गन्तव्यमित्यम्बाया आदेशः. — As to °द्वितीय almost = »with” cp. 58 R.

**301.** Fractions are expressed, as with us, by ordinal numbers, *either* accompanied by some word meaning »part,” as in the proverbial phrase कलां नार्हति षोडशोम् (see f. i. Panc. II, 61, M. 2, 86), Ragh. 2, 66 उपभोक्तुं षट्शतमुर्व्याः (to enjoy the sixth part of the earth), or put alone, when substantives of the neuter gender M 8, 398 ततो विंशं नृपो हरेत् (the king must take the twentieth part of it).

Moreover, they may be denoted also by compounds made up of a cardinal number + such a word as भाग, अंश etc. M. 8, 140 अशतिभागं गृह्णीयात् (he may take  $\frac{1}{80}$ ); ibid. 304 षमषड्भागः (a sixth part of the virtue); Kumāras. 5, 57 त्रिभागशेषासु निशासु (when but a third part of the night is left); Varāh. Brh. 53, 25 पञ्चांशः =  $\frac{1}{5}$  1).

Very common are अर्धम् =  $\frac{1}{2}$  and पादः =  $\frac{1}{4}$ . They are substantives and accordingly construed with a genitive, but often also compounded. Note such turns as Bhoj. 48 सपादशतं गन्तव्यः (125 tall

1) This mode of designating fractions is however not free from ambiguousness, as त्रिभाग may denote also »three parts.” See Mallin. on Kumāras. 5, 57. Nor are compounds, beginning with अर्ध° always exempt from it. So f. i. अर्धशतम् may be = half a hundred that is 50, or = a hundred + half of it, that is 150. R. 2, 34, 13 अर्धसप्तशतः is explained in the Petr. Dict., as being 750, but GORRESIO is right in accepting it = 350.

elephants, lit. a hundred + a fourth of it), R. 2, 39, 36 अर्धसप्तशतः प्रमदाः = half seven-hundred women, that is 350. Rāj. 1, 286 तत्सुनुस्त्रिंशतं सार्धं वर्षाणामन्वशान्महीम् (— reigned 45 years —). Such numbers as  $1\frac{1}{2}$ ,  $2\frac{1}{2}$  etc. are signified by the compounds अर्धद्वितीय, अर्धतृतीय etc., that are adjectives and bahuvrīhis, literally meaning »the second, third etc. being [but] half” 1). M. 4, 95 युक्तश्चान्दांस्यधीयेत मासान्विप्रो ऽर्धपञ्चगान् (for  $4\frac{1}{2}$  month a brahman must study the vedic texts). »One and a half” is also अर्धार्धम् [literally = »with a half more”], as अर्धार्धशतम् = 150.

Rem. How the interest of money is denoted, may appear from this passage of Manu (8, 142); द्विकं त्रिकं चतुष्कं च पञ्चकं च शतं समम् । मासस्य वृद्धिं गृह्णीयाद्दणानामनुपूर्वशः (he may take 2, 3, 4 and 5% a month according to the caste).

**302.** By being repeated, cardinals or ordinals acquire a distributive meaning, see 252, 3°. Panc. 194 त्रिभिस्त्रिभिर्गुणैः = *per ternos speculatores*, Vār. Yog. 2, 35 पञ्चमे पञ्चमे ऽहि (every fifth day). The same duty may be done by adverbs in °शः, especially by बहुशः, शतशः, सहस्रशः »by hundreds, by thousands,” also »in hundred, thousand ways, manifold”, गणशः (by crowds), f. i. Çat. Br. 14, 4, 2, 24, etc.

The proper employment of the adverbs in °धा is to indicate a real division of a whole into so and so many parts. M. 7, 173 द्विधा बलं कृत्वा (divided his forces in two parts), Kathās. 106, 133 तदा ते शतधा मूर्धा विदलियन्ति (— into a hundred pieces).

Our adjectives in — *fold*, etc. are represented in Sanskrit by compounds in °गुण — see the dictionary — as द्विगुण (twofold, double), त्रिगुण, चतुर्गुण, सहस्रगुण. The standard of comparison is here of course put in the ablative, cp. 106 R. 2.

1) On this subject see the disputation of Patanjali I, p. 426 who, as is often the case, rather obscures than illustrates the subject which he treats.

## SECTION IV.

## SYNTAX OF THE VERBS.

## CHAPT. I. General remarks Kinds of verbs.

## Auxiliaries. Periphrase of verbs.

**303.** The verbal flection, which plays a prominent part in books on Sanskrit Grammar, has not that paramount character in Sanskrit Syntax, at least within the limits of the classic dialect. In days of old, the full value and the different properties of the rich store of the various verbal forms were generally much better understood and more skilfully displayed in literature, than in and after the classic period. The history of the syntax of the Sanskrit verb is a history of decay. Some verbal forms get wholly out of use, others become rare or are no more employed in their proper way. In this manner the conjunctive mood (लोट्) has been lost between the Vedic Period and Pāṇini, and in post-Pāṇinean times the differences between the past tenses are disappearing, and upon the whole the tendency of substituting participles and verbal nouns for the finite verb -- see 9; 14, 1°; 234 -- is increasing. Similarly the faculty of expressing by means of mere flection, not only tenses, moods and voices, but also newly framed verbs: causatives, desideratives, intensives, denominatives, has been much impaired in practice, though it has never ceased to be recognised by theory. In fact, it is only the causatives that have retained their old elasticity and are still made of any verbal root, but the desideratives and denominatives are as a rule em-

played within a little circle of forms often recurring, and the intensives have almost fallen out of use.

**304.** The **causatives** are expressive of such actions, whose subject is not the agent, but he at whose prompting the agent acts, as **देवदत्तः कटं कारयति** (N. N. gets the mat made). They are much used both in the active and in the passive voice. Their special construction has been dealt with in full (49—51).

On the middle voice of causatives see 318, espec. c.).

Rem. Occasionally the causatives are used without a causative meaning, as if they were primitives<sup>1)</sup>. R. 1, 5, 9 **पुरीमावासयामास** (he inhabited the town); Prabodh. II, p. 43 **वृत्रमघातयत्सुरपतिः**; here **अघातयत्** is quite synonymous with **अहन्**.

Panc. 168 **किं मामुपालम्भयसि** = **उपालभसे**, *ibid.* 257 **भो मित्र किमघ चिर्वेलायां समायातो ऽसि। कस्मात्साह्वानं नालापयसि** [= **नालपसि**]. Thus often in the *prākṛts*. Sometimes the primitive and its causative are used promiscuously, as **धरति** and **धारयति**, both »to bear.” Sometimes there is some idiomatic difference, as in the phrase **राज्यं कारयति** (to exercise the royal power), here the primitive is not used. Sometimes the primitive having got obsolete, the causative has been substituted for it, as **विवाहयति** (to wed) instead of the archaic **विवहते**; of which primitive it is only the participle **व्यूह** that is used in the classic dialect. In special cases refer to a dictionary.

**305.** The **desideratives** are expressive of the „wish of doing” the action, which is denoted by the verbal root: **चिकीषति** = **कर्तुमिच्छति** (he wishes to do), **लिप्सते** (he wishes to obtain). Sometimes they simply denote the „being about:” **पिपतिषति फलम्** (the fruit is about to fall). It is stated in express terms by native grammarians,

1) This employment of the causatives is termed by vernacular grammarians **स्वार्थे षिच्**.

that the employment of the desideratives is optional<sup>1)</sup> whereas the causatives cannot be periphrased. Accordingly, desideratives are less frequent in literature than causatives. They are not only met with when being finite verbs and participles, but also their derivatives in °आ (subst.) and °उ (adj.), which may be made from any desiderative, as चिकीर्षा (the wish of doing), चिकीर्षु (wishing to do).

Examples: Daç. 90 इयमर्थनिर्पेक्षा गुणोभ्य एव स्वं यौवनं विचिकीर्षते कुल-  
हृद्वृत्तमेवानुतिष्ठसति (she does not care for wealth, it is for virtues alone that she wishes to sell her charms and she is desirous of behaving herself like a respectable lady), ibid. 25 मदीयसहचरगणेन  
निद्रांस्यमानं भूसुरमेकमवलोक्य (as I perceived some brahman, whom the crowd of my attendants were about to kill), Kathās. 29, 157  
राजा ... सुसुषुर्वाधितः (the king being about to die of illness).

**306.** The intensives are not frequent in literature. In the  
Inten-  
sives. brāhmaṇas and in the great epic poems they are more to be met with than in younger texts. The participles of them seem to be more employed than the finite verbs.

Examples: Mhbh. 1, 90, 4 नरकं ते पतन्ति लालयमानाः, R. 2, 95, 10  
पोष्यमानानपरान्पश्य. Kathās. 81, 17 the glow of the sun at the hottest part of the day is thus described एष हि संप्रति देदीप्यते स्फुरद्भिमिश्रितान्तो ऽङ्गिनीपतिः. In Panc. V, p. 321 the ram, that flees into the stable, after having been driven away by the cook with a blazing stick, is called नाडवलयमानशरीरः.

**307.** Various classes of denominatives are explained by Pāṇini (3, 1,  
Deno-  
minati-  
ves 8—21; 25; 27—30). Among these, some verbs are very common in literature, as आकर्षयति (to hear), मिश्रयति (to mix), प्रब्रूयते (to cry), but they have nothing remarkable from a syntactic point of view, since the speaker uses them ready made and may use them even

1) P. 3, 1, 7 धातोः कर्मपाः समानकर्तृकादिच्छायां वा sc. सन्, to be understood from s. 5. But in P. 3, 1, 26, which sūtra teaches the form and employment of the causatives, the particle of optionality is wanting.

without being aware of their etymology. The denominatives which concern us here, are those which one can frame by one's self, if wanted, such as पुत्रीयति intr. (he wishes a son), पुत्रीयति trans. (he treats as a son), प्रेनायते काकः (the crow behaves as if he were a falcon) and the like. Examples of them are occasionally met with in literature. Panc. I, vs. 5 इह लोके हि धनिनां परोऽपि स्वजनायते। स्वजनोऽपि दरिद्राणां सर्वदा दुर्जनायते (here on earth even non-relatives behave towards the wealthy, as if they were their kinsmen, but to the poor even their own family are rather bad), Kād. I, p. 30 सर्वमेव देवीभिः स्वयं कर्तलोपनीयमानममृतायते (everything which is given [to me] by the queen herself in her own hand, is as ambrosia), Bhoj. 61 सोमनाथेन त्वद्दृहभिक्षुपाय मयि कल्पदुमायितम् (Somanātha.... has become a cornucopiae to me).

Incho-  
atives  
and  
Factiti-  
ves.

Some of those in °आयते convey the notion of coming into some state out of another quite opposite, as भृशायते (to become frequent [after having been infrequent]), दुर्मनायते (to grow sorry), प्रीधायते, मन्दायते. But the number of these inchoatives is limited, see Kāç. on P. 3, 1, 12. — Cp. 308.

P. 3, 1,  
12.

**308.** Inchoatives may be made of any noun, by com-  
pounding it in a special manner with the verb भू P. 5, 4,  
50.  
(WHITNEY § 1094), as भृशीभवति (to become frequent), P. 7, 4,  
26, 27  
and 32.  
शुक्लीभवति (to become white). The same compounds, when made up with the verb कृ, signify „to bring something into a state, the reverse of that, in which it was before<sup>1)</sup>” as शुक्लीकरोति (to make white), कृष्णीकरोति (to make black). These inchoatives are very common. Some of them have got some special meaning, as स्वीकृ (to get possession of), अङ्गीकृ (to allow), क्राडकृ (to embrace) see f. i. Nāgān. IV, p. 62.

1) Kāç. on P. 5, 4, 50 अशुकः शुकः संपद्यते शुक्लीभवति। तं करोति शुक्लीकरोति.

Examples: Daç. 59 सकलमेव कन्यान्तःपुरमाकुलीबभूव, Çåk. II कृत्ययो-  
र्भिन्नेदंश्रुत्वाद् द्वैधीभवति मे मनः; — Prabodh. II, p. 42 Krodha says अन्धी-  
करोमि भुवनं ब्रधरीकरोमि (I make the world blind and deaf), Mrch.  
VIII, p. 256 दुष्करं विषमोषधीकर्तुम् (it is difficult to change poison into  
medecine).

Rem. Pânini allows even inchoatives, made with the verb अस्ति.  
From the examples given by Kâç. it is likely, they do exist  
only in the optative: शुक्लोस्यात्. As far as I know, instances are  
not found in literature.

309. Another mode of making inchoatives is putting the suffix °सात् P. 5, 4,  
to the noun and adding भवति, resp. करोति. This class is, however, 52  
limited to substantives, for the suffix °सात् expresses the complete  
transition of one thing into another, as अग्निसाद्भवति (it vanishes in  
fire), भस्मसात्करोति (he lays in ashes). According to 308 one may  
say likewise अग्नीभवति, अग्नीकरोति, अग्नीस्यात्, etc. — Mhbh. 1, 33, 7  
स तूर्णं भस्मसाद्भवेत्, Kathâs. 5, 100 राज्ञा हतं निशम्य त्वामुपकोशाग्निसाद्भुः।  
अकरोत्.

Rem. 1. In the case of partial transformation one likewise uses P. 5, 4,  
°सात् करोति, भवति and also °सात् संपद्यते f. i. अस्यां सेनायामुत्पातेन सर्वं 53  
शस्त्रमग्निसात्संपद्यते (in this army all weapons become fiery by a mi-  
racle). See Kâç. on P. 5, 4, 53.

Rem. 2. The same idioms °सात् + करोति, भवति, संपद्यते may also P. 5, 4,  
signify »to make —, resp. to become the property of:” राज्ञसाद् 54  
भवति (संपद्यते) »it becomes the king's.” Kathâs. 38, 157 ब्राह्मणासाद्कृत  
वसतिं स्वाम् (she bestowed her estate on the brahmans), Panc. I, 224  
परसात्कृता [दुहिता] (given into marriage).

Rem. 3. Panc. 45 °सात् is construed with the verb नी. It is  
written there [दिवा] मां भस्मसान्नयन्तु.

309\*. The upasarga प्र° prefixed to the verb has sometimes the power  
of denoting the beginning of the action. Kâç. on P. 1, 2, 21 प्रयोतितः  
or प्रयुतितः (he commenced to shine), Panc. I, 195 हसन्तं प्रहसन्त्येता  
रुदन्तं प्ररुदन्त्यपि (if he laughs, they begin to smile at him, if he  
weeps, they shed tears).

310. Periphrase of verbs by means of a general verb to do  
with an object denoting the special action meant, is

Peri-  
phrase  
of  
verbs.

not uncommon. It is chiefly कृ that is used for this  
purpose. So कथां करोति = कथयति, नादं करोति =  
नदति, अध्ययनं करोति = अधीति, प्रसाधनं करोति (to  
make one's toilet). In the same way the verbs, express-  
ive of being, becoming etc. are employed for representing  
nominal predicates. Of the kind are भवति, अस्ति,  
वर्तते, तिष्ठति, संपद्यते and the like, cp. 3 and 4. It is  
proper to call them auxiliaries. But the same appel-  
lation should be shared by कृ which, in reality, is  
the causative of the former ones: ग्रन्थः शिथिलो भवति  
—, संपद्यते (the knot is —, gets loose), ग्रन्थं शिथिलं  
करोति (he loosens the knot).

Examples: 1. of यू and its synonyms. Çåk. I एष मृगो विप्रकृष्टः संवृत्तः  
(this deer has got out of reach), Panc. 51 किमेवं त्वमकस्माद्विचेतनः  
संज्ञातः (why did you swoon thus on a sudden?), Nala 9, 19 त इमे प्राकुना  
भूत्वा वासोऽप्यपहरन्ति मे (they, having turned birds, bereave me even  
of my garment).

2. of कृ. — Çåk. I कथमिदानीमात्मानं निवेदयामि कथं वात्मनः परिहारं करोमि  
(— or shall I conceal myself?), R. 3, 25, 25 आर्तस्वरं चक्रुः.... निशाचराः,  
Kumâras. 1, 48 कुर्युर्वलिप्रियात्वं शिथिलं चमर्यः (the female yaks would  
abate of their pride on account of their tails), ibid. 4, 41 अभिला-  
षमुदीरितेन्द्रियः स्वसुतायामकरोत्प्रजापतिः, Panc. 58 Vishnu says कौलिकशरीरे  
प्रवेशं करिष्यामि [= प्रवेक्ष्यामि]. Kathâs. 27, 160 अनाययत्स तौ पुरुषौ....  
बद्धौ चकार च [= बन्धयामास च]. Çank. on Ch. Up. p. 71 explains  
वदामः by वादं कुर्मः. And so on.

Rem. Other verbs of similar, though less frequent and more  
limited employment, are ददाति, दधाति, वहति, ब्रधाति. One says कर्णं  
दा »to listen,” हस्ततालं दा »to clap hands,” आर्तं दा »to bolt the  
door;” वृत्तिं वह् »to behave” (cp. R. 2, 12, 8) and the like. Vikr.  
II, p. 38 नोपवनलतासु.... चक्षुर्ब्रधाति धृतिम् ([your] eye does not rest  
on the creepers in the garden); Mhbh. 1, 74, 101 कपटं न वोढुं त्वमि-



हाहंसि (you ought not to use deceit); Hariv. 531 नारायणो द्ये निद्रां ब्राह्मं वर्षसहस्रकम् (Nar. was asleep —), Ragh. 2, 7 राजलक्ष्मीं दधानः; Mudr. IV, p. 137 अमात्यराक्षसश्रापणक्ये बद्धवैरः (R. is at enmity with C.); Daç. 19 महदाश्चर्यं त्रिभ्राणः (being much astonished). And so on.

**311.** The verb substantive has been dealt with in the opening of this book (2 and 3). Here some remarks may be added:

**अस्ति and its employment.** 1. The negation put to भवति or अस्ति may signify 'not to exist at all, to be lost or dead.' Mudr. VI, p. 197 येषां प्रसादादिदमासीन्न एव न सन्ति (those, by whose favor I enjoyed all that glory, are now dead); R. 3, 31, 31 सीतया रहितो रामो न.... भविष्यति. Even the mere negation without verb may have this meaning. R. 3, 41, 19 Mārta dissuades Rāvana from carrying off Sītā, saying आनयित्वसि चेत्सीतामाश्रमात्सहितो मया। नैव त्वमपि नाहं वै नैव लज्जा न राक्षसाः.

2. अस्ति, the 3<sup>d</sup> pers. of the present, may be used almost as a particle in the beginning of tales and the like.<sup>1)</sup> It is then the very first word. Kathās. 1, 27 Īiva begins to tell a story: अस्ति मामीक्षितुं पूर्वं ब्रह्मा नारायणस्तथा.... हिमवत्पादमूलमवापतुः, here अस्ति may be rendered by 'well.'<sup>2)</sup> Sometimes it has the force of 'it happens that,' as Pat. I, p. 48 अस्ति पुनः कुचिदन्यत्राप्यपवादे प्रतिप्रिद्ध उत्सर्गाऽपि न भवति (but it happens also elsewhere that —), ibid. p. 444 अयमग्निहोत्रशब्दोऽस्येव ज्योतिषि वर्तते.... अस्ति हविषि वर्तते.

3. अस्मि, the first person, is now and then used instead of अहम्. See Petr. Dict. I, p. 536 s. v. अस् 6). — Daç. 158 सोऽहमस्मि सुहृत्साधारणभ्रमपाकार्पाः सुहृदेषु.... महान्तमुत्सवसमाजमालोकयम्, here अहमस्मि seems to be quite the same as अहम्. Likewise अस्मि and त्वमस्मि may

1) Cp. the imperatives अस्तु and भवतु, which are used to express the necessity or suitableness of yielding to some outward circumstance, like Greek *stev*. But the present अस्ति represents, that the request of him who wishes the tale to be told, is actually complied with.

2) The frequent employment of this idiom may be inferred from this. In the *Pancatantra* ed. Jivānanda there are 71. numbered tales. Of them, 45 begin with अस्ति, and though in most of them no finite verb is found in the first sentence -- in 14 cases there is -- yet in the great majority, if not in all, अस्ति is not necessary for the understanding. But in all of them, the tale is told at the request of somebody, likewise in the two passages from the *Kathāsaritsāgara*, quoted by the Petr. Dict., viz. 1, 27 and 22, 56.

be occasionally used = त्वम्, as is mentioned by Vāmana; see *Vāmana's Stilregeln* by CAPPELLER, *Çabdaçuddhi* s. 12.

**312.** कृ, भू and अस् are also auxiliaries in another sense, in as far as they help to form periphrastic tenses, as the periphrastic perfect (333), the future in ण्तृ, the durative (378), etc. The same may be said of some others as तिष्ठति, वर्तते, आस्ते, when signifying the durative, see 378.

**313.** The ancient dialect had the faculty of severing preposition and verb in compound verbs, the so-called tmesis<sup>1)</sup>. The sacred texts from the mantras up to the sūtras abound in examples. The greatest freedom is of course found in the sanhitās. Ait. Br. 1, 21, 7 उपाश्विनोः प्रियं धाम गच्छति = अश्विनोः प्रि° धा° उपगच्छति, Ch. Up. 5, 3, 1 कुमारानु त्वाशिष्यत्पिता = कु° अन्वशिष्यत्त्वा पिता, Āpast. 1, 25, 10 एते त्रिभिर्वर्षेभ्यः पापं नुदन्ते. Classic Sanskrit has lost this faculty<sup>2)</sup>.

## CHAPT. II. On voices.

**314.** The Sanskrit verb has three voices: the active (परस्मैपदम्), the medial (आत्मनेपदम्) and the passive. Of these, the active is formally different from the other two, but the medial and passive voices have many forms in common. The perfect चक्रे may be = „he made [for himself]" as well as „he was made," the future धरिष्यते is either „he will bear [for himself]" or „he will be

1) P. 1, 4, 80—82 ते प्राग्धातोः। इन्द्रसि परेऽपि। व्यवहिताश्च >these [viz. the *upasargas* and *gatis*] are put before the root; but in sacred texts (*chandās*) also behind and separated from it by other words."

2) Perhaps something like a remnant of the antique tmesis may occasionally be met with. In my notes, I find two passages regarding us here: Mudr. I, p. 20 तं गच्छन्त्यनु and R. 2, 9, 28 सोऽर्थो न त्वा क्रमेदति.

borne. 1)'' But in the present and its system (present, imperfect, potential or optative, imperative, participle of the present) each voice has a different formal expression, कुरुते etc. serving exclusively for the medium but क्रियते again having exclusively a passive meaning.

315. The participle in °त may have a passive, an intransitive and a transitive meaning, as will be shown afterwards. See 360.

Passive aorist in °ह् and the tenses derived from it. Apart from the system of the present, it is but one single form, viz. the 3<sup>d</sup> pers. of the sing. of the aorist — अकारि, अस्तावि — which exclusively serves for the passive.

Rem. At the outset even this aorist in °ह् was a medial tense. See WHITNEY § 845 and DELBRÜCK *Altind. Tempuslehre* p. 53 अचेति, p. 54 अर्क्षि etc. Pāṇini teaches an intransitive employment for अवादि (has arisen, — come forth), अदीपि (has shone), अतनि (was born), अबोधि (has awaked), अपूर्णि (has grown full), अतापि (has extended), अयापि (has grown big). In classic literature अवादि is not rare. Kathās. 42, 134 रक्षो व्यापादि तन् (the giant died).

316. From this 3<sup>d</sup> person in °ह्, however, it is allowed to derive several passive tenses of all such roots, as end in a vowel, moreover of ग्रह्, दृष्ट् and हन्, see WHITNEY § 998 d. So f. i. दृच्यते, the

1) Cp. f. i. Mhbh. 1, 159, 6 the future परित्रास्ये (I shall rescue) with Daç. 96 परित्रास्येते (those two will be rescued) or Mhbh. 1, 188, 18 त्रगृहे चार्जुनो धनुः (and Arjuna took the bow) with Kathās. 71, 34 स तया कण्ठे त्रगृहे (he was embraced by her). It would be an interesting subject-matter for inquiry to draw a statistical account of the common forms of the *ātmanepadam* with respect to their being used with a medial and with a passive meaning. It seems, indeed, that of several verbs these forms, especially the perfect, have the tendency of conveying exclusively a medial meaning, whereas some others seem to be exclusively passives. Before, however, such an account from standard authors will have been made, it would be premature to state something with certainty on this head.

common future *ātman.* of दृष्ट्, may sometimes have a passive meaning, sometimes it is medial, but the future दर्शियते — derived from अर्क्षि — cannot be used except in a passive sense. In practice, these tenses of an exclusively passive meaning seem to be very rare. Daç. 132 मन्त्रिणाहमभ्यधापिषि (I was addressed by the minister), *ibid.* 133 कयापि दिव्याकार्या कन्ययोपास्यापिषि.

317. The difference between the active voice and the medial is for the greater part only a formal one, at least in the classic language. Many verbs are used in the *parasmaipadam*, but not in the *ātmanepadam*, and inversely. The special rules, given for this by grammar (P. 1, 3, 17 sqq.), do not belong to Syntax. Even if the same root is employed in both voices, it is not always difference of meaning, that discriminates them; in poetry, for inst., particularly in epic poetry, an other voice than the legitimate one is often admissible for metrical reasons.

Compare the fact, that sometimes the same verb is a *parasmaip.* in one tense and an *ātmanep.* in another. So म्रियते (he dies), but the future is म्रिष्यति.

318. Nevertheless, the original difference between active and medial is not lost. Not only the grammarians, who have invented the terms *parasmaipadam* and *ātmanepadam*, but the language itself shows, it is well aware of it. Several verbs may be employed in both voices in this way, that one avails one's self of the medial especially to denote „the fruit of the action being for the subject,” f. i. देवदत्तः पचते „N. N. cooks for himself,” but पचति, when it is to be told, he cooks for others. Of the causatives the medial voice serves always for that purpose: कटं कारयते „he orders a mat to be made for his own behalf.”

Proper  
sphere  
of the  
me-  
dium.

Within this proper sphere of the medium some distinctions may be made. The action may be done *a.*) by the subject himself in his own behalf, as *Āpast.* 1, 25, 10 एते त्रिभिर्वर्षैरप पापं नुदन्ते (they remove the sin from themselves —), *b.*) by order of the subject, likewise for himself; of the kind is the medium of यज्ञ. यज्ञते is said of the patron, who makes the priests officiate for himself and who obtains the fruit of the sacrifice, whereas the officiating priests यजन्ति, *c.*) so that the same person is both subject and object, as *Ch. Up.* 4, 4, 2 सत्यकाम एव ज्ञाबालो ब्रवीयाः (you must name yourself —). Compare with *a.*) such Greek medial verbs as *πριζομαι* „I acquire for myself,” with *b.*) such as *παιδευσμαι τον υιδν* „I have my son instructed,” with *c.*) such as *καλυπτομαι* „I wrap myself.” Those in *c.*) are mere reflexives.

Instances of medial meaning conveyed by medial forms seem to be found especially in the older texts, yet they are not wanting in the classic literature.

*a.*) *Pār.* 1, 4, 12 a marriage-mantra contains the words परिधस्व वासः (put on the garment [yourself]), for परिधेहि would mean „put it on another;” *Ait. Br.* 2, 11, 1 देवा वै यज्ञमतन्वत [for their own benefit]; *Kathās.* 42, 201 ब्रवृषीत कामार्ता तं विचारकन्यका (she chose him [for her husband]) and in this meaning regularly वृणुते, *f. i.* *Kumāras.* 6, 78; *R.* 1, 61, 21 राजपुत्र नयस्व माम् (prince, take me with you); *Kathās.* 25, 232 — the king, being presented with a golden lotus, puts it into a silver vase, and says: I would I had another similar lotus to put it into the other silver vase — आस्थापयिष्ये चामुष्मिन्दितीये कल्पशोऽपि तत्; — *Pat.* I, p. 281 उन्नपते पापी (he warms his hands), *ibid.* p. 282 आयच्छते पापी (he stretches his hands); — *Panc.* 64 राज्ञोऽन्तःपुरं जलक्रीडां कुर्वते (the king's zenana are sporting in the water); *Mhbh.* 1, 175, 33 सा गौः..... विश्रवामित्रस्य तत्सैन्यं व्यद्रावयत सर्वशः.

*b.*) *R.* 2, 4, 22 Daçaratha says to his son Râma तत्र पुष्येऽभिषिञ्चस्व

(have yourself anointed —), and so always with this verb;

*c.*) *Āpast.* 1, 6, 3 न चैनमभिप्रसारयेत (he shall not stretch out [his feet] towards him); *Mhbh.* 1, 121, 31 दर्शयस्व नरव्याघ्र (show yourself, gallant prince); *R.* 1, 75, 3 महद्नुः। पूरयस्व प्ररेणौव स्वबलं दर्शयस्व च.

Rem. 1. If a reflexive pronoun be added, one may use the active as well as the medial voice.

P. 1, 3,  
77.

Rem. 2. *P.* 1, 3, 68 teaches the use of the medial causatives भोषये and विस्मापये when meaning: „I cause [you] to fear (wonder at) myself,” whereas the regular forms भाषयति, विस्मायति have no reflexive meaning.

Rem. 3. Reciprocity may be denoted by compound verbs beginning by व्यति°. These must be generally medial verbs. See *P.* 1, 3, 14—16 and *Pat.* I, p. 277.

319.  
Passive  
voice.

The passive voice is much used in Sanskrit both personally and impersonally, as has been pointed out 7 and 8.

P. 3, 1,  
87.

Moreover it serves to signify such intransitive actions as *the rice boils, the wood splits पचत आदनम्। भिद्यते काष्ठम्*'), whereas „I boil the rice, I split the wood” is expressed by the active voice *आदनं पचामि। काष्ठं भिन्नामि*'), *Pat.* II, p. 14 कूलस्य विपत्तिवते लोष्टः शौर्यन्ते (from a river-bank, which is about to give way, lumps of earth are breaking off), *Kumāras.* 4, 5 न विदीर्ये (v. a. my heart does not break), *Kathās.* 25, 45 ब्रह्मं समभद्यत (the vessel burst), *Çat. Br.* 1, 5, 4, 5 प्र वनस्पतीनां फलानि मुच्यन्ते (the fruits fall down from the trees). Of the kind are दृश्यते (to appear, to seem), उपचीयते (to increase), अपचीयते (to decrease), युज्यते (to suit, to be fit) and the like.

1) The passive, when personal, is styled कर्मणि (expressive of the object), when impersonal, भावे (express. of the state), see *P.* 1, 3, 13; 3, 1, 67. When having an intransitive or reflexive meaning, it is styled कर्मकर्तृणि (express. of both subject and object).

2) Yet one likewise says *f. i.* साधु स्थाली पचति (the pot boils well), *cp. Kāç.* on *P.* 3, 1, 87.

Rem. 1. It is not allowed, however, to use that intransitive passive of all verbs. Pāṇini excepts the roots दृह्, वृ and नम्. One says दृधे - not दृह्यते - गौः स्वयमेव, नमते - not नम्यते - दण्डः स्वयमेव »the cow is milking; the stick bends.” Patanjali extends the exception to others, especially to all causatives, and mentions a vārttika of the Bhāradvājīyas which enumerates even a larger list of exceptions. This statement of the Bhāradvājīyas has been accepted by the Kāçikā. At all events, this much is certain, that of several verbs the medial voice has also an intrans. meaning. A concurrence of medial and passive is taught by P. 3, 1, 62 and 63 for the aorist of roots ending in a vowel and also of दृह्; with intransitive meaning it may be said अकारि or अकृत, अदोहि and अदुग्ध, f. i. अकारि or अकृत कटः स्वयमेव.

On the other hand, the pure reflexive — 318 c) — is occasionally expressed by a passive; especially मुच्यते »to release one's self.” R. 3, 69, 39 परिमुच्यस्व राघव.

Rem. 2. Note the idiom तप्यते तपस्तापसः, a passive with etymo. P. 3, 1, 89. logical object. See f. i. M. 2, 167.

**320.** Intransitives are often expressed also by the verbs of the so-called fourth class of conjugation, which chiefly comprises roots with intransitive meaning, as कृष्यति, कृष्यति, सिध्यति, भ्रश्यति. For the rest, intransitive meaning is by no means restricted to a special set of forms and may be conveyed by any. So f. i. स्वप् »to sleep” is formally an active स्वपिति, शो »to lie” a medial शेते, मृ. »to die” a passive म्रियते.

The difference of accentuation which exists between the verbs of the 4<sup>th</sup> class and the passives, must not blind us to the incontestable fact of their close connection. At the outset, there is likely to have been one conjugation in ळ्यति ळ्यते with intransitive function, whence both the 4<sup>th</sup> class and the passive have sprung. Nor is it possible, even in accentuated texts, to draw everywhere with accuracy the boundary-line between them, see WHITNEY § 761,

especially b.) and c.) and 762, cp. also the rule of P. 6, 1, 195. — The old language, especially the dialect of the Mahābhārata, affords many instances of passive forms with the endings of the parasmaipadam, even with passive meaning. See f. i. Mhbh. 1, 24, 15; 38, 13; 51, 9; 102, 23; Nala 20, 31 etc. 1).

### CHAPT. III. Tenses and moods.

**321.** The Sanskrit finite verb comprises the following tenses and moods: 1. the present (लृट्), 2. the imperfect (लृङ्), 3. the perfect (लिट्), 4. the aorist (लुङ्), 5. and 6. the future in स्यति (लृट्) and the periphrastic future (लृट्), 7. the imperative (लोट्), 8. the potential or optative (लिट्), 9. the precative (लिट्ङाशिषि), 10. the conditional (लृङ्). To them we must add for the archaic dialect the conjunctive (लृट्), for the classic language the participles in ळ्त and तवन्त्, as far as they do duty for finite verbs. Of these, 1—6 and the said participles constitute that, which we are wont to call „the indicative mood;” the other moods are represented by 7—10 and by the लृट्.

Vernacular grammar makes no distinction between tenses and moods, which is, indeed, less developed in Sanskrit, than it is in Latin and Greek. 2)

1) P. 3, 1, 90 mentions two roots, which are verbs of the 4<sup>th</sup> class, parasmaipada, when being used as intransitive-reflexives, whereas they are otherwise conjugated, when transitives. But Pāṇini expressly states that the eastern grammarians teach so, the passive of them may, therefore, be also employed, f. i. कृष्यति or कृष्यते पादः स्वयमेव (the foot strikes), रज्यति or रज्यते वस्त्रं स्वयमेव (the garment is dying). Utt. V, p. 102 नेत्रे स्वयं रज्यतः.

2) In Pāṇini's grammar the 10 or 11 tenses and moods form one category,

**322.** Of the tenses, which constitute the indicative mood, the present is represented by *one*, the future by *two*, the past by *four* (aorist, imperfect, perfect, participles). Of the two futures, that in *स्यति* is the general exponent of the future. Likewise the aorist and the participles are the general exponents of the past. The other past tenses and the other future have but a limited sphere of employment. We may remark that those limits are quite different from what one would expect judging from the names, by which Sanskrit tenses have been termed by European scholars. Sanskrit imperfect and perfect have nothing in common with their cognominal tenses in Latin or French or Greek, and the difference f. i. between the employment of Skr. *लेखितास्मि* and *लेखिष्यामि* can in no way be compared with that which exists between Lat. *scripturus sum* and *scribam*.

Rem. Sanskrit makes no distinction between absolute and relative tenses. Hence, if one wants to denote what *was* about to be done in the past<sup>1)</sup>, one employs the same tense which is expressive of what *is* about to be done now, viz. the future. Similarly, the same past tenses, which signify that which *is* accomplished *now*, may serve also for the expression of the action, which *will be* accomplished at some future point of time. Nāgān. III, p. 55 *प्रिये गच्छ त्वमात्मनो गृहमहमपि मित्रावसुं दृष्ट्वा त्वरितमागत एव*, here the past tense *मागतः* has the value of the so-called *futurum exactum* of Latin, *ego advenero*.

For this reason too, the present does also duty for the durative of the past (327) and the past tenses are also significative of the remote past (339).

but do not bear a common appellation. The *Kātantra* names them *विभक्ति*, by the same term which is used for the »cases» of the nouns. See *Kāt.* 3, 1, 11—34 with commentary.

1) This was at the outset the duty of the so-called conditional, but in classic Sanskrit this employment having fallen out of use, it is the future that is to express *scripturus eram* as well as *scripturus sum*. Cp. 347 R.

## PRESENT. (लट्).

**323.** The present tense is in Sanskrit what it is everywhere, the expression of facts present or represented as such. The notion „present” has of course the utmost elasticity. It applies to any sphere of time of which ourselves are the centre and it may have as small or as great a periphery as possible. Accordingly, facts which are represented as happening always and everywhere are put in the present. It is superfluous to illustrate this by examples.

**324.** Further, the present may denote a near past or a near future. P. 3, 3, 131.

Pre-  
sent,  
denot-  
ing a  
near  
future. 1. The present denoting a near future may be compared P. 3, 3, 5 and 6. with such phrases as: I am going on a journey next week, instead of: I shall go. So कदा भुङ्क्ते = कदा भोक्ष्यते, etc.

Bhoj. 42 यदि न गम्यते प्रवो राजसेवका अस्मान्निःसारयन्ति (if we do not go, the king's attendants will turn us out to-morrow), R. 3, 68, 13 क्षिप्रमेव विनश्यति (he will die soon), Panc. 143 धन्योऽहं यद्वता सह तत्र कालं नयामि (I am happy, I shall pass the time there with you).

In subordinate sentences the present is very often employed in this manner, especially in final and consecutive clauses, as will be shown afterwards.

Rem. 1. Pānini gives a special rule concerning the present P. 3, 3, 4. denoting the future with *यावत्* and *पुरा*. Example of *यावत्*: Panc. 286 एतौ यत्नेन रक्षणीयौ यावदहं समागच्छामि (— till I come back). As to *पुरा*, it may be 1. an adverb »erelong.” 2. a conjunction = Lat. *priusquam*. The rule holds good for both. Daç. 136 क्षिपोति च पुरा स कृतघ्नो भवन्तम् (and that ungrateful man will erelong kill you); R. 2, 116, 19 पुरा... शारीरीमुपहिंसां तपस्विषु । दर्शयन्ति हि दुष्टास्ते त्यक्त्या

इममाश्रमम् (before those wicked beings inflict any corporal injury upon the ascets, we will leave this hermitage).

Rem. 2. Another consequence of its fitness for denoting a near future is exhibited by its doing duty for a conjunctive (356).

**325.** 2. *The present denoting a near past.* It may be said **अग्रमागच्छामि** „I arrive” by one, who has just arrived. P. 3, 3,  
131.

Utt. I, p. 3 धर्मसिनाद्धिप्रति वासगृहं नरेन्द्रः (the king has just retired from his seat of justice to his inner apartments). — Of this kind are the rules given by Pānini (3, 2, 120 and 121) for the employment of present and aorist in answers. If one asks „have you made the mat?”, the answer may be, when using न, न करोमि or नाकार्षम् „no, I have not,” or if an interrogation, „have I not?” Likewise with नु, अहं नु करोमि or, न्वकार्षम्. But with ननु exclusively the present: ननु करोमि „indeed, I have.”<sup>1)</sup>

Rem. Inversely, it may happen that a Sanskrit aorist is to be rendered by an English present, see note 1 on page 253 of this book.

**326.** Moreover, the present is often used in relating past actions. Then we may call it historical present.

Historical present.

Properly it is distinguished by the particle **स्म** added, P. 3, 2,  
118  
and  
119.

but **स्म** is occasionally wanting. Nala 3, 18 न तास्तं शकृवन्ति स्म व्याहर्तुमपि किञ्चन (they could not utter a single word to him), Kathās. 1, 33 इति वक्ति स्म पार्वती. प्रत्युवाच ततो भर्गः (thus spoke Pārvatī, and Śiva answered), Panc. 201 a story ends thus: प्रज्ञकाश्र तद्दिनादारभ्य सुखेन स्वेषु स्थानेषु तिष्ठन्ति स्म (and since that day the hares lived happily in their dwellings); — Kumāras. 3, 13 व्यादिश्यते भूधर-तामवेक्ष्य कृष्णेन देहोद्वहनाय शेषः (Śesha has been appointed —).

**327.** But the most common employment of the historical present is that of expressing facts when „going on.”

The present is the durative tense par excellence.

As Sanskrit imperfect (लङ्) has not the character of a durative, like the imperfect in Latin and French,

1) A vārttika, expounded and agreed to by Patanjali finds fault with this rule of Pānini क्रियासमाप्तेर्विचक्षितत्वान्. See Pat. II, p. 122.

**अभरम्** may be both a synonym of Latin *ferebam*, and of *tuli*<sup>1)</sup>. But the present **भरामि** is by its nature a durative tense, and for this reason it is eminently adapted to signify the durative, even of the past. Of course, **स्म** may be added in that case (326), but it is not necessary and is generally wanting in the body of a narration. Accordingly, **भरामि** is often = Lat. *ferebam*.

Examples: Panc. 165 a new story begins in this manner अस्ति कस्मिंश्चिदधिष्ठाने सोमिलको नाम कौलिको वसति स्म (*habitabat*). स च... पार्थिवोचितानि सदैव वस्त्रापयुत्पादयति (*is vestes conficiebat*). परं तस्य... न भोजनाच्छादनाभ्यधिकं कथमप्यर्थमात्रं संपद्यते (*febat*); Ch. Up. 1, 2, 13 स ह नैमिषीयानामुद्गाता ब्रभूव (*fruit*). स ह सैभ्यः कामानामायति (*incantabat*); Mhbh. 1, 157, 5 निवेद्यन्ति स्म तदा कुन्त्या भैक्षं सदा निशि (at that time they delivered the food begged to Kuntī every night); Pat. I, p. 5 पुराकल्प एतदासीत्. संस्कारोत्तरकालं ब्राह्मणा व्याकरणां स्वाशोयते (*discebat*).... तदयत्वे न तथा; Bhoj. 40 तदाप्रभृति न निद्राति न च भुङ्क्ते न केनचिद्वक्ति केवलमुद्दिग्मनाः स्थित्वा दिवानिशं प्रविलपति (from that time he did not sleep or take food or converse with anybody, but with a heavy mind he lamented night and day); Panc. 145 begins the story of some monk, who did inhabit (प्रतिवसति स्म) some monastery, his ordinary life is described by a set of present tenses without स्म (समाचरति.... स्वपिति.... समाप्तापयति). — A past tense and the present may even be put close together. R. 2, 63, 14 Daśaratha relates to his queen देव्यन्हा त्वमभवो

1) In the brāhmanas the present with स्म, according to DELBRÜCK *Altindische Tempuslehre* p. 129, is always = Lat. imperfect, never = Lat. perfect. »Das Präsens mit sma steht im Sinne der Vergangenheit, jedoch — so viel ich sehe — nicht so dass damit ein einmaliges vergangenes Ereigniss bezeichnet würde. Vielmehr drückt das Präsens mit sma dasjenige aus, was sich öfters, besonders was sich gewohnheitsmässig ereignet hat.”

In the classic dialect, however, भरति स्म is both = *ferebat*, and = *tuli*. Plenty of instances may be drawn from classic literature. Only see the examples to P. 3, 2, 118; 119, and Kathās. 1, 33 quoted 326.

युवराजो भवाम्यहम् (at the time you were not married and I was heir-apparent).

Rem. Pāṇini especially mentions the freedom of employing the present instead of a past tense with पुरा (formerly, before). So Panc. 202 the crow says कस्मिंश्चिद्दृष्टे पुराहं वसामि. Here the present is used, but the aorist f. i. Kathās. 25, 74 पुराभूत्सुमहाविप्रः, the imperf. f. i. ibid. 24, 19 अभवत्सुरे..... पुरा राजा and Pat. I, p. 5 quoted above.

#### PAST TENSES.

**328.** In defining the employment of the past tenses one must distinguish between such past facts, as have not lost their actuality, and such as have, and therefore belong to history. The historical past may be expressed by any past tense, but the actual past not. In other terms, as a rule, English *he did* and *he had done* may be rendered by Sanskrit aorist, imperfect, perfect or the participle (कृतवान्, कृतमनेन), but English *he has done* only by the aorist or the participle, not by the imperfect or by the perfect.

I. For expressing the **historical past**, the four past tenses are used almost promiscuously, and the historical present (326, 327) may be added to them as a fifth.

Examples: Kathās. 24, 10 it is told, one asked (अपृच्छत् imperf.), vs. 11 the other replied (अवादीत् aor.), vs. 13 the former asked again (पप्रच्छ perf.). Ibid. vs. 214 (भयान् ते। यदा तस्याशकन्वक्तुं दूतान्विससृजुस्तदा। ते च.... तमब्रुवन् »as they could not tell it him [themselves], they sent messengers, who told him”) is an other instance of aor., perf. and imperf. used promiscuously and without the slightest difference of meaning. Panc. 276 we have this succession of facts: ब्राह्मणो भार्यामिहितवान् (participle)..... इत्यभिधाय प्रायासीत् (aorist)। अथ तस्यां पुष्पवारिकायां पङ्कगीतिमुद्गिरयति (histor. pres. with durative meaning »was singing)। तच्छ्रुत्वा तयामिहितम् (partic.)..... पङ्कगब्रवीत् (imperf.) and so

on. In an other story Panc. 51, we have this succession of facts: a weaver and a cartwright dwelled (प्रतिवसतः स्म) in the same town and lived always together (कालं नयतः). One day a great festival took place (संवृत्तः) and a procession, in the midst of which they beheld (दृष्टवन्तौ) a maiden of great beauty. On seeing her, the weaver fell in love with her and swooned (सहसा भूतले निपपात). His friend the cartwright got him carried home (स्वगृह्मानाययन्) and by proper treatment he soon recovered (सचेतनो अभूव). — Upon the whole, there seems to be a tendency to alternate the past tenses in literary compositions.

**329.** Now, the **imperfect** and the **perfect** are restricted to that sphere of employment. They cannot be used except of such facts as have lost their actuality for the speaker<sup>1)</sup>. Both of them are only available for the historical past. They are to be rendered by our past tense, both अकरोत् and चकार being = „he did.”

Both of them are equally applied to facts, that have happened but once (Lat. perfectum historicum), and to actions repeated or continuous (Lat. imperfectum).<sup>2)</sup>

**330.** There is, however, a difference between the perfect and the imperfect. It is taught by Pāṇini in express terms, that *the perfect (लिट्) is restricted to such facts as have not been witnessed by the speaker*, and the practice of good authors is generally in accordance with this statement. It is somewhat uncommon to meet with a per-

1) This is meant by Pāṇini, when he teaches लृट् (and, as it stands under the same adhikāra, also लिट्) to be used अनद्यतने. P. 3, 2, 111.

2) Cp. Kathās. 24, 214 दूतान्विससृजुस्तदा। ते च तमब्रुवन् = nuntios miserunt, iique ei dixerunt, with Mhbh. 1, 68, 9, which verse describes the happiness of the subjects of Dushyanta during his reign स्वधर्मै रेमिरे वर्णाः..... आसंश्रैवाकुतोभयाः = hominum ordines suis quisque officiis delectabantur, erantique ab omni parte tuti.



fect when expressive of an action the speaker has witnessed himself.

Good authors, accordingly, avoid using the perfect tense, if the facts narrated have been witnessed by the speaker. The *Dacakumâracarita* abounds in stories of adventures, told by the very persons who have experienced them; all past tenses are employed promiscuously, only perfects are wanting. But, in the same work, if the author himself is speaking, or if any of his heroes is relating a fable of olden times, the perfects make their appearance side by side with the other past tenses<sup>1)</sup>. The same observation may be made with respect to the *Kathâsaritsâgara*<sup>2)</sup>.

Yet, from this one must not infer, that on the other hand the imperfect is *restricted* to the relation of past facts witnessed by the speaker<sup>3)</sup>. Even, if Pāṇini had taught

1) So there is not a single perfect in the whole story of Apahâravarma, as he relates his own adventures; for the same reason perfects are wanting in the stories of other princes. The sixth ucchvâsa, *Mitraguptacaritam*, has no perfects, while Mitragupta tells all what has happened to himself, but as soon as he is narrating to the giant the four little tales of Dhûmini etc., perfects abound.

2) Exceptions may, however, occasionally be found. Daç. 110 and 111 prince Upahâravarma, when relating his own adventures, says twice *रुरोद*, while speaking of a woman, who wept before his eyes. R. 3, 67, 20 the vulture Jatâyû informs Râma, how Râvana *सीतामादाय वैदेहीमुत्पपात विहायसम्*. Kathâs. 6, 43 the clever merchant, who has made his fortune by trade, uses the perfect *ददौ*, while relating, that each woodcutter gave him two pieces of wood, as he presented them with a fresh draught. Likewise Nâgân. V, p. 77 *पपात* instead of the aor. of a fall, which the speaker has seen on the same day and with his own eyes. But, I repeat, such deviations are upon the whole very rare, at least in good authors.

3) The term *परिज्ञे* for the sphere of the perfect, is a point of dispute with the commentators. It is asked, what kind of actions may be said to fall under this category, and as the term, when strictly interpreted, signifies »beyond the reach of the eye," it has been deemed necessary to give an additional rule in express terms, that »well-known facts falling within the speaker's sphere of observation are to be put in the imperfect — not in the perfect — even if they have in fact not been

so<sup>1)</sup>, such a rule would be in direct opposition to the constant practice of Sanskrit literature up to the Vedas. The imperfect is always and everywhere used both of past facts which are within the compass of the speaker's experience, and of those which are not.

witnessed by him." This vârttika seems to be as old as Kâtyâyana, it is expounded by Pat. II, p. 119.

1) It is not quite sure, that he has. Still, when looking closely at Pāṇini's own words about the employment of *लङ्* and *लिट्* and at the commentaries and disputes of his scholiasts, we may consider it a tenet of the grammarians, that *लङ्* is not available within the sphere set apart for *लिट्*. From 3, 2, 116 *ह्यश्वतोर्लङ् च* »with *ह* and *प्रश्वत्* (forsooth) — cp. 397 R. 3 — *लङ्* may also be used within the sphere of *लिट्*, cp. s. 115, we can draw no other inference, than even this, that in any other case one would be wrong in using *लङ् परिज्ञे*. But it is possible, that this sūtra 116 did not belong to the original work of Pāṇini. Indeed setting this sūtra apart, the very arrangement of the rules which treat of the suffixes and tenses of the past, would rather induce us to suppose Pāṇini having taught the employment of *लङ्* both *अपरिज्ञे* and *परिज्ञे*. From 3, 2, 84 up to 123 *भूते* is *adhikâra*, the suffixes taught there are accordingly expressive of »the past." Now, from 84—110 this »past" is not specialized and comprises *any past whatever*. With s. 111 the first restriction makes its appearance, it is stated that the imperfect (*लङ्*) is used *अन्यतने* »denoting the not-actual past." From there *अन्यतने* remains *adhikâra* till s. 119, but s. 115 a second restriction is added to the first: the suffixes are not only expressive of the past *अन्यतने* but also *परिज्ञे*. Now the question is simply this: Has Pāṇini meant sūtra 111 (employment of *लङ्*) to be an *exception* to 110 (employment of *लुङ्* »aorist") and likewise 115 (employment of *लिट्*) an *exception* to 111 — or is each of these rules to be interpreted separately and considered by itself? According to the former acceptance, the aorist is taught to be *restricted* to past actions that have happened to-day, the imperfect *restricted* to past actions before to-day, but witnessed by the speaker; according to the latter, the aorist is expressive of any past both actual and historical, and the imperfect of any historical past both witnessed and not-witnessed by the speaker. The former acceptance is that of Sanskrit grammarians up to Patanjali and the author of the vârttikas, the latter is in accordance with the practice of Sanskrit literature.

Rem. 1. In putting questions, the difference between perfect and imperfect vanishes, and it seems, also that between those tenses and the aorist. If I rightly understand P. 3, 2, 117, the employment of both perf and imperf, in putting questions is prescribed by Pānini, even if the past action be »near in time” आसन्नकाले. Kāç. exemplifies this rule कश्चित्कचित्पृच्छति । अगच्छद् देवदत्तः । जगाम देवदत्तः. R. 3, 19, 6 Khara asks his sister Çarpanakhâ कोऽयमेवं महावीर्यस्त्वां विद्वपां चकार ह् (what strong man has disfigured you thus?). Cp. Ch. Up. 4, 14, 2 quoted 345.

Rem. 2. Another rule of Pānini — 3, 3, 135 — forbids the imperfect, the perfect and the present with स्म<sup>1</sup>) in two cases: क्रियाप्रबन्धसामोचयोः. According to the gloss of the Kāçikâ *kriyāprabandha* is »uninterrupted action,” *sāmīpya* »the time which immediately adjoins the time of the speaker.” In these cases the aorist and the participles are stated to be employed, not the other past tenses. Kāç. gives these examples यावज्जीवमनुमदान् (as long as he lived he distributed food [to the poor]), येयं पौर्णमास्यतिक्रान्तैतस्यासुवाध्यायोऽग्नीनाधित (at the next full moon the teacher worshipped the holy fires). I do not know how far this injunction is confirmed by the evidence furnished by Sanskrit literature. For the rest cp. 341 R.

**331.** At the outset, the perfect had not the restricted function, which it has in the classic dialect. In the old vedic mantras, like the aorist, it may denote every shade of the past, and occasionally it has even the power of a present tense, in the same way as for instance Greek *ἔστηκα οἶδα*, Latin *memini consuevi*, Gothic *vait mag*, sim. So Rgv. 5, 60, 3 त्रिभाय »is afraid,” *ibid.* 1, 113, 3 तस्यतुः »they stand still” and the other instances to be found in DELBRÜCK *Altindische Tempuslehre* p. 103 sqq.

The classic language has but two perfects, expressive of the present, viz. वेद् (he knows) and आह (he says); the latter may also be used of the past. <sup>2)</sup> From the litur-

1) Though not mentioned either by Kāç. or by Patanjali, the लिट् and लृट् स्मे must needs be implied in the prohibition, for the adhikāra अनद्यतने implies them too.

2) My notes contain, however, two other instances. Panc. 246 आजगाम

gical writings — where, for the rest, the employment of the perfect is already confined within the same limits as afterwards, see DELBRÜCK *l. l.* p. 131 — we may adduce moreover ईषे »he rules” (f. i. Ait. Br. 1, 30, 3), जगार »he is awake” Ch. Up. 4, 3, 6 and perhaps some others, see f. i. Ait. Br. 2, 41, 4.

**332.** From the above it is sufficiently clear, that the 1<sup>st</sup> and 2<sup>d</sup> person of the perfect are hardly met with in classic Sanskrit, except of वेद् and आह. — For the 1<sup>st</sup> person, Patanjali is at a loss, how to employ it, unless to relate facts done while being asleep or drunk. <sup>1)</sup> That the 2<sup>d</sup> person of the plural is not used, is evident from a passage of the commencement of the *Mahābhāṣya*; there it is observed, that such forms as ऊष, तेर्, चक्र, पेच exist in theory only, as one does not say क ऊष but क यूयमुषिताः. See Pat. I, p. 8, l. 23; p. 9, l. 11.

**333.** There is no syntactical difference between the perfect simple and that, which is made by periphrase with आस, चकार med. चक्रे, and बभूव.

In the brāhmanas चकार and चक्रे are almost exclusively used for this purpose. <sup>2)</sup> Nor does Pānini teach other auxiliaries. <sup>3)</sup>

is used in the sense of Greek *ἔφα*. The serpent declares to the frogs ततो ऽहं युष्माकं वाहनार्थमाजगाम (by this [viz. the curse of the brahman, whose son he had bitten to death] I have come to you in order to be your carrier). In the Gaurī recension of the Çākuntala, V, p. 109 of the 2<sup>d</sup> ed. of Tarkavāgiça (Calc. 1864) Çarngarava says to Dushyanta यन्मियः समयादिमां मदीयां दुहितरं भवानुपयेमे तन्मया प्रीतिमता युजयोरनुज्ञातम्. In both instances the perfect is rather expressive of an action finished, than of an action past.

1) The example given is मन्त्रो — or सुपो — ऽहं किल विल्लाप. — Another case of its employment is in strong denials, as when one asks दक्षिणापयं प्रविष्टोऽसि and the other answers नाहं दक्षिणापयं प्रविष्टेः. See vartt. on P. 3, 2, 115 in Patanj. II, p. 120; the instance given there is evidently a quotation from some literary work.

2) In the Aitar. Brāhm. the periphr. perfect with आस is used but once. See the edition of AUFRECHT, p. 429.

3) To interpret P. 3, 1, 40 कृजः, as if it were a pratyāhāra of कृ + भू + अस्, is, not to mention other objections, too artificial and too subtle,

But even in the epic poems all of them are used, especially अस्, which seems also afterwards to be the most frequent, whereas अभू is the rarest.

**334.** II. The aorist (लुङ्) is expressive of any past, either historical or actual; अकार्षम् may be = „I did,” and = „I have done.” Examples of the historical aorist have been given **328**.

When denoting the actual past, that is such past acts as are so recent as not to have lost their actuality at the time of their being related, the aorist is used side by side with the participles in °तवन् and °त; neither imperf. nor perfect are then available. „I have seen the man” is अद्राक्षं पुरुषम् or दृष्टवानस्मि [not अपश्यम् nor दर्श].

Examples of the aorist denoting the actual past. Ait. Br. 1, 6, 11 तस्मादाचक्षतापामहुरद्रागिति। स यद्यदर्शमित्याहायास्य अद्रुद्धति (for this reason, one says to an eye-witness: have you seen it? for if he says »he has,” they believe him); R. 2, 89, 5 Bharata has spent the night with Guha, the next morning his host asks him कञ्चित्सुखं नदीतीरे स्वात्सीः काकुत्स्थ प्रवर्तरीम् (have you past the night well?); Mhbh. 1, 167, 23 king Drupada having lost half his kingdom to Drona, goes to some brahman, who may procure him a means for avenging himself, and says द्रोणः पराजैष्ट माम्; Daç. 27: it has been predicted to the brahman Mâtanga that he will soon meet with a prince, now, when he really meets with a prince, he tells him this prediction and adds these words तदादेशानुगुणमेव भवदागमनमभूत् [neither अभवत् nor अभू are here admissible]; Çâk. VII Mâtali congratulates Dushyanta on finding back his wife with his son, the king replies अभूत्संपादितस्वदाकुलो मे मनारथः (my desire is gone

to be true. Pânini knew, or at least approved, no other periphrastic perfect, than that which is made with कृ.

into sweet fulfilment); Kathâs. 40, 108 तुभ्यं मया राक्षसदायि (v. a. I have made you king); Panc. 16 the jackal begs permission to appear before the lion, the doorkeeper grants it him with the words यथावादीह्वान<sup>1</sup>).

Rem. In the archaic dialect of the brâhmanas etc. the aorist seems to serve *exclusively* for this actual past<sup>2</sup>). The contrast between the historical tenses and the aorist is so striking there that it cannot possibly be overlooked by anybody who peruses these writings. The most instructive passages are such, as mention the same fact twice, first when told by the author, afterwards when put into the mouth of one of the actors. Then we invariably find the imperfect or the perfect in the historical account, the aorist in the *oratio directa*. Ait. Br. 7, 14, 5 तस्य ह दन्ता जज्ञिरे। तं होवाचाज्ञत वा अस्य दन्ताः..... तस्य ह दन्ताः पेदिरे। तं होवाचापस्वत वा अस्य दन्ताः (then he got teeth; then he said to him: »he has, indeed, got teeth”..... then his teeth dropped out, then he said to him: »his teeth, have, indeed, dropped out”). Ch. Up. 5, 3 the following story is told: Çvetaketu once came (एयात्) to the meeting of the Pancâlas. To him the xatriya Pravâhana said (उवाच): »has your father instructed you?” (अनु त्वाग्निषत्पिता) ३). The other answered: »yes, Sir.” Then Pr. put five questions to him successively, none of which he could solve, and said: »why have you said (अनोचयाः) yourself instructed, as you do not know these things?” Then Çvetaketu, being sad with grief, came (एयात्) to his father and said (उवाच): »why did you say (भगवानन्नवीत्) I

1) We may translate here the aorist by a present: »as you say.” Cp. Çâk. II, p. 38 ed. Tarkavâgîça सखे तावदेनां न जानासि येन त्वमेवमवादीः (you do not know her, since you speak thus). Cp. Greek τί ἐγέλασας; »why do you laugh?” and the like.

2) DELBRÜCK *Allind. Tempusl.* p. 128 »Niemals steht der Aorist [in this kind of works] im erzählendem Sinne, wie etwa das Imperf. oder Perf.” Yet, Ait. Br. 2, 23, 3 the aor अक्रत is, indeed, used in a historical sense.

3) Such passages as this plainly show, methinks, that the system of the grammarians, according to which »past facts done on the same day as they are related” must be put in the aorist, but when done before that day, in the imperfect (resp. perfect), is refuted by the very facts.

have instructed you (अनु त्वाग्निप्रम्), a simple xatriya has put (अप्राचीत्) five questions to me and I could not (नाशकम्) answer even one." So in the story of Uçasti Cākṛāyana Ch. Up. 1, 10 etc. the perfect is used while the author himself is speaking, but 1, 11, 2 when the king excuses himself to Uçasti, that he has not chosen him to be his officiating priest, the aorist appears भगवन्तं वा अहमेभिः सर्वैरात्विष्यैः पर्येषिषं भगवतो वा अहमविद्यान्यान्वृषि (I have looked for you, for all these sacrificial offices, but not finding <sup>1</sup>) Your Reverence, I have chosen others). Cp. *ibid.* 6, 13, 1 etc. DELBRÜCK, *Altindische Tempuslehre* p. 117 etc. has given a great number of instances from the Çatapatha and the Aitareya.

335. The aorist is used throughout Sanskrit literature in both its acceptations, actual and historical. Instances of the historical aorist occur as early as the Rgveda-sanhitā, though, I confess, not many are recorded <sup>2</sup>); and afterwards it is no less frequent than the other historical tenses. For the rest, it may be observed that in easy proseworks and in compositions of rather simple style, the aorist is comparatively rare, and mostly limited to certain verbs often occurring, as अभूत्, अगमत्, अवा-  
दीत्. Yet, in more elegant style, in the works of such writers as Daṇḍin, Bāna, Somadeva, the aorist is employed as often and with as much ease as the other past tenses. <sup>3</sup>).

336. The participles of the past in °त and °तवन्त् may

1) Construe भगवतो. .... अविद्या, instr. of अविद्धि. The reading is good, and needs no correction.

2) A prayer-book, indeed, is not the fittest document from which to learn the historical style of a language. In epic poetry the historical aorist is common.

3) For this reason, I am astonished at the statement of WHITNEY (§ 532 of his Sanskrit grammar), that the aorist is »seldom" employed in classic Sanskrit.

The participles in °त and °तवन्त् doing duty as a past tense. do the same duty as the aorist, whether they are attended by the verb substantive, or without it (9). They are expressive of facts done, finished, and it makes no difference, whether these facts belong to the historical past or have been done of late and have not yet lost their actuality. In both acceptations they are of the utmost frequency. They represent the younger idiom, the aorist the elder one. <sup>1</sup>) Accordingly they are rarely, if at all, thus employed in the archaic dialect. <sup>2</sup>).

1. Examples of the historical past. — a.) partic. in °त. Kathās. 4, 36 यावत्किञ्चिदता तावन्निहृडा सा पुरोधसा (when she had gone some steps, the purohita stopped her); Panc. 51 कदाचित्. .... यात्रामहोत्सवः संवृत्तः (once it happened that a religious feast with a procession took place); Daç. 111 स राजा. .... चिरं प्रयुध्य बद्धो देवी च बन्धनं गमिता; — b.) partic. in °तवन्त्. Panc. 148 कंचिद् ब्राह्मणं वासार्थं प्रार्थितवान् (he asked a brahman for lodging); R. 1, 56, 14 ब्रह्मास्त्रं क्षिपुवान्नाथिनन्दनः (the son of Gādhi threw the *brahma*-weapon); Hit. 109 शुक्रः. .... स्वदेशं ययौ ततो विन्ध्याचलं गत्वा स्वस्य राजानं चित्रवर्षं प्रपातवान् (— made his obeisance to his king Citravarna).

2. Examples of the actual past. — a.) partic. in °त. R. 3, 17, 24 Çurpanakhā says to Rāma राम त्वा. .... समुपेतास्मि (R., I am come to you); Kathās. 42, 100 अनागसो कथं पित्रा गमितौ स्वो दृशामिमाम् (how is it that our father has brought us that are guiltless, into this state?); Çāk. I [the charioteer to the king] एष मृगो विप्रकृष्टः संवृत्तः; — b.) partic. in °तवन्त्. R. 1, 76, 2 श्रुतवानस्मि यत्कर्म कृतवानसि भार्गव (I have heard, what deed you have done); Çāk. IV Kanva to Anasūyā अनसूये गतवतो वां सहधर्मचारिणी (Anasūyā, the friend and companion of both of you has departed); Mudr. III, p. 107 Cāṇakya to Candragupta वृषल सम्यग्गृहीतवानसि मद्राप्रयम्.

1) Hence commentators often explain aorists by participles.

2) I do not recollect having met with them doing duty as finite verbs, in brāhmaṇas and upanishads. But, as I have not yet made a special inquiry into this subject, I refrain from affirming their entire absence from that class of works.

**337.** The participle in °त may be sometimes expressive of the present (361). सुपुः कुमारः »the boy is asleep, is sleeping” as well as »he has just awaked from sleep” (actual past) or »he slept” (historical past). To remove all ambiguousness, one derives participles in °तवन् even from *intransitives*, as गतवान्, ज्ञातवान्, सुप्तवान्; such participles serve exclusively for the past. — Vikram. V, p. 173 यः सुप्तवान्मदङ्के..... तं मे प्रेषय खिखिनम् (— the peacock, that has slept on my bosom), Panc. I, 224 जननीमनो हरति ज्ञातवती, Kathās. 81, 51 प्राविशत् सा च तत्रैव.... सत्प्रोलीऽप्यसौ तस्याः पश्चात्तत्र प्रविष्टवान्, Cāk. IV गतवती see 336, 2°, Hit. 109 प्रयातवान् see 336, 1°.

But if the participle in °त has a passive meaning, that in °तवन् is its corresponding active: उक्तम् (it is said, — has been said, — was said), उक्तवान् (he has said, he said) More about them 360.

**338.** The old and genuine participles of the perfect, as तस्थिवान् (f. तस्थुषी) or चक्राणः, had the same function as those in °तवन् and °त, which have almost wholly superseded them in the classic dialect (359, 2°). In the epic poems and in kāvyas several of them — at least in the active voice — also do duty as finite verbs; they are then expressive both of the actual past, as R. 1, 58, 2 उपेष्टिवान् (you have gone to —) and the historical, as R. 2, 12, 6 नराधिपः। मोहमापेष्टिवान्. Cp. Kathās. 35, 41 and Çiqup. 1, 16.

**339.** Sanskrit lacks a special tense for the so-called remote past or plusquamperfectum. The general past tenses are used even then. It must accordingly be inferred exclusively from the context, in what case a Skr. past tense answers to our »remote past.” That f. i. Kathās. 25, 180 the words यत्रैव तमवाप्तवान्.... तत्रैव mean »on the very spot, where he had got it,” can only be shown by reproducing the whole story, from which they are quoted. — R. 2, 26, 3 Rāma has told his mother the cruel order he has just received from his father, to retire into the forest; now he goes to Sītā, who did not know anything about it वैदेही चापि तत्सर्वं न श्रुत्वा तपस्विनी (the unhappy princess had not yet heard anything of it). — Daç. 92 स खलु विमर्दकः..... तदहरेव

प्रतिष्ठत = »Vimardaka had indeed already departed that very day.” It is plain, that gerunds are especially fit to signify the remote past.

#### FUTURE TENSES.

**340.** Sanskrit has two future tenses, 1. the so-called periphrastic future (लृट्): कर्तास्मि, 2. the future made with °स्य° (लृट्): करिष्यामि.

The former is a compound tense, being made up of a noun in °तृ + a formal element, expressive of the person, signified either by the auxiliary (अस्मि etc.), or by the personal pronoun 1): Yet for the third person neither is wanted and the simple noun in °तृ may suffice: one says कर्तास्मि or कर्ताहम्, कर्तासि or कर्तावम्, but in the 3<sup>d</sup> person the simple कर्ता is available. In the dual and in the plural °ता remains unchanged, when attended by the auxiliary, therefore कर्तास्वः, कर्तास्मः, but in the 3<sup>d</sup> person कर्तारौ, कर्तारः, and

1) Pāṇini does not mention the 1<sup>st</sup> and 2<sup>d</sup> person formed by simply putting together the noun in °ता and the personal pronoun. Accordingly this mode of formation has been excluded from the official paradigms of the periphrastic future. Yet वक्ताहम् is quite as correct and as much used as वक्तास्मि. That Pāṇini left it unnoticed, may be due to his system of explaining grammatical forms. To him वक्तास्मि, वक्तास्मः are forms to be dealt with, because by the union of both elements a new word arises, bearing one accent, but वक्ता + अहम् and the like are units syntactically only, not so from a formal point of view. Hence, to Pāṇini the noun in °ता is not even the nomin. of a noun, but a simple stem to which the personal suffixes are to be added. Upon the whole, the information to be got from him about this future, is scanty, see P. 3, 1, 33; 2, 4, 85 and 7, 4, 50—52, cp. BOETHLINGK's note on 7, 4, 52.

of course also कर्तारवावाम्, कर्तारो वयम्, sim. Both pronouns and auxiliaries are occasionally severed from the verbal noun; the pronouns may precede as well as follow. Even the auxiliary sometimes precedes in poetry.

Examples: 1<sup>st</sup> and 2<sup>d</sup> person: Kathās. 26, 31 गन्तास्मि (I shall go), R. 3, 69, 40 अधिगन्तासि वैदेहीमचिरेण, Mālav. I, p. 15 मोक्षा माधवसेनं ततोऽहम् (then I shall release M.), R. 2, 118, 10 तथावृत्तिश्च याता त्वं पतिशुश्रूषया दिवम् (— you will go to heaven), Mudr. V, p. 175 पञ्चवैरहोभिव्यमेव तत्र गन्तारः (— ourselves shall start), Mhbh. 1, 136, 39 किं ददामि ते। प्रब्रूहि राजशार्ङ्गं कर्ता ह्यस्मि तथा नृप, ibid. 1, 120, 26 अपत्यं गुणसंपन्नं लब्धा प्रीतिकरं कृषि.

3<sup>d</sup> person: Ch. Up. 4, 6, 1 अग्निष्टे पादं वक्ता (Agni will tell you a fourth part [of it]), Mhbh. I, Paushyap. 56 अग्निवतौ स्तुहि। तौ देवभिषजौ त्वां चक्षुष्मन्तं कर्तारौ, Bhojapr. 55 न ज्ञाने यातारस्तव रिपवः केन च पथा, Nala 7, 5 नलं ज्ञेता भवान्हि सहितो मया.

Rem. 1. The future in ता may be also used with a feminine subject — R. 1, 38, 8 एका जनयिता पुत्रम् —, but occasionally the fem. in ळी is used, at least भवित्री, see f. i. Kathās. 35, 105. — Some कृत्s in ळन्, fem. ळनी, especially भाविन्, are also significative of a future tense (see 359). Vikram. V, p. 181 सुरसुरविमर्दे भावी (a quarrel between gods and demons will take place).

Rem. 2. The medial endings of this future — or rather, of the auxiliary — are scarcely met with in the archaic dialect (WHITNEY, Sanskr. Gramm. § 947). In the classic language they seem to be no more employed. Without auxiliary, there is of course no formal distinction between the active and the medial voices. One says अध्येता (he will study) from the medial अधीयते, Panc. 161 अहं परित्राता from परित्रायते, as well as f. i. दृष्टा or वक्ता. Even a passive meaning may be conveyed by this future. Kirāt. 3, 22 एते... उन्मूलयितारः कपिकेतनेन (they will be eradicated by Arjuna), R. 3, 56, 5 यद्यहं... त्वया वै धर्षिता बलात्। प्रायिता त्वं हतः संख्ये (if I shall be violated by you perforce, you will perish in battle). Of such roots, as may have special passive aorists, futures, etc. (316), a special passive form is accordingly available, »he will be killed”

may be either हन्ता or वानिता, »it will be given” either दाता or दायिता, see Kāç. on P. 6,4, 62 = II, p. 311 of the Benares-edition.

Rem. 3. Mhbh. 3, 176, 20 this future is construed with an objective genitive भूयो दृष्टा त्वास्मि (I shall see you again). Likewise Nāgân. IV, p. 65 कदाता तव पुत्रक, the meaning of which, as appears from the context, is »who will protect you, my son?” As a rule, however, the object is put in the accusative.

**341.** As regards its function, the tense in ता cannot be used of every future, but only of such actions, as will not occur soon, in other terms which have not yet actuality. It is, therefore, a *remote future*. The future in स्यति, on the other hand, is the *general future*, and may be used of any future action, whether intended or not, whether actual or remote. Hence, for the future in ता one may everywhere substitute that in स्यति, but not inversely.

That the future in स्यति may express also purpose, intention etc. will be shown hereafter, see 344.

The grammarians make the same distinction between लृट् and लृट् as between लुङ् and लङ्. Both imperfect (लङ्) and लृट् are restricted to the अनद्यतन<sup>1)</sup>.

1) Commentators explain the term अनद्यतने भविष्यत् as meaning »future facts, not to happen to-day, but to-morrow and afterwards.” According to them, that which will happen to-day cannot be signified by लृट्. When exemplifying this tense, they are wont to add प्रः. The Kātantra names it even प्रवस्तनी. Yet, this explication of अनद्यतन is no less narrow as regards the future, as it has been shown to be for the past, see note 1 on p. 249 and note 3 on p. 253 of this book. Nor are instances wanting from literature of लृट् denoting facts to happen on the same day. Panc. 161 some bride has been left alone by her bridegroom and the whole marriage-train, who have fled at the threatening approach of a wild

Rem. The past अनद्यतने, as has been stated above (330 R. 2), is to be expressed by the *general* past tenses in two cases. Similarly the future अनद्यतने finds its expression by the *general* future in °स्यति in the same cases, viz. »uninterrupted action” and »the time adjoining immediately that of the speaker,” therefore वाक्क्री-वमनं दास्यति [not दाता], येयमामावास्यागामिन्येतस्यामुपाध्यायोऽग्नीनाथास्यति (at the next new moon the teacher will worship the holy fires). Some additional remarks are made, by P. 3, 3, 136—138 to exclude लुट् in a few other cases; but nothing, he says, prevents the use of लुट्, if the time be exactly defined by a word meaning »day” or »night.” The employment of लुट् together with such words is proved, indeed, by instances, drawn from literature.

**341\*.** In most cases, therefore, it is indifferent, what future is employed. Often both alternate. R. 1, 70, 17 वक्ता.... वसिष्ठः, but in the following śloka एष वक्ष्यति वसिष्ठः, cp. R. 1, 38, 8 and 2, 8, 22. This alternation is most apparent in conditional sentences; then either लुट् is used in both protasis and apodosis (Ait. Br. 1, 27, 1), or in the apodosis only, but लृट् in the protasis (Kathās. 28, 131 सोऽस्य.... यदि वक्ष्यति। तस्यापि भविता मृत्युः), or conversely (Kathās. 1, 60 यदा तस्मै कथामिमाम्। पुण्ड्रन्त प्रवक्तासि तदा प्रापाद्विमो-क्षसे), or the future in °स्यति in both (Kathās. 39, 67). In putting questions, in uttering prophecies the future in °त्त is, indeed, often employed<sup>1)</sup>, but the future in °स्यति is even there more frequent.

elephant; then a young man comes to her rescue, takes her by the hand and says मा भैषीरहं परित्राता. Prabodh. VI, p. 134 Purusha exclaims सायंगृहो मुनिरहं भवितास्मि सद्यः. Inversely, the other future is used even with प्रवः, f. i. Mālav. II, p. 46 त्वदीयमुपदेशं श्रुत्वा दूक्ष्यामः.

1) DELBRÜCK, *Altindische Wortfolge* p. 6—8, treats the future in °त्त, as far as it is employed in the Çatapathabrāhmaṇa. He concludes that it is the »objective future, denoting the certainty of the future fact, apart from any wish or desire on the side of the subject.” Though this will hold good in the majority of cases, it is not always supported by facts. A strong desire, an intention, etc. are occasionally also denoted by लुट्. R. 1, 20, 3 Daçaratha offers to Viçvāmītra to fight, himself and his army, against the demons: अनया [viz. सेनया] सहितो गत्वा योडाऽहं

**341\*\*** According to the vernacular grammarians the general future in °स्यति may even be expressive of the past in this case, if a verb of *remembering* be added to the past action related. The imperfect, then, is forbidden and the future to be employed instead of it. Kāç. gives this instance अभिज्ञानासि देवदत्त कर्मोषु वक्ष्यामः, likewise स्मरसि, बुध्यसे, चेतयसे.... वक्ष्यामः = »do you remember, that we dwelled —?” But this substitution of the future cannot be, if the action remembered or reminded is introduced by यत्. A third rule of Pāṇini on this head is explained as allowing both imperf. and future, if the verb of remembering introduces two or more past actions, of which the preparatory action is first named, the main action afterwards. See Pat. II, p. 119.

Of this strange and rather awkward idiom I know no other instances but those, adduced by grammarians or such authors, as aimed at exemplifying the rules of Pāṇini<sup>1)</sup>.

#### CHAPT. IV. Tenses and moods (*continued*).

**342.** The subjunctive mood is expressed in Sanskrit by four tenses: 1. लिङ्, called by some optative, by others potential, 2. आशिषि लिङ् the precative or benedictive, 3. लृट् the conditional, 4. लोट् the imperative. The dialect of the Veda (mantra and brāhmaṇa) has moreover a fifth tense called लृट् by vernacular,

तैर्निश्चारैः।.... अहमेव धनुष्पाणिर्गोपा समरमूर्धनि; when he then adds वाक्-त्प्रापान्धरिष्यामि तावद्योत्स्ये निश्चारैः, he must needs use the other future, as the action is a permanent one, cp. 341 R.

1) In fact, I cannot persuade myself, that Pāṇini's words have been well understood by the commentators. Especially the phrase अभिज्ञावचने is likely to mean something different. If it could be proved, that Pāṇini used अभिज्ञा in the sense of »purpose” अभिप्राय, all difficulty of interpretation would be removed. Then, indeed, Pāṇini would simply teach the future in °स्यति doing duty as a future's past (322 R.), वक्ष्यति = *dic-turus erat*.



conjunctive by European grammarians, which was already obsolete in the days of Pāṇini. The duties of the missing tense are performed by the imperative, partly also by the present (लट्). Nor is the present the only tense, which apart from its expressing the indicative, may sometimes have the force of a subjunctive; for the future in °स्यति—and, in prohibitions, even the aorist — is occasionally concurrent with लिङ् and लोट्. That the conditional (लृट्) was at the outset an indicative tense, appears sufficiently not only from its outer form, but also from its original employment. Upon the whole, the boundaries between indicative and not-indicative are less marked in Sanskrit than in Latin and Greek.

**343.** The subjunctive mood finds its general expression in the tense termed लिङ् by Pāṇini, and which one is wont in Europe to name either **optative** or **potential**, though it is not restricted to the expression of both wishes and possibility. In fact, any shade of meaning, inherent to the Latin conjunctive, may be imported by it. Its manysidedness entails the great variety of its translation. According to sense कुर्याम् may be = *I can (could) do, I may (might) —, will (would) —, shall (should) —, must do, let me do, sim.*

Its subdivisions.

We may make some main distinctions:

a.) लिङ् is used in exhortations and precepts: hortative.

b.) it is expressive of wishes: optative.

c.) it is a potential, that is, it may purport a

possibility, or a probability, on the other hand also uncertainty and impossibility or improbability.

d.) it is used in hypothetical sentences.

e.) it may be used in such relative sentences, as bear a general import.

f.) it may be used in subordinate sentences expressive of a design or of inevitable consequence.

a.) hortative.

a.) Ch. Up. 7, 3, 1 मन्त्रानधीयीव (let me study the mantras), कर्माणि कुर्यायि (let me do sacrificial acts); Panc. V, 103 एकः स्वादु न भुञ्जीत नैकः सुपेषु जागृयात्। एको न गच्छेदध्वानं नैकश्चायान्प्रचिन्तयेन् (one must not take sweetmeats alone, nor wake alone among sleeping people, nor must one walk alone nor consider one's affairs alone); Kumāras. 4, 36 इवल्लनं... त्वरयेदक्षिणावातवीजनैः (you [Spring] must inflame the fire by the breezes of the southwind); Daṣ. 152 एषा चाहं पितुस्ते पादमूलं प्रत्युपसर्पेयम् (and now, I might return to your father). — From these examples it appears, that the hortative लिङ् is expressive of any kind of exhortation. भवानधीयीत may be = »you must study” or »you may,” »you might,” »you are allowed to study,” »it is your duty, the due time —” etc. See P. 3, 3, 161; 163; 164 with comm.

P. 3, 3, 161.

b.) optative.

b.) R. 3, 19, 20 Ārpanakhā utters this wish तस्यास्तयोश्च रुधिरं पिबेयमहमाहवे (o, that I might drink their blood). To this pure optative often the particle अपि is added or अपि नाम. Mudr. II, p. 89 अपि नाम दुरात्मनश्चाप्यव्यहत्काञ्चन्द्रगुणो भियेत; R. 2, 43, 9 अपीदानो स कालः स्यात्... पश्येयमिह राघवम् (if that time were already present and I should see Rāma here). — The verb of »wishing” being added, it may also be put in the लिङ्. One says either इच्छामि भुञ्जीत भवान् or इच्छेयं भुञ्जीत भवान्. Cp. R. 3, 58, 5.

P. 3, 3, 157 and 159.

c.) potential.

c.) The potential लिङ् comprises various kinds:

1. *possibility* and *ability*, as Panc. 226 कदाचिदयं ब्राह्मणो गोशब्देन बुध्येत (perhaps this brahman will awake by the lowing of the cows), Mr̥ch. VII, p. 238 पश्येयुः क्षितिपतयो हि चार्दृष्ट्या (for princes can see through the eye of their spies), Kathās. 2, 37 सकृच्छ्रुतमयं ब्रालः सर्वं चाधारयेद्दुहि (this boy is able to retain by heart all he has heard but once).

P. 3, 3, 160.

2. *probability*. Mrech. VIII, p. 268 the rake says अथवा यदि गते नृशंसो हन्यादेनाम् (in my absence the cruel man will kill her), Kathās. 25, 24 ज्ञानीयात्स वृद्धो ज्ञातु तां पुरीम् (that old man, methinks, will know that town);

3. *doubt*. Çāk. V किमुदृदिश्य भगवता काश्यपेन मत्सकाश्रमृषयः प्रेरिताः स्युः (for what reason may the Reverend K. have sent holy men to me?), Panc. I, 215 एकं हन्यान् वा हन्यादियुर्मुक्तो धनुष्मता। बुद्धिर्बुद्धिमतोत्सृष्टा हन्ति राष्ट्रं सनायकम् (the arrow shot by an archer may hit one individual or may not hit him, but the wit of a witty man hits a [whole] kingdom with its ruler);

4. in negative and interrogative sentences लिङ् may express *improbability* or *impossibility*. Daç. 92 निपुणामन्विष्यन्नोपलब्धवान् [sc. एनम्]। कथं वोपलभ्येत (he sought carefully, but did not find him; how could he?), Mrech. VII, p. 236 अपि प्राणानहं ज्ञायां न तु त्वां प्ररपागतम् (I had rather forsake my life, than you who are a suppliant to me), R. 2, 37, 32 लोके नहि स विद्येत यो न राममनुव्रतः;

5. A special kind is the लिङ् being employed for asserting one's power »he may even do this.” R. 3, 49, 3 Rāvana boasts उद्धेयं भुजाभ्यां तु मेदिनीमम्बरे स्थितः। आपिब्रेयं समुद्रं च मृत्युं हन्यां रणे स्थितः। अर्कं तुयां प्ररैस्तीक्ष्णैर्विभिन्वां हि महोत्तलम् (I am able to lift up the earth with my arms, drink up the ocean etc.). So often with अपि (or उत) see P. 3, 3, 152. — But if one says »he may even do this,” in order to express blame on that account, the present is necessary, and the लिङ् is forbidden (P. 3, 3, 142). Kāç. gives this example अपि — or ज्ञातु — तत्रभवान् वृषलं यात्रयति (he is even able to officiate for a çūdra).

d.) hypothetical.

d.) the hypothetical लिङ् is used, if it is wanted to say, what will happen or would happen, if some other fact occur or should occur. It is used in the protasis as well as in the apodosis of hypothetical sentences. Mhbh. I, 82, 21 Çarmishthā says to Yayāti त्वन्नोऽपत्यवती लोके चरयेयं धर्ममुत्तमम् (if I had offspring from you, I would walk in the highest path of duty), Pat. I, p. 2 यो क्षत्रान् न्वै ब्राह्मणं हन्यात्सुरां वा पिबेत्सोऽपि मन्ये पतितः स्यात् (for he, who should kill a brahman or drink strong liquor without knowing it, even such a one would be an outcast, methinks), Panc. III, 203 यदि

स्यात्पावकः श्रोतः प्रोषणो वा प्राशलाञ्जनः। स्त्रीणां तदा सतीत्वं स्याद्यदि स्याद् दुर्जनो हितः. Cp. 489 and 470 R. 3.

e.) लिङ् used in relative sentences of general import. Åçv. 1, 3, 1 यत्र कुं च होष्यन्स्यात् (wheresoever one has the intention of performing oblations), Panc. I, 165 कालातिक्रमणं वृत्तेयो न कुर्वीत भूपतिः। कदाचित् न मुञ्चन्ति भर्त्सिता अपि सेवकाः (the king who duly observes the time of paying the wages to his officials, him —), ibid. I, 271 अर्धराज्यहरं भृत्यं यो न हन्यात्स हन्यते.

f.) लिङ् expressive of a design or a consequence. Kathās. 36, 106 हरिं प्ररपामाश्रये येन स्यां नैव दुःखानां पुनर्भाजनमोदृशाम् (I betake myself to Hari, in order that such grief may never again befall me), R. 3, 13, 11 आदिश मे देशं.... यत्र वसेयम्, ibid. 3, 50, 18 स भारः सौम्य भर्तव्यो यो नरं नावसादयेत् (one must bear only such a burden, as will not exhaust its bearer).

Rem. मा — in epic poetry also न — with लिङ् = »lest.” Cp. 405 R. 1.

It needs no argument, that the subdivisions laid down here and other similar ones are somewhat arbitrary. It is one and the same लिङ् that is involved in all of them, and it is only for the sake of developing the variety of the logical relations, which are signified by that so-called „optative” or „potential,” that we have tried to distinguish at all.

### 344.

The idioms, concurrent with लिङ्.

Apart from the many-sidedness of its employment, it is to be observed, that the लिङ् is in most cases not indispensable. The imperative, the present, the future, the krtayas are often concurrent idioms, occasionally the conditional. The imperative in the subdivisions a), b) and c), as will be shown hereafter (348—352), the present in the subdivisions e) and f), as will plainly appear when we treat of subordinate sentences (458 b,

468, 471)<sup>1</sup>). On the *krtyas* see 357, on the conditional 347.

Especially the future in °स्य-ति.

But it is especially the future in °स्यति that often is employed so as to express a kind of subjunctive mood. The difference which logically exists between the positive statement of some future fact on one hand and the utterance of an exhortation, a wish, a doubt, a supposition, sim. on the other, is not so strong a bar practically as to keep wholly apart the functions of the future tense and the subjunctive mood. Occasionally the same grammatical form may do duty for both. As far as Sanskrit is concerned, we may even state that in the majority of cases there is no boundary between the two. Indeed, the future in °स्यति is available in almost every subdivision, belonging to the department of the लिङ्, save the hypothetical mood.

Examples of the future = subjunctive mood.

a.) *exhortation and precept*. R. 1, 61, 2 दिशमन्यां प्रपत्स्यामस्तत्र तप्स्यामहे तपः, from the context it is evident that these words mean: *let us go to another region, let us do penance there*. Kathās 43, 86 तद्द्रुच्छ पाश्र्वं तस्याद्य प्रभाते द्रुतमेष्यसि (— you shall return quickly at daybreak).

b.) *wish*. R. 2, 96, 21 अपि नो वशमागच्छेत्कोविदारध्वजो रपो । अपि द्रुक्ष्यामि भरतम् (o that I might see the banner —, that I might see Bharata).

1) The interchangeableness of present and optative in such relative sentences will be made clear by this. In Panc. I we have a series of ten ślokas (54—63) expounding what kind of people are fittest for attending on a king. All of these ślokas are framed on the same scheme, three pādas being made up of a relative sentence, whereas the fourth makes up the apodosis, being the refrain स भवेद्भ्रातृवल्लभः. Now, in five ślokas out of the ten, the verb of the protasis is an *optative*, but in three it is a *present*, in one it is wanting. In the tenth the optative is employed together with the present (I, 55) प्रभुप्रसादं विन्नं सुपात्रे यो नियोजयेत् । वस्त्राद्यं च दधात्यङ्गे स भवेद्भ्रातृवल्लभः.

c.) *possibility and doubt*. Panc. 282 धूर्तिश्चिन्तयामास । किमहमनया . . . . करिष्यामि । किंच कदाप्यस्याः पृष्ठतः कोऽपि समेष्यति तन्मे महाननर्थः स्यात् (the rogue reflected: What shall I do with her? And perhaps somebody will come after her; then I shall get into great inconvenience). — Especially the future of the auxiliary, भविष्यति, often expresses *probability*. Mhbh. 1, 76, 32 व्यक्तं हतो मृतो वापि कचस्तात भविष्यति (I am sure, father, Kaca will have been injured or has died), Panc. 176 the deer Citrānga tells how himself has escaped the hunters, but मम यूयं तैर्लुब्धकैर्व्यापदितं भविष्यति (my flock is sure to have been killed by them).

Rem. 1. If such phrases, as »I blame,” »I do not believe,” »I cannot endure,” »I wonder if (यदि),” »I suppose, surmise,” »it is time” are added to the potential statement, लिङ् is idiomatic (see P. 3, 3, 147—150; 152—153; 168), the future being but rarely allowed, cp. P. 3, 3, 146 and 151 with comm. But if the said verbs are only implied, the future in °स्यति is used side by side with the optative.<sup>1</sup>)

f.) *purpose*. Pat. I, p. 7 the master of the house comes to the potter and asks him कुरु घटं कार्यमेनेन करिष्यामीति (make me a pot, that I may make use of it). Likewise R. 2, 54, 28 Bharadvāja says to Rāma दशक्रोश इतस्तात गिरिर्यस्मिन्निवस्यसि (at a distance of ten krośa from here there is a mountain where you may dwell, cp. Lat. *mons in quo habites*). Cp. also न with fut. = *lest* 405 R. 1.

344\*. Inversely a sanskrit optative may occasionally be rendered by a future. Mhbh. 1, 160, 1 Kuntī asks the brahman, at whose house she dwells, why he and his family are lamenting [दुःखं] विदित्वाप्यपकर्षेयं शक्यं चेदपकर्षितुम् (I will remove your pain, if possible, fr. *je chasserai votre douleur*). So Panc. 282, which example is quoted above, optative and future alternate; likewise Panc. 65 एवं कृते तव तावत्प्रायायात्रा क्लेशं विनापि भविष्यत्यस्माकं च पुनः सर्वोच्छेदनं न स्यात्.

344\*\*. Even the future in °त्त may sometimes express a subjunctive mood. As far as my information goes, this employment is limit-

1) The sūtra P. 3, 3, 146 is accepted too narrowly by the commentators. It enjoins the future in °स्यति for expressing the notion »to be sure, certainly,” and s. 147 is to be considered an exception to it.

ed to the dominion of the potential mood. Mhbh. 4, 12, 3 अं ह्यानीक्षति मामकान्दृढम्। भ्रुवं ह्यन्नो भविता विचक्षणः (he examines my horses, he is sure to be a connoisseur in horses), Pat. I, p. 250 तथा विदूरे ऽव्यक्तमात्रं दृष्ट्वा वक्तारो भवन्ति महिषी इपमिव ब्राह्मणी इपमिव (likewise, if at a distance one sees a person of whom one can only discern the outline, one is likely to say: it looks like the wife of a prince, it looks like the wife of a brāhmana).

**345.** Sanskrit makes no distinction between the different tenses of the subjunctive mood. The लिङ् expresses the past as well as the present. कुर्याम् may be occasionally = „I might, I would etc. *have done.*” Ch. Up. 4, 14, 2 when the teacher asks his disciple »who has taught you, my dear?” सौम्य को नु त्वानुश्रुतास, the other replies को नु मानुषिष्यात् (who should have taught me?), Gaut. 12, 1 शूद्रो द्विजातीनतिसंधाया-भिहत्य वामदण्डपातृष्याभ्यामङ्गं मोच्यो येनोपहन्यात् (a çūdra, who has intentionally reviled twice-born men — shall lose the member, whereby he has offended), Mrcch. III, p. 124 Cārudatta speaks चिरवति मैत्रेयः। मा नाम वैकल्यादकार्यं कुर्यात् (Maitreya tarries; how, if, in his distress, he should have done some forbidden thing!). Yet an optative of the past may be made by adding स्यात् or भवेत् to the participle of the past, f. i. Kathās. 27, 32 किं मयापकृतं राज्ञो भवेत् (in what can I have offended the king?).<sup>1)</sup> Likewise, by putting them to the participle of the future one gets the subjunctive mood of the future.

For the 'rest, Sanskrit can hardly be said to possess something like *tenses* of the subjunctive mood.<sup>2)</sup> Only a kind of op-

1) So already in the archaic dialect. Ait. Br. 1, 4, 1 यः पूर्वमनोज्ञानः स्यान्नस्मै (to such a one, as has not sacrificed formerly), ईज्ञान is the partic. of the perf. ātm. of यञ्.

2) The R̥gvedamantras, indeed, contain many optatives, belonging to the aorist, some also, which are made of the stem of the perfect. But they have early disappeared from the language. — In the archaic dialect the conditional may occasionally do duty of the past of the लिङ्, see 347 R. and cp. P. 3, 3, 140.

tative of the aorist has survived, but it is not what we should call a tense. It is rather a kind of mood, see the next paragraph.

**346.** The precativ<sup>3)</sup> or benedictive (आशिषि लिङ्). This mood is restricted to benedictions, and even there it has a concurrent idiom: the imperative. Mālat. VII, p. 91 विश्रवांसुर्देवाः परमरमणीयां परिपातिं। कृतार्थो भूयासम् (may the gods make the issue as happy as possible, may I obtain my desire), Utt. I, p. 5 किमन्यदाप्राप्तहे। वीरप्रसवा भूयाः, Daç. 164 आचष्ट च हृष्टः कोशदासः। भूयासमेवं यावदायुरायताक्षि त्वत्प्रसादस्य पात्रमिति.<sup>1)</sup>

**347.** The so called conditional (लृङ्) is properly the past of the future in °स्यति. In classic Sanskrit its employment is limited to the expression of the so called *modus irrealis*, that is the mood significative of what would happen or have happened, if something else should have occurred, which really has not taken place. Then, mostly, both protasis and apodosis contain the conditional.<sup>2)</sup>

Ch. Up. 6, 1, 7 यदुध्येतदवेदियन्कथं मे नावच्यन् (for if they had known it, why should they not have told me so?), Panc. 237 तद्यदि तस्य वचनमकरिष्यन्ते ततो न स्वल्पोऽप्यनर्थोऽभविष्यदेतेषाम् (for if they had done according to his words, then not the least misfortune would have befallen them), Daç 111 तो चेद्राजपुत्रो निरुपदूवावेवावर्षियेतामियता कालेन तवेमां वयोवस्थामस्पृश्येताम् (if those two princes should have grown up without accidents, they would have reached your age by this time), Kumāras. 6, 68 नामथास्यत्कथं नागः..... आ रसातलमूलाद्भ्रमवाल्मिष्या न चेत् (how would the serpent [Çesha] bear the earth, if you [Vishnu] had not lifted it up from the bottom of hell?), Ch. Up.

1) Nala 17, 35 the precativ<sup>3)</sup> ब्रूयास्त does the duty of an hortative imperative.

2) P. 3, 3, 139 लिङ्गिमित्ते लृङ् क्रियातिपत्तौ.

140 भूते च. — Kāç. भूते च काले लिङ्गिमित्ते क्रियातिपत्तौ सत्यां लृङ्प्रत्ययो भवति.

1, 10, 4 न वा अतीव्रियमिमानखादन् (forsooth, I should have died, if I had not eaten them). In the examples given, the conditional in the apodosis sometimes denotes a hypothetical past, sometimes a hypothetical present, but in the protasis it is always expressive of a past. I do not recollect having met with any instance of the conditional denoting the hypothetical present in both members; M. 7, 20 f. i. it is signified by the लिङ् in the protasis and by the conditional in the apodosis यदि न प्रपायेद्वाजा दण्डं दण्डयेष्वतन्द्रितः। शूले मत्स्यानिवापक्ष्यन्तुर्बलान्बलवत्रराः (if the king were not prompt to inflict punishment on those, who deserve it, the stronger would roast the weaker like fish on the spit). For the rest, it is everywhere allowed to use the लिङ् instead of the conditional, f. i. R. 2, 64, 22 यद्येतद्गुभं कर्म न स्म मे कथयेः स्वयम्। फलेन्मूर्धा स्म ते राजन्सयः शतसहस्रधा (if you had not told me yourself this evil deed, your head would have fallen off in a thousand pieces), कथयेः and फलेत् = अकथयिष्यः and अफलिय्यत्.

Rem. In the archaic dialect the conditional had a larger sphere of employment. Though rarely used in its original meaning of a future's past (f. i. Rgv. 2, 30, 2 यो वृत्राय स्निमन्नाभरिष्यत् » who was about to take away the provision of Vrtra"), it occurs there occasionally as the past of the लिङ्, even in not-hypothetical sentences. Maitr. S. 1, 8, 1 स तदेव नाविन्दत्प्रजापतिर्यदहोष्यत् (Praj. did not get what he could sacrifice<sup>1</sup>), Çat. Br. 14, 4, 2, 3 तत एवास्य भयं वीयाय कस्माद्ध्यभेष्यत् (from that moment his fear vanished, for of whom could he have been afraid?<sup>2</sup>).

1) Even here and in similar instances the conditional shows its origin. The sentence quoted from the Maitr. S. treats of an action put into the past, if it were a present one, the sentence would assume this shape न विन्दति यदोष्यति or नुहुयात्. In other terms, अहोष्यत् may here be considered as the past of होष्यति.

2) In a well-known passage of the Chândogya-upanishad (6, 1, 3) the conditional is hidden under a false reading उत तमादेशमप्राच्यो येनाश्रुतं श्रुतं भवति etc. Çankara explains अप्राच्यः by पृष्टवानसि, the Petr. Dict. accepts it as an aorist, though it is then a barbarism, for if aor., it would have been अप्राच्यीः. Replace अप्राच्यः, and all is right »had you but asked the instruction, by which etc." Cp. P. 3, 3, 141.

## IMPERATIVE.

348. Sanskrit imperative (लोट्) comprises more than [is conveyed by its European name. It is not only the equivalent of what *we* are wont to understand by this mood, but it is also expressive of wishes, possibility and doubt.

We will treat severally of its different employment:

I. The mood of precept and exhortation. I. The imperative, like ours, signifies an *order* or *injunction*, *permission*, *precept*, *exhortation*, *admonition*.

Examples: 2<sup>d</sup> person. Kathâs. 81, 56 अस्मत्स्वामिनीकृतं। भद्रस्वातिथ्य-मुत्तिष्ठ स्याहि भुङ्क्षु ततः परम् (enjoy the hospitality of our mistress, get up, take a bath, thereafter take food), Çâk. IV वत्सो भगिन्याः पन्थान-मादेप्रयतम् (my children, show your sister the way), Prab. V, p. 103 हा पुत्रकाः कु गताः स्य दत्त मे प्रतिवचनम्; — 3<sup>d</sup> person. Daç. 132 अपसरतु दिग्दकीट एष (let this wicked elephant withdraw), Nala 17, 32 प्रयतन्तु तव प्रेक्षाः पुष्यश्लोकस्य मार्गणे (your attendants must try to find out Nala), Mâlav. V, p. 137 तौ पृथग्दत्तकूले शिष्टामुत्तरदक्षिणे (they may rule over —); — 1<sup>st</sup> person. Çâk. III ययनुमन्वसे तद्दहमेनां विशदां कर्वाणि (if you permit, I will make —), Mhbh. 1, 146, 29 चराम वसु-धामिमाम् (let us wander over this country), Nala 7, 7 नलं वीरं पुष्करः परवीरहा दैव्यावेत्यब्रवीद् आता.

Rem. In exhortations, some particles are often added to the 2<sup>d</sup> person, as अपि, अङ्, ननु etc. See 418.

349. In courteous injunctions and requests it is very common to use the imperative of the passive instead of the 2<sup>d</sup> person of the active. Then the agent is commonly not expressed (10). Ratnâv. IV, p. 100 king to messenger कथय कथामतिविस्तरतः, messenger to king देव श्रूयताम् (listen, Sire). Panc. 48 the barber enjoins his wife भद्रे शीघ्रमानीयतां नुरभा-एडम् (please, my dear, fetch me my razorbox). Vikram. I, p. 4 the apsarasas are bewailing their companion Urvaçî, carried off by the Dânavas, Purûravas intervenes and says अलमाक्रन्दितेन। पुत्रवसं मामेत्य कथ्यतां कुतो भवत्यः परित्रातव्या इति. — For the rest, भवान् is of

course here likewise available (Mālav. I, p. 4 स्वरतां भवान्) and when showing respect and reverence, one uses the title of the person addressed instead of it (260). So Panc. 86 तद्य मां भक्तयित्वा प्राणान्धारयतु स्वामि is a more respectful mode of inviting, than स्वामिन् प्राणान्धारय, cp. ibid. 48 शृण्वन्तु भवन्तः सभासदः (v. a. I request the judges to listen).

350. **अर्हति** when periphrasing the imperative. Another manner of expressing polite request, equally frequent, is using the verb **अर्हति**. One says **श्रोतुमर्हसि=श्रूयताम्**, cp. our „deign to listen.” Nala 3, 7 Nala says to the gods मां न प्रेषयितुमर्हस्य (please, send not me), Çāk. V the door-keeper to the king कश्चिद्देवामुपाध्यायसदेशस्तं देवः श्रोतुमर्हति.

Rem. The **लिट्** and the future in **स्यति** are concurrent idioms with the imperative, the former especially in exhortations and precepts (343, a), the latter, when giving instructions (344, a). The future does, however, not cease to be a future; in other terms, it is not used in orders or permissions to be acted up to immediately, but if two or more injunctions are given, then often the one prior in time is put in the imperative, the latter expressed by the future. Mālav. III, p. 79 भद्रे यास्यसि। मम तावदुत्पन्नावसर्गमर्थित्वं श्रूयताम् (you may go, but first hear —). Hit. 108 the old jackal instructs the others, how to get rid of the blue jackal, their insolent kinsman. When giving the general precept, he uses the imperative कुरुत, but the future करिष्यथ, when giving the special injunction, to be acted up at a fixed point of time in the future <sup>1</sup>).

351. **II. Imperative expressive of wishes.** Examples: Such phrases as चिरं जीव, Hit. 118 गच्छ विजयी भव,

1) In this very meaning a few passages of the Mahābhārata afford a 2<sup>d</sup> pers. plur. of the medial future in **ध्वम्**, instead of **ध्वे**, in other terms a formal difference, which stamps these forms as *imperatives of the future*. BOPP, *Vergl. Gr.* § 729 quotes three instances: Mhbh. 1, 17, 13; 3, 228, 8; 6, 27, 10, see HOLTZMANN, *Grammatisches aus dem Mhbhā* p. 33. To them I can add a fourth, Mhbh. 1, 133, 13: Drona being seized by a shark, calls upon his disciples for rescue ग्राहं हत्वा तु मोक्षयन् माम्.

Nāgān. IV, p. 61 विजयेतां कुमारौ (may the princes be victorious), Panc. 16 शिवास्ते पन्थानः सन्तु (v. a. God speed you on your way), Mudr. VII, p. 231 चिरमवतु महीं पार्थिवश्चन्द्रगुप्तः. — Here the precative (346) and the **लिट्** are concurrent idioms.

Rem. It is to benedictions that the imperative in **तात्** is limited <sup>P. 7, 1, 35</sup> in the classic language. Daç. 16 एनमायुष्मन्तं पितृद्वयो भवानभिरुक्ततात्. <sup>1</sup>) In the ancient dialect it had a wider employment, only see the series of precepts quoted Ait. Br. 2, 6, 13—16. <sup>2</sup>)

352. **III. Imperative expressive of possibility and doubt.** The imperative is a kind of potential mood, expressive of *possibility* and *doubt* (cp. 344). It is especially used in interrogations.

Examples are frequent of the 1<sup>st</sup> and 3<sup>d</sup> person. — Panc. I, 225 it says, a serpent even a not-poisonous one, is to be dreaded विषं भवतु मा भूयात्कटाटोपो भयंकरः (it may have poison or not, the swelling of a serpent's crest is dreadful), Mhbh. 1, 37, 8 अपि मन्त्रयमाणा हि हेतुं पश्याम मोक्षने (perhaps by deliberation we may find some means for rescue), Mālav. IV, p. 117 आःकथं नु खलुस्मात्संकटान्मोच्यावहे (how may we be rescued from this danger?), Utt. I, p. 21 प्रत्येतु कस्तद्भुवि (who on earth will believe it?), Vikram. V, p. 184 भो राजन्किं ते भूयः प्रियं करोतु पाकशासनः (say, king, what may Indra moreover do for you?), Hit. 118 कथमयं प्रसाध्यतां महासन्तुः (how may this great-hearted man be praised [as he deserves]?).

353. **IV. Imperative with मा or मास्म serves to express prohibition.** Yet this idiom is comparatively little used, but instead of it *either अस्तम् or कृतम्* with the instrumental of a verbal noun, *or* the aorist without

1) Another instance is pointed out by prof. KERN as occurring in a Sanskrit inscription on a stone, originating from Java, which stone is now in the Museum of Antiquities at Calcutta. Vs. 4 of this metrical inscription has this close: स त्रयतादेर्लङ्गनामा नृपः (king Erlangu may be victorious). See KERN's paper in the *Bijdragen van het Instituut voor de Taal- Land- en Volkenkunde van Nederlandsch Indië*, 1885 (X, p. 1—21).

2) DELBRÜCK, *Altindische Wortfolge*, p. 2—6 has endeavoured to prove that the imper. in **तात्** did duty of an imperative of the future in the dialect of the brāhmana-works.

other  
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augment, preceded by मा or मास्म. „Do not fear” f. i. P. 3, 3, 175.  
= अलं भयेन, कृतं भयेन or मा भैषीः

Examples: 1. of imper. with मा and मास्म. Panc. 294 मा त्वं वैराग्यं गच्छ, Kathās. 39, 233 यात मास्मेह तिष्ठत (go on, do not stay here); —

2. of अलम् and कृतम् with instrumental. Mudr. I, p. 46 अलमाशङ्कया (no hesitation more), ibid. p. 53 वत्सालं विषादेन (be not sorry, my dear), Panc. 64 अलं संभ्रमेण, Çāk. I कृतं संदेहेन; — 3. of aor. with मा.

Aorist  
with  
मा.

Daç. 143 मास्म भद्रयो भैषुः (do not fear, ladies), Mhbh. 1, 153, 34 मा चिरं कृष्याः (do not tarry), R. 2, 42, 6 कैकेयि मामकाङ्गानि मा स्वास्तीः पापनिश्चये (do not touch my body, you evil-minded woman).

Rem. 1. अलम् is also construed with a gerund or an infin. Mudr. III, p. 124 अलमुपालभ्य (do not censure me any longer), Mṛech. III, p. 106 अलं सुपूजनं प्रबोधयितुम् (do not awake the sleeping people).

Rem. 2. In the epic dialect the augment is not always dropped in the aorist with मा. So in the famous imprecation R. 1, 2, 15 मा निषाद् प्रतिष्ठां त्वमगमः प्राश्नतीः समाः. Cp. Mhbh. 1, 37, 7 मा नः कालोऽत्यगादयम्.

Rem. 3. With मास्म not only the aorist is allowed, but also the imperfect tense, of course without augment. R. 2, 9, 23 मा स्मैर्नं प्रयुद्धेथा मा चैनमभिभाषथाः, Daç. 160 मास्म नाथ मत्कृतेऽध्यवस्यः साहसम्.

Rem. 4. मा with optative is of course a concurrent idiom. In the prakṛts also मा with future in ष्यन्ति. Likewise in the epic dialect. Mhbh. 1, 30, 15 the three idioms are used side by side पुत्र मा साहसं कार्षीर्मा सद्यो लप्स्यसे व्यथाम्। मा त्वां दहेयुः संक्रुडा वालविल्या मरीचिषाः.

**354.** The aorist with मा is not restricted to prohibition.

It does occasionally duty as an optative with negation. Mṛech. VIII, p. 280 वसन्तसेने। अन्यस्यामपि ज्ञातो मा वेष्या भूस्त्वं हि सुन्दरि। चारित्र्यगुणासंपन्ने ज्ञायेथा विमले कुले, R. 2, 30, 19 मा वषं द्विषतां गमम्. It may even express a doubt (352): Kathās. 42, 114 सहसा हि कृतं पापं कथं मा भूद्विपन्नये (how can a crime, recklessly perpetrated, fail to cause mishap?). Or anxiety: Pat. I, p. 418 नैवं विज्ञायि (lest one should decide thus).

**355.** In classic Sanskrit the 1<sup>st</sup> person of the imperative

Archaic is less used than the other two (cp. 356). (In fact, these conjunctive 1<sup>st</sup> persons belong to another set of forms, viz. the so-called conjunctive (लेट्). In both dialects of vaidik compositions, in mantras as well as in brāhmaṇa-works, this conjunctive is still to be met with. But Pāṇini already qualifies it as archaic. In epic and classic Sanskrit, indeed, its 2<sup>d</sup> and 3<sup>d</sup> persons exist no more, whereas its 1<sup>st</sup> persons are the very forms considered to make part of the imperative (लाट्).

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1<sup>st</sup> per-  
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This vaidik conjunctive shows a great relationship both in form and employment to Greek conjunctive, especially that of the Homeric dialect. It may express both, the hortative mood and the optative, and is much used in subordinate sentences, conveying a doubt or a purpose or having general bearing. Here are some instances of its use. Ait. Br. 2, 2, 5 यदि च तिष्ठसि यदि च श्रयासै दूषिषामे-वास्मात्तु धत्तात् (whether you are standing or lying down, give us wealth), Rgv. 10, 85, 36 the marriage-mantra गृणामि ते सौभगत्वाय हस्तं मया पत्या इन्द्रद्विषयासः, ibid. 39 दोषाविरुष्या यः पतिर्विवाति इन्द्रः शतम् (may her husband have a long life, may he reach a hundred autumns), TS. 6, 5, 6, 2 योऽता ज्ञायाता अस्माकं स एकोऽसत् (who shall be born of her, must be one of us).<sup>1)</sup>

Rem. 1. Like न with optative in the epic dialect (451 R. 1), so नेत् with conjunctive in the vaidik works may be = „lest.” Nir. 1, 11 नेद्विह्या यन्त्यो नरकं पताम (lest by going astray we shall go to hell), Ait. Br. 2, 12, 2 नेन्म इमेऽनभिप्रीता देवानाञ्छान् (lest they should go to the devas unsatisfied).

Rem. 2. Some few conjunctives, occurring in the archaic texts, belong to the system of the aorist, as कराम in Rgv. 10, 15, 6 ना

1) Instances from Rgv., AV., Çat. Br., Ait. Br. are brought together by DELBRÜCK in his treatise *Der Gebrauch des Conjunctivus und Optativs im Sanskrit und Griechischen* Halle 1871, especially p. 107—190. — It may be observed, that the Chāndogya-upanishad has not a single instance of the लेट् in the 2<sup>d</sup> or 3<sup>d</sup> person.



हिंसिष्ट पितरः केन चिनो यद्म आगः पुरुषता कराम (do us no injury, fathers, on account of any offence, which we, after the manner of men, may have committed against you).

356.  
1st person  
of the pre-  
sent  
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tive.

Instead of the 1<sup>st</sup> persons of the imperative, classic Sanskrit often uses the present (लट्), sometimes when

having the nature of a hortative, as गच्छामः when = „let us go,” but especially in dubitative interrogations:

किं करोमि क्व गच्छामि (what shall I do, where shall I go?)

a.) present with hortative meaning. R. 2, 96, 20 अथवेहैव तिष्ठामः संनह्यतुयतायुधौ (let us stand still here —), Panc. 86 तस्यात्मशरीरदानं कुर्मः (let us present him with our body), Prabodh. II p. 29 भवतु। अस्मिन्नासने समुपविशामि [= विशानि], R. 3, 61, 18 वनं सर्वं विचिनुवः (let us search through the whole forest).<sup>1)</sup> — The idiom is regular with तावत्. Çāk. I भवतु। पादपान्तरित एव विश्वस्तां तावदेनां पश्यामि (well, I will look on her —), Mudr. IV, p. 138 Malayaketu to Bhāgurāyana तन्नोपसर्पवः शृणुवस्तावत् (therefore, let us not approach, let us rather listen), Panc. 261 अत्रैव दुर्गे स्थितस्तावद्वेदि कोऽयं भविष्यति. Cp. यावत् with present 478 al. 2.

b) present in dubitative interrogations: Panc. 40 किं.... शस्त्रेण मार्यामि किं वा विषं प्रयच्छामि किं वा पशुधर्मैषा व्यापाद्यामि (shall I kill him with a weapon, or give him poison or put him to death as one kills a beast?), Hit. 95 क्व यामः किं वा कुर्मः, Mhbh. 1, 155, 42 किं करोम्यहमार्याणां निःशङ्कं वदतानद्याः (friends, tell me frankly, what shall I do for you = किं कर्वाषि°). An instance of this idiom in the passive voice may be Panc. 37 तत्किं क्रियते [sc. आवाभ्याम्] »what shall be done by us?»

1) If these instances occurred only in verbs of the 1<sup>st</sup> conjugation, where the formal difference between the endings of the present and those of the imperative is a slight one, one could account for them in a satisfactory way by supposing errors of the copyists. But, in reality, instances being likewise found among the verbs of the 2<sup>d</sup> conjugation, it must be recognized, as we do, that the present instead of the imperative is idiomatic for the 1<sup>st</sup> person. Such phrases as कुर्मः, शृणुवः = कृपावाम and शृणावाम should have moved CAPPELLER in his edition of the

357.  
Krtyas.

The *krtyas*, as far as they do duty for finite verbs, may rank with the tenses, which are expressive of the subjunctive mood. They have the nature of Latin gerundivum, and, like this, they belong to the passive voice. But their sphere of employment is wider. They signify not only that, which one is *obliged* to do or what is *prescribed* to be done, but also what must happen *by necessity* or that which is *fit*, *expected*, *likely* to happen.

The many-sidedness of their employment.

Examples: 1. *duty, precept* Yājñ. I, 117 वृद्धभारिनृपसूतस्त्रीरोगिवरचक्रियां पन्था देवः (one must make room for an old man, one charged with a burden, for a king, a *snātaka*, a woman, a sick man, a bridegroom and one in a carriage), Nala 1, 19 हन्तव्योऽस्मि न ते रात्रन् (do not kill me), Çāk. I आश्रममृगोऽयं न हन्तव्यः (— may not be killed), Panc. 269 शृणुवता आह। अयाप्येकवारं तवान्तिके तमानेष्यामि परं त्वया सत्तोक्तक्रमेण स्यातव्यम्. When substituting for these *krtyas* the active voice, one would get in the first example पन्थानं दद्यात्, in the second मा वधोः, in the third न कश्चिदन्तुमर्हति, in the fourth तिष्ठ.

2. *necessity*. Panc. 167 मयावश्यं देशान्तरं गन्तव्यम् (I must needs go abroad), ibid. I, 450 मूर्खाणां पण्डिता द्वेष्या निर्धनानां महाधनाः (blockheads are the natural enemies of the learned, the poor of the wealthy).

3. *probability, conjecture, expectation*, etc. Çāk. III अस्मिन् लतामण्डपे संनिहितया तया भवितव्यम् (she is sure to be in the neighbourhood of the bower), Panc. 240 सिंहश्चिन्तयामास। नूनमेतस्यां गुहायां रात्रौ केनापि सन्नेनागन्तव्यम् (the lion reflected: surely some animal will come into this hole to-night), Prabodh. V, p. 106 कुचिंदुपकृतिः कार्यमीभिः कृता क्रियते ऽथवा (are they likely to confer any benefit or have they done so before or are they doing so now?). The last example plainly shows, that the *krtya* borders upon the sphere of a participle of the future, कार्यं being here almost = करिष्यमाण. Thus भवितव्य or भाव्य may be even = »future,” भवितव्यता »the future.”

Ratnāvalī in BOETHLINGK's *Chrestomathy* to leave intact the presents of the kind, he has changed into imperatives.

P. 3. 3,  
163;  
171;  
172.

4. Even *desert* and *ability* find their expression by them. Kâç. on P. 3, 3, 169 gives this example भवता खलु कन्या वोढव्या = भवान्खलु कन्यां वहेत् = भवानेतद्देहिति, and on sūtra 172 भवता खलु भारो वोढव्यः = भवान्नि शक्तः. — The *krtyas* may be also expressive of *indignation* at some fact, not expected. Mudr. VII, p. 220 Râxasa, when hearing the glory of his foe Cāṇakya proclaimed in the very streets of Pâtaliputra, exclaims एतद्वि नाम राजसेन श्रोतव्यम् (and even this Râxasa must hear!); Daç. 78 the wretched Jaina monk deplores his misfortune and the necessity, he has been put to, to break with the faith of his fathers मम तु मन्दभाग्यस्य..... अफलं विप्रलम्भप्रायमौदृशमिदमधर्मवर्त्म धर्मवत्समाचरणीयमासीत् (thus, on such a road of disbelief, as this, which gives no fruit, but rather deception, I must walk, as if it were the true faith).

Rem. Some *krtyas* are restricted to »necessity,» viz. those in ञ्प्रत्यय, cp. P. 3, 1, 125. — Other irregularities of meaning are caused by the improper employment of the passive voice, as दान्तीय, when denoting »the person who deserves a gift,» संशय »one fit to make an alliance with» (Panc. III, 8), उद्वेजनीय »to be dreaded» (ibid. III, P. 3, 3, 113, 142). Some may have even an active meaning, see P. 3, 4, 68.

#### CHAPT. V. Participles and participial idioms.

358. When laying down the syntax of the participles, there must be distinguished between the participial forms and the participial employment.

Participles. *As to their form* the participles are adjective nouns, derived by constant suffixes from any verbal root, and which are the proper exponents of participial employment. Sanskrit possesses 1. three participles for the continuous action, one in each voice (कुर्वन्, कुर्वाणः, क्रियमाणः), which are named *participles of the present*<sup>1)</sup>, 2. two *participles for the future*, one in the

1) In Sanskrit, this term is less improper, than in many other languages, because its present has chiefly the character of expressing the durative (वर्तमान), see 326.

active voice (करिष्यन्) and one serving both for the medial and the passive (करिष्यमाणः), 3. the *krtyas*, which are passive participles for the future, but with a special employment, see 357, 4. two *participles for the past*, to signify what is done, achieved, completed as कृतः and कृतवान्, the latter of which has always an active meaning, as to the former see 360.

It must be kept in mind, that the participles, unless they themselves do duty as finite verbs, denote the past, present or future only with regard to the time, involved by the chief verb of the sentence.

359. Additional remarks. — 1. As participles of the future in the active may be considered also a.) the *krts* in °उ, derived from desideratives, as चिकीर्षु (wishing to do, being about to do), cp. 52 a, f. i. Daç. 166 तत्र च स्वादु पानीयमेधांसि कन्दमूलफलानि संतिष्ठन्तवः..... अत्रातराम (and there [on that island] we descended, desiring to take sweet water, fuel, turnips, roots and fruits); b.) some in °इन्, mentioned by P. 3, 3, 3, as गमी ग्रामम् (one, who will go to the village), they do even duty as finite verbs: Kathâs. 35, 104 उन्निष्ठ राजन्भावी ते वीरो वंशधरः सुतः (get up, my king, a son will be born to you —), Vikram. V, p. 181 सुरासुरविमर्दे भावी = भविता; c.) those in °अक, when put close to the chief verb; they are expressive of a purpose, cp. 52 c. 1).

2. Further there are the old participles of the past, formed with reduplication, such as चकृवान्, f. चकृषी, n. चकृवत् for the active voice, and चक्राणः for the passive. In classic Sanskrit they have almost wholly got out of use. Already Pânini restricts them to Holy Writ, with the exception of six, viz. सेदिवान्, उषिवान्, P. 3, 2, 106—109.

1) I was wrong, in doubting, on p. 39 N. 3 of this book, at the correctness of the example (Mhbh. 3, 73, 25 = Nala 21, 22) भवन्तमभिवादकः quoted by WHITNEY. When reading once more not only that passage, but the whole sarga, I clearly saw, that भवन्तम् cannot but depend here on अभिवादकः.

शुश्रुवान्, the compounds अनाश्रवान्, उपेयिवान्, अनूचानः. The participle in °वान् (वांसु) is, however, oftener met with in the post-Pāṇinian literature, than would be expected by this rule, but it occurs chiefly in epic poetry and in kāvyas. Mhbh. 1, 44, 10 वित्तहिवान्, R. 1, 26, 25 विनेदुषी, Kathās. 25, 72 अनिद्रस्य निषेदुषः, Kumāras. 2, 4 नमस्तुभ्यः.... भेदसुपेयुषे, ibid. 6, 72 पदमातस्थुषा त्वया, ibid. 6, 64 इत्युचिवास्तमेवार्थम्, Kathās. 81, 31, Çiçup. 1, 17 etc. That it may even do duty as finite verb, has been mentioned 338. But the participle of the past in °वान् has wholly antiquated, and is only met with in the archaic dialect, see f. i. Çat. Br. 3, 9, 1, 1; 11, 1, 6, 8 etc.

**360.** Of the participles in °त the great majority have a passive meaning, hence it is customary to call the whole class the passive participle of the past. But some others are not passives, but intransitives, as गत (gone), मृत (died), भिन्न (split). Some again may be even transitive actives, as पीत (having drunk), प्राप्त (having reached), विस्मृत (having forgotten), विभक्त (having divided), in this case they may generally convey sometimes a passive, sometimes an active meaning. For instance:

आहूत act. Daç. 138 आहूतश्च लोको यथायथमुच्चैःस्थानानि.	pass. R. 2, 83, 5 श्रुतं सहस्रापयप्रधानां समाहूतानि (the scholiast adds सादिभिः).
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With this verb, the active meaning is the more common.

प्रसूत act. Utt. III, p. 38 तत्र दारकद्वयं प्रसूता [sc. सीता].	pass. Ragh. 1, 12 तदन्वये शुद्धिमति प्रसूतः.... दिलीपः.
अपराह act. Çāk. I कथमपराहस्तपस्विनामस्मि (how, have I offended the holy men?)	pass. Kathās. 17, 48 देव्या नैवापराहं ते (there is no offence done to you by the queen).
प्रविष्ट act. Vikram. II, p. 29 आदर्शनात्प्रविष्टा सा मे सुरलोकसुन्दरी हृदयम्.	pass. R. (Gorr.) 5, 56, 28 प्रविष्टं ते मया वक्रम्.
प्राप्त act. Mudr. I, p. 7 अभिमता भवनमतिथयः प्राप्ताः (welcome guests are come to my house).	pass. Hit. 24 पक्षिभिः.... तरुकोटरे शवकास्थीनि प्राप्तानि.

Moreover, in accordance to what has been stated above the neuter sing. of all intransitive participles may be employed also in a passive sense. Instead of अयं गतः, अयं मृतः, one says as well गतमनेन, मृतमनेन. Cp. Pat. I, p. 468.

Rem. 1. If a participle in °त is used with intransitive meaning, then the transitive passive is commonly expressed by the corresponding part. of the causative. भिन्न means »split by itself” भेदित »split [by somebody],” प्रबुद्ध »awake” but प्रबोधित »roused,” ज्ञात »born” but जनित »engendered,” पतित »fallen” but पातित »thrown” etc.

Rem. 2. As far as I know, the participles in °न never convey a transitive active meaning; they are, as a rule, intransitives, as भग्न, भिन्न, मग्न.

**361.** Occasionally the participles in °त are used of the present. They are then expressive of an action achieved, completed, finished. So गत and स्थित when = „being,” शक्त „able,” मृत „dead,” भग्न „broken.”

**362.** II. We will now treat of the participial employment. Before defining it, abstraction is to be made of the case in which the participles are nothing more or less than simple attributive adjectives, as विरुद्धो धर्मः, when = „a forbidden law,” or even substantives, as वृद्धः when = „old man,” शिष्यः „when = disciple. 1). Apart from this adjectival function, the participles serve to express attending circumstances or other qualifications

1) A special rule of Pāṇini (3, 3, 114) teaches the neuters of participles in °त to be admissible as nouns of action. So Mhbh. 1, 157, 41 सर्वैः सह मृतं श्रेयो न च मे जीवितं क्षमम् (it is better to die together, nor can I bear to live). Pat. I, p. 11 हिक्कितहसितकपडूयितानि नैव दोषाय भवन्ति नाप्यभ्युदयाय (hiccupping, laughing and scratching are neither sinful nor pious actions).

of the main action, whether temporal or local, causal, concessive, conditional, hypothetical, etc. In other terms, in Sanskrit, as elsewhere, the participles are a concurrent idiom of subordinate sentences, of which, indeed, they may be said to exhibit the rudimentary form.

Examples: 1. the participle equivalent to a simple relative clause. Panc. 2 अत्र च मद्दत्तां वृत्तिं भुञ्जानानां पपिडतानां पञ्चशती तिष्ठति (here are five hundred scholars, who enjoy a salary which I give them).

2. the participle denoting time, state, condition, circumstance. Panc. 268 शृगालः कोपाविष्टस्तमुवाच (the jackal being filled with anger, said to him), Bhoj. 17 एवं विनादिव्यये कुर्वाणं राजानं प्रति कदाचिन्मुष्यामा-  
त्येनेत्यमभ्यधायि (now, as the king made such expenses of money etc., his first minister once addressed him thus), Mrech. VI, p. 222 वरं  
व्यायच्छतो मृत्युर्न गृहीतस्य ब्रन्धने (better to die while showing prowess,  
than in fetters after having been seized).

3. the participle denoting cause, motive. Panc. 58 ते तथा कर्तव्या  
यथा पलायन्तो हन्यमानाः स्वर्गं न गच्छन्ति (they must be brought to such  
a pass as to be excluded from heaven, being killed in the flight),  
here the complex पलायन्तो हन्यमानाः points at the cause of their  
not reaching heaven; R. 1, 1, 99 पठन् रामायणं नरः प्रेत्य स्वर्गं मह्यते  
(by reading the Rāmāyana one gains heaven).

4. the participle equivalent to a concessive sentence. Panc.  
304 भो निषिद्धस्त्वं मयानेकशो न श्रूणोषि (though I have dissuaded you  
several times, you do not listen to me). In this meaning, अपि  
is generally subjoined to the participle, see 423.

5. the participle expressive of the protasis of a conditional or  
hypothetical sentence. Daç. 140 अस्य तु पापिग्राहकस्य गतिमननुप्रपयमाना  
भवत्कुलं कलङ्कुयेयम् (if I should not follow the path of my [deceased]  
husband, I should dishonour your family), Kathās. 77, 92 अज्ञत्पतो  
ज्ञानतस्ते शिरो यास्यति खण्डशः (if you do not say it, and know it, your  
head will fall off into a thousand pieces).

6. the participle denoting a purpose, aim, intention. Thus is  
the proper employment of the participle of the future. Kathās. 38, 157 त्यस्यन्ती तं देशं ब्राह्मणासादकृत वसन्ति स्वाम् (being about  
to leave her country, she ceded her house to the brahmans),

Daç. 79 प्रकृतिस्थानसूत्रिधास्यन्कर्णिसुतप्रहिते पथि मतिमकरवम् (as I wished  
to bring them back to their natural state —) Mhbh. 1, 163, 16  
वृक्षमादाय राक्षसः। ताडयिष्यंस्तदा भीमं पुनरभ्यद्रवद् बली (the giant took a  
tree and ran once more at Bhīma, that he might strike him).

363. As a rule, the mere participle suffices for this pur-  
pose. Now, as this is by far less done in modern lan-  
guages, different connectives are to be added, when  
translating, as *when, if, though, because, as, while* sim.  
In short, participles in Sanskrit are as significant as  
they are in Latin and Greek.

The only particles added are इव, to denote comparison, and  
अपि, the exponent of a concessive meaning. Panc. 54 पश्यतास्या राजक-  
न्यायाः पुरुषोपभुक्ताया इव शरीरावयवा विभाव्यन्ते (her body looks, *as if*  
she were —), ibid. 278 परितोष्यमाणापि न प्रसीदति (*though* she is being  
satisfied, she is not kind), ibid. II, 173 सकृकन्दुकपातेन पतत्यार्यः पतन्नापि  
(a noble-minded man falls as a ball does, *if* he should fall *at all*).

364. The participial employment is not limited to the par-  
ticiples. Any adjective may be employed as if it were  
a participle. It is then usual to add to it the par-  
ticipule सन्त् (being). Yet, सन्त् is not indispensable and  
is often wanting, especially if it is a bahuvrīhi that has a  
participial employment.

Examples: a.) of सन्त् added. Çāk. IV वनौकसोऽपि सन्तो लौकिकज्ञा  
वयम् (though living in the forests, we know the world), ibid. III  
कुतस्ते कुसुमायुधस्य सतस्तेक्षयमेतत् (how did you come by that sharpness,  
you, whose arrows are but flowers?), Kathās. 24, 67 खाढं मया सा  
नगरी दृष्टा विचारिणा सता। भ्रमता भुवम् (I saw that town, indeed, while  
I wandered about when a student), Panc. 44 कथं दृढबन्धनबडा सती तत्र  
गच्छामि (how can I go there, being tied with strong fetters?).

b.) of the mere adjective. Panc. I, 109 किं भक्तेनासमर्थेन किं शक्तेना-  
पकारिणा (what is the use of a faithful [servant], if he be not able,  
what, of an able, if he be not faithful?), Çāk. II two young ascetics  
are approaching, the king, before their being ushered in, knows  
them by their voice and says अये धीरप्रशान्तस्वरैस्तपस्त्रिभिर्भवितव्यम् (by

Nouns  
with  
partici-  
pial  
em-  
ploy-  
ment.  
सन्त्  
added.

the sound of their voice, which is strong and soft at the same time, they must be inferred to be ascetics), Hit. 91 तामाख्यातुकाम एव सत्वरमागतोऽहम् (wishing to tell it [sc. the news वातम्], I have come here).

Rem. 1. Bahuvrhis, the predicate of which is a participle, generally share the participial employment. Panc. 130 अथ ते दृष्ट्वा शङ्कितमना व्यचिन्तयत् (when he saw him, he became anxious and reflected), Ven. I, p. 25 देवि समुद्रतामर्षेरस्माभिरागतापि भवती नोपलक्षिता (Madam, by the angry mood I am in, I have not noticed your coming here), Mudr. III, p. 112 अयंपौत्रं सर्वतो निरुद्धचेष्टाप्रसरस्य मम ब्रन्धनमिव राज्यं न राज्यमिव (if my lord in this manner crosses my liberty of movement, my kingdom seems a prison to me, not a kingdom).

Rem. 2. सन्तु, however, is occasionally added even to real participles. Panc. 126 तेन मूर्खेण वानरेण क्रुडेन सता..... प्रहारो विहितः (now, that stupid monkey, being in an angry temper, gave a blow), ibid. 335 सोऽपि कर्कटस्तत्रैव स्थितः सन्सर्पप्राणानपाहृत् (while standing on that very spot, the crab etc.), Mhbh. I, 166, 2 स..... पूर्वमेवगतां सती ददर्शाप्सरसं तत्र, here सती added helps the understanding of the remote past. Cp. Panc. 248, 1. 7.

#### ABSOLUTE CASES.

**365.** As the participle is an adjective noun, it needs must rest on some substantive, of which it is the predicate, and with which it is to agree in gender, number and case (27). We may call this substantive the *subject* of the participle. When being a pronoun, it is often not expressed (10), as little when a general subject. But, whether understood or expressed, it is likely to form part of the chief sentence, and by its noun-case, which is at the same time that of the participle, it marks the nature of the logical relation, which exists between the principal action and the subordinate one.

Yet, the participial employment is not restricted to

the case, that the subject of the participle occurs in the chief sentence. In Sanskrit, like many other languages, it extends also to the absolute cases, by which name one denotes the participle with its subject, if they are but loosely connected with the principal sentence, their noun-case not being grammatically dependent on any word or phrase in the chief sentence. Sanskrit has two absolute cases: the *locative* and the *genitive*. Of these, the former is the general one, the latter has a much narrower employment.

**366.** The **absolute locative** is a very frequent idiom. It is the Sanskrit counterpart of the Latin absolute ablative and the like genitive of Greek. It shares the whole manysidedness of signification of the participial employment. In other terms, it is equivalent to any kind of subordinate sentence: temporal, modal, causal, conditional, hypothetical, concessive, etc.

Examples: Kathās. 5, 106 दिवसेषु गच्छत्सु (time going), ibid. 28, 134 एतस्मिन्मृते राजसुते कोऽर्थो ममासुमिः (that prince being dead, what care I for my own life?), Çāk. I पोरवे वसुमतीं प्रासति (while a Paurava rules the land), Daç. 118 तमसि विवृम्भिते..... उन्धिते जपाकरे..... यद्योचितं प्रायनीयमभजे (when darkness had spread and the moon had risen, I went to bed), Çāk. I कर्णा ददात्यभिसुखं मयि भाषमाणे (she hearkens, when I speak in her presence), Hit. 96 एवमुक्त्वति दूते (after the messenger had thus spoken), Nala 5, 33 वृते तु नैषधे भैया लोकपाला महौजसः..... नलायाष्टौ वरान्ददुः (Nala having been chosen by the daughter of Bhīma, —), Panc. 17 अयोपसृत्य दमनको निर्दिष्ट आसने पिङ्गलकं प्रणम्य प्राप्नानुज्ञ उपविष्टः.

**367.** It is not necessary, that the predicate of the absolute locative be a participle. It may be also a noun (adjective or substantive). Often, however, सन्तु, वर्तमान, स्थित etc. are added.

Examples of सन्त् etc. added to the participle or noun. Panc. 242 सूर्योदये सन्धातं प्राप्तेषु लोकेषु सन्तु (at day-break, when the owls had become blind) [cp. 364 R. 2], ibid. I, 310 रात्रौ दीपशिखाकान्तिर्न भानालुदिते सति (it is at night-time that the light of the lamp is pleasant, not when the sun has risen), ibid. 56 the king says to his daughter पुत्रि त्वयि दुहितरि वर्तमानायां नारायणे भगवति जामातरि स्थिते तत्किमेवं युज्यते यत्सर्वे पार्थिवा मया सह विग्रहं कुर्वन्ति (my child, as you are my daughter, and Lord Vishṇu my son-in-law, how etc.)

Examples of a nominal predicate without auxiliary. Panc. 62 एतत्सरः शीघ्रं शोषं यास्यति। अस्मिन् शुष्के..... एते नाशं यास्यन्ति (this lake will soon become dry, when it will be dry, they will perish), Bhoj. 12 ह्यज्ञि धर्मिणि धर्मिष्ठाः पापे पापपराः सदा [viz. प्रजाः] (if the king be virtuous, the subjects will be virtuous, if wicked, they too will be fond of wickedness), Çāk. V कथं धर्मक्रियाविघ्नः सतां रक्षितरि त्वयि (— while you are the protector), Prabodh. II, p. 39 कामक्रोधादिषु प्रतिपक्षेषु कुत्रेयमुद्देष्यति तथापि लघीयस्यपि रिपो नानवहितेन निर्गोषुषा भाव्यम् (as Love, Anger etc. are her adversaries, how will she [Vishṇubhakti] march against them? Nevertheless, no one, who is desirous of victory, must be careless, even if his enemy is rather weak).

368. Occasionally the subject in the absolute locative is understood, as एवं सति ([this] being so), तथानुष्ठिते (after [this] had been performed in this way). Of course, it is always wanting with impersonal verbs, as Daç. 107 तेनाभ्युपगते (after his having consented), Mhbh. I, 154, 21 गन्तव्ये न चिरं स्यात्सुमिह शक्यम् (since we must start, we cannot stay here long), ibid. I, 150, 4 विदिते धृतराष्ट्रस्य धार्तराष्ट्रो न संशयः। दग्धवान्यापुदुदायादान्.

369. Sometimes the absolute genitive is a concurrent idiom of the absolute locative. It is far from bearing the general character of the latter. It is limited, indeed, to the expression of some action not cared for while performing the main action. Sometimes the absolute genitive may be rendered by „though, notwithstanding, in spite of” and the like, sometimes it is simply pointing out, which action is going on at the time

when the main action intervenes, then we may translate it by „while” or „as.” Other restrictions of its employment are: 1. its predicate must have a durative meaning, and is therefore in most cases a participle of the present, or at least a partic. or adjective, which does duty as such; 2. its subject must be a person. Upon the whole, the absolute genitive is usually found in standing phrases <sup>1)</sup>.

According to P. 2, 3, 38 the absolute genitive is expressive of some action not cared for, while performing the action of the chief sentence. The commentary illustrates this rule by the example हृदतः प्राव्राज्जीत्, which is interchangeable with हृदति प्रा°, because it means हृदन्तं पुत्रादिकमनादृत्य प्रवृत्तितः (he has forsaken the world not caring for the tears of his family). <sup>2)</sup>.

1) These rules have chiefly been fixed by F. DE SAUSSURE in his valuable and exhaustive treatise *de l'emploi du génitif absolu en Sanscrit*.

The rule of the subject being a person is violated Kumāras. 1, 27 अनन्तपुष्पस्य मधोर्हि चूते द्विरेकमाला सविशेषसङ्गा (though spring has an immense variety of flowers, the rows of bees cling especially to the āmra-flower), unless it be supposed that Kālidāsa means the personified Spring. — In this passage of the Rāmāyana (3, 11, 58) ततो भुक्तवतां तेषां विप्रापामित्त्वलोऽन्नवीत्। वातापे निष्क्रमस्वेति a participle of the past in °तवन्त् is the predicate.

2) Pāṇini's sūtra runs thus: षष्ठी चानादरे. The preceding s. 37 यस्य च भावेन भावलक्षणात् enjoins the employment of the absolute locative. Now, s. 38 allows the genitive too, but only for the case, that there is to be expressed अनादर. One may ask, what is the exact meaning of this term. Does it mean „disregard,” or has it rather a more general import, that of „indifference?” The former interpretation needs implies the participial action being known to the agent of the main action, but this is no requisite to the latter. If we consider the practice of Sanskrit phraseology, it becomes very probable, we must take अनादर in its widest sense. Then all cases of absolute genitive may range under it. In such phrases as R. 1, 60, 15 सप्तरीरो नरेश्वरः। दिवं जगाम काकुत्स्थ मुनीनां पश्यतां तदा (under the eyes of the *munis*, the king [Triṇanku] ascended to heaven) the *anādara* is to be found in this, that the chief action is going on

Examples: 1. the gen. = *though, in spite of, notwithstanding*. Panc. 193 वदेते मया पृष्टाः सचिवास्तावदत्र स्थितस्यापि तव तत्परीक्षार्थम् (that I have asked them, though you were here, was but to make a trial), Mudr. III, p. 124 नन्दाः.... पत्रव इव हताः पश्यतो राजसस्य (— under the very eyes of Râxasa), Panc. 152 मूषकः] पश्यतो मे परिश्रमन्, Mhbh. 1, 102, 70 विचित्रवीर्यस्तरूपो यक्ष्मणा समगृह्यत। सुहृदां यतमानानामापैः सह चिकित्सकैः। त्रगाम.... यमसादनम् (Vicitravîrya became consumptive, when being young, and died in spite of the efforts of his friends and skilled physicians), R. 2, 100, 4 न हि त्वं जीवतस्तस्य वनमगन्तुमर्हसि (do not go to the forest during his lifetime [= *eo vivo*]). In the last example the notion of disregard appears, if one eliminates the negation: »the action of going to the forest though he is living, must not be done by you.”<sup>1</sup>).

2. the gen. is expressive of a situation, existing at the time, when the main action intervenes, Eng. *while, as*. Panc. 131 एवं वदतस्तस्य स लुब्धकस्तत्रागत्य.... निभृतः स्थितः (while he was speaking thus, the said hunter came and concealed himself), ibid. 44 the barber's wife asks her friend नायं पापात्मा मम गताया उखितः (the rogue [she means her husband] has not risen [from his couch] during my absence, has he?), Kathâs. 18, 356 इति चिन्तयतस्तस्य तत्र तोयार्थमाययुः.... स्त्रियः (while he reflected thus, females came), ibid. 3, 11 तेषां निवसतां तत्र.... तीव्रो दुर्मिन्नः समत्रायत.

Rem. 1. Between these two different kinds of absolute genitive there are, of course, interjacent links. The *anâdara* of the action conveyed by the absolute genitive may be more than simple independence and less than full disregard. Mhbh. 1, 153, 7 ब्रह्मेनं हनिष्यामि प्रेक्षन्त्यास्ते सुमध्यमे »I shall kill him, beautiful lady, and

quite independently of the circumstance, that the holy men were its spectators. Then, the term *anâdara* holds also good for the case, that the absolute genitive is merely expressive of the situation.

The Mahâbhâshya has no comment on our rule, the Kâtantra does not mention it at all, see Trilocanadâsa on Kât. 2, 4, 34 (p. 499 of EGGBLING's ed.).

1) See DE SAUSSURE, p. 23. In the same book, p. 63—74 plenty of instances prove the frequency of the phrase पश्यतस्तस्य and the like.

even in your presence,” here the absolute turn denotes the easiness of the enterprise.<sup>1</sup>)

Rem. 2. The absolute genitive seems to be very rare in the archaic dialect.<sup>2</sup>)

370. Apart from this absolute genitive, Sanskrit upon the whole shows a preference for employing genitives of the participle, either as dative-like genitives (129) or when depending on some substantive. The frequency of this turn makes it sometimes difficult to distinguish between the absolute and the not-absolute construction.

In some phrases both seem to mingle. For them we may use the term of semi-absolute construction, for the logical relation between the genitive and the principal sentence, though not wholly wanting, is very loose, indeed.<sup>3</sup>) Here are some instances. Panc. 154 एवं चिन्तयतो महाकथेन स दिवसो व्यतिक्रान्तः (»he thinking so” or »for him as he thought so” the day passed slowly), Daç. 144 इह च नो वसन्तीनां द्वादश समाः समत्ययुः, and so regularly to denote »while somebody was doing so and so, some other arrived, the sun rose or set, time passed etc.” See f. i. Panc. 56, l. 1, R. 3, 11, 68, Kathâs. 15, 123, R. 2, 62, 19, ibid. 85, 14. This idiom borders on that, treated 128 R. 2.

Of a somewhat different nature are such instances as Mudr. V, p. 180 चन्द्रगुप्तस्य विक्रेतुरधिकं लाभमिच्छतः। कल्पिता मूल्यमेतेषां क्रूरेण भवता वयम् (as Candragupta in selling them [the jewels], desired an ex-

1) DE SAUSSURE, p. 24 and 25 quotes a few passages pointing to the fact, that the absolute gen. occasionally may answer to fr. *pour peu que = for aught*.

2) The oldest instance of it, known to DE SAUSSURE, is Maitrâyanîyopanishad 1, 4 मियतो बन्धुवर्गस्य महतीं श्रियं त्यक्त्वास्माल्लोकादमुं लोकं प्रयाताः।

Another instance from the archaic dialect is Âp. Dharm. 1, 2, 7, 13 पश्यतोऽस्य. cp. the foot-note on p. 288 above.

3) See DE SAUSSURE p. 33—41.



orbitant profit, you, cruel man, have made ourselves the price), Panc. 162 तदेनं मुक्ता मम जीवन्त्या नान्यः पापिणं ग्रहीष्यति, Çāk. I कर्ं व्याधुन्व-  
न्याः पिबसि रतिसर्वस्वमधरम्, Nāgān. I, p. 8 तन्निवासयोग्यमिदं तपोवनं मन्ये  
भविष्यतीह वसतामस्माकं निर्वृतिः. In the first of these examples the  
genitive may be accepted as a dative-like one (129), in the re-  
maining it depends on a noun (पापिणम्, मम understood, निर्वृतिः).  
Likewise Nala 24, 15, Panc. 57 यदि मम स्थानार्थमुद्धतस्य मृत्युर्भविष्यति, etc.  
etc. Cp. also the foot-note on p. 94 of this book.

Rem. The differences between the absolute and the semi-ab-  
solute genitives are sometimes very small, indeed. Panc. 156 एवं  
मे चिन्तयतस्ते भूया मम शत्रूणां सेवका ज्ञाताः, here the absolute turn would  
be doubtful but for the pronoun of the 1st person repeated. That  
in such phrases, as »while A. was doing this, B. arrived,“ the  
genitive is thought by Sanskrit-speakers an absolute one, is proved  
by this, that the absolute locative is used too. Mhbh. 1, 169, 1 वसन्तु  
तेषु प्रच्छन्नं पाण्डवेषु महात्मसु। अत्रगामाय तान्द्रुं व्यासः, Kathās. 42, 165 अथैतस्यां  
च मयि च..... मरणध्ववसायिन्योरगतस्त्वमिहाधुना.

**371.** It is no hindrance to the absolute construction, if its subject  
is a word, occurring also in the main sentence. Panc. 67 एवं  
चिन्तयतस्तस्य शत्रुको मन्दं मन्दं गत्वा प्रणम्य तस्याग्रे स्थितः, here तस्य, the subj.  
of चिन्तयतः means the lion, तस्याग्रे the same lion. Kathās. 29, 77  
कर्धयति मामेषा तवाम्बा त्वयपि स्थिते, here the absolute loc. is used,  
though its subject त्वयि is also represented in the main sentence  
by तव. Cp. R. 3, 57, 2; Nala 5, 33.

**372.** The semi-absolute employment must also be stated  
for the instrumental. Here are some instances. Kathās. 29,  
55 सखि भुक्तैः फलैरैतैर्नरा न ते भविष्यति (by eating these fruits you will  
enjoy eternal youth), R. 2, 64, 18 स चोद्धतेन बाणोन सहसा स्वर्गमास्थितः  
(as soon as the arrow had been drawn out, he mounted to heaven),  
Panc. 57 सुभगे समस्तैः शत्रुभिर्हैरन्नं पानं चास्वादयिष्यामि (my dear, I will  
not take either food or drink until after having killed all the ene-  
mies), ibid. 178 भद्रं न भेतव्यमस्मद्विधैर्मित्रैर्विद्यमानैः (do not fear, with  
such friends as we are), Kathās. 55, 213 दृष्ट्या विन्ध्यवासिन्या पत्नीपुत्रो  
त्वमाप्स्यसि, Panc. 194 तैर्ज्ञतैः स्वपत्तः परपत्तश्च वश्यो भवति (Lat. his cog-

nitis et tui et adversarii tibi obnoxii erunt). In all of them the  
absolute locative might have been used. The instrumental repre-  
sents the action, expressed by the participle, as the cause or motive  
or means of the main action, and in this respect it shows a close  
affinity to the Latin absolute ablative.

#### OTHER PARTICIPIAL IDIOMS.

**373.** Other participial idioms are:

I. The participle added to a verb, expressive of some  
affection of mind, to signify the motive of the affection.  
Panc. 149 किं न लज्जस एवं ब्रुवाणः (do you not feel ashamed at  
speaking thus?), ibid. 147 शोचितव्यस्त्वं गर्वं गतः (one must pity you  
for having become proud), ibid. 112 अनयोर्विरोधं वितन्वता त्वया साधु  
न कृतम् (you have not done well by kindling discord between  
them), Mhbh. 1, 145, 9 तान्द्रुं पितृतः प्रापान्धृतराष्ट्रो न मृष्यते (Dhrt.  
cannot endure their having obtained the kingdom from their father's  
side), Mahāv. I, p. 18 स्मृह्यामि रामभद्रालङ्कृताय रात्रे दशरथाय.

**374.** II. The participle, which expresses the predicate of the  
object of the verbs of seeing, hearing, knowing, thinking, feel-  
ing, conceiving, wishing and the like. Since, of course, it must  
agree with the object, it is an accusative with the  
active voice, but a nominative with the passive of the  
chief verb (6). So it is said मां प्रविशन्तमपश्यत् (he saw  
me enter), pass. अरुमनेन प्रविशन्नदृश्ये. By using some  
other noun instead of the participle, we get the idiom,  
mentioned 32 c.), f. i. मां युवानमपश्यत् (he saw me  
being young = he saw, I was young).

This much used accusative with participle is the  
counterpart of Latin acc. with infinitive, which con-  
struction does not exist in Sanskrit (390 R. 2). Con-  
current idioms are the oratio directa with इति and re-

lative sentences with the conjunctions यद् or यथा (491 foll).

Examples: a.) with an active chief verb. Panc. 51 काञ्चिद्राज-  
कन्यां करेणुकाद्वहां..... समायातां दृष्टवन्तो (they saw some princess ap-  
proaching on elephant's back), Mudr. IV, p. 158 न मां दूरीभवन्तमिच्छति  
कुमारः (the prince does not desire my being far), Çāk. IV वेत्सि न  
मामुपस्थितम् (you do not know, I am near), Hit. 2 स भूपतिरेकदा केनापि  
पठ्यमानं प्रलोकद्वयं शुश्राव (once the king heard somebody read two  
glokas), Kathās. 9, 74 प्राबरेषा हठाक्रान्तमटव्यां सर्पमैक्षत, Çāk. VII अङ्गुली-  
यकदर्शनादूढपूर्वा तदुद्विह्वितमवगतोऽहम् (on seeing the ring, I remem-  
bered that I had wedded his daughter). As to the last examples  
cp. 14, VIIv.

b.) with a passive chief verb. Mudr. III, p. 120 कस्मादर्येपा-  
पक्रामन्नुपेक्षितः (why have you overlooked his withdrawal?), R. 3,  
67, 16 Jatāyu tells Rāma, he has seen the carrying off of Sītā  
द्वियमाणा मया दृष्टा रावणेन, Kathās. 41, 4 मित्रेण कथितोऽधुना..... अमुष्य  
भ्राता देशान्तरे मृतः (a friend has now told him, his brother died  
abroad), Çāk. III मान्धर्वेषा विवाहेन अक्षो रात्रिर्णिकन्यकाः श्रूयन्ते परिपो-  
तास्ताः पितृभिश्चाभिनन्दिताः.

Predi-  
cative  
geni-  
tive.

Rem. If not a chief verb, but a nomen actionis is attended by  
the predicate of its object, both the object and its predicate are  
put in the genitive [110]. Panc. 67 the animals of the forest have  
engaged themselves to send every day one among them to the  
lion for food; when it was the turn of the hare, she went to the  
lion and said, she with four other hares had been sent by the  
animals मम लघुतरस्य प्रस्तात्रं विज्ञाय »as they knew me to be reputed  
[a] rather insignificant [animal]”, Mālav. I, p. 18 राज्ञः समक्षमेवावयोर-  
धरोत्तरयोर्व्यक्तिर्भविष्यति (in the very presence of the king it will appear  
which of us is superior and which inferior).

**375.** III. In translating Sanskrit participles, it is some-  
times necessary to substitute for them infinitives or  
nouns of action. So the abs. locat. कृते शासने may  
be = »after performing the order.” This idiom, the coun-  
terpart of Latin *reges exacti = exactio regum*, is not rare,

Sans-  
krit  
possess-  
es the  
turn  
reges

*exacti*  
= *exa-*  
*ctio re-*  
*gum.*

especially in the instrumental<sup>1</sup>). So f. i. Nāgān. I, p. 5  
किमनेनावस्तुना चिन्तितेन वरं ताताञ्चैवानुष्ठिता (do not reflect on this non-  
sense, better would it be to act after your father's injunction),  
Panc. I, 5 वरं ज्ञातप्रेतो वरमपि च कन्यैव जनिता..... न चाविद्वान् इपद् विपा-  
गुपायुक्तोऽपि तनयः (better is it, that he dies scarcely after being born,  
better is the birth of a daughter.... than an unlearned son  
etc.).<sup>2</sup>) So often the participle in °त with किम् or अलम्. R. 2, 36, 30  
तदलं देवि रामस्य श्रिया विहतया त्वया (therefore cease to destroy Rāma's  
happiness), Mr̥ch. VIII, p. 244 किमनेन ताडितेन तपस्विना (why strike  
this poor fellow?).

#### PARTICIPLES ATTENDED BY AUXILIARIES.

**376.** Sometimes participles are expressive of the chief pre-  
dicative. In this case, **auxiliaries** are often wanted  
to denote the person or the tense or the nature of the  
action. The combination of participle and auxiliary  
effects a kind of periphrastic conjugation, which some-  
times has an emphatic character, and sometimes serves  
to express special shades of tenses or moods, not to be  
pointed out by mere flexion.

Rem. It is only the past participles, that may do  
duty as finite verbs by themselves, without auxiliary.  
But even this is only admissible, if the subject is evident  
from the context. For this reason, in the 1<sup>st</sup> and 2<sup>d</sup> per-  
son the absence of the auxiliary commonly necessitates  
the expression of the pronoun, and inversely. See 11.

**377.** We may divide this periphrastic conjugation into the  
following classes:

1) See DE SAUSSURE, p. 94 N. 1.

2) An instance from the archaic dialect may be Ait. Br. 1, 13, 8  
सर्वो ह वा एतेन [sc. सोमेन] क्रियमाणेन नन्दति.

I. To the past participle the present अस्ति or भवति is added, f. i. Prabodh. V, p. 103 हा पुत्रकाः क्व गताः स्य दत्त मे प्रतिवचनम्, Mālat. IV, p. 65 अभ्युपपन्नवानस्मि. This idiom falls together with the employment of the sole past participle as a past tense, see 336.

II. The past participle is attended by another tense or mood of अस्ति or भवति.

Here are some examples: Daç. 100 इत्यं च मयोपमन्त्रितोऽभूत् (and I addressed him with these words), Kathās. 79, 132 राजाप्युच्चलितो बभूव = राजाप्युच्चाल, Mhbh. 1, 42, 34 श्रुतं हि तेन तदभूत् (for he had heard this). — Çāk. V किमुद्दिश्य भगवता काश्यपेन मत्सकाश्रमृषयः प्रेरिताः स्युः, here the optative of the past is expressed by periphrase, Kathās. 27, 32 किं मयापकृतं राज्ञो भवेत् (in what can I have offended the king?). From the archaic dialect I add Ait. Br. 1, 4, 1 यः पूर्वमनीजानः स्यात् (he, who has never before performed a sacrifice). Cp. 345.

Rem. By putting भविष्यति to the past participle, the future perfect may be expressed. Mhbh. 1, 162, 21 अथैवा दावपि निष्पन्नौ युधिष्ठिर भविष्यतः (both purposes will be performed), Prabodh. II, p. 45 ततः... शान्तिरुपरता भविष्यति (then Çānti will have departed this life).

III. The participle of the future is accompanied by the auxiliary.

This idiom is almost limited to the archaic dialect. In the brāhmanas the participle of the future not rarely joins with भवति and स्यात्. Ait. Br. 2, 11, 6 तं यत्र निहनिष्यन्तो भवन्ति तदध्वर्युर्बहिर्धस्तादुपास्यति (on which spot they are to kill [the victim], there the adhvaryut hrows sacred grass [barhis]), Çat. Br. 3, 2, 2, 23 यत्र सुप्त्वा पुनर्नावद्रास्यन्भवति (when he, after having slept, is not to sleep again), Åçv. Grhy. 1, 3, 1 यत्र क्व च होष्यन्त्यात्.

37

IV. The participle of the present with अस्ते<sup>1)</sup>, तिष्ठति, वर्तते, अस्ति, भवति is expressive of a continuous

1) Cp. the similar employment of Homeric ἴσθαι. II. α., 133 ἢ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς ἴσθαι δευόμενον.

action and is to be compared with English *to be* with the partic. in *-ing*, चिन्तयन्नास्ते or तिष्ठति etc. „he is reflecting,” चिन्तयन्नभूत् „he has been reflecting,” चिन्तयन्नासीत् etc. — Panc. 42 कौलिकः..... स्वाकारं निगूहमानः सदैवास्ते (the weaver was always concealing his disposition), Kathās. 42, 140 एषोऽनया क्रौडन्नास्त (he was sporting with her); Daç. 156 नृपात्मजा तु..... नृदन्त्येव स्यास्यति (but the princess will not cease weeping), Panc. 330 सा यत्नेन रक्ष्यमाणा तिष्ठति (she is being guarded carefully); Mhbh. 1, 11, 5 तस्याहं तपसो वीर्यं ज्ञाननासम् (I was knowing the power of his ascense), Utt. II, p. 34 एतन्नदेव हि वनं..... यस्मिन्नभूम चिरमेव पुरा वसन्तः (this is the very forest, where we formerly dwelled for a long time), R. 2, 74, 2 मा मृतं रूदती भव (do not weep for the dead one).

Rem. 1. The participle in °त or a verbal adjective, provided that they have the meaning of a present, may be similarly construed with अस्ते, तिष्ठति and the rest. Panc. 285 सर्वोऽपि जनः स्वकर्मणैव रतस्तिष्ठति (everybody is content with his trade), ibid. 283 महान्मत्स्यः सलिलान्निष्क्रम्य बहिः स्थित अस्ते (— is staying outside the water), ibid. 160 तस्य रत्नकस्य बृहत्कन्या तत्र शयने सुप्तासीत् (— was sleeping on that couch), ibid. 318 परिपूर्णोऽयं घटः सक्तुभिर्वर्तते (this pot is filled with porridge), R. 2, 75, 29 मा च तं..... द्राक्षीद्वार्यस्थमासीनम् (and may he never see him occupy the royal dignity), Vikram. IV, p. 131 नीपस्कन्धनिषपपास्तिष्ठति (— is sitting —).

Rem. 2. In the same way verbs meaning *not ceasing to do* are construed with the participle. Panc. 65 [सिंहो] नित्यमेवानेकान्मृग-प्रशकादीन्व्यापाद्यन्नोपराराम (the lion did not cease killing —), ibid. 275 सापि प्रतिदिनं कुटुम्बेन सह कलहं कुर्वाणा न विश्राम्यति.

Rem. 3. The archaic dialect expresses the continuous action also by the participle with the verb इ, occasionally चर् (cp. WHITNEY § 1075, a and b). Ait. Br. 1, 25, 2 तां [sc. इषुं] व्यसूतंस्तया पुरो भिन्दन्त आयन् (it was this, they shot off, and by which they destroyed the towns), Pancaviṃçabrāhmana ऋदण्ड्यं दण्डेन वृन्तश्चरन्ति<sup>1)</sup>.

1) Cp. this passage from a classic author (Panc. 282) सा [sc. भार्या] न कथंचिद्दूहे स्वैर्यमात्मन्वते केवलं परपुरुषानन्वेषमाणा परिभ्रमति.

Rem. 4. Note that the auxiliaries may also be put in the passive. See 32 b.

### CHAPT. VI. Gerunds.

**379.** The gerunds hold a place somewhat intermediate between infinitive and participle. As to their etymology, they are petrified noun-cases, and for this reason they are not declinable.

**Gerund in °त्वा (°य).** I. **The gerund in °त्वा (°य)** is the petrified instrumental of a verbal noun. At the outset कृत्वा was, as it were, a kind of infinitive of the aorist. This original nature is discernible *a.*) when the gerund is construed with किम् and अलम्, *b.*) if the action conveyed by it has a general subject.

Its original meaning.

*a.*) With किम् and अलम्, the gerund serves to express a prohibition, cp. 353 R. 1. Daç. 137 किं तत्र गोपायित्वा (»do not conceal,” liter. »what [profit should be] to you by concealing?”). R. 2, 28, 25 अलं ते वनं गत्वा (have done going to the forest. <sup>1</sup>).

*b.*) Panc. III, 107 वृक्षांश्चिद्ध्वा पशून्हत्वा कृत्वा रुधिरकर्दमम् । यथेवं गम्यते स्वर्गे नरकं केन गम्यते (if by cutting down trees, by killing victims,

1) Something of the kind, indeed, is contained in a rule of Pāṇini (3, 4, 18) अलंखल्लोः प्रतिषेधयोः प्राचां क्त्वा »according to the eastern grammarians the gerund is to be put with अलम् and खल्लु, if they express a prohibition.”

The following sūtra (3, 4, 19) उदीचां माझे व्यतीहारे has been wholly misunderstood by the commentators even up to Patanjali. Not the verbal root मा, but the particle of negation is meant. I am convinced, our sūtra does not contain a new rule, but it is the continuation and at the same time the explanation of the preceding, in other terms, it is an old vārttika. The eastern grammarians, it is said, teach the use of अलम् and खल्लु in prohibitions »in exchange for [= instead of] (व्यतीहारे) मा, prescribed by the Northern ones.” In fact, अलं कृत्वा = मा कार्षीः. — Of खल्लु thus used I know no instances from literature.

by shedding streams of blood, if thus one goes to heaven, by what way does one go to hell?).

**380.**

It is employed almost as a participle of the past.

But in its most common employment the gerund may be said to do duty as a past participle of the active. Like the absolute locative and the other participial employment it enables the speaker to cut short subordinate sentences and to avoid the accumulation of finite verbs (14, I). Indeed, it has the full function of a participle. As a rule, it denotes the prior of two actions, performed by the same subject. Accordingly its subject is that of the chief action. So it usually refers to a nominative, if the chief verb is active, or to an instrumental, if it is a passive. Nothing, however, prevents its being referred to other cases, since the main subject may occasionally be a gen., locat., dative etc.

P. 3, 4, 21.

1. Instances of the gerund referring to a nominative or to an instrumental are so common as to be found on almost every page. Panc. 3 अयासो राजा तं प्रतिज्ञां श्रुत्वा.... तस्मै सादरं तान्कुमारान्समर्ष्य परां निर्वृत्तिमाज्ञाम (then the king having heard this promise, entrusted the princes to him and was highly satisfied with this), here श्रुत्वा and समर्ष्य refer to राजा; — Panc. 70 अय तेन तं शत्रुं मत्वात्मानं तस्योपरि प्रक्षिप्य प्राणाः परित्यक्ताः, the gerunds मत्वा and प्रक्षिप्य refer to तेन.

2. Instances of the gerund referring to other noun-cases: 1. to an accus. R. 3, 41, 18 आत्मानं च हतं विद्धि हृत्वा सीताम् (be aware that yourself will be lost, when seizing Sītā); — 2. to a genitive. Nala 3, 14 तस्य दृष्ट्वैव वक्ष्ये कामस्तां चारुहासिनीम् (his love increased as soon as he had beheld the fair one), Panc. 69 न युज्यते स्वामिनस्तस्य सामर्थ्यमविद्धिवा गन्तुम् (it does not befit mylord to go before having explored his strength); — 3. to a dative. Kumāras. 2, 18 स्वागतं स्वानधिकारान्भवावैरवलम्ब्य वः।.... युगबाहुभ्यः (welcome to you, mighty ones, who uphold your offices by your power); — 4. to a locative. Panc. 125 वानरे व्यतनं नीत्वा वायुं विदधति, the loc. is the absolute one: »as

the monkey having brought the fan, was fanning". — The subject of the gerund is comparatively often a genitive or a locative, owing to the frequent employment of the dative-like genitive (129) and of the absolute locative. For the rest, it is only from the context, that the subject of a given gerund is to be known. That f. i. Bhoj. 96 एकदा राजा धारामगरे विचरन्कचिर्त्पूर्णाकुम्भं धृत्वा समायान्तो पूर्वाचन्द्राननां कांचिद् दृष्ट्वा..... प्राह the gerund धृत्वा refers to काञ्चित्, but दृष्ट्वा to राजा, can be learned no otherwise.

3. The gerund may even refer to a subject not expressed, but understood. Utt. IV, p. 72 स्वयमुपेत्य वैदेहो दृष्ट्वाः, from the context it is plain, that त्वया is implied. Likewise Nāgān. V, p. 91 हा कुमारं क्लेशं प्राणोभ्योऽपि वल्लभं जनं परित्यज्य गम्यते [sc. त्वया]. Or to a general subject, as f. i. R. 3, 48, 23. Cp: 379 b).

Rem. Like the participles, the gerund may serve to express different logical relations, as is evident from these examples. Daç. 149 नाहमिदं तन्नतो नावबुध्य मोक्ष्यामि भूमिप्रख्याम् (I shall not rise before having learned what this really is), R. 3, 21, 10 तान्ममो पतितान्दृष्ट्वा.... महास्त्रासोऽभवन्मम (when I saw.... great fear arose within me), Panc. III, 77 उलूकं नृपतिं कृत्वा किं नः सिद्धिर्भविष्यति (what profit shall we have, if we make the owl our king?). Cp. 362.

381.  
Gerund  
expres-  
sive of  
simul-  
taneous-  
ness.

Not always the gerund can be said to denote a past action, done previously to the chief action. Sometimes there is simultaneousness. R. 3, 43, 9 एवं बुवापां काकुत्स्थं प्रतिवार्यं शुचिस्मिता। उवाच सीता, here प्रतिवार्यं and बुवापाम् are simultaneous, »Laxmana thus speaking and dissuading her." Cp. Daç. 159 केन वा निमित्तेनोत्सवमनादूल्लैकान्ते भवानुत्कण्ठित इव..... तिष्ठति (by what cause do you keep apart, not caring for the feast, as if longing for somebody?), ibid. 182 अहं युष्मदाज्ञया पितृवनमभिरुच्य तदुपजीवी प्रतिवसामि (by your orders I guard the cemetery and in virtue of this function it is there that I dwell). — Cp. also the idiom, taught 203.

Hence the gerund, in the same way as the participle of the present (378), may even attend such verbs as आस्ते, तिष्ठति, वर्तते, to signify a continuous action.

Kumâras. 1, 1 पूर्वपरौ तोयनिधौ वगाक्ष स्थितः पृथिव्या इव मानदपः (ex-

tending to both oceans, the eastern and the western, [Mount Himâlaya] stands as the measuring stick of the earth). Daç. 177 सर्वपौरानतीत्य वर्तते (he is the foremost of all the townsmen<sup>1</sup>), M. 7, 195 उपरुध्यारिमासीत् (he [the king] must keep the enemy invested).

Rem. Occasionally the gerund is even expressive of a predicative attribute. R. 3, 19, 4 कालपाशं समासज्य कण्ठे मोहान् बुध्यते (he is unaware, he has fastened the rope of Death round his neck), Mâlav. V, p. 124 सखे। मत्प्रेक्षामनुवृत्त्यानया धारिण्या पूर्वचरितैः सम्भाव्यत एवैतत् (my friend, you only think so from Dh. having acted up to my desire by her former actions!). R. 2, 73, 4 अङ्गारमुपगुह्य स्व पिता मेनावबुद्धवान्.

382.  
Gerund  
in °अम्.

II. The other gerund, that in °अम्, is as to its origin the acc. of a verbal noun. It denotes some concomitant action and is comparatively seldom employed. When put twice, it is expressive of repeated or uninterrupted action. P. 3, 4, 22. Daç. 30 लारोश्चरो देशस्यास्य पालयितुस्तनयां तरुणीरत्नमसमानलावण्यं आवांश्रावमवधृतदुहित्प्रार्थनस्य तस्य नगरीमर्त्सोत् (the king of Lâta always hearing of the matchless beauty of the daughter of the monarch —), ibid. 95 आस्वादमास्वादम् (savouring without interruption<sup>2</sup>).

For the rest the gerund in °अम् is limited to standing phrases, at least in classic Sanskrit. Pânini (3, 4, 25—64) gives a list of them. Of the kind are P. 3, 4, 29 कन्यादर्शं वरयति (as soon as he sees a girl, he woos her), ibid. 52 प्रख्योत्थायं धावति (after rising from his couch he runs), ibid. 50 केशग्रहं युध्यन्ते (v. a. they fight seizing each other by the hair), Daç. 144 जीवग्राहमग्रहोषम् (I captured him alive) cp. P. 3, 4, 36, Mudr. II, p. 76 लोष्टघातं हतः (was killed by lumps of earth) cp. P. 3, 4, 37, Mbhh. 1, 154, 30 निष्पिष्येनं बलाद् भूमौ पशुमारममारयत् (he pressed him violently to the earth and killed him as one slaughters a victim), Kumâras. 4, 26 स्तनसंबाधमुरो तद्वान (she beat her breast, injuring her bosom), cp. P. 3, 4, 55. Likewise

1) Cp. वर्तते with the instrumental 67 R. 1.

2) The same purpose is served by putting twice the gerund in °त्वा. Pat. *passim* उख्लुन्योत्प्लुत्य मण्डूका गच्छन्ति (frogs move by jumping). See P. 3, 4, 22 and cp. Panc. II, 100.

ज्ञोषमास्ते = तूष्णीं भवति; see f. i. Viddhaç. II, p. 36. From the archaic dialect I add Ait. Br. 1, 21, 11 अङ्गसमाख्यायमेवास्मिंस्तद्विद्वियाणि दधाति (he deposits in him the mental and motive powers, while calling each member by its name), cp. P. 3, 4, 58. In all these expressions the gerund is the final member of a compound. — Another idiom is the employment of it with पूर्वम्, प्रथमम् or अग्रे, then both the gerund in °अम् and that in °त्वा are available, as प्रथमभोजम् (or भुक्त्वा) व्रजति (he eats first, then he goes).

Rem. Upon the whole the gerund in °अम् is oftener used in the archaic dialect of the brâhmanas, than afterwards, and it is even in such cases as are not specialized by Pânini. Ait. Br. 2, 19, 7 यद्वग्राहमनुब्रूयात् (if he pronounces them piecemeal), Çat. Br. 12, 8, 3, 7 अभिसंसारं दिदृक्षितारः (people will go and see in crowds). — Pân. 3, 4, 12 speaks of the gerund in °अम् with the verb शक् as a vaidik idiom. Maitr. S. 1, 6, 4 अग्निं वै देवा विभाजं नाशकृवन् = विभुं नाशकृवन्. Cp. TBr. 1, 1, 5, 6.

### CHAPT. VII. Infinitive.

**383.** Sanskrit infinitive is a much employed form. It <sup>P. 3, 3, 10.</sup>

<sup>Sanskrit infinitive. Its employment.</sup> serves to denote *aim* and *purpose*, almost to any extent and without restriction. As a rule, the infinitive in तुम् may be put to any predicate, just as the dative of the purpose, to which it is equivalent. In 87 we

have quoted a striking instance of this equivalence, Çak. I अर्तत्राणाय वः शस्त्रं न प्रकृत्नुमनागसि. Other examples of the infinitive being expressive of the aim may be Mhbh. 1, 160, 15 न च मे विचते विज्ञं संक्रेतुं पुरुषं कुचित् (and I have no money to buy some man somewhere), R. 2, 52, 9 तव.... तर्तुं सागरगामिनौ नौरियम् (here is a ship for you to cross the river), Daç. 40 दुष्टद्वयमेनं निहन्तुं मृदुरपायः कश्चिन्मया चिन्त्यते (I devise some gentle means for killing that scoundrel), R. 1, 42, 24 तां वै धारयितुं राजानान्यं पश्यामि गृह्णिनः (I know no one but Çiva, to bear her [the Gangâ]).

**384.** Sanskrit infinitive, like ours, acts in some degree as a complement to the main predicate. Pânini enjoins

its being put to words of *being able*, *venturing*, *knowing*, *being irksome*, *being fit*, *undertaking*, *taking*, *going*, *tolerating*, *deserving*, *being met with*, those of *sufficing*, *being a match for*, and in such phrases as: there is *an opportunity*, *a time* for doing something. Of course, these injunctions do not exhaust the sphere of the infinitive's employment, and may easily be enlarged. With the verbs of *wishing* the infinitive is likewise mentioned by Pânini, but as he adds in express terms, provided that the subjects of both the infinitive and the verb of wishing are the same.

Examples: Mhbh. 1, 150, 23 गन्तुं न शक्नुमः (we cannot go), Panc. 70 कस्ते प्रतापं सोढुं समर्थः (who is able to sustain your splendour?), Kumâras. 4, 11 वसतिं प्रिय कामिनां प्रियास्त्वदृते प्रापयितुं क ईश्वरः (who, except you, my beloved [Kâma], has the power of conducting the loving maidens to their lovers?); — Ven. I, p. 36 संग्रामैकार्पावन्तः पयसि विचरितुं पण्डिताः पाण्डुपुत्राः (the sons of Pându are skilled in acquitting themselves on the battle-field); — Mrch. VIII, p. 256 दुष्करं विषमौषधीकर्तुम् (it is difficult to change poison into medicine); — Panc. 315 अहं त्वां प्रष्टुमागतः (I have come to you in order to ask), R. 2, 96, 17 आवां हन्तुं सम्भयेति (he approaches in order to kill us); — Panc. 195 सर्वे मन्त्रयितुमारब्धाः (all began to deliberate), Prabodh. I, p. 7 पृथिव्यामाधिपत्यं स्थिरीकर्तुमयमस्य संरम्भः (it is his intention to establish his sway on the earth), Daç. 112 भवानपारं शोकसागरमथोत्तारयितुं स्थितः (you are decided to cross to-day the shoreless ocean of sorrow), R. 3, 9, 25 न कथञ्चन सा कार्या.... त्वया बुद्धिर्वैरं विना हन्तुं राजसान् (you never should make up your mind to kill —); — R. 2, 44, 26 नार्हा त्वं शोचितुं देवि (you do not deserve to mourn); — Daç. 178 जीवितुं त्रिहृमि (I feel ashamed to live); — Kumâras. 5, 2 इषेव सा कर्तुम् (she wished to make); — Çak. VI ब्राह्मणस्तु न ददात्वेनां द्रष्टुं चित्रगतामपि (my tears, however, do not allow me to see her even in a picture), Mâlav. II, p. 45 हेव मदीयमिदानीं प्रयोगमवलोकयितुं प्रसादः क्रियताम् (Sire, do me the favour of looking now at my dramatic performance); — Daç. 203 स्नातुं भोक्तुं च लभते (he gets a bath and food).

With काल and the like, f. i. Nala 20, 11 नायं कालो विलम्बितुम्, Çāk. VII त्वामिन्द्रगुरवे निवेदयितुमन्तरान्वेषो भवामि (I am looking out for an opportunity of introducing you to the teacher of Indra), Vikram. V, p. 172 चरितं त्वया पूर्वस्मिन्नाश्रमपदे द्वितीयमवधासितुं समयः.

Rem. 1. Among the words of *sufficing*, the particle अलम् is to be noticed. It is used with infin. sometimes in its proper sense of »being enough,” as M. 2, 214 अविद्वांसमलं लोके विद्वांसमपि वा पुनः। प्रमदा क्लृप्त्यर्थं नेतुम्, sometimes also अलम् with infin. expresses prohibition, just as अलम् with gerund (353, R. 1). R. 3, 59, 14 अलं विक्रवतां गन्तुम् (do not despair), Mrech. III, p. 106 अलं सुपन्नं प्रबोधयितुम्. In the same way किम् with infin. Mudr. III, p. 107 भवतः किं फलान्वेषणेन वाञ्छनसयोः खेदमुत्पादयितुम् (why should you worry your voice and mind by striving for success?).

Rem. 2. Instances of an infinitive with a verb of *remembering* may occur now and then. In this case the infin. is expressive of a *past* action, previously done by the same subject. 1).

**385.** When depending on a noun, the infinitive is not allowed to be compounded with it, save the nouns काम and मनः. Bahuvrhis made up of infin. + either of them are often used. Mālat. III, p. 49 किंचिदाख्येयमाख्यातुकामास्मि (I wish to tell something worth telling), Mhbh. 1, 146, 16 मामयं पापो दग्धुकामः पुरोचनः (P. desires to burn me), Panc. 71 किं वक्तुमना भवान् (what do you intend to say?).

**386.** The infinitive has preserved its original nature of being a noun-case. The only difference, that exists between it and the datives and locatives 2) of nouns of

1) Of this idiom prof. KERN has pointed out to me some passages, borrowed from an inedited Buddhist work, written in good Sanskrit, the *Jātaka-mālā* (see HODGSON, *Essays* p. 17). Somebody, who has practised the virtue of *ahimsā*, says of himself स्मरामि यत् आत्मानं यतः प्राप्नोऽस्मि विज्ञाताम्। नाभितानामि संचिन्त्य प्राणिनं हिंसितुं कुचित्. Another, famous for his munificence declares न हि स्मराम्यर्थितयागतानामप्राविपयसिंहप्रभापि। हिमानिलमापितपङ्कजानां समानदैन्यानि मुखानि कर्तुम् (v. a. I do not remember to have disappointed the expectation of those, who came to me as supplicants).

2) When depending on substantives, the noun of action may also be a genitive (110), f. i. कालः प्रस्थानस्य or प्रस्थानाय or प्रस्थाने or प्रस्थातुम्.

action in अन्न, अ, °ति etc., is that the latter are construed with the genitive of their object, but the infinitive with the accusative. For the rest, they are synonymous. It is the same, whether one says अर्थं लब्धुं or अर्थस्य लाभाय पारयति, जयाय or जेतुं यतते.

Rem. A gen. of the *krtya*, doing duty as inf., is rare. Panc. 242 नायं वक्तव्यस्य कालः (it is now no time for telling it). 1). Cp. वग्म् with *krtya* 389 R.

**387.** Like the nouns of action, the infinitive by itself neither belongs to the active voice nor to the passive. It may be construed with both classes of verbal forms, and seems to have an active meaning, when it is the complement of an active verb, but a passive, when of a passive. Panc. 258 we read कथं शक्यते तत्र गन्तुम्, sc. केनचित्, which is just as good as कथं कश्चिच्छक्नोति तत्र गन्तुम्; in the former sentence the subject is denoted by an instrumental, in the latter by a nominative, but in both it is the self-same infinitive, that completes the finite verb. Likewise it is equally correct to say मया कटः कर्तुं शक्यते as अहं शक्नोमि कटं कर्तुम्.

Instances of the infinitive attending in this manner a passive, are exceedingly frequent with शक्यते, शक्यः, शक्यम् (388), occasionally also with other verbs. Hit. 6 मया नीतिं ग्राहयितुं शक्यन्ते (by me they can be taught politics), R. 2, 86, 11 न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि (he cannot be withstood by all the devas and asuras together); — Prabodh. VI, p. 119 कैः कैर्हिम्.... ईहिता..... दासीकर्तुम्

1) The *krtya* doing duty as noun of action is an idiom not rarely found in the *prākṛts*. Especially in the type, represented by this passage of Çāk. I का तुमं विसहित्त्वस्व हृदिद्वस्व वा (v. a. who are you, that you should dismiss me or stop me?).



(how many have not endeavoured to bring me into bondage?), Viddhaç. I, p. 15 धारयितुं न पारिता किं पुनरनुनेतुम् (I could not hold her, much less appease her). Cp. also Kumâras. 7, 57. This idiom is even used in such sentences, as Hit. 50 अत्राटवीरास्ये ऽभिषेक्तुं भवान्निष्पितः (it is you who have been chosen to be anointed king in this forest), and Mudr. III, p. 106: Candragupta has sent for his minister Cānākya. When arrived, the minister asks the king, for what reason he has been sent for; after hearing the reason, he replies वृषल। उपा-  
लब्धं तर्हि वयमाहूताः (then I have been ordered here to be upbraided).

Rem. With those participles in °त, which have sometimes an active and sometimes a passive meaning, the infinitive is accordingly used in both senses. Cp. (passive) Panc. 275 त्वया ऋयोऽर्थ एतत्कार्यमनुष्ठातुमारब्धम् with (intransitive) Panc. 276 अथ तो जलं पीत्वा वनफलानि भक्षयित्वा गन्तुमारब्धो. Of शक्, however, there exists a partic. शक्ति, which is exclusively to be used with an infinitive in the passive voice, whereas शक्त is always active<sup>1</sup>). Likewise यतित, not यत्त, is put to the infinitive, when bearing a passive meaning. Mhbh. 1, 154, 9 अपनेतुं च यतितो न चैव शक्तितो मया.

**388.** The kṛtya शक्य may be construed in two manners.

Infinitive  
with  
शक्य.

It is equally correct to say स शक्यः —, सा शक्या द्रष्टुम् as शक्यं स (or सा) द्रष्टुम् „one can see him or her.”

In the latter case शक्यम् is a neuter and remains unchanged. There is even room for a third idiom, which is effected by construing शक्यम् with the instrum. of its subject and the accusat. of its object, as शक्यं मया तं (or तां) द्रष्टुम्.

Examples of the indeclinable शक्यम्: a.) with nom. Mālav. III,

1) Kāç. on P. 7, 2, 17 teaches the form शक्ति for the passive, but he adds, that शक्त may also be used even then: सौनागाः कर्मणि निष्ठायां शक्तेरि-  
रमिच्छन्ति विकल्पेन। शक्तितो घटः कर्तुम्। शक्तो घटः कर्तुम्, but when impersonal passive, one always says शक्त, ibid. भावे न भवत्येव। शक्तमनेन.

p. 85 एवं प्रपायवती सा न हि शक्यमुपेक्षितुं कुपिता (for, being so loving, she must not be disdained in her anger), Daç. 58 अशक्यं हि मदिक्या विना....  
दृष्टानच्छद एष चुम्बयितुम् (these lips cannot be kissed against my will), R. 2, 62, 16 शक्यमापतितः सोढुं प्रहारो रिपुहस्ततः। सोढुमापतितः शोकः सुसूक्ष्मो ऽपि न शक्यते; — b). with instrum. Pat. I, p. 39 तत्राशक्यं वर्षोनाप्यनर्थकेन भवितुम् (there not a single letter can be meaningless), R. 3, 40, 4 त्वद्वाक्यैर्न तु मां शक्यं भेजुं रामस्य संयुगे (but your words cannot withhold me from the struggle with Rāma).

**389.** Another similar turn is the infinitive with युक्तम् (it is fit, it suits). If neither the subject nor the object of the action befitting is expressed, there is no difficulty; one should need say f.i. न युक्तमिह स्यातुम्, no other turn of phrase being available. But when the subject or object or both of them are to be expressed, there is variety of idioms. 1. The object may be an *accusative*; 2. the object may be a *nominative* construed with युक्तम्; 3. the object may be a *nominative*, whose gender and number are transferred also to the adjective युक्त. As to the subject, it is put in the instrumental or in the genitive;<sup>1</sup>) the latter seems to be more frequent.

Examples: 1 of युक्तम् with an *accus.* Mudr. I, p. 30 न युक्तं प्राकृतमपि रिपुमवज्ञातुम् (it is not judicious to disdain even a mean enemy), Varāh. Bṛhats. 47, 2 भूयो वराहमिहिरस्य न युक्तमेतत्कर्तुम् (V. ought not to treat the same matter again), Mhbh. I, Paushyap. 118 न युक्तं भवतान्मशुचि दत्त्वा प्रतिश्रापं दातुम् (it does not become you, after having given unclean food, to return the curse);

2. of युक्तम् with a *nomin.* Mhbh. I, Paushyap. 106 न युक्तं भवताहमनृतेनोपचरितुम् (it is not right that you should treat me with lies);<sup>2</sup>)

1) Cp. the promiscuousness of gen. and instr. with the kṛtyas (66 R.).

2) Cp. this prakṛt-passage of Çākuntala III तुन्नं से अहिलासो अहिनंदिदुं = skrt. युक्तमस्या अभिलाषोऽभिनन्दितुम्.

3. of युक्त agreeing in gender and number with the nomin.

Kathās. 22, 169 युक्ता परिपोतुमसौ मम (v. a. she suits me as a wife).

with न्याय्य; Rem. 1. In the same way न्याय्य with infinitive admits of two constructions. Sometimes it is a neuter with the acc. of the object, as R. (Gorr.) 6, 38, 28 न नपारं स्वयं न्याय्यं प्राप्नुमेवम् (it is not allowed to curse one's own grand-son in this manner), sometimes it is construed with a nomin. of the object, the gender and number of which itself adopts, and the instrum. of the subject, as Ragh. 2, 55 सेयं.... न्याया मया मोचयितुं भवतः (it is right she should be released from you by me).

with वरम् and असांप्रतम्. Rem. 2. With the turn युक्तम् with nomin. may be compared the nominative with infinitive, attending such adverbs as असांप्रतम् and वरम्. Kumāras. 2, 55 विषवृत्तो ऽपि संवर्धं स्वयं हेतुमसांप्रतम् (even a poisonous tree should not be cut down by him, who has reared it); — Mālav. III, p. 55 उचितः प्रपायो वरं विहन्तुम् (it is better, that a love to which one is accustomed, should be repressed —), Daç. 94 वरमात्मा गोपायितुम् (it is better to defend ourselves). With वरम् one may also meet with the nom. of the kṛtya almost doing duty as infin., f. i. Nāgān. IV, p. 58 वरं राजपुत्र्याः सकाशं गन्तव्यम् (better is it to go to the encounter of the princess).

390.

Character of Sanskrit infinitive.

The original nature of the infinitive has not been obscured in Sanskrit. It has everywhere the character rather of an adverb, than of a noun<sup>1</sup>). Not only on account of its etymology, but also of its standing in some degree outside the common system of declension and conjugation, it may be called the counterpart of the Lat. supine<sup>2</sup>). It has no voices, no tenses. It nowhere serves to express the subject, predicate or ob-

1) In vernacular grammar the infinitive always ranks with the *avyaya*-class. Likewise the gerund.

2) Occasionally, even the employment of Latin supine borders on that of Sanskrit infinitive. Cp. such phrases as *veniatum eunt*, *spectatum veniunt* with Skrt. व्रजति भोक्तुम्, आगतः क्रीडितुम्.

ject of a sentence<sup>1</sup>). In such sentences as „to give is better than to receive,” Sanskrit avails itself of different idioms, chiefly by using nouns of action, but avoids using the infinitive<sup>2</sup>).

Rem. 1. Sometimes the 3<sup>d</sup> person of the present or the optative may be equivalent to our infinitive. Panc. II, 51 ददाति प्रतिगृह्णाति गुरु-माख्याति पृच्छति। भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् (to give, to receive, to tell one's secret, to ask it, to be guest and host, these are the six tokens of friendship). Cp. R. 3, 47, 17 दद्यान् प्रतिगृह्णीयात्सत्यं ब्रूयान् चानृतम्। एतद् ब्राह्मणं रामस्य व्रतं धृमनुत्तमम् (to give, not to receive, to speak the truth, not to speak falsehood, this is the sublime vow, o brahman, practised by Rāma).

Rem. 2. Sanskrit has not the turn: accusative with infinitive<sup>3</sup>).

1) In such expressions as वियते भोक्तुम्, लभते भोक्तुम् we may speak of the infinitive as the subject and object of the finite verb, but this is only so from a logical point of view; and it is, indeed, *not considered so* by Sanskrit-speakers.

2) F. i. दानं प्रतिग्रहाद्विशिष्यते or यो ददाति यश्च प्रतिगृह्णाति तयोर्ददद्दरीयान् or वरं दानं न तु प्रतिग्रहः.

3) JOLLY, *Geschichte des Infinitivs*, p. 253 sq. asserts its existence. He quotes but two examples: Kathās. 20, 172 राजानं स्नातुं ददर्श and Śāv. 5, 10 = Mhbh. 3, 297, 102 मां च जीवितुमिच्छसि. In the latter passage both the Calc. and the Bomb. edition of the Mhbh. read मां च जीवन्तमि° and in the former स्नातुम् is an obvious misprint for स्नान्तम्. The participle is in both cases indispensable. So Kāç. on P. 3, 3, 158 after giving उच्छति भोक्तुम् (he wishes to eat) as an example of the infinitive, contrasts with this the participial idiom देवदत्तं भुञ्जानमिच्छति यत्तदन्नः (Mr. B. wishes Mr. A. to eat). — Likewise R. 3, 24, 13 ed. Bomb. प्रतिकूलितुमिच्छामि नहि वाक्यमिदं त्वया the text is corrupt, the correct reading being प्रतिकूलितम्, nor is the infin. प्रतिकूलितुम् but प्रतिकूलयितुम्. A fourth instance would be Daç. 104 न चेदिमां वामलोचनामापूयां न मृष्यति मां जीवितुं वसन्तबन्धुः (if I do not obtain this beautiful maiden, the God of Love will not suffer me to live), yet as मृष्यति is as a rule construed with acc. and *participle* (see but Mhbh. 1, 145, 9, M. 8, 346, Mhbh. 1, 95, 68, *ibid.* 4, 16, 28), I am convinced we have here likewise an error in the text, and जीवन्तम् must be put

Verbs of perceiving, thinking, telling etc. are construed with the accusative with participle (374).

**391.** The infinitive in <sup>०</sup>तुम् is the sole remnant of a great many similar forms, which existed in the ancient language, especially in the old dialect of the Vaidik mantras. WHITNEY, *Sansk. Gramm.* § 970 gives a detailed account of them. All of them are oblique cases of nouns of action. We call them infinitives, because they share the construction of the verb, from which they are derived. Most of them were obsolete as early as the period of the brâhmana-works, some indeed survived, but adopted the construction of the nouns. In such passages f. i. as Rgv. 9, 88, 2 स ई रयो न भूरिषाडयोजि महः पुङ्गवि सातये वसूनि (like a much-bearing chariot he has been horsed, the mighty one, to bring us abundant boons), we are inclined to call सातये an infinitive, for it has its object put in the *accusative*; likewise still Ait. Br. 2, 1, 1 यज्ञस्य किञ्चिदेषियामः प्रज्ञातै, since किञ्चित् is the object of प्रज्ञातै. But in such passages as Ait. Br. 2, 17, 8 स्वर्गस्य लोकस्य समष्ट्यै (in order to gain heaven), the object is a *genitive*, and समष्ट्यै can no more be called infinitive. Now, the genitive with them is predominant in the brâhmanas and afterwards it is the sole idiom.

**392.** Two old infinitives, however, are still employed in the brâhmanas, those in <sup>०</sup>तोः and in <sup>०</sup>तवै. Of the latter I have even met with an instance in a writer of so comparatively recent a date, as Patanjali 1).  
1. The infinitives in <sup>०</sup>तोः are either genitives or ablatives. When genitives, they are hardly found unless depending on ईश्वर 2). The phrase ईश्वर with genitive in <sup>०</sup>तोः means »able to” or »liable to.”

instead of ज्ञोवितुम्; I should not wonder, if the good reading were found in mss.

1) Pat. I, p. 2 तस्माद् ब्राह्मणो न मेच्छित्तवै नापभाषितवै. The infin. is here equivalent to the *kṛtya*, according to what is prescribed by Pāṇini (3, 4, 14).

2) I know but one instance of a genitive depending on an other word. Ait. Br. 2, 20, 21 यज्ञो ऽतोर्द्धुमुषेत् ([if he] should strive after obtaining glory). In another passage Ait. Br. 6, 30, 7 the interpretation of the inf. प्रत्येतोः

It must be remarked that in this idiom ईश्वर sometimes agrees with its subject in gender and number, sometimes the masc. ईश्वरः is used irrespective of the gender and number of its subject, as if it were an indeclinable word. Ait. Br. 1, 10, 2 ईश्वरा हैनं नि वा रोद्धोर्वि वा मयितोः (they are able to check him or to crush him), *ibid.* 1, 30, 11 ईश्वरो ह वा एतौ यजमानं हिंसितोः; — *ibid.* 3, 48, 8 ईश्वरो हास्य विजे देवा अरन्तोः (it may be that the gods are not gratified by his offering), Çat. Br. 5, 1, 1, 9 तस्येश्वरः प्रजा वापीयसी भवितोः.

When ablatives, they are employed after the prep. आ and पुरा. Then, however, they are commonly construed with the *genitive* of their object. Ait. Br. 2, 15, 9 पुरा वाचः प्रवदितोरनूचः [viz. प्रातरनुवाकः], *ibid.* 7, 2, 6 आ प्ररीरापामाहर्तोः.

2. The infinitive in <sup>०</sup>तवै is said by Pāṇini to be synonymous with the *kṛtyas*. This statement is confirmed by what we know about them from the ancient texts. In the Çatapatha they are much used, less often in similar works. Çat. Br. मूलान्युच्छेत्तवै ब्रूयात् (he must order the roots to be cut off.)

**393.** Both classes of infinitives also admit of an other construction. The subject etc. of those in <sup>०</sup>तोः and the object of those in <sup>०</sup>तवै may be put in the same case, which is represented by the infinitive, but difference of number, when existing, remains. Āpast. in Sāyana's comment on Ait. Br. 2, 15, 15, p. 260 of AUFRECHT'S ed. पुरा वाचः पुरा वा व्योभ्यः प्रवदितोः (— before the crying of birds), *ibid.* 2, 7, 6 ईश्वरो हास्य वाचो रत्तोभाषो जमितोः (verily, his voice is liable to become the voice of a raxas), *ibid.* 2, 1, 3 गोऽस्य स्तृत्यस्तस्यै स्तर्तवै (to overthrow him, whom he is willing to overthrow 1)).

Rem. A *third* class of infinitives, those in <sup>०</sup>अः, which we are entitled to call infinitives of the aorist, as they are made of the most contracted form of the root, are occasionally construed in the same way, f. i. the vaidik phrase पुरा जर्तुभ्य आतूदः quoted by Kāç. on P. 3, 4, 17. Other instances may be met with in the Rgveda-mantras.

seems somewhat doubtful to me; the words प्रत्येतोर्हिन्ताहम् are likely to mean »I am, indeed, able to understand”, as if ईश्वरः should be supplied.

1) Cp. the well known idiom of Latin gerundivum. And even Latin affords instances of concord in gender and case, but disagreement in number. Cic. Philipp. 5, 3, 6 *facultas agrorum suis latronibus condonandi*.

## SECTION V.

## SYNTAX OF THE PARTICLES.

394 After treating the syntax of nouns and verbs, we now come to the words which are devoid of inflection. Part of them, indeed, have already been dealt with, viz. the adverbs in Ch. I of the Third, and the prepositions in Ch. IX of the Second Section. The rest are the so-called particles, most of them old little words as च, हि, वा, इव, अपि, whereas some others, as कामम्, तावत्, परम्, are petrified noun-cases. As to the employment of the particles, they serve different purposes, but they may be brought under two general heads: *modality* and *connection*. When modal, they are expressive of emphasis, negation, interrogation, exclamation and the like, when connective they are wanted to connect either whole sentences or parts of them. The distinction between these two classes of particles is, however, not an essential one. The same word may be sometimes a modal, sometimes a connective. So अपि may be a particle of interrogation, but also of copulation, वा commonly a disjunctive, serves occasionally to express emphasis. And so on.

Sanskrit likes putting together and even combining two or more particles.

## CHAPT. I. Particles of emphasis and limitation.

395. Affirmative sentences do not want to be marked as such by special particles, as is necessary with negative and interrogative sentences. Yet, strong affirmation, so-called emphasis, is expressed by such words as

Em-  
phatic  
parti-  
cles.

English *indeed, surely, verily*, viz. खलु, किल, नूनम्, वाढम्, नियतम्, सत्यम् or in full यत्सत्यम्. Of them,

वाढम् and the rest rather bear the character of such adverbs, as „certainly, undoubtedly.” Mudr. VII, p. 223 यत्सत्यं लङ्घित इवास्मि, Daç. 93 त्वया नियतम्.... अहमपदेश्यः.

Rem. वाढम् is especially used in answers »yes, indeed”. Kathâs. 24, 67 one asks कश्चिन्नया सा कनकपुरी दृष्टा, the other answers वाढं मया सा नगरी दृष्टा. »Yes” is also तथा. Kathâs. 81, 19 the king asks his attendant to fetch him some water, the other answers तथा; in full, he would have said तथा क्रियते यथाज्ञापयति देवः, of which sentence all but तथा is understood. Sometimes the relative sentence यथाज्ञापयति etc. is expressed, but the rest understood. — अथ किम् is also = »yes”<sup>1</sup>). Mudr. II, p. 78 न खलु विदितास्ते निवसन्तश्चापाकृतकेन। अथ किम् (Râxasa asks: the accursed Cānakya does not know they dwell in Pâtalip., does he? Answ. Yes, he does).

396. नूनम्, ननु, खलु, किल, नाम are the most frequent emphatic particles. The last three of them are not put at the head, but नूनम् and ननु are usually the first word of the sentence, at least in prose. Daç. 130 नूनमसौ प्राणानिःस्पृहः किमपि कृच्छं प्रपित्सते, Panc. 204 ननु स्वभावतोऽस्माकं प्रनुभूतोऽस्ति, Çâk. I अर्ये सम्यगनुबोधितोऽस्मि। अस्मिन्क्षणे खलु विस्मृतं मयैतत् (— but now, indeed, I did not remember it), ibid. I तपोवनसंनिहितसत्त्वक्षपायै सङ्गीभवन्तु भवन्तः। प्रत्यासन्नः किल मृगयाविहारी पार्थिवो दुष्यन्तः, Mudr. V, p. 173 अधिकारपदं नाम निर्दोषस्यापि पुरुषस्य महदाशङ्कस्थानम्.

ननु is properly an interrogative, which does duty as an emphatic<sup>2</sup>).

Rem. 1. The said emphatics are of course not wholly syno-

1) Literally, as it seems, »but how [do you doubt of it?]”. Cp. Latin *Rogas?*

2) Yet ननु accompanies even the imperative. Kumâras. 4, 32 ननु मां प्रापय पत्युरन्तिकम्.

nymous, the slight differences which exist between them, making it occasionally necessary to use one and to avoid another. It is also to be observed, that sometimes and in some degree the emphatics may act as a kind of connectives, in as far as they, too, are a means for linking sentences together. In the example quoted from Panc. 204, ननु may be called with some right a causal particle, likewise खलु and किल in the two, quoted from Çāk. I. On the other hand, the connective हि is sometimes a mere emphatic.

Rem. 2. Emphatic particles are sometimes used in an ironical sense, especially नाम and किल. See f. i. Kumāras. 5, 32.

397. Ancient literature abounds in emphatic particles, many of which are obsolete in the classic dialect. Besides खलु, नाम, हि, we meet in archaic and epic works with वै, ह, स्म, नु, उ, उत, वा. Often these little particles only slightly strengthen the sense, and rather serve either to enhance the dignity of the style or to fill up the metre. Then we may call them expletives<sup>1)</sup>. But they are not always used in this way, and each of them at the outset had its proper meaning.

Exp le-  
tive s

Accumulation of them is not rare, as ह स्म, ह वै, उ खलु etc.

Rem. 1. वै is especially used to lay stress on the word immediately preceding. It is excessively frequent both in liturgical and in epic writings. Still Patanjali used it sometimes. Pat I, p. 107 अकर्मका अपि वै सोपसर्गाः सकर्मका भवन्ति (nay, even intransitives become transitives, when compound). But afterwards it seems to be obsolete, at least in prose. — वा = वै is occasionally found in epic poetry.

Rem. 2. ह and उत are much liked at the end of a pāda, the former after a finite verb, उत in the phrase इत्युत. But they may

1) And so does vernacular grammar. Even as ancient an author as Yāska knows of particles which serve पादपूर्वो.

also have other places; ह is very frequent in the brāhmana as well as in the epics.<sup>1)</sup>

Rem. 3. Some, as शश्वत् and वाव, are found in the brāhmanas, but not in the epics. The emphatic and also restrictive particle अह is often met with in the mantras and in the Çatapathabr., चित्, ईम् and कम् are restricted to the mantras.

398. एक The enclitic एव is put after a word, in order to denote: even this, not anything else. We may, therefore, call एव a restrictive. It is exceedingly frequent, being hardly ever omitted, when any stress, however slight, is to be laid on a word. Panc. 212 अहमेव करिष्यामि (I myself will do it), Mālav. I, p. 18 सप्रतिबन्ध कार्यं प्रभुरधिगन्तुं सहयवानेव (one is able to undertake a difficult task, only with a companion), Çāk. I दर्शनेनैव भवतीनां पुरस्कृतोऽस्मि (the very sight of the ladies honours me), Panc. 186 नित्यमेव निशागमे समेत्यास्मत्पक्षकदनं करोति; Mhbh. 1, 163, 11 हिजिम्बा forbids Bhīma to eat, but the other, not caring for this, continues eating राक्षसं तमनादृत्य भुङ्क्त एव पराशुलः; Kathās. 30, 3 स तां दृष्ट्वैव इषेण तगन्नित्यमोहिनीम्। क्षोभे तगाम्. As appears from the instances quoted, एव admits of manifold translations; it is often not translated at all. After pronouns it is sometimes = »the same, the very.” Nala 2, 12 एतस्मिन्नेव काले (at that very time), Panc. 324 एकदैव (at the same time). Cp. 277.

Rem. 1. In poetry एव is sometimes omitted. R. 3, 25, 39 नाददानं शरान्धोरान्विमुञ्चन्तं शरोन्मान्। विकर्षमाणं पश्यन्ति राक्षसास्ते शरार्दिताः, here the scholiast is right in expounding विकर्षमाणमेव, »the rāxasas did not see him charging his arrows nor discharging them, they saw him only keeping his bow bent [so swiftly Rāma was shooting].” So Varāh. Yogay. 1, 18 भवति दैवयुतस्य सिद्धिः = भ° दैवयुतस्यैव सिद्धिः; cp. KERN'S annot. in the Ind. Stud. X, p. 200.

1) P. 8, 1, 60 mentions ह, when denoting disapproval at some infringement on good manners. Kāç. illustrates this rule a. o. by the example स्वयं ह रथेन याति। उपाध्यायं पदातिं गमयति. In this sense also अह is used [P. 8, 1, 61], moreover, when orders are given to different persons at the same time, f. i. त्वमहं ग्रामं गच्छ। त्वमहारण्यं गच्छ (Kāç.).

Rem. 2. In the mantras ईम्, इत्, चित्, अह may do the duty of एव.

**399.** The other restrictives are केवलम्, परम्, कामम् and तावत्. Of these, केवलम् and परम् are = „only, at least, but.” Panc. 312 न वेत्सि त्वं गीतं केवलमुत्तमं, Kathās. 32, 143 योगबलेन चेतुःशतं रात्रौ नवा भार्या हन्यते तन्न युज्यते।..... तस्माद् बुद्धिबलेनैषा रात्रौ विप्रलिप्यतां परम्.

**कामम्.** कामम् mostly announces some adversative particle, being almost = „to be sure” (442, 1°). It is but seldom used without adversative sentence. Daç. 126 वयस्त्रयोमिः संगच्छसे संगच्छस्व कामम् (if you have intercourse with apsarasas, so).

**तावत्.** तावत् has a peculiar employment. Properly it is an elliptical phrase, for at the outset it must have meant something like this: „as much [is certain].” Accordingly it advances a statement which is asserted „at all events” or „at least” or „before others.” As it is often an enclitic, the said translations are generally too forcible. In expositions of many links one likes to put तावत् to the first of them, then it may be compared with fr. „d'abord,” cp. 439. It is also much used in exhortations and with imperatives.

Examples: Kathās. 28, 60 अहो केयमसंभाव्यवपुर्भवित्। न तावन्मानुषी (o! who may this beautiful woman be? She is, at all events, not a mortal). Panc. 318 a brahman thus reflects परिपूर्णास्यं घटस्तावत्सकुम्भिवर्तते।तद्यदि दुर्भिक्षं भवति तद्दनेन त्रपकाणां प्रतमुप्यथते (well, this pot is filled with porridge, now if there should be a famine, then —), ibid. 37 Damanaka says to Karataka आवां तावद्प्रधानतां गतो। एष पिङ्गलकः..... स्वव्यापारपराम्बुधः संज्ञातः।सर्वोऽपि परित्नो मतः।तत्किं क्रियते (in the first place we have lost our influence, next our king has become averse to his duty, and finally all his attendants are gone, what is to be done in these circumstances?), ibid. 23 तत्रावज्ञानामि कस्यार्थं शब्दः (therefore, I will know at least, whose voice it is). Mudr.

III, p. 114 यत्रल्लेख्यपत्रं तावद् दीयताम् (only, give up the letter). Çāk. VI the king eagerly exclaims धनुस्तावत् (my bow! = „I want to have my bow and to have it soon”); likewise Mālav. I, p. 20 the king greets the dancing-masters स्वागतं भवद्भ्याम्, then turning to his attendance he continues आसने तावद्भवतोः, cp. Vikram. V, p. 180 अर्थोऽर्शस्तावत्.

**ज्ञातु.** Rem. ज्ञातु, an old emphatic particle, seems to be restricted to poetry and almost to negative and interrogative sentences: न ज्ञातु „not at all.” Sometimes it may be almost = „perchance, perhaps.” Kathās. 25, 24 ज्ञानीयात्स वृद्धो ज्ञातु तां पुरीम्. Sometimes चित् is affixed to it, see 402.

## CHAPT. II. Negation.

**400.** Sanskrit has three negative particles: न, मा and the prefix अ(न्)°. Of these the last mentioned is only used in compounds, मा is the special particle of prohibition.

**401.** The general negation is न. It negatives as well single words or notions as whole statements. In the former case it is put immediately before the word denied. Panc. 147 परिज्ञातस्त्वं सम्यङ् सुहृत् (I have clearly experienced you to be an unfriend).

When denying the whole statement, one is tolerably free where to put the negation. Commonly, two places are preferred: either at the head of the whole sentence — so regularly for rhetorical purposes, as in the case of antithesis, epanaphora, also in emphatical denials — or just before the verb. Yet, as has been said, any other place is admissible and very often met with, especially in poets.

Examples: न heading the sentence. Panc. 26 न दीनोपरि महान्तः कुप्यन्तीति न त्वं तेन निपातितः (as men of superior rank do not feel angry towards a wretch, he has not killed you), Mudr. IV, p. 137 न मया सुचिरमपि विचारयता तेषां वाक्यार्थोऽधिगतः (though I have been reflecting on it quite a while, I do not understand what

it is, they speak of); — of न just before the verb: Panc. 48 नापितो वक्तुं न प्रशाक, Hit. 95 कोऽप्युपायो ऽस्माकं जीवनाय नास्ति.

anaphora: Panc. I, 4 न सा विद्या न तद् दानं न तच्छिल्पं न सा कलाः अर्थाधिभिर्न तत्स्यैर्ये धनिनां यन्न गीयते (no knowledge, no munificence, no skill, no art, no perseverance can be imagined which is not praised in the wealthy by those who desire profit of them); — emphatic denial: Panc. 54 the weaver, who acts the part of Vishnu says to the princess सुभगे नाहं दर्शनपथं मानुषाणां गच्छामि.

Instances of another place, than at the head or before the verb: Daç. 198 तमलमस्मि नाहमुद्धर्तुम् (I am not able to rescue him), Hit. 9 अहं... न कथं विश्वासभूमिः, Kumâras. 5, 5 सुतां प्रशाक मेना न नियन्तुमुद्यमात्, Panc. I, 27 किं तेन ज्ञातु ज्ञातेन.... अरौहति न यः स्वस्य वंशस्याग्रे ध्वजो यथा; ibid. II, 168 वाञ्छा निवर्तते नार्थैः = नार्थैर्वञ्छा नि°; Kathâs. 24, 171 तत्किं त्वमेव मूल्येन गूह्यास्याभरणं न तत्.

Rem. न is sometimes by itself the whole predicate, the verb being implied. Daç. 156 तस्मै चयमनुमता दातुमितरस्मै न (she was destined for him, not for another), Panc. 116 साधोः शिक्षा गुणाय संपद्यते नासाधोः (education turns to advantage in a good man, but in a wicked one not so).

**402.** The combinations of न with indefinite pronouns or pronominal adverbs to express none, no, neither, nowhere and the like are treated 282 and 288 R. 3.

When accompanying connective particles, न precedes them as a rule, as नच [cp. Latin *neque*], न वा, नापि, नहि, न तु, न पुनः, नो[=न + उ]. Cp. 429. With नु it becomes the interrogative particle ननु (413).

„Not even” is न.... अपि, न.... एव; „not at all” न ज्ञातु; „not indeed” न खलु, न नूनम्, न सत्यम् etc.; „not yet” न तावत्. Panc. 30 न रात्रावव्यधिप्रेते (even at night he did not find his rest); — M. 2, 94 न ज्ञातु कामः कामानामुपभोगेन प्राप्यति

(lust is by no means quenched by enjoyment); here चित् is not rarely added, as Mhbh. 1, 49, 4 कल्याणं प्रतिपत्स्यामि विपरीतं न ज्ञातु चित्; — Çāk. I न खलु न खलु आपाः संनिपात्योऽयमस्मिन्मृदुनि मृगप्ररिरे; — R. 2, 30, 35 न सत्यम्; — Mhbh. 1, 24, 14 न तावद् दृश्यते सूर्यः (the sun is not yet visible).

Rem. 1. नो at the outset served to signify the negation + the adversative particle = »but not”, yet उ having almost got obsolete in the classic dialect, नो is sometimes considered almost a synonym of the simple न and is used chiefly in poetry instead of it either as an emphatic negation, or for metrical purposes. See f. i. Mrech. IV, p. 135 नो मुष्णाम्यत्रलाम् etc; ibid. IX, p. 314; Panc. II, 153; V, 24.

Rem. 2. The archaic dialect possessed a negation नेत् = न + इत्. It is sometimes a mere negation, but commonly it is = »lest”, then it is construed with the conjunctive mood (लेट्), cp. 355 R. 1.

**403.** The negation अ° — अन् — is only used as the first member of compounds, both bahuvrhis, and tatpuru-rushas, see 218 and 223 c). In tatpuru-rushas its force is not always the same. अमित्र f. i. not only denotes „not a friend” but also the very opposite of मित्र, viz. „foe.” Of the latter kind are sundry common words, as अनल्प (much), अनेक (many), अयशः (dishonour). The former type involves identity of meaning with the separate negation न, f. i. Daç. 69 रेहिकस्य सुखस्याभातनं जनोऽयम् (I am no vessel for wordly pleasure), Panc. 62 तेषां वियोगं द्रष्टुमहमसमर्थः = °न समर्थः, Daç. 199 कदाचिद्व्यवितृष्णो गुणेषु (not a single moment [he was] not thirsting for virtue).

Further अ° in tatpuru-rushas may denote »all except this”, अत्राह्वयः = »anybody but a brahman.” M. 5, 18 in the list of eatable animals it is said भक्ष्यान्.... अहुरनुष्टांशैकतोदतः, Kull. comments तयोष्टवर्ति-तानेकदन्तपंक्तयुपेतान्.

Rem. न is not wholly excluded from compounds, but it is rarely used so, f. i. नचिरेण = अचिरेण (soon) etc.; नातिदूरे (not far), नपुंसक (eunuch; [the] neuter [gender]).

**404.** अ° may be compounded with verbal forms, viz. par-



ticsples, gerunds and infinitives. Panc. 67 अनिच्छन्पि (though not wishing it); Kum. 1, 37 Pārvatī being taken in his arms by Śiva, is said to ascend his shoulder अनन्यनारीकमनोयमङ्गम् (— not to be cherished by other women); — Panc. 69 न युज्यते स्वामिनस्तस्य सामर्थ्यमविदित्वा गन्तुम् (it does not befit my master to go without having experienced his strength), Daç. 75 स्वभवनमगतैव तमृषिमभाषत; — R. 2, 48, 11 नैनं प्राच्यन्त्यनर्चितुम् (they cannot help honouring him), Pat. I, p. 230 अयमपि योगः प्राच्योऽवक्तुम् (this rule, too, might have remained unsaid). Of अ° with inf. I know no instances except such as are construed with the verb प्राक्.

Rem. A vārtt. on P. 6, 3, 73 allows अ° also put to the finite verb, provided that it be intended to express blame, as अपचसि त्वं ज्ञात्वा, as if we should say: »you miscook” = »you do not cook well.”

**405.** मा is the proper negation to be used with the imperative and its concurrent idioms; in other terms it expresses *prohibition*, or in a wider sense *the desire to keep off*. Examples of its employment with imperative, optative, aorist without augment have been given **353** and **354**. A strong prohibition is not rarely expressed by the sole मा or by मैवम् (not so) with ellipsis of the verb; मा तावत् signifies reprobation, as Mālav. I, p. 3.

With imperative मा is also used, if the imperative expresses doubt or uncertainty. Mhbh. 14, 6, 8 गच्छ वा मा वा (you are free to go or not [as you like]). In the same meaning also with लिङ्, as Panc. I, 225 विषं भवतु मा भूयात् (there may be poison or not). Moreover मा with लिङ् may express solicitude. Mrçch. III, p. 124 अये चिरयति मैत्रेयः। मा नाम वैकुण्ठ्यादकार्यं कुर्यात् (Maitreya tarries long, in his distress I hope he will do nothing unbecoming). As to मा with the future in epic poetry and in the prakṛts, see **353** R. 4.

Rem. 1. When subjoined to some chief sentence, मा admits of being translated by »lest,” as Mhbh. 5, 37, 45 मा वनं ह्निहि सव्याघ्रं मा व्याघ्रा नीनश्रन्वनात् (do not destroy the forest with tigers, lest the tigers should disappear from the forest), cp. ibid. 1, 30, 15 quoted

**353** R. 4. 1). In other terms, मा with लिङ्, aorist or future may be synonymous with यथा न or येन न. — In epic poetry न with optative is also used = »lest;” instances are not rare. Mhbh. 1, 154, 35 प्रोद्यं गच्छाम भद्रं ते न नो विद्यात्सुयोधनः (let us go instantaneously, lest Duryodhana should know of us), ibid. 1, 56, 23 तत्रे द्यां वरं विप्र न निवर्तेत्क्रतुर्मम, R. 2, 63, 43 तं प्रसाद्य न त्वां प्रापेत्, Nala 14, 14 etc. 2).

Rem. 2. न, not मा, is the negation to be used with the potential mood, in hypothetical sentences, in general precepts and with the लिङ् taught **343 e.** 3). Nala 13, 42 Damayanti says the conditions upon which she will be a maid-servant: उच्छिष्टं नैव भुञ्जीयां न कुर्यां पादधावनम्। न चाहं पुरुषानन्यान्प्रभाषेयम्, here न, not मा, is in its place.

**406.** Two negations in the same sentence are equivalent to a strong affirmation. Ch. Up. 4, 4, 5 नैतद्ब्राह्मणो विवक्तुमर्हति (no one but a brahman can thus speak out), R. 2, 30, 31 न खलुहं न गच्छेयम् (I cannot but go, indeed), ibid. 2, 32, 46 न तत्र कश्चिन् बभूव तर्पितः (there was no one there but was made content), Mālav. epilogue आशास्यमीति-विगमप्रभृति प्रजानां संपत्स्यते न खलु गोपूरि नाग्निमित्रे, comm. न खलु संपत्स्यत इति नात्रपि तु संपत्स्यत एव 1).

**407.** If two or more negative sentences are to be connected, the negation is often put but once. So

1) Panc. 325 मा = »lest” is construed with a present: दूगच्छामि मा कश्चिन्मवाच्यन्थो भवति. Instead of भवति one would rather expect भवेत्.

2) Sometimes न is construed so even with the future in °स्यति. Mhbh. 1, 146, 30 भौमं च बिलमथैव कर्वाम सुसंवृतम्। . . . न नस्तत्र हुताग्नाः संप्रथक्ष्यति.

3) मा. . . . यदि = »if not” I have met with Mālat. IX, p. 160: अकारिष्यदसौ पापमतिनिष्कृण्वैव सा। माभविष्यमहं तत्र यदि तत्परिपन्थिनी. But माभ° may be a false reading instead of नाम°.

4) R. 3, 47, 8 नाथ भोक्ष्ये न च स्वप्स्ये न पास्ये न कदाचन is an instance of emphatic denial by means of repeating the negation, unless the reading be false and we must read न पास्ये च कदाचन. — In Panc. 116 the words मम वचनमप्रूपवन्नात्मनः शान्तिमपि न वेत्सि are erroneously resolved thus अप्रूपवन्नात्मनः°, they are = अप्रूपवन् + आत्मनः.

Nega-  
tion  
when  
omit-  
ted?

न.... च may be = „neither.... nor, not.... nor“;  
न.... अपि = „not... not even;“ न.... वा = „not...  
nor“. This omission of the negation in the second  
link is necessary in the idiom न.... यथा or इव „not...  
no more than.“ R. 2, 59, 8 पुष्पाणि... नातिभान्त्यल्पमन्धीनि फलानि च  
यथापुरम् (the flowers do not glisten.... nor do the fruits as be-  
fore), M. 4, 56 नाप्सु मूत्रं पुरीषं वा स्त्रीजनं वा समुत्सृजेत् (neither.... nor....  
nor), Panc. IV, 53 माता यस्य गृहे नास्ति भार्या च प्रियवादिनी। अरण्ये तेन ग-  
न्तव्यम्; — Bhoj. 15 न तं राजानमिच्छन्ति प्रजाः षण्डमिव स्त्रियः (such a king  
is not desired by his subjects, no more than a eunuch is by  
women); R. 3, 47, 37 नाहं शक्या त्वया स्पृष्टमादित्यस्य प्रभा यथा (— no more  
than the sunshine).

But, in asyndetical connection of negative sentences the nega-  
tion is always repeated, cp. Panc. I, 4 in 401.

### CHAPT. III. Interrogations.

Inter-  
roga-  
tions.

408. Interrogative sentences are twofold. Sometimes it  
is the whole action or fact, which is put in question,  
as „is he gone?“, sometimes it is not the fact itself  
but one of its elements, that is asked after, as: „where  
does he dwell? who has seen him?“ Questions of the  
latter type are introduced by interrogative pro-  
nouns or adverbs, those of the former 1<sup>st</sup> by par-  
ticles, which partly are also derivatives from the inter-  
rogative pronoun, 2<sup>ly</sup> the interrogation is signified by  
the mere mode of pronouncing.

Inter-  
roga-  
tive  
pro-  
nouns  
and  
ad-  
verbs.

I. The interrogative pronoun is क, the interrogative  
adverbs, as क्व, कुतः, किमिति (why?), are its deriva-  
tives. As a rule they head the sentence, at least in  
prose; in poetry they may be put anywhere. Panc. 126  
केनोपायेनैषां धनं लभे, Daç. 82 कासि वासु कु वासि, Pat. I, p. 427 कति

भवतो भार्या; — Mrcch. IX, p. 302 अथेदानीं वसन्तसेना कु गता; Panc.  
II, 4 अन्तैश्चापि युधिष्ठिरेण सहसा प्राप्ते क्वनर्थः कथम्.

Rem. Like other pronouns the interrogative may be part of a  
compound. Mrcch. IX, p. 302 किं नामधेयं तस्या मित्रम् (v. a. what is the  
name of her lover?), Daç. 74 तन्मनः प्रभृत्यर्थकामवार्तनिभित्ता वयं ज्ञेयौ चेमौ  
किं रूपौ किं परिवारौ किं कलौ च (as long as I live, I have been unac-  
quainted with the course of [those two objects of human pursuit]  
Profit and Pleasure, and I should like to know what is their  
shape, who are their attendants and what fruit they yield), Pat.  
I, p. 6 कथञ्जातीयक उत्सर्गः कर्तव्यः कथञ्जातीयको उपवादः (rule and excep-  
tion being wanted, what is the nature of either?).

409. Other remarks on the interrogative pronoun and  
its derivatives. — 1. They may depend on participles, ge-  
runds and the like, also subordinate sentences. Mhbh. 1, 162, 11 तस्य  
व्यवसितस्यगो बुद्धिमास्थाय कां त्वया (v. a. what motive has made you  
decide to abandon this [man]?), Mudr. I, p. 28 यदि किं स्यात् (if what  
would be?).

2. Nothing precludes the presence of more interrogatives, re-  
ferring to different things, in the same sentence. Pat. I, p. 241  
केषु रेषु काञ्चान्दान्प्रयुञ्जते (what sounds do they employ [and] in what  
meanings?), Kathâs. 41, 37 कोऽर्थो प्रार्थयते कः किं कस्मै किं दीयतामिति  
(who is indigent? who begs [and] for what? to whom should be  
given [and] what?).

3. Some particles, viz. वा, स्वित्, इव, नु, उ, नाम, are subjoined  
to them, in order to express some interest taken in the question  
by the speaker. Cp. the like duty of Lat. - *nam* and *tandem*, Greek  
*ποτέ*; French *donc*. Çâk. I मानुषीषु कथं वा स्यादस्य रूपस्य संभवः (is it  
then possible, that such a beauty should be of human origin?);  
Mhbh. 1, 91, 8 कति स्वित्देव मुनयः कति मौनानि चाप्युत। भवन्तीति तदाचक्ष्व  
ओतुमिच्छामहे वयम्; R. 2, 38, 8 अपकारं कमिव ते करोति जनकात्मजा (what  
possible injury can Janaka's daughter do you then?); Ch. Up. 4,  
14, 2 ब्रह्मविद् इव सौम्य ते मुखं भाति। को नु त्वानुप्रप्राप्त (friend, your face  
shines like that of one who knows Brahman; who has taught you?);  
Kathâs. 16, 9 किं नाम न सहन्ते हि भर्तृभक्ताः कुलाङ्गनाः.

4. Note the phrase कोऽयम् (who is it, that — here?), f. i. Hit.

21 ततस्तमायान्तं दृष्ट्वा पत्तिशावकैर्भयार्तिः कोलाहलः कृतः। तच्छ्रुत्वा नरद्वेनेनोक्तं। कोऽयमायाति।

5. किम् may do duty as a particle, see 412, 3°.

410  
Rhetorical  
ques-  
tions.

Sanskrit has a pronounced predilection for rhetorical questions (14, VI). Hence, the interrogative pronouns and adverbs are often to be translated rather freely. Here are some examples: R. 2, 44, 7 किं न प्राप्सुस्तवात्मजः = सर्वं प्रां, Hit. 22 ज्ञातिमात्रेण किं कश्चिद्व्यथते पश्यते क्वचित् (v. a. nobody is punished or honoured anywhere on account of his birth alone), Kathās. 28, 10 बुद्धेन च परस्यर्थे.... आत्मापि तृणावदू दत्तः का वराके धने कथा (the Buddha has given up his own self like a grass-blade for the benefit of his neighbour, how, then, can there be question about [giving up] wretched riches?). Cp. Mhbh. 1, 74, 27, Çāk. I, vs. 19 etc. Cp. also अयं किम् = »yes,» किं तु = »but» (441), किं च = »moreover» (437).

कथम्  
and  
कुतः  
In a similar way कथम् and कुतः frequently precede the cause, reason or motive, when expressed by a new sentence. For this reason, one may sometimes render them by »indeed.» Mudr. V, p. 157 अहो विचित्रतार्यचापाव्यनीतेः। कुतः the reason is given in the strophe, which immediately follows, ibid. I, p. 29 कस्य परिज्ञाने नियुक्तो निपुणाक इति न ज्ञायते। आ ज्ञातम्। अये कथमयं प्रकृतिचित्रपरिज्ञाने नियुक्तो निपुणाक इति.

कु च...  
...कुच.  
Rem. The idiom वा च.... वा च serves to denote a great discrepancy between two things. Daç. 77 कु तपः कु च रुदितम् (v. a. to be an ascetic and to weep are incompatible), R. 2, 106, 18 कु चारण्यं कु च ज्ञात्रं कु जटाः कु च पान्नम्, Çāk. I कु जत हरिपाकानां जीवितं चातिलोत्तं। कु च निश्चितनिपाताः सारपुङ्गाः प्ररास्ते. Cp. Kathās. 28, 6, R. 3, 9, 27 etc.

411. In indirect questions the interrogatives are employed, but instead of them the relatives are also admissible. Kathās. 39, 174 पश्यैनं वञ्चये कथम् (see, how I delude him), Panc. 55 ज्ञायतां किमेते कञ्चुकिनो वदन्ति (be informed of what these guards are telling). On the other hand Kathās. 39, 87 तस्यै सर्वम्.... अन्न-वीतुः। योऽसौ यन्नामधेयश्च यस्य पुत्रो महीपतेः (he told her everything, who he was, of what name, whose king's son), the direct question would

have been कस्तुं किनामधेयश्च कस्य पुत्रः. Likewise Mālat. II, p. 39 पितैव ते ज्ञानाति योऽसौ यादृशश्च, R. 2, 52, 60 शृणु.... यदर्थं त्वं प्रेषयामि पुरीमितः.

412.

Inter-  
roga-  
tive  
parti-  
cles.

II. In such interrogative sentences, as put the whole fact into question, interrogative particles are sometimes added, sometimes omitted. When they are omitted, the verb mostly heads the sentence. When added, it is they that are usually put at the head. The said particles are अपि, उत, किम् and कश्चित्.

a). Examples of questions without interrog. particle: Panc. 21 भो दमनक शृणोषि शब्दं दूरान्महान्तम् (say, Dam., do you hear a noise distant and great?), ibid. 326 अस्ति तस्य दुरात्मनः प्रतिषेधोपायः कश्चित् (is there any means for checking that scoundrel?), Mālav. IX, p. 159 कथय जीवति मे प्रिया (say, does my sweetheart live?).

b). Examples of questions with interrog. particle:

1. अपि. — Panc. 35 अपि भवतः शिवम् (v. a. are you in good health?), ibid. 25 अपि सत्यम् (is it true?), Kathās. 24, 208 अपि ज्ञानीय (do you know?), Vikram. IV, p. 142 अपि दृष्टवानसि मम प्रियां वने.

2. उत, in simple questions very rare and obsolete, it seems. Kāç. on P. 3, 3, 152 उत दण्डः पतित्यति (will the stick fall?). As to its use in alternatives see 414.

3. किम्. — Daç. 170 शक्नोषि किम् = Lat. potesne?

4. कश्चित्. — R. 1, 52, 7 कश्चित् कुशलं राजन्.... कश्चित् विजिताः सर्वे रिपवः (are you in good health, king?... have you subdued all your enemies?), Mhbh. 1, 5, 1 पुराणामखिलं तात पिता तेष्वधीतवान्पुरा। कश्चि-  
न्मपि तत्सर्वमधीषे, ep. Nala 4, 24, Kathās. 75, 93 etc.

Rem. Like the other interrogatives (409, 3°) the said particles may be strengthened by adding to them some other particle as इव, वा, नु, उ, नाम. Of the kind is अपि नाम, किं नु, किं नु खलु, किमिव and the like. — Çāk. I अपि नाम कुलपतेरियमसवर्णान्नेत्रसंभवा भवेत् (can she have been born to the chief of the family from a wife of a different caste?); ibid. VII किं वा शकुन्तलेत्यस्य मातुराख्या (is Çāk. perhaps the name of his mother?); Bhoj. 64 ततः कविर्व्यचिन्तयत्। किम् राज्ञा नाश्रावि; Mhbh. 1, 151, 28 किं नु दुःखतरं शक्यं मया द्रुमुमतः परम् (what

can I see more unhappy than this?); Mhbh. 1, 162, 11 कश्चिन्नु दुःखैर्-  
र्बुद्धिस्तो विलुपा गतचेतसः।

**412\*:** Many times the particle **किम्** may be compared to Latin *num*, as it makes a negative answer to be expected. Kathās. 28, 71 निरस्थेनापि किं त्यक्तं विश्रवामित्रेण ज्ञोवितं। मेनकायां प्रयातायां प्रसूयैव प्रकुन्तलाम् (Lat. *num Vigv. vita excessit* — ?), Mudr. I, p. 27 किं भवानस्मदुपाध्यायादपि धर्मवित्तमः (are you even more learned than our teacher?).

**413.** On the other hand, **न** put into the question announces an affirmative answer, like Latin *nonne*. It generally attends some interrogative particle, viz. **अपि** or **किम्**, but may also be used by itself. By combining **न** and **नु** one gets **ननु** which is to be considered a new particle, fully answering to Lat. *nonne*, Greek *ὀνοῦν*, and which for this reason has also the force of an emphatic (396). Examples: Ch. Up. 1, 10, 4 न त्विदंतेऽप्युच्छिष्टा इति (were not these [beans] also left [and therefore unclean]?) — R. 2, 72, 5 अपि नाध्वश्मः शीघ्रं रथेनापततस्त्व (are you not tired with the long way, having driven quickly?) — Ratn. III, p. 79 किं पद्मस्य तृचिं न हन्ति नयनानन्दं विधत्ते न किम् [viz. वक्रोन्दुस्तव] (does not [the splendour of your face] outshine the brilliancy of the white lotus and does it not cause delight to the eyes?) — R. 2, 22, 22 ननु दैवस्य कर्म तत् (is not that the effect of Destiny?).

Rem. Yet, **न** put to **कश्चित्** = **किम्** *num*, since **कश्चित्** alone may be rather = *nonne*. R. 2, 72, 44 कश्चिन्न ब्राह्मणधनं हृतं रामेण कस्यचित्, cp. ibid. 1, 74, 21; 2, 57, 7; Mhbh. 1, 23, 10.

**414.** Disjunctive interrogations are characterized by a great variety of particles. Commonly the former member begins with **किम्**, but there are many other combinations. Here are some instances:

1. In the former member **किम्**, in the latter **वा** or **किं** **वा** or

**अथवा** or **उत** or **आहो** or **उताहो**. — Daç. 149 किमयं स्वप्नः किं विप्रलम्भो वा (is this a vision or is it delusion?), Panc. 230 किमेनमुत्थाय हन्यथवा हेलयैव प्रसुप्तौ द्वावप्येतौ व्यापाद्यामि (shall I rise and kill him or shall I slay both of them while sleeping?), Mr̄ech. III, p. 113 किं लक्ष्यसुप्तमुत परमार्थसुप्तमिदं द्वयम् (are these two men sleeping indeed, or counterfeiting sleep?), Çāk. I वैखानसं किमनया व्रतमा प्रदानात्..... निषेवितव्यम्। अत्यन्तमेव..... आहो निव्रत्यति समं हरिपाङ्गनाभिः (must she keep the vow of chastity up to her marriage or is she to dwell with the antelopes of the hermitage for ever?). — To either member or to both another particle may be subjoined, f. i. instead of **किम्** one may say **किमु**, **किं नु**, in the second member instead of **उत**, **आहो** or **उताहो**, also **किमुत**, **उतस्वित्**, **आहोस्वित्** etc. Mr̄ech. X, p. 367 किं नु स्वर्गात्पुनः प्राप्ता..... किमुतान्येयमागता (is she come back from heaven, or is she another [Vasantasenā]?), Panc. 202 किं केनापि पाशेन बद्ध उताहोस्वित्केनापि व्यापादितः (has anybody caught him in a snare or has anybody killed him?).

2. The former member contains some other particle, not **किम्**. So f. i. **नु**..... **नु** Kumāras. 1, 46 तथा गृहीतं नु मृगाङ्गनाभ्यस्ततो गृहीतं नु मृगाङ्गनाभिः (has she borrowed it from the antelopes, or the antelopes from her?); — कश्चित्..... वा Mhbh. 1, 162, 3; — उत..... वा Kumāras. 4, 8; — वा..... वा Pat. I, p. 6 एतत्प्राधान्येन परीक्षितं नित्यो वा स्यात्कार्यो वेति [sc. शब्दः].

3. The former member is without particle. Of the kind are Panc. 294 सत्योऽयं स्वप्नः किं त्राऽसत्यो भविष्यति न ज्ञायते; Çāk. V मूढः स्यामहमेवा वा वदेन्मिथ्या (either I must be out of my wits or she must lie); Çāk. I धावन्ति वर्त्मनि तरन्ति नु वाग्जिनस्ते.

Rem. If the second member is »or no,» one says **न वा**. Panc. 329 किं प्रतिविधानमस्ति न वा (is there any remedy or no?), Daç. 140 एष मे पतिस्तत्रापकर्ता न वेति दैवमेव ज्ञानाति. — »Yes or no» is **वा न वा**. Nala 18, 24 नहि स ज्ञायते वीरो नलो जीवति वा न वा.

**415.** Disjunctive interrogations of three or more members of course show a still greater variety of interrogative particles. Kumāras. 6, 23 किं येन सूत्रसि व्यक्तमुत येन विभर्षि तत्। अथ विश्रवस्य संहर्ता भागः कतम एष ते (v. a. are you Brahmā, Vishṇu or Çiva?); Panc. 332 किं मम वधोपायक्रमः कुब्जस्य वीताहो अन्यस्य वा कस्यचित् (is it I, against whom the plot is laid or is it the hunchback or anybody else?); Daç.

89 किं विलासात्किमभिलाषात्किमकस्मादेव न ज्ञाने; Çāk. VI स्वप्ने नु माया नु मतिभ्रमो नु किष्टं नु तावत्कलमेव पुण्यम् (was it a dream or a delusion or perplexity of mind or was indeed the store of my good works exhausted?); Panc. 177 किं सिंहादिभिः क्वापि व्यापादित उत लुब्धकैर्यथा ज्ञाने प्रपतितो गर्ताखिपमे वा नवतृणालौल्यात्; Kathās. 72, 185; Pat. I, p. 5, l. 14 किम्..... आहोस्वित्..... आहोस्वित्; Panc. 48, l. 19; etc. etc.

#### CHAPT. IV. Exclamation.

**416.** Exclamation is *either* signified by simple interjections, as **हा** (alas), **बत** (ah), **अह्ह** (oh!) **आः**, **अहो** both expressive of surprise and strong emotion, **धिक्** (fy), and nouns used as such, as **कष्टम्** (it is a pity, alas), **दिश्या** (thanks to God), **साधु** (well done), **आश्चर्यम्** (marvellous), **शान्तम्** or **शान्तं पापम्** — see Rem. on 2 — or expressed by a full sentence, commonly beginning with one of the said interjections or exclamative particles.

Exclamative sentences, introduced by interrogative pronouns or pronominal adverbs are, not nearly so often met with in Sanskrit as in our language. Still, the idiom exists. Daç. 67 king Rājahamsa rejoices when seeing again his comrades and exclaims कथं समस्त एष मित्रगणाः समागतः को नामायमभ्युद्यः. Ven. I, p. 25 Sahadeva to Bhīma का खलु वेला तत्रभवत्याः प्राप्याः (how long it is, indeed, since My lady is here!).

Here are some examples of exclamatives: Panc. 25 अहो शोभनमापन्नितम्, here अहो is expressive of joy, but R. 2, 115, 3 गतश्चाहो दिवं राजा it expresses sorrow; — R. 2, 12, 73 वैदेही बत मे प्राणान्श्रोचन्ती क्षपयिष्यति; — Kumāras. 3, 20 अहो and बत together: अहो बतसि स्पृहणीयवीर्यः; — Mhbh. 1, 157, 41 अहो धिक्कां गतिं त्वय गमित्यामि; Panc. 158 धिक्खूर्त्वं त्वं (for shame, you blockhead, you —); — Mudr. III, p. 104 आ ज्ञातम् (o I remember); Prabodh. *passim* आः पाप (o, you rascal!); — Mudr. II, p. 84 दिश्या दूष्टोऽसि तत्परिष्वत्स्व माम्.

**417.** अहो and धिक् are often construed in a particular

manner. अहो is apt to be used with the nominative of an abstract noun, expressive of the fact which causes the astonishment. But धिक् — or, in full, धिगस्तु — is attended by the accus. (sometimes also, but not so often, the nomin.) of the person or thing, which causes the indignation or anger.

Examples: 1. of अहो with nomin. — Nala 3, 17 Damayanti, when seeing on a sudden the beautiful appearance of Nala, exclaims अहो रूपमहो कान्तिरहो धैर्यं महात्मनः, Mudr. I, p. 38 Cānaka takes the letter, glances over it and says praisingly अहो दर्शनीयताक्षराणाम् (an excellent hand indeed), Panc. 92 the Ocean disapproving the words of the bird, which he has overheard, exclaims अहो गर्जः पत्तिकोटस्यास्य, Mudr. VI, p. 197 Rāxasa, when entering the old garden, being sad with grief, laments अहो जीर्णोद्यानस्य नाभिरमणीयता (how little charm this old garden has!).

2. of धिक् with acc. Mhbh. 1, 131, 23 धिमेतां वः कृतास्त्रताम् (shame over your skill at arms!), R. 2, 49, 4 राजानं धिग्दृष्टार्यं कामस्य व्रथमास्थितम्, ibid. 2, 47, 4 धिगस्तु खलु निद्रां ताम् (v. a. cursed sleep!), Kād. I, p. 18 धिग्विधातारमसदृशसंयोगकारिणाम्; — of धिक् with nom. Panc. 156 धिगिदं दरिद्रता, ibid. I, 174 धिगर्वाः कष्टसंभ्रवाः.

Rem. 1. Occasionally धिक् occurs with a gen. Hariv. 8722 ह्यस्वभावस्य धिक्खलु.

Rem. 2. Pat. I, p. 443 हा देवदत्तम् affords also an instance of हा, construed with the accus.

**418.** Some particles are used in exhortations. They of course attend imperatives and such tenses as have the meaning of imperatives. The principal of them are **अङ्ग**, **हन्त** both = „well, come,” Lat. *age* and *agedum*. Kathās. 24, 143 हन्त प्रसीदानय तम्. With the 1<sup>st</sup> person = fr. *allons*. Ch. Up. 5, 11, 2 तं हन्ताभ्यागच्छामेति तं ह्यभ्यागतम्: (»Well, let us go to him.» Thus speaking, they went to him); R. 2, 96, 15 अङ्गावेक्षस्व सौमित्रे (come, look here, Laxmana). — Among others, ननु and अपि, as Kumāras. 4, 32 ननु मां प्रापय पत्युरन्तिकम् (do, bring me together with

my husband), Kâç. on P. 1, 4, 96 अपि सिद्ध, cp. Kâç. on P. 8, 1, 33 अङ्ग पठ (pray, read). — Like our »come,» the imperat. एहि may assume the nature of a particle, f. i. Kathâs. 37, 200 एहि तस्यान्तिकं... याव (come, let us go to him) and so already at so remote a period as when the marriage-mantras have been composed. Âçv. Grhy. 1, 7, 6 तावेहि विवहावहै प्रतां प्रतनयावहै.

Rem. Neither अङ्ग nor हन्त are however limited to this employment. Occasionally they accompany also the indicative mood. Kâç. on P. 8, 2, 96 अङ्ग देवदत्त मिथ्या वदसि (I say, my friend, you say the thing that is not), Mudr. I, p. 38 हन्त जितो मलयकेतुः. When addressing some person, while offering him something, one uses हन्त, fr. *voilà*. Schol. on P. 8, 2, 99 गां मे देहि भोः हन्त ते ददामि.

419. अपि and रे. All interjections readily join with vocatives. Two, अपि and रे, are especially employed so, since they serve to draw the attention of the person addressed, in a word, like भोः the vocat. of भवान् (259) — and Lat. *heus*. Kumâras. 4, 28 अयि संप्रति देहि दर्शनं स्मर (come, Kâma, show yourself now), Hit. 9 व्याघ्र उवाच। शृणु रे पान्य. — अयि is especially fit for gentle address »prithee. 1)».

1) अयि is also asserted by lexicographers to be a particle of interrogation. I greatly doubt the correctness of this statement. अयि may easily be confounded in mss. with अपि, and, in fact, it is not rarely a various reading of the interrogative अपि, see the passages of Çâk. quoted by the Petr. Dict. s. v. अयि 2). The Petr. Dict. adds five more instances: a) three from the Kumâras., b) one from the Mṛcch., c) one from the Pancatantra. Of them, a) Kumâras. 4, 3 अयि जीवितनाथ जीवसि, though Mallin. comments thus on it अयि प्रश्नानुनययोरिति विप्रवः अयि जी जी° प्रापिषि कञ्चिदिति, it is by no means necessary to accept here अयि as an interrogative, better it is to keep to its duty as an interjection अयि जीवितनाथ »o, my Lord» जीवसि »are you alive?» So Mallin. himself explains Kumâras. 5, 62 अयोति कोमलामन्त्रणे As to the remaining passage *ibid.* 5, 33—35, the edition of Prof. Târanâtha has अपि, not अयि. — b) In the two editions of the Mṛcch., I have at hand, the particle अयि is wanting, instead of अयि ज्ञानीषे they have भद्र ज्ञानीषे. — c). As to

A cognate particle is अये, sometimes = अयि, sometimes expressive of astonishment. Çâk. VI king Dushyanta, when perceiving on a sudden the charioteer of Indra standing near, exclaims अये मातलिः. Cp. Mṛcch. I, p. 17 अये सर्वकालमित्रं मैत्रेयः प्रापूः.

420. As to the vocative, it is generally put at the head, at least in prose, for poets may give it any place, according to the exigencies of the metre or rhythm.

In flowery style the vocative is not rarely attended by epithets, as Mâlat. VI, p. 87 आ दुरात्मन्यालतीनिमित्तं व्यापादितास्मदुरो माधव-हन्तक (accursed Mâdhava, thou who hast murdered our teacher because of the wretched Mâlatî). In ordinary prose they are avoided.

#### CHAPT. V. Connective particles.

421. The most important connective particles are five monosyllables: च, वा, उ, तु, हि, and four dissyllables अथ, अपि, इव and उत. Of these, च, अपि, अथ and उत have the most general bearing, as they are simply copulating words = „and, also, further,» though they often admit of some special modification of meaning, so as to get the force of adversatives, concessives etc. For the rest, वा is the disjunctive, तु and the archaic उ are adversatives, हि is causal, इव is the particle of comparison.

In the classic language उ and उत are no more used alone, but in some combinations they are, cp. 402 R. 1; 442, 2° and 4°. That अपि, उ and उत may also be interrogative particles, has been shown above 412 and 414.

Side by side with the said connective particles one

Panc. p. 38, 6, quoted by the Petr. Dict. = p. 44, last line of Vidyâsâgara's ed., this editor signifies by his very interpunction, that he considers अयि an exclamative, not an interrogative, as he has अयि! शिवं भवत्याः (my dear, has no harm befallen you?).

uses several adverbs, serving the same purpose, as **अपरम्** and **अन्यत्** or **अन्यच्च** „further, moreover,” **परम्** „but, yet,” **तथा** „likewise, and,” the conclusives **तत्** and **तस्मात्** „therefore,” the causal **यतः** „for,” **पुनः** „on the other hand, again, but.” They have completely assumed the nature of conjunctions.

Combinations of these particles either with each other or with other particles are excessively frequent. So **च** and **अपि**, **अथ** and **वा**, **परम्** and **तु** are very often combined, **एव** is often added to **च**, **अपि**, **वा**, **तु**. Some of them may be considered as units, as **अथवा** when = „indeed,” **तथापि** „nevertheless.”

422. As the connection of sentences is the subject-matter of the last Section of this Syntax, it will here suffice to give a succinct account of the connective particles severally, especially with regard to their linking together words within the compass of one and the same sentence.

च. 1. **च** is the copulative particle *par excellence* „and.”

It is as a rule subjoined to the word annexed, as **रामो लक्ष्मणाश्च**, but if it annexes a complex of words or a whole sentence, it is affixed to the first word, as **पिता**

**मातुश्च स्वसा** (father and mother's sister). Panc. 225 चौरैण कश्चिद् दृष्टः। दृष्ट्वा च तं.... चौरोऽब्रवीत्. This order is seldom inverted in prose (f. i. Panc. 126 राज्ञो वक्तो द्विधा ज्ञाते राज्ञा मृतश्च instead of मृतश्च राज्ञा), oftener in poetry. Nala 1, 22 निपेतुस्ते गह्वरन्तः सा ददर्श च तान्गणान्, Kathās. 44, 3: the preceding sentence is स पितुर्गृहे.... अबसत्सुखम्, then there follows एकदा पितुरास्थाने स्थितश्च पुरुषं.... ददर्श सः.

Sometimes in poetry **च** is put between the two links connected

by it. Mhbh. 1, 148, 2 अथ युधिष्ठिरः। भीमसेनार्जुनौ चोभौ यमौ प्रोवाच (then Yudh. addressed Bhtm., Arj. and the twins), M. 9, 322 इह चासुत्रं ब्रूयति (he becomes great in this world and in the other).

In poets, **च** is not rarely put to each of the members connected, also in archaic prose; see f. i. Ch. Up. 1, 3, 2, and cp. *τε.... τε* of Greek poets. But if it is necessary to state that the same thing is endowed with different qualities etc. at the same time, this idiom is also used in prose. Pat. I, p. 430 याज्ञिकश्चायं वैयाकरपाश्च (he is an accomplished sacrificer as well as a grammarian), Prabodh. I, p. 15 मोदं जनयति च संमोहयति च (it procures joy and perplexes at the same time). — As to **च.... च** expressive of simultaneousness, see 438 R. 2.

Rem. 1. If three or more terms are to be connected, **च** is generally put but once, and with the last of them. Panc. 6 विज्ञया नृपसेवया कृषिकर्मणा विद्योपात्तनिन व्यवहारेण च (by begging, by attending on the prince, by agriculture, by turning one's learning into money, and by trade), Daç. 78 सुभगेन च मया स्वधनस्य स्वगृहस्य स्वगपास्य स्वदेहस्य स्वतीवितस्य च सैवेष्वरी कृता. Then **च** is rarely wanting, sometimes in rhetorical style, as Pat. I, p. 431 अहर्हर्नयमानो गामश्वं पुरुषं पशुम्, R. 3, 69, 32 करार्यां विविधान्गृह्य ऋत्तान्यक्तिगणान्मृगान्, and in some phrases, as Mroch. I, p. 20 भायक्रमेण हि धनानि भवन्ति यान्ति (v. a. as soon as they have come, they disappear), Bhoj. 10 त्रयं मृत्युं भयं व्याधिं यो जानाति स पण्डितः.

Rem. 2. Sometimes **च** must be translated by a more energetic particle than „and.” It may be = „even.” R. 1, 1, 4 कस्य विभ्यति देवाश्च (of whom are even the gods afraid?), it may be a slight affirmative and even have adversative power, cp. 441.

423. 2. **अपि** may be 1. = „and, too, moreover, also,” 2. = „even,” 3. = „though”.

Like **च**, it is commonly subjoined to the word — or first of the words — connected by it; in poets, it not rarely precedes. Examples of 1. Pat. I, p. 125 तवाश्वो नष्टो ममापि रथो दग्धः (your horse is lost and my chariot is burnt). Panc. 246 the king of the frogs mounts on the back of the serpent Mandavisha; seeing this, the others too do so प्रेषा अपि यथाऽवेष्टं तपृष्ठोपरि समारूढः; Çāk. I अस्ति नः सच्चरितश्रवणालोभादन्यदपि



प्रष्टव्यम् (v. a. — I would ask you once more); — of 2. Mudr. I, p. 30 न युक्तं प्राकृतमपि रिपुमवज्ञातुम् (it is not advisable to despise a foe, not even a mean one); — of 3. Kathās. 42, 28 अन्वगात्स च तं तुष्णीमनिच्छन्पि (and, though reluctantly, he followed him).

In poetry however, अपि occasionally precedes the word it attends instead of being subjoined to it. Mhbh. 1, 76, 52 कं ब्रह्महत्या न दहेदपीन्द्रम् (whom would not the hurting of a brahman consume? even Indra), Kumāras. 6, 59 Himavān says अपि व्यापृदिगन्तानि नाङ्गानि प्रभवन्ति मे (my limbs though stretching in all directions, have no power —), Panc. III, 92 अपि स्वर्गे instead of स्वर्गेऽपि etc. Another instance of poetical license is such an arrangement as we have Nala 1, 30 त्वमप्येवं नले वद instead of त्वमेवं नलेऽपि वद (speak in this way also to N.).

Rem. Apart from being a connective, अपि has many more meanings. It may be a) an interrogative particle, see 412; b) with imperative it strengthens the exhortation, see Kāç. on P. 1, 4, 96 अपि सिद्ध (do, pour out); c) it often precedes the लिङ्, when doing duty as an optative (343, b) or in the idiom mentioned 343 c) 5°. In these cases अपि heads the sentence. — In other meanings again it is used, when subjoined to nouns of number (298), or when put to the interrogative pronouns and adverbs, see 281 and 288.

Moreover अपि, when of time, may be = 1. »only, but,» as मुहूर्तमपि प्रतीक्षस्व (wait but for a moment), 2. »still,» f. i. Kathās. 3, 18 बालोऽपि »when still a boy.»

424. 3. उत is almost a synonym of अपि. In the classic language it is obsolete. As to its employment as an interrogative particle see 412, 2° and 414, with optative it is also used like अपि, see 343 c) 5°, and cp. P. 3, 3, 152. — As a connective it is found in the old liturgical and epic literature. Mhbh. 1, 90, 24 मानाग्निहोत्रमुत मानसौनं मानेनाधीतमुत मानयत्तः. At the close of verses or pādas, उत and अयुत are rather emphatics or mere expletives. — In classic prose one uses किमुत (442, 4°) and प्रयुत (442, 2°).

425. 4. अथ serves to introduce some new element (person, thing or fact). It may be wholly = च, and connect

even single words, f. i. Panc. V, 11 व्याधितेन सप्रोकेन चिन्ताग्रस्तेन जन्तुना। कांमार्लेनाय मन्नेन दृष्टः स्वप्नो निर्धकः, here अथ is equivalent to च. Occasionally अथ may be a disjunctive, as Kathās. 79, 24 ज्ञानो प्रुरोऽथ विज्ञानो भर्तस्मिद्दुहितुर्मतः.

Its most common employment, however, is to annex a new sentence, especially if there be a change of subject; hence it is not rarely an adversative. Sometimes it introduces the apodosis, sometimes it has a temporal meaning „afterwards,“<sup>1)</sup> moreover it may do duty as a conditional conjunction, as will be more fully explained in the last Section of this book.

Note its employment at the beginning of a book or chapter or section, where it is the traditional opening-word in profane writings, like the syllable अम् in Holy Writ. Pancatantra IV f. i. commences अथेदमारभ्यते लब्धप्रपाशं नाम चतुर्थं तन्त्रम् (now begins the 4<sup>th</sup> tantra —).

In prose it is the first word, but in poetry it may hold any other place.

426. अथ combines with other particles. So we have अथापि, अथ च, अथो (= अथ + उ), see f. i. Âçv. Gṛhy. 1, 1, 3; R. 3, 11, 74; Panc. IV, 73. But the commonest of those combi-

अथवा. nations is अथवा which is almost looked upon as a unit. It is used for the sake of correcting one's self. It introduces, therefore, a statement more exact than the preceding one; in accordance with the nature of the contrast between the two, one may translate अथवा

1) Especially in the archaic dialect. Ait. Br. 2, 25, 1 तेषामाग्निं यतामभिसृष्टानां वायुर्मुनिं प्रथमः प्रत्यपयताथेन्द्रो ऽथ मित्रावरुणावयाश्विनौ (of them — Agni reached the aim the first, after him Indra, then Mitra and Varuṇa, then the Açvins).

by „or rather” or „on the contrary” or „no” or „but,” f. i. Panc. 23 अग्यतो व्रजामि। अग्यवा नैतयुध्यते (I will go to another place. But that will not do), R. 3, 60, 29 नैव सा नूनमग्यवा हिंसिता चाह्लासिनी (surely, it is not she, no, she has been hurt, my graceful lady).

As to अग्य किम्, see 395 R.

**427.** तथा „so,” when = „likewise” that is „and, too,” may तथा also be reckoned among the connectives. This employment is chiefly poetical.

For the rest, अपि, च and तथा may be strengthened by एव and may mingle together. Hence arises a great variety of combinations, especially in verse, as अग्येव, अपि च, चापि; चैव, एव च; तथैव, तथा च etc.

**428.** The enclitic वा, like च, is subjoined to the word वा which it annexes. It is the disjunctive particle „or.” अहं वं वा „I or you.” „Either.... or” is वा..... वा. M. 3, 26 पृथग्वयवा मिश्रौ वा त्रिवाहौ (the two modes of marriage either performed severally or conjoined), Kathās. 31, 39 न हि पश्यति तुङ्गं वा श्वभ्रं वा श्वीजनोऽग्रतः। स्मरेण नीतः.

Rem. Instead of वा..... वा one says also वा यदि वा. R. 3, 11, 90 नात्र तोवेन्मुषावादी क्रूरो वा यदि वा शठः। नृशंसः पापवृत्तो वा (here no liar can live, nor a cruel man, nor a rogue, nor a barbarous one nor an evildoer), ep. R. 2, 109, 4, Panc. I, 118. — Likewise one uses वा... अपि वा or वापि, etc. As to वा in interrogations, see 409, 3° and 412 R., on its force as an emphatic 397 R. 1.

**429.** तु, हि and the enclitic उ are, like च and वा, sub-  
तु, हि and उ joined to the first word of the sentence. हि was at the outset an emphatic, a weak „indeed,” but generally it is a causal particle, at least in prose; तु and उ are adversatives „but; on the other hand.” उ is no more used in the classic dialect, save when added to some

other particle, as नो = न + उ, अयो = अय + उ, ep. 402 R. 1.

**430.** इव „like, as” is the particle of comparison. It is इव always put after the standard of comparison, सिंह इव बलवान् (strong like a lion). Mrech. I, p. 48 अग्यस्य दृष्टिरिव पुष्टिरिवानुरस्य मूर्खस्य बुद्धिरिव सिद्धिरिवालसस्य। स्वल्पस्मृतेर्यसनिनः परमेव विद्या। .... सा प्रनष्टा (she has disappeared, like the sight of the blind, like the health of the sick, like the wisdom of the fool, like the prosperity of the sluggard, like the learning of the dull and dissipated), Çāk. VI कञ्चिद्दमिव विस्मृतवानसि त्वम् (have you perhaps forgotten it, as I have?). If the standard of comparison or the simile consists of more words, इव likes to be put in the midst of them. Çāk. VII किं नु खलु बाले ऽस्मिन्नौरस इव पुत्रे सिद्धति मे मनः. Exceptions as to the place of इव may occasionally be found in poets.

यथा. The other particle of comparison is the relative यथा. It is especially used, if the standard of comparison is expressed by a full sentence, but it does the same duty as इव.

Rem. 1. It is a matter of course, that इव and यथा have no influence at all on the case of the noun they are construed with. Both the noun compared and the standard of comparison are put in the same case. Kumāras. 4, 25 तैः परिदेविताक्षरैर्दृष्टये दिग्धरैरिवाहतः (struck by those lamentations, as if they were poisoned arrows); Nala 2, 28 तं दृष्ट्वा... भ्रातृमानं यथा रविम् (on seeing him who was bright like the sun).

Rem. 2. Note the idiom आभासत इव »he appears like,” f. i. Kumāras. 7, 3 [तत्पुरं] स्वर्ग इवावभासे.

Rem. 3. इव and यथा are often used in similes. In this case they may be strengthened by adding to them such epithets as साक्षात् (in person), विग्रहवन्त् or विग्रहिन् (embodied), स्वयम्, अपर (ep. Lat. Mars alter) and the like. Nala 1, 4 the hero is said to have been an excellent archer and ruler of his subjects साक्षादिव मनुः स्वयम् »as

if he were Manu himself," Daç. 116 a beautiful woman is called रतिरिव विग्रहिणी (the goddess Rati embodied), Mhbh. 1, 85, 5 ययातिः पालयामास साक्षादिन्द्र इवापरः. Cp. Kumâras. 6, 11, Ragh. 2, 16, Mâlav. I, p. 24, Kâm. 3, 30, etc.

431. Moreover, इव is used to soften some expression, in the same way as German *etwa*, our *rather, almost, as if it were*. Mudr. II, p. 58 विफलमिव राजसप्रयत्नमवगच्छामि (I perceive that the exertions of R. are almost fruitless), R. 2, 85, 7 इयं ते महती सेना शङ्कां जनयतीव मे.

432. Our „as,” when not expressing likeness, is not rendered at all in Sanskrit or by स्थाने with gen. But तद्यथा „as” = „for instance, namely” is तद्यथा. Mudr. III, p. 117 वृषल इह खलु विरक्तानां प्रकृतीनां द्विविधं प्रतिविधानं तद्यथानुग्रहे निगदन्ति (well, Vrshala, there are two means to be put into effect against disaffected subjects, viz. favour and force).

## SECTION VI.

### ON THE CONNECTION OF SENTENCES.

433. In Section II—V we have treated of the different constituent elements of the sentence. This last part of the Syntax will deal with the various ways, in which sentences are linked together. Two main categories are here to be distinguished, 1. coordination, when — grammatically speaking — there is equality of rank between the sentences conjoined, 2. subordination, that is such a union, as makes one of the links depend upon the other, so as to constitute a period made up of a chief sentence and a clause or subordinate sentence. The former class is generally characterized by such particles as have been dealt with in the last chapter

of the preceding Section, the latter class by relatives.

Occasionally Sanskrit prefers coordination in such cases in which our language would rather use the other mode of junction, and inversely.

Example of coordination in Sanskrit, subordination with us: Mreçh. III, p. 116 एतद्वर्हितं कर्म निन्दामि च करोमि च (though blaming it I do it).

Example of subordination in Sanskrit, coordination with us: Daç. 30 रत्नं तत्रैकमद्वाक्षम्। तदादाय गत्वा कंचनाध्वानमम्बरमणोरत्युष्णतया गन्तुमक्षमः..... किमपि देवायतनं प्रविष्टः etc. In translating such sentences as this there is, as a rule, a greater deal of coordination in English, f. i. »I saw there [in the water] a jewel, I took it and went on, until being tired by the exceeding glow of the sun, I entered some temple.” Cp. 14, I.

### CHAPT. I. Coordination.

434. Coordination, though chiefly expressed by little particles, as च, is not exclusively signified by them. The demonstrative pronoun, especially स, may be a fit instrument for annexing a new sentence. Sometimes both particle and pronoun are wanting, and sentences are simply put together: the so-called *asyndeton*.

435. I. As to the **demonstrative**, some instances have been given 275. I add one more from the beginning of the *Pancatantra* अस्ति दाक्षिणात्ये जनपदे महिलारोष्यं नाम नगरम्। तत्र..... अमरशाक्तिनाम राजा बभूव। तस्य त्रयः पुत्राः..... बभूवुः। Nothing prevents the employment of both dem. pronoun and particle together. So often सोऽपि.

The acc. neuter तत् and the abl. neuter तस्मात्, when = „therefore, for this reason,” have wholly got the nature of particles. Likewise तेन.

436. II. The *asyndeton* is mostly met with either in short statements, to express antithesis, or for rhetorical pur-

2. the asyn-  
deton. poses, especially where the speaker is excited. Panc. 26 अस्येवं स महात्मा त्वं कृपणाः (so it is, he is a Lord and we are wretches), ibid. 113 न ते दोषो स्यं स्वामिनो दोषः (it is not your fault, but that of your master), Mudr. III, p. 106 अनुभूयत एवैतन्नाशास्यते (this is already a real possession, not an expected one), Daç. 16 किं करोमि कु गच्छामि भवद्भिर्न किमदर्शि (what shall I do? whither shall I go? have you not seen [him]?). Panc. 134 सत्वरमागच्छ गुरुतरं प्रयोजनमस्ति, here the second sentence enunciates the reason of the former one, but there is no causal particle. In a similar way वा is omitted in the passionate declaration of Damayanti (Nala 4, 4) यदि त्वं भक्तमानां मां प्रत्याख्यास्यसि मानद। विषमग्निं जलं रज्जुमास्थास्ये तव कारणात्, likewise Kumâras. 6, 12 स्त्री पुमानित्यनास्यैषा वृत्तं हि महितं सताम् (whether man or woman, it matters not —).

437. III. When treating of sentences connected by **par-  
ticles.** **ticles** it is best to keep apart the logical categories.

3. par-  
ticles. Copu-  
lative  
parti-  
cles. Mere copulation is denoted by **च, अपि, अथ** — either single or combined, as **अपि च, चापि, अथापि** —, by **किं च, अपरम्, अन्यच्च**, by **ततः** and **ततश्च**. They answer to English *and, also, likewise, moreover, further, then, thereupon* etc. They are not quite synonymous, and each of them may have its proper sphere (as **ततः** to sub-join what is subsequent in time, **किं च, अपरम्, अन्यच्च** to signify the importance of what is added, **अथ** to import a change of the scene, of the action, of the actors etc.), yet it is neither easy nor necessary to draw the boundary-lines sharply between them.

Examples: 1. **च.** Daç. 83 निशि त्वयमिमां पुरीं प्रविष्टा दृष्ट्वा ममैव नायको दर्वीकरेण; — 2. **अपि.** Mudr. II, p. 69 प्रियंवदक. .... विश्रम्यतां परिजनेन। त्वमपि स्वमधिकारमभूयं कुरु (Priy., my attendants may keep their rest and you, discharge your duty); — 3. **अथ.** R. 3, 14, 4 स तं पितृसखं मत्वा पूजयामास राघवः। .... तस्य कुलमव्यग्रमथ पप्रच्छ नाम च, Panc. 3 the king first spoke to Vishnuçarman, »then the other replied” अथ विष्णुप्रार्थना

तं राजानमूचे; — 4. **किं च.** Panc. 214 किमत्र चिन्त्यते। अविचारितमयं हन्तव्यः the reasons, why he is to be killed are then given: यतः.... किं च.... उक्तं.... श्रूयते च (for.... moreover.... then one says.... it is also taught); — 5. **अपरम्.** Panc. 135 मदाश्रयाः सर्वा एते वराकाः। अपरं स्वकुटुम्बं परित्यज्य समागताः (all these poor fellows are depending on me, besides they have left their families in order to join me), ibid. IV, 65 मित्रं क्षमित्रतां यातमपरं (secondly) मे प्रिया मृता गृह्मन्येन च (moreover) व्यापुम्; — 6. **अन्यच्च.** Panc. 168 a heavenly being prevents Somilaka from suicide, and says मैवं साहसं कुरु.... तद्वच्च स्वगृहं प्रति। अन्यच्च भवदो-यसाहसेनाहं तुष्टः; — 7. **ततः.** Daç. 138 अहं तु.... त्वया प्रवेशयिष्ये। ततः पितरमु-ज्जीव्य तदभिरुचितेनाभ्युपायेन चेष्टिष्यामः (you must make me enter, then recall our father into life and act in the way that shall please him).

Rem. 1. **अथ** is not seldom = »now”, fr. *or.* Panc. 94 कस्मिंश्चित्त-लाशये.... त्रयो मत्स्याः सन्ति। अथ कदाचित्तं जलाशयं दृष्ट्वा गच्छन्निर्मत्यतीविमिह-क्तम् (in some pond there were three fishes. *Now*, one day fishermen passed, looked at that pond and said).

Rem. 2. **च, अपि, अथ** are sometimes to be rendered by *but, yet, nevertheless.* See 441.

438. **च.... च, अपि.... अपि, च.... अपि** etc. = „as well as;” „not only.... but also.” Utt. II, p. 29 विसृष्टश्च.... मेथो ऽथ उपकल्पिताश्च यथाशास्त्रं तस्य रक्षितारस्तेषामधिष्ठता लक्षणात्मतश्च.... साधनान्वितो ऽनुपहितः (not only the sacrificial horse has been loosed to roam at will, but also guards have been appointed to it according to the ritual, and Laxmana’s son has been sent after it).

Rem. 1. The archaic dialect has also the combination **उत.... उत.** The old verse **उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम्** is commented on by Yâska in this way **अप्येकः पश्यन्न पश्यति वाचमपि च शृण्वन्न शृणोत्येनाम्** (see Nir. 1, 19).

Rem. 2. A repeated **च** may occasionally denote *simultaneousness*. Kumâras. 3, 58 उमा च शम्भोः समाससाद् प्रतिहारभूमिम्। योगात्स च.... उपार्राम (Umâ reached the entrance of Çiva’s hermitage, and at the same time Çiva ceased his mystic exercises), cp. ibid. vs. 66, Ragh. 3, 40; 10, 6; Kathâs. 18, 120.

439. The foresaid particles are also used to connect three or more links. In enumerations, it is regular

to put तावत् in the first link (cp. 399). Panc. 281 एक-  
स्तावद्गृहभङ्ग अपरस्वद्विधेन मित्रेण सह चित्तविप्रलेषः (in the first place the  
loss of my dwelling, then the alienation of such a friend as you).  
The complete set of particles is: एकं तावत्, अदौ तावत् or प्रथमं तावत्  
in the first link, अपरम् or अथ or ततः or अन्यच्च etc. in the second  
and other links. Panc. 67 the lion chides the hare, who has been  
despatched to him by the other animals एकं तावन्नं लघुः प्राप्नो अपरं  
वेलातिक्रमेण, Panc. 181 अदौ तावद्विज्ञानाशस्ततः परिवारभ्रंशस्ततो देशत्यागस्ततो  
मित्रवियोगः, Mudr. III p. 173 the three links of an argumentation  
are marked by तावत्, ततः and अतः.

**440.** Disjunctive sentences are characterized by वा, or  
Dis-  
junc-  
tion. वा..... वा, वा यदि वा, अथवा. See 428 and 426.

Another kind of disjunction is that represented by  
„some..... others..... others again” and the like. Here  
indefinite pronouns are to be employed, as केचित्.....  
केचित्; केचित् or एके.... अपरे, अन्ये etc. Likewise  
the adverbs made of them. Mudr. IV, p. 138 मन्त्रभङ्गभयाद्गतां  
कथयन्त्यन्यथा पुरः। अन्यथा विवृतायेषु स्वैरालापेषु मन्त्रिणाः.

**441.** Antithesis may be variously denoted. In the first  
Anti-  
thesis. place it may be expressed by adversative particles, viz.  
तु (429), परम्, पुनः, also by such combinations as किं  
तु, परं तु, परं किं तु. Further च, अपि, अथ may be =  
on the other hand, on my-, your-, his part, again etc., or  
if stronger antithesis is implied, = but, yet. Nor is the  
asyndeton rare, in which case it is the mere arrange-  
ment of the two contrasting ideas, by which the anti-  
thesis appears, see 436.

Examples: a.) antithesis expressed by adversative particles. —  
तु. Mrech. IV, p. 141 स्त्रियो हि नाम खल्वेता निसर्गादिव पण्डिताः। पुरुषाणां  
तु पाण्डित्यं ग्राह्यैरेवोपदिश्यते (womankind, indeed, are wise by nature,

but to men wisdom is to be taught by manuals); — परम्. Panc.  
315 अस्येतत्परं तथापि गृहिणीं पृच्छामि (it is so, yet I will ask my wife  
nevertheless); — किं तु. Hit. 106 दुर्गं तावदिदमेव चिरात्सुनिर्झपितमास्ते  
महत्सरः। किं त्वेतन्मध्यद्वीपे भन्त्यवस्तूनां संग्रहः क्रियताम् (well, this great lake  
has been very aptly chosen to be our fortress, but you must lay  
up provisions in the island in the midst of it); — परं तु. Panc.  
304 ग्राह्यपरं गताः परं तु बुद्धिरहिताः; — परं किं तु. Panc. 16 सत्यमेतत्परं  
किं तु° (this is true, but —); — पुनः. Panc. 72 अयं शष्पभोजी देवपादानां  
पुनः शत्रवो मांसाग्निः (he is an herbivorous animal, but your enemies  
are carnivorous).

Rem. 1. पुनः, like तु, is generally subjoined to the first word  
of the sentence. It must be kept in mind that its adversative  
power is but secondary; properly it means »again,” and may be  
used in the weakened meaning of »on the other hand, yet,” just  
as again in English<sup>1)</sup>.

Rem. 2. Of the adversative उ instances are often met with in  
such works as the Aitareyabrāhmana and the Chāndogyopanishad,  
occasionally even in the epic poems. It mostly joins with some  
particle or relative. Ait. Br. 2, 39, 11 यावतां वै स ज्ञातानां वेद ते  
भवन्ति। येषामु न वेद किमु ते स्युः (— but those, of whom he has no  
knowledge, what is to become of them?), Ch. Up. 6, 4, 6 यद्...  
यद्, ibid. 4, 15, 3 एष उ »but he.” Sometimes it is almost = च,  
for it has less adversative force than तु.

b). च, अपि or अथ = but, yet, nevertheless. Nala 1, 5 Bhīma bears  
the epithet of प्रजाकामः, to which are added the words स चाप्रतः  
»beloved of his subjects [and at the same time »desiring to have  
children”], yet childless”. R. 3, 37, 2 सुलभाः पुरुषा रात्रस्ततं प्रियवादिनः।  
अप्रियस्य च पथस्य वक्ता भोक्ता च दुर्लभः (they who always speak things  
pleasant to be heard are easy to be found, but it is as diffi-  
cult to meet with one who speaks an unpleasant yet whole-  
some word, as with one who listens to such a one), Mudr. III,

1) Yet, like »again,” it may occasionally head the sentence. Panc. 3  
नाहं विद्याविक्रयं शासनशतेनापि करोमि। पुनरेतांस्त्व पुत्रान्मासषट्केन यदि नीतिशा-  
स्त्रज्ञानं करोमि ततः स्वनामत्यागं करोमि; Daç. 181, 1. 14.

p. 105 Cānakya to the chief of the eunuchs अहो राजपरिजनस्य चापा-  
व्यस्योपरि विद्वेषपक्षपातः। अथ क्व वृषलस्तिष्ठति (the king's attendants are  
indeed Cānakya's enemies. But where is the çūdra-king?). Like-  
wise अथवा, cp. 426.

**442.** Observations on the adversative particles.

Adver-  
satives  
answer-  
ing to  
limi-  
tatives

1. To emphasize the antithesis, a limitative particle may pre-  
cede in the foregoing sentence. Then we have the type of Greek  
μεν.... δέ, Latin *quidem*.... *sed* or *vero*. Such limitative par-  
ticles in Sanskrit are तावत्, खलु, केवलम्, कामम्, किल, सत्यम्, परम्.  
Panc. 313 अहं तावत्त्रेपलासमवलोकयामि। त्वं पुनः स्वच्छया गीतं कुरु (I will look  
out for the farmer, but you —), *ibid.* 195 अस्माकं तावद्दैनतेयो राजा।  
स च.... न कामपि चिन्तामस्माकं करोति (it is true, we have a king,  
Garuda but he does not care for us), *Mhbh.* 1, 48, 6 कामं च मम  
न न्यायं प्रष्टुं त्वां कार्यमोदूषां। किं तु कार्यगरीयस्वात्रतस्वाहमचूचुदम् (to be sure,  
it does not befit me to ask you about such a matter, but owing  
to its great importance I have ventured to urge you), *Panc.*  
III, 171 स निनिन्द किलात्मानं न तु तं लुब्धकं पुनः (he accused himself,  
but not the fowler), *Kathās.* 39, 21 वयसा परं कनिष्ठः सोऽभवत्त्रेषां गुणैर्ज्ञे-  
ष्ठतमस्त्वभूत्.

2. if the preceding sentence is negative, the adversative par-  
ticle must be rather strong. Such strong adversatives are किं तु, परं तु,  
अपि तु अपि तु and प्रत्युत "on the contrary." *Panc.* 203 न तवेदं गृहं किं तु ममैव,  
and *Daç* 77 न वपुर्वसु वा पुंस्त्वमूलमपि तु प्रकृष्टगणिकाप्रार्थयौवनो हि यः स पुमान्  
प्रत्युत. (neither external beauty nor riches are the result of manhood,  
no, he is a man who is loved by the foremost courtesan), *ibid.*  
100 राजा त्वां.... नोच्छेत्स्यति प्रत्युत प्रापयिष्यत्येव योवराज्यम् (he will [not  
only] not kill you, but he will even make you heir-apparent).

3. न केवलम् in the former, च, अपि etc. in the latter member are =  
च.... च "not only.... but also." *Panc.* I, 33 न केवलमसमानं लभते  
च विउम्बनाम्, *Nāgān.* V, p. 85 अयं वत्सो जीमूतवाहनो न केवलं श्रियते प्रत्युत  
कृताञ्जलिना गह्वरेण शिष्येणैव पर्युपास्यमानस्तिष्ठति (not only my son Jim.  
here is alive, nay he is even respected by Garuda, as a pupil  
reverences his teacher), *Ragh.* 3, 31 न केवलं तदुहो कपार्थिवः चिताव-  
भूदेकधनुर्धरोऽपि सः — Similarly न परम्.... अपि or च or प्रत्युत *sim.*,  
see f. i. *Kathās.* 33, 138. As to न परम्.... यावत् see 480.

Rem. If on the other hand न precedes and केवलम् or परम्  
introduce the second sentence, these particles may be almost =  
"but." *Panc.* 122 न भवसि त्वं सज्जनः केवलं पापबुद्धिरसि (you are not  
an honest man, you are but an evil-minded fellow), *Prabodh.* IV,  
p. 84 क्रमो न वाचां शिरसो न शूलं न चित्ततापो न तनोर्विमर्दः। न चापि हिंसा-  
द्विरनर्थयोगः श्लाघ्या परं क्रोधतयेऽहमेका (in the subduing of anger not  
fatigue of voice, nor head-ache etc., but I [forbearance] alone am  
to be praised).

किमु,  
किं  
पुनः  
and  
the  
like.

4. The phrases किमु, किं नु, किं पुनः, किमुत and कुतः have the  
meaning of Lat. *nedum* "how much more" or "how much less,"  
when heading the second member of a complex sentence. This  
idiom is much liked in Sanskrit. *Utt.* III, p. 39 ननु त्वामवनिपृष्टव-  
र्तिनोम्.... वनदेवता अपि न दृश्यन्ति किं पुनर्मर्त्याः (not even to the deities  
of the forest you will be visible, how much less to men?), *R.*  
2, 30, 21 इमं हि सहितुं शोकं मुहूर्तमपि नोत्सहे। किं पुनर्दश वर्षाणि त्रीणि चैकं  
चै दुःखिता (I cannot bear this sorrow not even for a moment, how  
much less for fourteen long years), *Hit.* 2 एकैकमयनर्थाय किमु यत्र चतुष्टयम्  
(even each of them by itself suffices for mischief, how much more  
to him, who possesses them all four), *R.* 2, 48, 21 न हि नो जीवितेनार्थः  
कुतः पुत्रैः कुतो धनैः.

**443.** The causal particle is हि (429). It may be com-  
pared with Greek γάρ, since like this it has a rather  
general employment when annexing sentences which  
contain some motive, reason, cause or even a mere illu-  
stration of that which precedes. For this reason, it may  
sometimes be rendered by "for" or "because" or "since,"  
sometimes with less emphasis, sometimes it is not to  
be translated at all. At the outset it was, indeed, a  
mere affirmative particle. *Viddhaç.* I, p. 7 श्रियः प्रदुग्धे विपदो  
रुपादि यत्रासि सूते मलिनं प्रमार्ष्टि। संस्कारप्रौचेन परं पुनीते शुद्धा हि बुद्धिः किल  
कामधेनुः (pure wisdom is indeed a cow of plenty; it milks bles-  
sings, it repels mishap, it produces glory, it cleanses the dirty, etc.)  
*Kād.* I, p. 20 the king has declared his astonishment at the great

gift of speech of the parrot which has been offered to him; in reply to this he is to d किमत्र चित्रम् एते हि शुक्रशारिकाप्रभृतयो विहङ्गविशेषा यथाश्रुतं वाचमुच्चारयन्ति (why wonder at this? since parrots, magpies and the like birds well repeat the words they have heard), Hit. 4 आहारनिद्राभयमैयुनं च सामान्यमेतत्पशुभिर्निराणाम्। धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः.

For the rest, if it be necessary to signify the cause or motive as such, the relatives यतः and यस्मात् are used. See 467.

444. As conclusive particles we may consider the demonstratives तत् and तस्मात्, ततः, अतः, तर्हि „therefore, hence, for this reason.” Hit. 5 पूर्वज्ञन्मकृतं कर्म तद् दैवमिति कथ्यते। तस्मात्पुरुषकारेण यत् कुर्वदितन्दितः.

445. Especially तत् is exceedingly frequent, and in drawing inferences it is always added.

Rem In the archaic dialect many other accus. neuters of demonstrative pronouns were to some extent used as particles: एतत्, अतः, इदम् almost = एवम्, इत्यम्, इति. See f. i. Ait. Br. 1, 9, 6; 14, 6; Ch. Up. 4, 2, 1; 6, 8, 3.

Even the pronoun स, when conjoined with another pronoun, especially a personal one, may import a conclusive meaning. Mhbh. 1, 146, 29 Yudhishtira advising his brothers that it is necessary to keep themselves hidden from Duryodhana, concludes thus ते वयं मृगयाशीलाश्चराम वसुधामिमाम् etc. (let us therefore ramble over this country, being intent on hunting), Çāk. II Dushyanta is requested by his mother to return to his capital, but he wants to remain in the hermitage, to defend which from the evil spirits he has been entreated by the hermits; now he decides to stay there himself and to send his vidūshaka home in his stead, with these words सखे माधव्य त्वमप्यम्बाभिः पुत्र इव गृहीतः स भवानितः प्रतिनिवृत्त्य... तत्रभवतीनां पुत्रकार्यमनुष्ठायतुमर्हति (friend M., my mother treats you too as a son, therefore, do you go back home —),

Utt. I, p. 11 Sītā perceives the portrait of the deity Gangā; Rāma praises the deity and concludes सा त्वमम्ब... सीतायां शिवानुध्यानपराम्ब (be, then, mother, propitious to Sītā). Another instance illustrative of this idiom is Ragh. 1, 5, but it is too long to be quoted, for to translate it correctly the whole passage would have to be given. Cp. also Mhbh. 1, 153, 4.

Rem. Occasionally स is used so, even without the personal pronoun added. Daç. 141 पुत्र मयासि ज्ञातमात्रः पापया परित्यक्तः। स किमर्थमेवं मामतिनिर्दृषामनुगृह्णासि (I have abandoned you, my son, as soon as you were born, why, then, do you welcome thus your cruel mother?). Cp. f. i. Ait. Br. 1, 7, 3 सा वै वो वरं वृषैः.

446. Nevertheless, however, yet is तथापि. It commonly introduces the apodosis after a concessive protasis (483), but sometimes it may usher in a new sentence, as Panc 332 भोः सत्यमेतद् दैवानुकूलतया सर्वं कल्याणं संपद्यते। तथापि पुरुषेण सतां वचनं कार्यम् (it cannot be denied, that every success occurs according to Destiny, nevertheless a man ought to perform the prescriptions of the good), cp. 315, 1. 22.

447. When connecting a negative sentence with an affirmative one, the negation, as a rule, precedes the connective particle. Therefore, न च = Lat. neque, न वा, न तु, नहि, नापि etc., likewise नो = न + उ, नह, नोत. Nala 3, 16 प्रप्रशंसुश्च सुप्रीता नलं ताः [sc. परमाङ्गनाः]... न चैनमभ्यभाषन्त (the women praised Nala, but did not address him), Panc. 241 एवैकां वनकाष्ठिकां दिने दिने प्रक्षिपति न च ते मूर्खा उल्लूका विज्ञानन्ति (day after day he throws down a little piece of wood, the stupid owls not being aware of it); M. 2, 87 कुर्याद्व्यन्नं वा कुर्यात् (he may

1) Occasionally this order is inverted: च न or च... न. Panc. 285 सर्वलोकानां चिरन्तनाश्चतुर्भूमिका गृहाः सन्ति मम च नात्र (— but not so have I), R. 2, 26, 3 वैदेही चापि तत्सर्वं न श्रुयात्



act otherwise or not); Daç. 141 सैव सदृशकारिणी नहि मादृशो जनो तवार्हति कलप्रलापामृताति कपारिभ्यां पातुम् (she has done well, for a person like me does not deserve —); Vikram. IV, p. 148 उर्वशीमात्र-स्पर्शादिव निर्वृतं मे हृदयं न पुनरस्ति विश्वासः (— my heart is content, yet I cannot believe it to be true); M. 9, 270 न होढेन विना चौरं घातयेद्दार्मिको नृपः (indeed, a righteous king must never put to death a thief, unless the stolen objects [are found with him]). Cp. न चेत् 485.

**448.** If the sentences connected are both negative, the negation of the latter may be omitted. Yet the negation is often retained; and, if there is some antithesis between the two links, moreover in causal and in conclusive sentences, it may not be wanting. One needs says न..... न तु and नहि and न पुनः.

b.) with negative ones.

Examples of negation omitted are given 407. To them may be added M. 2, 98 न हृष्यति ग्लायति वा (is neither rejoiced nor sad). This idiom is especially employed, if two or more negative sentences precede, to annex a last link. Nala 1, 13 न देवेषु न यक्षेषु तादृशपूवती क्वचित्। मानुषेष्वपि चान्येषु दृष्टपूर्वाथवा श्रुता (neither among gods nor among yaxas nor among men and others such a beauty had been seen or heard of).

Examples of negation retained: Panc. 44 अयप्रभृति गृहान्निष्क्रमणं न करोषि न च परुषं वदसि (from this day forth you shall not be a gadding nor speak harsh words), ibid. 29 न कोऽपि तादृक्केनापि चतुरो दृष्टो नापि श्रुतो वा.

Examples of न..... नहि, न..... न तु etc. Panc. I, 48 यो न वेत्ति गुणान्यस्य न तं सेवेत पण्डितः। नहि तस्मात्कलं किञ्चित्, Daç. 91 धनादृते न तस्वजनो अनुमन्यते। न तु धनदायासावभ्युपगच्छति (her kinsmen do not cede [her] unless for money, but she does not accept [a lover] who buys her for money).

Examples of asyndeton न..... न »neither..... nor.« M. 4, 55 नाप्रनीयात्संधिवेलायां न गच्छेन्नापि संविशेत्। न चैव प्रल्लिखेद्भूमिं नात्मनो ऽपहरेत्सजम्, Panc. III, 98 नाच्छादयति कौपीनं न दंशमशकापहम्। शुनः पुच्छम् (a dog's tail neither covers the privy parts nor does it propel the vermin).

## CHAPT. II. Subordination. Periods and clauses.

**449.** When subordinating some fact or action to some other one, there are two different manners for bringing this relation to grammatical expression, either by synthesis or by analysis. The synthetic expression takes up the clauses into the frame of the chief sentence, while denoting them by verbal nouns or nominal forms of the verb, as participles, gerunds, infinitives and the like. Then, the sentence contains but one finite verb significative of the principal action, the other actions appearing in the shape of nouns and nominal forms which by their noun-cases and modalities are to represent the relations existing between the main action and the secondary ones. By the analytic structure, on the contrary, both the principal and the subordinate fact are evolved into full sentences, either of them containing its finite verb. Then, the clause is marked by a relative, which by its form or its referring to some demonstrative, or even by the place occupied by it, points out the chief sentence on which it depends. A relative sentence by itself is nonsense, it demands some main sentence to depend upon, of which it is logically but a detached link.

Exactly speaking, it is the analytic expression alone that constitutes *subordination of sentences*. The synthetic expression of clauses does not create new sentences. For this reason, the participles etc. are no subject-matter of this chapter, and have been dealt with in Section IV.

In Sanskrit both modes have been used from time

immemorial. We have no evidence to decide which may be the oldest. For the rest, the relative system stands to participles, infinitives etc., almost as prepositions to noun-cases, as auxiliaries to verbal flection.

450. Sometimes the logical equivalence of a gerund, a participle etc. to the protasis of a period is grammatically expressed by a subsequent अथ or ततः. Ch. Up. 6, 13, 1 लवणामेतदुदके स्वधायय मा प्रातरूप-सीदथाः (v. a. place this salt in water, and then wait on me in the morning), Kathās. 13, 144 सापि प्रव्रान्तिका तस्मादपिक्पुत्रचतुष्टयात्... अदा-यैकमयाययौ, Nala 5, 10 तान्समीक्ष्य... अथ वैदर्भी नाभयज्ञानान्नलं नृपम्. (as Damayantī contemplated them, she did not recognize king Nala), ibid. 2, 14 तावर्चयित्वा मद्यवा ततः कुशलमव्ययंपप्रच्छानामयं चापि तयोः, M. 11, 91 तथा स्वकाये निर्दग्धे मुच्यते किल्विषान्नतः (by this [penance] such a one, when his body is wholly burnt, is then released from sin).

451. Subordinate sentences, then, are characterized by <sup>The relative system.</sup> **relatives**. By this name I designate the pronoun य with all its derivatives, whether they may be called pronouns as यः (who), यावान् (Lat. *quantus*), यादृशः (Lat. *qualis*), or pronominal adverbs as यतः (whence), यत्र (where), यथा (as), and conjunctions as यदि (if). They have in common the property of referring to some demonstrative, either expressed or implied in the main sentence. Such a couple of relative and demonstrative, standing one in the clause the other in the main sentence, may be compared to a system of hook and eye holding together two different parts of a piece of cloth. Of the kind are यः..... स, यादृशः..... तादृशः, यत्र..... तत्र, यदा..... तदा, यदि..... ततः or तदा or अथ etc.

452. From observing the practice of Sanskrit authors the

following general rules about the relative sentences may be laid down.

Its pro-  
properties.

1. The demonstrative is chiefly the pronoun स, सा, तत् and its derivatives, as तत्र, तथा, तदा, ततः. Yet, it must be kept in mind that relative adverbs do not necessarily require demonstrative adverbs of the same category; in other terms, one is not compelled to use the type यतः..... ततः, यत्र..... तत्र alone, but sometimes some other demonstrative, f. i. a noun-case of the pronoun may answer to the relative adverb, as यत्र त्वमवसः स देशो रमणीयः (it is a charming country where you dwelled).

2. Sanskrit likes to put the relative sentence first. In this case we have a period consisting of a **protasis** or former member, which is the relative sentence, and an **apodosis** or latter member, the principal sentence. This order is the regular one and much more used than inserting the relative sentence in the main one, as is generally done in modern European tongues. The demonstr. is commonly expressed, sometimes it is understood.

Examples: Panc. II, 20 यस्माच्च येन च यदा च यथा च यच्च यात्रच्च यत्र च शुभाशुभमात्मकर्म। तस्माच्च तेन च तदा च तथा च तच्च तावच्च तत्र च विधातृवशादुपैति (good and evil works of the individual are so requited by the Divine Power as to reach [the performer] by the same cause, by the same agent, at the same time, in the same way, at the same spot, and to be of the same quality and quantity), M. 1, 42 येषां तु यादृशं कर्म भूतानामिह कीर्तितं। तत्रया वो अनिधास्यामि (now, what duties are assigned to the different beings in this world, I will tell you), Utt. III, p. 42 यत्र दुमा अपि मृगा अपि बन्धवो मे। यानि प्रियासहचरश्चिरमध्य-वात्सम्। एतानि तानि ब्रह्मनिर्करकन्दरापि। गोदावरोपरिसरस्य गिरेस्तटानि, Panc. 48 तदस्य ययुज्यते तन्क्रियताम् (do to him that which is fit to be done).

Sometimes, however, the relative sentence follows after the principal one. In this case, the demonstrative is often omitted. Mrsch. I, p. 19 एतन्नु मां दहति यद्दृहमस्मदीये। क्षीपार्थमित्यतिथयः परिवर्तयन्ति (this ails me, that —), Nala 2, 25 सर्वे [sc. लोकपालाः]... विद्वन्भिन्नमुस्ते यतः सर्वे महोक्षितः (all of them went to Vidarbha, whither all princes were on their way).

3. Like the interrogative (280), the relative may be part of a compound. Mrsch. III, p. 111 यद्विस्मयं यान्ति पौराः = यस्य विस्मयं, Ch. Up. 4, 4, 2 साहमेतन्न वेद यद्वोत्रस्त्वमसि (I do not know of what gotra you are), Ven. II, p. 44 तदादेप्रय तमुदूदेशं यत्रस्था भानुमती.

4. Nothing prevents the relative depending on a gerund, participle or absolute case. Ch. Up. 5, 1, 7 ते ह प्राणाः प्रजापतिं पितृमेत्योर्चुर्भगवन्को नः श्रेष्ठ इति। तान्होवाच यस्मिन्व उक्त्रान्ते प्रारीर् पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति (the [five] senses went to their father Prajapati and said: »Sir, who is the best of us?» He replied: »he by whose departure the body seems worse than worst, he is the best of you»), Bhoj. 26 नगरं विलोक्य कमपि मूर्खममात्यो नापश्यन् निरस्य विदुषे गृहं दीयते (the minister looked about the town, but did not find any illiterate person to expel from his house, in order to give it to a man of learning). — Kumâras. 1, 3 the pronoun यस्य is to be construed with the former part of a tatpurusha यस्य हिमं न सौभाग्य-विलोपि ज्ञातम् (v. a. whose happiness [of Himavân] is not disturbed by the snow), Mrsch. III, p. 111 the thief speaks: तत्कस्मिन्देशे दर्शयाम्या-त्मशिल्पं। दृष्ट्वा श्रुत्वा यं यद्विस्मयं यान्ति पौराः (on what spot, then, shall I show my skill, which the citizens will admire to-morrow when looking at it?).

5. In prose, the relative is, as a rule, the first word of the relative sentence. Panc. 53 यत्र कन्यान्तःपुरे वायुं मुक्त्वा नान्यस्य प्रवेशो ऽस्ति तत्र, ibid. 62 यैः सहान् वृद्धिं गतः सदैव क्रीडितश्चैते (they, with whom I always stayed, with whom I grew up and played —). In poetry it may be put anywhere. Varâh. Brh. 32, 4 the Earth says to the Creator भावन्नाम ममैतन्नया कृतं यदचलेति तन्न तथा (o Lord, the name of firmness which thou hast bestowed upon me, is vain). The glokas I, 54-63 of the Pancatantra, which have been quoted

for a different purpose on page 266 of this book, may also give some illustration of the poetical license in putting the relative; in one gloka (vs. 62) the relative heads the sentence, in two it is wanting, the seven others exhibit the utmost variety. 1) Panc. I, 414 the relative sentence runs thus: नराधिपा नीचजनानुवर्तिनो बुधो-पदिष्टेन यथा न यान्ति ये. R. 2, 28, 26 we have this order वनं तु नेतुं न कृता मतिर्यदा बभूव रामेण तदा महात्मना। न तस्य सीता वचनं चकार instead of यदा तु रामेण वनं नेतुं मतिर्न कृता तदा सीता तस्य वचनं न चकार. Cp. f. i. Kathâs. 29, 183.

453. As the demonstrative स may have a general meaning (276), य may have it likewise and of course also the derivatives of both. Accordingly यः..... स is not seldom = „who or whosoever. . . [he].” There are, however, various ways for emphasizing the generality of import, which are mentioned above (287). 2)

454. In general propositions, the relative sentence is not rarely characterized by two or more different relatives placed close together. When translating them, all of them, or at least all but one, become indefinites or must be rendered in some different way. Panc. V, 9 यस्य यदा विभवः स्यात्तस्य तदा दासतां यान्ति (if a person is wealthy for some time, they become his servants for so long), M. 7, 96 यो यज्ञयति तस्य तत् (that which one captures, is one's own), Pat. I, p. 123 गात्रो द्विसं चरितवत्यो यो यस्याः प्रसवो भवति तेन सह श्रेरते (the cows when having grazed by day-time, lie during the night each with her

1) vs. 54. °करोति निर्विकल्पं यः स भवेदाज्ञवल्गुभः

55. प्रभुप्रसादज्ञं विन्नं सुपात्रे यो नियोजयेत्..... स°

56. अन्तःपुरचरैः सार्धं यो न मन्त्रं समाचरेत्.... स°

57. शूतं यो यमदूताभं..... पश्येत्..... स°

etc.

2) To the instances given 287 I add Panc. I, 389 येन केनाप्युपायेन.....

उदरेद् दीनमात्मानम्, cp. the note on p. 215.

own calf), Panc. I, 48 यो न वेत्ति गुणान्यस्य न तं सेत्रेत् पण्डितः (a wise man must not attend on such a one, as does not know his qualities), Hit. 106 यो यत्र कुशलः कार्ये तं तत्र विनियोक्तव्येत्.

### CHAPT. III. Relative sentences, introduced by pronouns.

**455.** The general rules laid down in **453** for all kinds of relative sentences are especially applicable to those whose relative is the pronoun **य** itself. It is, therefore, regular to make the relative precede. In Sanskrit, as a rule, it is not the demonstrative which is the antecedent of the relative, but inversely. Panc. 319 मेव] एको.... महानसे प्रविश्य यत्पश्यति तत्सर्वं भक्षयति। ते च सूषकारा यत्किञ्चित्पात्रं पश्यन्ति तेनापु ताडयन्ति, Mudr. V, p. 180 य आर्यस्तं पृच्छ वयमिदानीमनार्याः संवृत्ताः (ask one who is a honourable man, not me who have now turned dishonest), Bhoj. 9 ये मया नियमा उपवासाश्च त्वत्कृते कृतास्ते ऽय मे विफला ज्ञाताः (the penances and fasts which I have performed in your behalf, have now proved fruitless).

This precedence is, indeed, but the consequence of the entire employment of relative pronouns in Sanskrit composition. They are not used, as in many other languages, where the relative sentence may be a concurrent idiom of participles and adjectives and a means for paraphrasing. But in Sanskrit only such attributes as are of importance to the understanding of the main sentence, are fit for analytical expression by means of relative sentences.')

**456.** Sometimes the relative protasis + demonstrative apo-

1) DE SAUSSURE de l'emploi du génitif absolu, p. 38: «la proposition relative, en effet, contient toujours en sanscrit une donnée importante, et modifie foncièrement la portée de la proposition principale.»

dosis, even serves the purpose of emphasizing a simple sentence. In this case, the relative sentence is but the paraphrase of the main subject. Instead of सोऽश्वो मे मृतः (my horse has died) it may be said यो मेऽश्वः स मृतः. This periphrastic idiom is especially employed in giving definitions, and in general, if the chief predicate is nominal, it is a fit means for distinguishing the subject from the predicate by pointing out the former as something already known. The archaic monuments offer plenty of instances of this idiom. In classic literature, though far less common, it is however not wanting. Examples: a.) from archaic texts. Ch. Up. 1, 3, 3 यः प्राणापानयोः संधिः स ध्यानो यो ध्यानः सा वाक्. Çat. Br. 14, 7, 1, 33 अथ ये श्रुतं मनुष्यापामानन्दाः स एकः पितृणां जितलोकानामानन्दः, Muir O. S. T. I, p. 46 translates this passage thus: «now a hundred pleasures of men are one pleasure of the Pitris who have conquered the worlds.» Mhbh. I, Paushyap. Uttanka asks his teacher about some strange apparitions he has come across, while executing the orders of his teacher. The other answers ये ते स्त्रियो धाता विधाता च (the two women [you have seen] were the Dhâtr and the Vidhâtr) ये च ते कृष्णाः सितास्तन्तवस्ते रात्र्यह्नो (and the black and the white threads [they were weaving] were day and night) and so on: यः पुरुषः स पतन्त्यः। योऽश्वः सोऽग्निः। य ऋषभः.... स ऐरावतो नागराट्। यश्चैनमधिष्ठः पुरुषः स चेन्द्रः; — b.) from classic literature. Panc. 62 अत्र पुनः सर्सि ये जलचरास्ते निश्चिन्ताः सन्ति (but in this lake the aquatic animals are brainless), Mudr. V, p. 172 यत्रद्वलङ्करपात्रयं क्रीतं तन्मध्यादेकं दीयताम् (give me one of these very three ornaments you have bought).

**457.** If the relative sentence follows, the inverted order may be accounted for by some special reason. Mrech. IV, p. 138 अपण्डितास्ते पुरुषा मता मे ये स्त्रीषु च श्रोषु च विप्रसन्ति (I hold those unwise, who rely on women and fortune), here the stress laid on the predicate अपण्डिताः has caused the chief sentence to be placed before. Likewise Kumâras. 2, 51 the gods entreat Brahmâ

तदिच्छामो विभो ह्यष्टं सेनान्यं तस्य (sc. तारकस्य) श्रान्तये.... गोपारं सर्वसैन्यानां यं पुरस्कृत्य गोत्रभित्प्रत्यानेष्यति प्रात्रुभ्यो वन्दीमिह तयस्त्रियम्. The opening-line of the Kumârasambhava is अस्त्युत्तरस्यां दिशि देवतात्मा हिमालयो नाम नगाधिराजः etc., the glory and the magnificence of Himavân are extolled in the following sixteen glokas (1, 2—17) each of them adding a new ornament to his splendour. In all of them it is the relative alone, which connects the different links of the eulogy, referring as it does to the preceding हिमालयः of the chief sentence in çl. 1. And so often, if somebody or something is characterized by a series of clauses, the relative sentences follow after the main sentence. In the last instances quoted the demonstrative in the main sentence is wanting and it is the noun alone that does duty as what we are wont to call the relative's antecedent. Sometimes, however, it may happen that there is no other antecedent to be supplied than just the wanting demonstr. R. 3, 19, 7 न हि पश्याम्यहं लोके वः कुर्यान्मिह विप्रियम् (I am not aware of [anybody] in the world, who can do evil to me).

**458.** The relative pronoun must follow the main sentence, if it introduces a clause of a special character, especially a causal one, yet it may also import a *consequence*, a *disposition*, or even a *purpose*. In other terms, the relative pronoun is sometimes used, where one would expect a relative adverb or conjunction, यः being almost = यत्स (that he) or = यथा स (in order that he), or = यादृशः (such as to —). Cp. Lat. *qui* = *quum is* and *qui* = *ut is*.

a.) The relative clause implies a cause, motive or reason. So especially after such verbs and nouns as signify a disposition either glad or sad, either benevolent or malevolent, either content or discontent, and the like. Panc. 250 भाग्यवांस्त्वमेवासि यस्यारब्धं सर्वमेव संसिध्यति (you are fortunate, indeed, for whatever you undertake succeeds), Daç. 90 सैव धन्या गणिकादारिका यामेवं भवन्मनोऽभिनिविशते (she is to be congratulated that it is she, who is the object of your

love), Çâk. I अहो असाधुदर्शी तत्रभवान्कपवो य इमां वल्कलधारणो नियुञ्जे (it is ill-judged of the Reverend Kanva to order her —), Panc. 55 तस्य कृतान्तः कुपितो येनैतदेवं क्रियते, Daç. 135 अहमेव मूढो ऽपराद्धो यस्तव.... समादिष्टवान्वधम्.

Rem. Note the idiom योऽहम्, यस्त्वम् in such causal clauses. R. 2, 59, 32 अग्रोभनं योऽहमिहाय राघवं दिदृक्षमापो न लभे सलक्ष्मणम् (it is a pity that I do not find Râma and Laxmaņa), Mrçch. III, p. 125 नाहं दरिद्रः यस्य मम विभवानुगता भार्या सुखदुःखसुहृद्भवान्.... (I am not poor, since I have —), R. 2, 44, 26 नार्हा त्वं शोचितुं देवि यस्यास्ते राघवः सुतः. Likewise व एष. Çâk. VII अये सेयमत्रभवती प्राकुन्तला। यैषा वसने परिधूसरे वसाना.... मम दीर्घं विरह्वनं विभर्ति. Cp. the kindred idiom सोऽहम् etc. (445)<sup>1</sup>).

b) the relative clause imports an ability, consequence or design. Panc. 192 तदत्रैव स्थितेन त्वया कश्चित्समर्थः समाश्रयणीयो यो विपत्पतीकारं करोति (v. a. you must apply to somebody, who is able to defend you), ibid. 91 का मात्रा समुद्रस्य यो मम दूषयित्वात् प्रसूतिम् (what is the Ocean, that he should hurt my offspring?). In these examples from the classic dialect the present is used or the future. In the old and epic style such clauses require the optative mood (ल्लिङ्) cp. 344 f). Mhbh. 1, 157, 25 नहि योगं प्रपश्यामि येन मुच्येयमापदः (I see no means, indeed, how to get rid of distress), R. 1, 54, 3 परित्यक्ता वसिष्ठेन किमहं सुमहात्मना। याहं राजभृतैर्दीना द्वियेय भृशदुःखिता (why has V. left me, to be captured by the king's attendants?), ibid. 3, 13, 11 व्यादिश मे देशं सोदकं बहुकाननम्। यत्राश्रमपदं कृत्वा वसेयं निरतः सुखम्.

Rem. The pronoun य, therefore, may even be correlative to a preceding ईदृश, एवभूत and the like. In all such cases the clause

1) The combination यः स serves different wants. Sometimes it generalizes the relative, so as to make it an indefinite = सर्व, see 287 c.) and Mrçch. X, p. 360 यत्र तत्र स्थिता »staying anywhere." Sometimes it is to be resolved into स (the »renowned" or the »well-known" etc.) यः, as Mhbh. 1, 67, 71 धनुर्वेदे च वेदे च यं तं वेदविदो विदुः। वरिष्ठम्. In the same way य एष, य असौ are to be resolved. Mudr. III, p. 115 यावेतौ गताध्यक्षाध्वक्षौ.... एतौ खलु etc.

bears a consecutive character more or less expressed. Hit. 6 अस्ति कश्चिदेवंभूतो विद्वान्यो मम पुत्रायाम्. . . . नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः (is there any learned man so clever, as to —), Mudr. V, p. 166 कीदृशां नत्कार्यगौरवं यदाज्ञासनमुल्लङ्घयसि (of what nature are those important affairs, that you should transgress the king's orders?), Mhbh. 1, 157, 14 एतावान्पुरुषस्तात कृतं यस्मिन् नश्यति.

459. Some other special idioms may be noticed:

1. the idiom यत्सत्यम् v. a. »surely”, cp. 395. Ven. I, p. 19 यत्सत्यं कम्पितमिव मे हृदयम् (my heart trembles, indeed);

2. the type, represented by R. 2, 44, 14 वा श्रीः शौर्यं च रामस्य वा etc. = च कल्याण सन्नता। निवृत्तारण्यवासः स्वं क्षिप्रं राज्यमवाप्स्यति (considering Rāma's happiness, his heroism and his virtue, he will soon recover his kingdom), cp. Latin *quā erat clementiā Caesar, victos conservavit hostes* and the like;

3. यः = यदि कश्चित्, as M. 2, 95 यश्चैतान्प्रापुयात्सर्वान्यश्चैतान्केवलांस्यजेत्। प्रापयात्सर्वकामानां परित्यागो विशिष्यते; here the repeated यः = »if somebody” and »if some other,” cp. Mhbh. 1, 79, 6. In this and similar constructions the noun or the demonstrative referred to are understood. Cp. यावत् = »as far as” and the like (460 R. 1).

460. The pronominal adjectives यावत्, यादृश and the like, are as a rule used along with their demonstratives तावत्, तादृश etc. Kathās. 78, 130 यादृशास्तन्तवः कामं तादृशो ज्ञायते पटः (one may judge a cloth from its constituent threads v. a. *ex ungue leonem*), Mhbh. 1, 167, 34 स पुत्रः. . . . इष्यते यदिधो राजन्भविता ते तथाविधः (such a son as you wish will be born to you), M. 8, 155 यावती संभवेद्वृद्धिस्तावतो दातुमर्हति (he must pay as much interest as appears [from the documents]).

Rem. 1. यावत्, when subst. neuter, is sometimes employed in a somewhat elliptical way, f. i. Vikram. V, p. 181 इयं चोर्वशी यावदायुषस्ते सहधर्मचारिणी भवतु (and Urvaṣī here will be your wife for the whole time of your life), Daṣ. 74 परिवारस्त्वस्य यावदिह रम्य-मुञ्जलं च (and its train consists of all that is charming and splendid here on earth).” Cp. Lat. *quantum est hominum venustiorum* and

the like. Cp. also the turn इति यावत् (as much as), frequent with commentators.

Rem. 2. A counterpart to the idioms mentioned in 459, are यादृशा and यावत् when connected rather loosely with the main sentence. R. 3, 24, 6 यादृशा इह कूतन्ति पक्षिणो वनचारिणः। अग्रतो नो भवं प्राप्नुम् (considering the shouts of the birds here, some danger is near us). So especially यावत् and यावता = »as far as, in as much as,” cp. 479.

Rem. 3. If the relative sentence import a reason, a consequence, a purpose, it is the pronoun य that is the correlative of तादृश, not यादृशा and its synonyms. See 458, b) and 466.

#### CHAPT. IV. Relative adverbs and conjunctions.

461. Some noun-cases of य may be used quite adverbially and even assume the nature of conjunctions, as यत्, येन, यतः and यस्मात्, moreover यावत् and यावता. With them rank such as are derived by means of adverbial suffixes, यथा, यदा, यदि. All of them serve to introduce various kinds of clauses and subordinate sentences. If we except यदा, restricted to temporal clauses, and यदि exclusively employed in conditional and hypothetical protases, we cannot say that each of the named conjunctions has its own logical sphere of employment. So for instance, यत् may sometimes express a reason, sometimes a circumstance, now it points to a purpose, now it merely paraphrases a fact. Similarly यावत् may be time-denoting or it may indicate a proportion. And so on.

## 1. RELATIVE NOUN-CASES USED AS CONJUNCTIONS.

## a.) यत्; येन; यतः AND यस्मात्.

**462** यत् and the rest have nearly the character of such conjunctions as Lat. *quod* and *quo*, Engl. *that*. At the outset they were cases of the neuter of the pronoun. Compare f. i. these two sentences: Kumâras. 4, 9 यद्वोचस्तद्वैमि कैतवम् (that which you said, I understand it to be falsehood) with Çâk. V यन्मिथः समयादिमां मदीयां दूहितरं भवानुपायस्त तन्मया प्रीतिमता युवयोरनुज्ञातम् (that you have wedded my daughter by mutual agreement, I forgive it both of you). In the former, यत् is the acc. of the pronoun and expresses the object of the relative sentence, in the latter it is a mere conjunction serving to introduce the periphrase of the subject of the main sentence, expressed by the demonstr. तत्, but it is no *essential* element of the proposition.

**463.** The conjunction यत् is chiefly employed to paraphrase a fact, especially if this fact be an important element of the main sentence: subject or object. As a rule, the demonstrative is added.

Panc. 147 नैतद्वैमि यन्मया.... नरकोपार्जनं कृतम् (you are not aware you have deserved hell), Vikram. I, p. 18 ननु वन्निपा एव वीर्यमेतद्विजयन्ते द्विषतो यदस्य पत्ताः (it is, forsooth, the glory of the Thunderer, that his warriors triumph over his adversaries), Mhbh. 1, 150, 23 इतः कष्टतरं किं तु यदयं गहने वनेदिशश्च न विज्ञानीमो गन्तुं चैव न शक्नुमः (what can be more miserable than this, that —), Panc. 56 किमेवं युज्यते यत्सर्वे पार्थिवमया सह विग्रहं कुर्वन्ति (is this right, that all kings are making war against me?), Çâk. II उत्कर्षः स च धन्विनां यदिषवः सिध्यन्ति लक्ष्ये चले (it is the highest glory for an archer, that his arrows hit a moving aim).<sup>1)</sup> — In the following instances, the relative

1) In the archaic dialect the indeclinable यत् occasionally serves, like the pronoun य, for the periphrastic expression of simple nominal predicates (456). Ch. Up. 1, 1, 8 एषो एव समृद्धिर्यदनुज्ञा, Max Müller translates »now permission is gratification». Cp. also the passage of Mahāv. quoted 466 R.

sentence precedes. Panc. 113 यत् मन्त्रित्वमभिलषसि तदप्ययुक्तम् (that you covet the rank of minister, this too is unbecoming), Nala 18, 10 यत्सा तेन परित्यक्ता तत्र न क्रोडुमर्हति (she must not be angry, that he has left her).

**464.** The object of the words of *saying*, *thinking*, *believing* etc. is often paraphrased by a clause, introduced by the conjunction यत्. Cp. 494. Likewise by यथा (472) or यतः.

Examples: Panc. 58 तस्मिन्हते सर्वो जनो वदिष्यति यत्प्रभूतक्षत्रियैर्मिलित्वा वासुदेवो गृह्यश्च निपातितः (he being killed, people will say that Vās. and Gar. have been killed in a battle with a great number of warriors), ibid. 201 किं न वेत्ति भवान्यन्मम परिग्रहोऽयम् (you know, indeed, that these are my subjects), Ch. Up. 4, 10, 5 विज्ञानाम्यहं यत्पाणो ब्रह्म (I understand that breath is Brahman), Çâk. VI न किल श्रुतं युवाभ्यां यद्वासन्तिकैस्तरुभिरपि देवस्य प्रासनं प्रमाणीकृतम् (have you not heard, indeed, that even the trees of Spring obey to the order of His Majesty?).

Rem. The well known Greek type *οἷδα τὸν ἀνδρα ὅτι δίκαιός ἐστι* is also good Sanskrit. Panc. 280 ज्ञातस्त्वं मया प्रथममेव यत्तु ह्यीवप्रयः ह्यीवितश्च, Nala 17, 40 स नरः सर्वथा ज्ञेयः कश्चासौ कु च वर्तते, R. 3, 3, 3 त्वां तु वेदितुमिच्छावः कस्त्वं चरसि दृपउंकान्, Mhbh. 1, 168, 9 अनुज्ञास्तु न ज्ञानामि गच्छेयुर्नेति वा पुनः (but of my brothers I do not know, whether they will go or not).

**465.** Sometimes the sentence introduced by यत् has a more or less causal character. When thus employed, यत् is sometimes = *that*, f. i. after such phrases as *I am happy, glad, sad, it is good, I wonder* etc., *what have I done to you?* and the like, sometimes it is = *because, since, as*. Cp. the pronoun य with causal meaning (458).

Examples: Panc. 143 धन्योऽहं यद्भवतापि सह तत्र कालं नयामि (I am happy that I shall still pass the time there in your company), here यत् = योऽहम् (458, a R.), Panc. 203 न त्वया सुन्दरं कृतं यन्ममावसथस्था-



ने प्रविष्टोऽसि (you have not done well to have entered my dwelling-place), Mrech. V, p. 188 तलधरं निर्लङ्घितस्त्वं यन्मा दयितस्य त्रेषम गच्छन्तीं स्तनितेन भीषयित्वा धाराहस्तैः परामुप्रासि (cloud, thou art cruel, as thou frightenest me first by thy thunder, then layest violent hands on me, attacking me with showers of rain, while I am going to my sweetheart), R. 2, 113, 16 नैतच्चिन्त्रं.... यदार्यं त्वयि तिष्ठेत् (it is no wonder, that —), ibid. 2, 63, 38 किं तत्रापकृतं राजन्वने निवसता मया.... यदहं ताडितस्त्वया (in what have I offended you that you should have slain me?), ibid. 2, 61, 9 वज्रसारमयं नूनं हृदयं मे न संशयः॥ अपश्यन्त्या न तं यद्वै फलतीदं सहस्रधा (certainly, my heart is of the hardest stone, since it does not burst into a thousand pieces now that I do not see him [my son]), Mudr. II, p. 79 किं श्रेयस्य भगव्यया न वपुषि क्ष्मां न क्षिपत्येव यत्किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चलः ([may it be inferred that] Çesha does not suffer from his burden, because he does not throw off the earth, or [that] the Sun does not feel tired, because he is not motionless?). R. 2, 68, 2 यत् (since) precedes, तत् (for this reason) follows.

Rem. Occasionally येन and यतः are used like यत् in such phrases as »I am happy that” and the like. Prabodh. IV, p. 81 धन्योऽस्मि येन स्वामिनाहमेवं संभावितः (I am happy, that my master has in this way honoured me), Panc. 296 किं वयं ब्राह्मणसमाना यत आमन्त्रणं करोषि (are we the equals of brahmans, that you call us to dinner?).

यतः is occasionally put to verbs of *knowing*, *saying*, etc. (464).

**466** यत्, common as it is as a causal particle, is somewhat rarely found as a final or consecutive conjunction, *that* = »in order that,” or = »in consequence of which.” Panc. 199 क्रियतां तेषां कृते काचिद् द्विभीषिका यत्कथमपि दैवान्न समायान्ति (frighten them in some way or other, that perchance they may not return somehow), Kâç. on P. 3, 2, 36 explains असूर्यपश्या राजद्वाराः in this way एवं नाम गुप्यं यसूर्यमपि न पश्यन्ति (being indeed so closely guarded as not to see the sun), Kumâras. 1, 37 एतावता यत् (in so much that). Cp. Mrech. V, p. 201, where Çarudatta exclaims वर्षप्रतमस्तु दुर्दिनमविरतभारं प्रतद्भृदा स्फुरतु। अस्मद्विधुर्लभया यदहं प्रियया परिष्वक्तः (let the rain descend incessantly and let the lightning flash for ever, in consequence of which I hold my beloved in my arms, her who was unattainable to somebody like me).

Rem. Mahāv. II, p. 21 the rāxasa says अनर्थ एव वो यत्कन्येयमन्यस्यै दीयत इति, the literal sense of which is »to give her to another is mischief to you,” but when translating more freely »woe to you, if she should be given to another.” In the archaic dialect यत् is occasionally a full synonym of यदि. Only see these passages of the Chândogya-upanishad: 5, 15, 2 संदेहस्ते व्यशीर्ययन्मां नागमिष्यः (your body would have perished, if you had not come to me), and 6, 11, 2 यदेकां शाखां जीवो जहात्यय शुष्यति (if the life leaves one of the branches [of the tree], that branch withers).

In this passage of Âçval. Grhyas. (3, 4, 7) तस्य दावनाध्यायौ यदात्माशुचिर्विद् देशः (the cases of prohibition to study Holy Writ are twofold: impurity of person and impurity of place) यत् may be accepted = »if,” but one may also account for it by referring to the idiom mentioned in the foot-note on p. 358.

**467.** Of यतः and यस्मात् the causal employment is more strongly marked than of यत्. They not only denote the reason, but also the efficient and material cause: *for*, *because*. The period is sometimes expressed in full यस्मात्.... तस्मात्, यतः.... ततः sim., sometimes the demonstrative is not added. Panc. III, 105 अहिंसापूर्वको धर्मो यस्मात्सद्भिर्दाहृतः। यूकमत्कुपादेशादींस्तस्मान्नानपि रक्षयेत् (since the wise have declared clemency the highest virtue, one must protect even the smallest insects), ibid. p. 107 यतस्ते प्राङ्कुसदृशौ कर्णौ ततः प्राङ्कुर्णौ नाम भविष्यति, ibid. 72 तदस्मान्नि सिध्यति यतः (this does not hold good, because —), cp. Kathâs. 30, 39. — Both यतः and यस्मात् are excessively frequent, when adding the causes to facts already mentioned before. Then they are concurrent with हि, and like this, they may be said to serve for coordination rather than subordination. F i. Panc. 241 अहो कल्याणामस्माकमुपस्थितं यद्गतात्तो गतः। यतः स दीर्घदृश्येते च मूढमनसः (it is good for us, that Raktâxa is gone, for he is wise but these [others] are stupid).

Rem. With the same function are used the full phrases येन कारणेन, यस्मात्कारणात्, यत्कारणम् and the like. Panc. 216 अस्माकं मध्ये त्वया न वर्तितव्यं येन कारणेनास्माभिर्गृहीतं तत्सरः (you must not stay with

us, for we have taken possession of this lake), *ibid.* 218 यत्कारणं शरपागतो न वध्यते = *Lat. nam supplex non interficitur.*

**468.** The conjunction **येन** is chiefly expressive of purpose or intention. One might, therefore, expect it to be construed with the optative or the future, and indeed so it is, yet the present is oftener employed, especially in simple prose. The same applies to **यथा**, when a final particle, see **471**:

1. with *लिङ्*: *Kathās.* 36, 106 तद्दिदानीं वने गत्वा हरिं शरपामाश्रये। येन स्यां नैव दुःखानां भाजनं पुनरिदृशाम् (therefore I will retire to the forest now and pray to Hari, that I may never more be exposed to such misfortunes); — 2. with future: *Panc.* 329 दुत्तरं गच्छामि येनैव न मम पृष्ठमेव्यति (I will go more swiftly, that he may not overtake me); — 3. with present: *Panc.* 327 प्रेषय मां येन गृहं गच्छामि (dismiss me, that I may go home), *ibid.* 52 यत्किञ्चिद् दुःखकारणं तद्द येन प्रतीकारः क्रियते.

When the demonstrative precedes, the sentence introduced by **येन** may be also a consecutive one, as it points to the direct consequence of the action signified by the main sentence. *Kathās.* 12, 100 तथा कुरु येन सः गृहान्मम निवर्तेत (act so that he will retire from my house), *Hit.* 10 the tiger speaks मम चैतावान्लोभविरहो येन स्वहस्तस्थमपि सुवर्षा-कङ्कणां यस्यै कस्मैचिद् दातुमिच्छामि (I am so free from covetousness, as to wish to give —).

**469.** On the other hand, **येन** — as it properly signifies „by the which” — may introduce also a *causal* sentence. *Kathās.* 36, 121 येनाहं भवतामहतः। तादृक् श्वेतो गतो भूमौ भवानुपपद्यतामिति (*because* you have struck me —), *Panc.* 274 किमहमेताभ्यां हीनो येन मामुपहसतः (am I inferior to them, that they should laugh at me?). Cp. **465 R.**

### b.) यथा.

**470** The employment of **यथा** bears a great resemblance यथा. to that of Latin *ut*. Like this, **यथा** has originally been a particle of comparison „as,” the correlative of which is the demonstrative „so, thus.” Yet its duty is not

limited to the expression of equation, but extends to many other logical relations, chiefly *consequence* and *purpose* or *aim*, though it may answer sometimes our causal or merely epexegetical „that.”

Serves  
for  
Comparison

a.) When used in its proper sense for the sake of comparison, the parallelism of **यथा..... तथा** or its synonyms (**एवम्, इत्यम्**) is frequent, although the omission of the demonstr. is not excluded. *Pat.* I, p. 51 यथेच्छसि न्यास्तु (be it so, as you desire), *Utt.* II, p. 27 वितरति गुरुः प्राप्ते विद्यां यथैव तथा ऋते (the teacher bestows his learning on his sluggish disciple just as he does on the keen-witted one), *R.* 3, 19, 18 इमामवस्थां नीताहं यथाऽनायाऽसती तथा (I am reduced to this state, as [if I were] a woman of bad conduct who has no protector), *Hit.* 108 एवमनुष्ठेयं यथा वदामि; — demonstr. omitted: *Nala* 22, 4 ब्रूयाञ्चैनं कथान्ते त्वं पपादि-वचनं यथा (speak to him as Parnāda spoke), *Mhbh.* 4, 2, 5 मंस्यन्ते मां यथा नृपम् (they will consider me like a king).

Rem. 1. **यथा** may also be = „in so far as.” *R.* 3, 5, 18 Rāma admires the knightly attitude and the vigour of Indra and his men, who appear like youths of twenty-five, इपं चित्रति says he to Laxmaṇa सौमित्रे पञ्चविंशतिवार्षिकम्..... यथेमे पुरुषव्याघ्रा दृश्यन्ते प्रियदर्शनाः (they bear the shape of youths of twenty-five, in so far as we may judge from their outward appearance). Hence न तथा..... यथा = *Lat. non tam..... quam*, 1. „not so much..... as,” f. i. *Kumāras.* 5, 37 तथा न गात्रैः सलिलैर्दिवप्रच्युतैः। यथा त्वदोयैश्चरितैर्नाविलैर्महीधरः पावित एष सान्वयः; 2. „not exactly..... but,” f. i. *M.* 2, 96 न तथैतानि [sc. इन्द्रियाणि] शक्यन्ते संनियन्तुमसेवया। विषयेषु प्रनुष्ठानि यथा ज्ञानेन नित्यप्राः।

Rem. 2. In protestations and oaths **यथा..... तेन सत्येन** = „as sure as..... so surely.” *R.* 2, 64, 40 अपापोऽसि यथा पुत्र निहतः पापकर्मणा। तेन सत्येन गच्छाशु ये लोकास्त्वञ्चयोधिनाम् (as sure as you being sinless have been killed, my son, by an evil-doer, so surely may you go swiftly to the abodes of the warriors), cp. *Nala* 5, 16-20.

Rem. 3. **यथा** with *लिङ्* may be = „as if” (**343, d**). *Ch. Up.* 5, 24, 1 यथाङ्गारानपोक्तं भस्मनि जुहुयात्तादृक्तस्यात् (this would be as if a man were to remove the [live] coals and pour his libation in [dead]

ashes. R. 3, 51, 34 the vulture Jatâyu is said to have fallen upon Râvana in the same way »as if some mahaunt mounts a wicked elephant” अथिहो गतारोहो यथा स्याद् दुष्टवारणम्.

Rem. 4. यद्दत्तं.... तद्दत्तं are equivalent to यथा.... तथा. With optative यद्दत्तं is also = »as if.” Varâh. Brh. 2, 19 नगरद्वारलोष्टस्य यद्दत्स्यादुपवाचितम्। अदेप्रस्तद्वदज्ञानाम् (a prediction by ignorant men is as useless as if one were to question a clod of earth at the town-gate).

**471.** b.) यथा points to the result, either effected or aimed at. The *result effected* is set forth by यथा construed with a past tense and preceded by तथा. The *result aimed at* or (what is often identical) the *purpose* is expressed by यथा construed with an optative (लिङ्), a future or, as is oftener done, a present (cp. 468). In both categories of sentences the demonstrative तथा is generally added.

Examples: 1. यथा points to the result effected. Kathâs. 25, 120 क्रमेण च ययौ तत्र प्रकर्षं स तथा यथा। अज्ञीयत न केनापि प्रतिमलेन भूतले (and by degrees he became *such* a master in this art [boxing], *that* no adversary on earth could vanquish him), Panc. 318 एवं तेन ध्यानस्थितेन तथैव पादप्रहारो दत्तो यथा स घटो भग्नः (as he was thinking so, he gave the pot *such* a kick *that* it broke). See also Kumâras. 5, 15.

2. यथा signifies the result aimed at, the purpose. Here the present usually follows. Panc. 2 यथा मम मनोरथाः सिद्धिं यान्ति तथा-नुष्ठीयताम् (act so as to cause my wishes to be fulfilled), Kathâs. 26, 42 युवां मे कुरुतं तथा यथाहमय पश्यामि तां युष्मत्स्वामिनीमिह (cause me to see your queen to-day), Panc. 151 अहं तथा भक्षयामि यथा ब्रह्महानि मे प्रापायात्रा भवति (I will eat [of it] *in such a way*, as to be supported by it for many days), Çâk. I आग्रमन्नाथा यथा न भवति तथाहमपि यत्तिष्ये (I too will take care, *that* there may be done no harm to the hermitage), Hil. 108 यथायं नश्यति तन्मया विधेयम्. — Yet, the optative (लिङ्) is also found, especially in ornate style and in ancient literature. Mhbh. 1, 163, 3 यथा त्विदं न विन्देयुर्नरा नगरवासिनः। तथायं ब्राह्मणो वाच्यः (but this brahman

should be warned, that the townsmen may not become aware of it), Kathâs. 13, 55 स चापुत्रो बहून्विप्रान्संघाह्य प्रपातोऽज्ञवीत्। तथा कुरुत पुत्रो मे यथा स्यादचिरादिति, Vikram. II, p. 38 तदुपायश्चिन्त्यतां यथा सफलप्रार्थनो भवेयम्. — Instance of the future: Fanc. 105 मयान्योन्यं ताभ्यां.... भेदस्तथा विहितो यथा भूयोऽपि मन्त्रयन्तावेकस्थानस्थितौ न दूह्यसि (I have made them so discordant that you will see them never more deliberate together).

The future is of course wanted, if the main sentence has a future. Nala 1, 20 दमयन्तीसकाशे त्वां कथयिष्यामि नैषथा यथा त्वदन्यं पुरुषं न सा मंस्यति कर्हिचित्. Likewise the optative, if the main sentence has an optative. Daç. 138 तथा विषं स्तम्भयेयं यथा मृत इत्युदास्येत (I will arrest the poison, but in such a manner, that he will be left for dead).

Rem. 1. If the demonstrative is not added, यथा = »[in order] that.” Panc. 56 संबोधोऽयं त्वया निजभर्ता यथा मम प्रवृत्त्यापादयति (you must exhort your husband, that he may kill my enemies). Cp. Nala 1, 20.

Rem. 2. Instead of यथा न with optative, epic poets often use the simple न (405 R. 1). Moreover, न may be = »lest,” when it agrees with aorist or with optative, in epic poetry even with the future, cp. 405 R. 1. — In affirmative sentences the omission of यथा is very rare, yet there are instances of it. R. 1, 39, 11 तन्नया क्रियतां राजन्यतोऽङ्घ्रिः कृतो भवेत् (make the sacrifice to be accomplished without flaw).

**472.** c.) यथा serves to paraphrase the object of *knowing*,

e) यथा saying, declaring etc. just as यत् (464). Kumâras. 4, 36 विदितं यत्तु ते यथा स्मरः क्षणमप्युत्सहते न मां विना (you know, certainly, that Kâma cannot be without me, even for a moment), Mâlat. IV, p. 69 अयि भवानमंस्त यथा भूरिवसुरेव मालतीमस्मभ्यं दास्यति (say, did you believe that it was Bhûr. who will give me Mâlatî?), Panc. 200 ज्ञानात्थेव भवान्यथार्थवादिनो दूतस्य न दोषः कर्पायः, Mhbh. 1, 42, 34 Kâçyapa starts to the rescue of king Parixit श्रुतं हि तेन [sc. काश्यपेन] तद्भूयथा तं राजसत्तमं। तत्तकः पन्नागश्रेष्ठो नेष्यते यमसादनम्.

Rem. In the first and the last of the instances quoted we are free to translate यथा by »how.” Indeed, this employment of यथा does not lie very far from that, mentioned 411.

**473.** d.) Finally, यथा may sometimes have the nature of

4) यथा, a causal particle. This seems to have been more usual in when a causal particle. ancient literature, than afterwards. Ch. Up. 6, 13, 1 तडावमृष्य न चिन्वेद यथा विलीनमेवाङ्ग (he [the son] having looked for it [the salt], he had placed in the water] did not find it, for, of course, it was melted), R. 3, 57, 19 Râma surmises, Sitâ will have incurred some harm. सर्वथा जनकात्मजा। विनष्टा भक्षिता वापि राक्षसैर्वनचारिभिः। अशुभान्येव भूयिष्ठं यथा प्रादुर्भवन्ति मे (— as it is chiefly prognostics of evil, that appear to me).

This causal meaning of यथा is sometimes indicated by adding हि, the exponent of causality. R. 3, 11, 47 एतदेवाश्रमपटं नूनं तस्य.... अगस्त्यस्य मुनेर्भर्तुर्दृश्यते.... यथा हीमे वनस्यास्य ज्ञाताः पयि सहस्रशः.... द्रुमाः.

In the instances quoted the clause with यथा follows the main sentence. If it precedes, we may translate it by *as much as, considering*, etc. Nala 21, 8 यथासौ रथनिर्घोषः पूरयन्निव मेदिनीम् ममाह्लादयते चेतो नल एष महोपतिः (*considering* the joy, which causes to me the sound of the chariot, I know it is Nala).

### c.) यदा AND यावत्.

474. यदा is a temporal conjunction = our „when.” Its demonstrative which is generally not omitted, is तदा „then.”

Panc. 303 यदा रामो राजासीत्तदाहम्.... अनेन पथा समायातः, Mroch. I, p. 55 यदा तु भाग्यक्षयपीडितां दृशां नरः कृतान्तोपहितां प्रपद्यते। तदास्य मित्रापयपि वान्त्यमित्रतां चिरानुरक्तोऽपि विरज्यते जनः.

यदा repeated is of course = „whenever.” Kathâs. 25, 216 तस्मान्निशि च भूयोऽपि त्वमेष्यसि यदा यदा। तदा तदा वटतरोर्मूलात्पाप्स्यसि मामितः. — यदैव „at the very time that.” Ven. I, p. 24 कुरुषु तावदसंधेयता तदैव निवेदिता यदैवास्माभिरितो वनं गच्छद्भिः सर्वैरेव कुरुकुलस्य निधनं प्रतिज्ञातम्. — यदाप्रभृति „since.” R. 2, 116, 13 त्वं यदाप्रभृति क्वास्मिन्नाश्रमे तात वर्तसि। तदाप्रभृति रक्षांसि विप्रकुर्वन्ति तापसान् (for the hermits are being vexed by the rāxasas since the time, that you stay here).

475. यावत् is chiefly used of time. Then the parallelism यावत्.... तावत् is generally expressed in full. Two cases are here to be distinguished. Either *simultaneousness*

of the two actions is denoted, or the action with तावत् is *precedent* to the other.

I. If यावत्.... तावत्, or inversely तावत्.... यावत् are expressive of simultaneousness, यावत् properly = *as long as, while*. Yet, it is also expressive of *at which time, when*, sometimes it may even be rendered by *as soon as*.

1. यावत् *as long as, while* 1). In this meaning it is construed with the present, even when expressive of past facts, cp. 327. Hit. 68 देव यावदहं जीवामि तावद्वयं न कर्तव्यम् (as long as I live, you ought not to fear), Panc. V, 64 तावत्स्यात्सुप्रसन्नास्यस्तावदुरुजने रतः पुरुषो योषितां यावन्न शृणोति वचो रतः. In both instances यावत्.... तावत् = „during which time.... during that time.” But not rarely its meaning is „during which time.... in the meanwhile.” Panc. 290 यावदसौ [sc. शृगालः] तद्देवकृतद्वारेषा किञ्चिन्मांसं भक्षयति तावदतिसंक्रुद्धोऽपरः शृगालः समाययौ, ibid. 42 यावद् देवदत्तमुद्दिश्य व्रजति तावन्नर्त्ता संमुखो मद्विह्वलाङ्गः समभ्येति (as she is going to her sweetheart, she comes across her husband 2).

2. यावत् *at which time*. Panc. 277 यावन्नांपिताम् उत्पाटयति तावन्नं पङ्कददर्श (as he opened the basket, he saw the paralytic), Kathâs. 4, 36 यावत्किञ्चिदता तावन्निरुडा सा पुरोधसा (as she went on a little, she was stopped by the priest).

3. यावत् *as soon as* Panc. 313 यावद्दासभो दृष्टस्तावल्लुगुडप्रहारैर्हतः (as soon as the ass was seen, he was beaten with sticks).

476. II. If the sentence introduced by यावत् is expressive of an action, subsequent in time to that expressed by the main sentence, two cases are possible:

1) Cp. the similar employment of यावत्, when preposition (54 R. 2 and cp. 169).

2) यावद्यावत्.... तावन्नावत् = „for every time.... for this time” (cp. 252, 3°). Mudr. IV, p. 143 यावद्यावन्निरपेक्षशापाव्यहंतकश्चन्द्रगुण्पाद् दूरीभवति तावन्नावदस्य स्वार्थसिद्धिः.

यावत् a.) यावत् = *till what time, until.*

=until. यावत् *until* is generally construed with the लिङ् or with its equivalent, the present (468). Then it expresses the *intention*, but when stating a *fact*, past tenses are admissible (cp. 471).

Examples: 1. with लिङ्. Daç. 156 सैषा भवद्भुततृच्छायायामखण्डितचारित्रा तावद्भ्यास्तां यावद्स्याः पापिग्राहकमानयेयम् (therefore you must protect her, until I bring her husband here), Mudr. V, p. 167 ताड्यतां तावद्यावत्सर्वमनेन कथितं भवेत् (let him be beaten until he has confessed the whole); 2. with the present. Panc. 276 यावद्दहं भोजनं गृहीत्वा समागच्छामि तावद्त्र त्वया स्यातव्यम् (you must stay here, until I return with food), *ibid.* 286 तावन्नृपैतौ यत्नेन रक्षणीयौ यावद्दहमपरामुष्टौ नीत्वा समागच्छामि; 3. with the future. Daç. 72 प्रतीक्षस्व कानिचिद् दिनानि यावदियं सुकुमारी... प्रकृतावेव स्यास्यति; — 4. with past tense, stating a fact. Kathās. 4, 58 सो ऽपि पुरोहितः] तावच्छेठिकाभिर्विमोहितः। यावन्नृतोये प्रहरे दण्डाधिपतिराममत् (the maid-servants beguiled the priest, until at the third *prahara* the judge came).

477. b.) it is simply stated that the action of the main sentence has happened *before* the other. This is done by the phrase तावत्.... यावत् with negation, the literal meaning of which is: one action happened, *as long as* the other did *not* happen. It is to be noticed, that न has no fixed place, but may precede यावत् or follow it, either close to or separated from it by other words.

Examples: of यावत् = *before*, Lat. *priusquam*. Panc. 74 यावन्न कश्चिद्वेत्ति तावच्छीघ्रं गम्यताम् (go away soon, before anybody knows of it), Mhbh. 1, 202, 11 यावन्न कृतमूलास्ते पाण्डवेयाः.... तावत्प्रहरणोयास्ते (you must strike them, before they have taken root); — यावत्.... न. Nāgān. II, p. 37 न तावन्मुञ्चामि यावन्मम हृदयवल्गुभां शिलायामालेख्यगतां न पश्यसि (I do not let go [your hand], before you see my sweetheart painted on the stone), Panc. 67 सत्वरं निवेद्य यावन्मम दंष्ट्रान्तर्गतो न भवान्भविष्यति (tell it me quickly, before I make a bite of you), M. 2, 172 ब्रूद्रेषा हि समस्तावयावद्धेदे न ज्ञायते (before he is born in the Veda, he is equal to a *gūdra*); — न यावत्. Panc. 320 the chief monkey gives to his

band the counsel of fleeing away न यावत्सर्वेषां संक्षयो भवति तावद्दूरा-तगृहं संत्यज्य वनं गच्छामः, *ibid.* II, 191 एकस्य दुःखस्य न यावदन्तं गच्छाम्यहं पारमिवार्षावस्य। तावद् द्वितीयं समुपस्थितं मे.

Rem. Another word answering to Latin *priusquam* is पुरा. Indeed, like our »before,» पुरा is sometimes a preposition, sometimes an adverb, sometimes a conjunction (cp. 324 R. 1.). In the classic dialect it is almost obsolete.

478. c.) When construed with the 1<sup>st</sup> person of the present,

यावत् may also denote the *purpose*. In this case, the main sentence which generally precedes, is only expressive of some preparatory action to be completed „about the time” at which the action purposed is intended to take place; तावत् is as a rule omitted. Çāk. I सूत आश्रमोपरोधो मा भूत्तदिहैव रथं स्थापय यावद्वतरामि (charioteer, in order to avoid disturbing the hermitage, you must stop here, *that* I may descend), Kathās. 16, 38 परमानं पचेः शीघ्रं स्नात्वा यावदुपैयहम् (cook an excellent meal for me, quickly, [that I may take it] when I come here after bathing), Vikram. V, p. 162 king to charioteer तदुपश्लेषय शरं यावन्निद्रपयामि.

Rem. In this passage यावत् is construed with the 3<sup>d</sup> person of the imperative. Mhbh. 3, 72, 4 निगृहीष्व.... ह्यानेतान्.... वाष्पौयो यावदेनं मे पटमानयतामिह.

479. Not rarely the purpose is set forth by यावत् in an almost elliptical way, no main sentence being expressed. In other terms, यावत् with the 1<sup>st</sup> pers. of the present is used in self-exhortations, such as are explained 356. Sometimes we may translate it by „in the meanwhile.” Mudr. II p. 59 यावद्दहममात्यराक्षसं पश्यामि (well, let me wait on Minister Rāxasa), Çāk. I यावदेताःश्रद्धायामिमामाश्रित्य प्रतिपालयामि, Vikram. IV, p. 114 यावदस्मिन्कानने प्रियां प्रनष्टामन्वेषयामि.

480. यावत् is not always time-denoting, it is also a conjunction of manner = *as far as, in so much as, as is,*

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यावत् indeed, evident from its etymology. Mâlat. III, p. 50 यावद्गृणावं  
= in so far as. मालत्वेव.... हेतुरिति (in so far as I have heard, M. was the cause),  
Kâthas. 5, 136. In this meaning यथा is also available, see 470 R. 1.

Rem. 1. Note these phrases: 1. न तावत्.... यावत् »not so much.... but rather.” Kâthas. 26, 23 न तावत्सा च कनकपुरी दृष्टा मया पुरी।अपदे नश्यता यावद् दाशेन्द्रोऽप्येव नाशितः (v. a. »instead of seeing that Gold-city, I myself am lost and I have made the chief of fishermen to perish also,” liter. I have not so much seen Gold-city, but I have rather —); — 2. न परम् or न केवलम्.... यावत् »not only.... but also.” Kathâs. 28, 160 व्रणास्तस्य दिने दिनेन परं न हरोहैव यावन्नाडीत्व-माययो (not only the wound did not heal, but it became even a fistula), Panc. 36 न केवलं सेवका इत्यंभूता यावत्समस्तमप्येतज्जागत्परस्परं भक्तपार्थ सामादिभिरुपायैस्तिष्ठति (it is not only the attendants, who are so natured, but the whole of the creatures of this earth stand to each other in some relation, friendly or otherwise, for obtaining food), cp. 470, R. 1.

Rem. 2. Pat. I, p. 9 सन्तीति तावद् ब्रूमो यदेताज्जास्त्रविदः प्रास्त्रेषानु-विद्यते (we say: they exist, only in so far as they who know the theory [of grammar] employ them in their theories) affords an instance of तावत्.... यत् instead of तावत्.... यावत्. For analogous phrases see 458 b).

480\*. In both acceptations, of time and of manner, one will meet occasionally with यावता = यावत्. Instances of यावता = »as far as” are found especially in Patanjali, of यावता = »whilst; as,” यावता न = »before” in the Bhâgav. Pur. and elsewhere.

#### d.) यदि.

481. यदि (if) is chiefly employed in the protasis of conditional periods. This main function will be treated in the following chapter. But, moreover, like our „if,” Greek *ei*, Lat. *si*, यदि serves to introduce the relative sentence which is the object of verbs of *doubting, inquiring, observing, expecting, telling* and the like. पश्यामि यदि = „I will see if (whether).”

Examples: Panc. 200 अन्विष्यतां यद्यस्माद् व्यसनात्सुनिर्मुक्तिः (inquire, if

there is any opportunity of being relieved from this misfortune), ibid. 121 कथय मे यद्यस्ति कश्चिदुपायस्तद्विनाशाय (tell me if —), Mhbh. 1, 154, 4 गदि वास्य वनस्य त्वं देवता यदि वाप्सराः।अत्रचच्च मम (tell me whether you are the deity of this forest or an apsaras), Çâk. VI विचार्यतां यदि काचिदुपायसन्ना तस्य भार्यासु स्यात् (reflect if not one of his wives may be in the family-way), Kumâras. 5, 44 वद प्रदोषे स्फुटचन्द्रतारका विभावरी यद्यरुणाय कल्पते (say, if the splendour of the evening-sky illumined by moon and stars, does befit Aruna). — Sometimes यदि and यत् are equally available, f. i. with चित्रम् (wonder), and with such phrases as *I cannot bear, I do not believe.* Çâk. III किमत्र चित्रं यदि विश्राखे प्रशाङ्गलेखामनुवर्तेते (what wonder is it, that the two stars of the asterism Viçâkhâ join the crescent?), R. 2, 51, 14 नाशसे यदि जीवन्ति सर्वे ते (I do not think, they are alive), ibid. 2, 86, 15 we have the like sentence, but the verb is an optative (जीवेयुः). Cp. also R. 2, 73, 8 दुष्करं यदि जीवेताम्, and the like.

Note also यदि with verbs of *swearing, cursing* and the like. Panc. 75 मम देवगुरुकृतः शपथः स्याद्यदि तदास्वादयामि (I may be cursed by gods or parents, if I taste of it).

482. Sometimes the clause with यदि is used in a somewhat elliptical way, viz. without apodosis. Çâk. VII Dushyanta considers whether he shall ask the boy, whom he already suspects to be his son, about the name of his mother: यदि तावदस्य शिशोमतिरं नामतः पृच्छेयम् (if I should ask now the name of his mother?). In a similar way, if hope is uttered. R. 2, 59, 3 अप्रायस्य यदि मां रामः पुनः प्रब्रुवाप्येदिति (hoping: »perhaps Râma will again address me”), ibid. 3, 54, 3 Sitâ when being carried away by Râvana casts off her upper-garment and her jewels among a little band of apes यदि रामाय प्रसेयुरिति (perhaps they will show them to Râma).<sup>1)</sup> Such sentences require the optative (लिट्) because of the nature of their contents.

A different character is displayed by such ellipsis, as is shown R. 3, 17, 21, where Çûrpanakhâ says to Râma रावणो नाम मे भ्राता

1) Cp. the similar employment of Latin *si*, f. i. in the *Aeneid*, book VI, vs. 187 *si nunc se nobis ille aureus arbore ramus ostendat nemore in tanto*.

यदि ते श्रोत्रमागतः (my brother is named Râvana, whom perhaps you will have heard of).<sup>1)</sup>

**483.** By adding **अपि** to **यदि**, we get **यद्यपि**, the concessive particle *though, although*. Its correlative in the apodosis is **तथापि** *nevertheless, however, yet*, either expressed, or omitted. Panc. 37 यद्यपि त्वदीयवचनं न करोति तथापि स्वामी स्वदोषनाशाय वाच्यः (even if he does not listen to your words, yet you must blame your master that he may amend his faults), Kathâs. 52, 375 वत्स यद्यपि प्रूरुत्वं सैन्यमस्ति च ते बहु। तथापि नैव विश्वास्या जयश्रीश्रपला रूपे (my child, though you are valiant and have a great army, you must never trust to the victory in battle, since it is inconstant), Çâk. I वाचं न मिश्रयति यद्यपि मे वचोभिः। कर्षा ददात्यभिमुखं मयि भावमापे (though she does not join in the conversation, yet she listens attentively, while I am speaking).

Rem. अपि यदि instead of यद्यपि is poetical, as f. i. Prabodh. I, p. 10 अपि यदि विश्रिताः शरासनं वा कुसुममयं ससुरासुरं तथापि मम जगदखिलम् (though my [Kâma's] bow and arrows are made of flowers, nevertheless the whole creation with gods and demons is mine).

#### CHAPT. V. The conditional period.

**484.** The conditional period is a compound sentence, made up of a protasis and an apodosis. The protasis contains the condition, whereas the apodosis states what will happen under the said condition. The grammatical exponents of the protasis are **यदि** or **चेत्**. Of these, **यदि** since it is a relative, heads the sentence, at least in prose. But, as a rule, **चेत्** is not put at the head, it is often the last word of the sentence; yet, **स, एष, न** sim. being used, it is put close after them.

In the apodosis no correlative is necessary. Yet it is

<sup>1)</sup> Cp. Lat. *si*, f. i. *Aeneid*, book II, vs. 81.

often expressed, viz. **ततः** or **तदा** or **तत्** or **तर्हि**, occasionally **अथ**.

Examples of **यदि** and **चेत्**: a.) without correlative in the apodosis. Daç. 105 यद्यहमस्मि तस्करो भद्रा बध्नोत माम् (if I am a thief, fetter me, gentlemen), Daç. 72 यदीह भगवत्पादमूलं न शरणां शरणामस्तु मम कृपणाया हिरण्यरेताः (if Your Holiness does not afford me protection, the god of fire must be my refuge); — Kathâs. 25, 19 भगवान्बुक्त्वा वेत्ति चेत् (say it, Reverend, if you know it), Kumâras. 5, 40 न चेद्द्रुहस्यं प्रतिबुक्त्वा मर्हसि (answer me, prithee, if it is no secret).

b.) with correlative. Hit. 23 यद्यन्नं नास्ति तदा सुप्रोतेनापि वचसा तावदतिथिः पूज्यः (if food is wanting, one must entertain one's guest at least with kind speech), Daç. 90 साचेदियं प्रकृतिमापयेत तदा पेशलं भवेत् (if she should be brought to reason, that would be charming); — Mhbh. 1, 43, 1 Taxaka says to Kâçyapa यदि दृष्टं मयेह त्वं प्राक्तः किंचिचिकित्सितुं। ततो वृत्तं मया दृष्टमिमं जीवय काश्यप; — Panc. 334 अत्रशयं यदि गन्तव्यं तदेव कर्कटोऽपि सहायः (if [you] are obliged to go, even this crab may be your companion), Kathâs. 24, 146 न चेत्कुप्यसि तत्किंचित्प्रभो विज्ञापयाम्यहम् (if you are not angry, I have something to entreat of you); — Panc. 16 यद्येवमभिमतं तर्हि शिवास्ते पन्थानः सन्तु; — Çâk. VII न चेन्मुनिकुमारोऽयमथ कोऽस्य व्यपदेशः (if he is not the son of a muni, what, then, is his name?).

Rem. 1. In most cases the protasis precedes. Sometimes, however, the main sentence is put first, f. i. Daç. 91 अन्निरत्तं मया तुभ्यं देयं यदि प्रतिदानं रागमञ्जरी (I am bound to deliver you the magic skin, provided that Râgamanjari be given in return to me), Kâd. I, p. 101 श्रूयतां यदि कुतूहलम्.

Rem. 2. R. 3, 43, 19 यदि... तु = »if.... at least." Sitâ to Râma जीवन् यदि तेऽभ्येति ग्रहणं मृगसन्नमः। अन्नं न रणार्द्रं लहचिरं तु भविष्यति। निहतस्यास्य सन्नस्य (even if the precious deer should not be taken alive, its skin at least will be a beautiful spoil). — यदि परम् = »if but." Ratn. III p. 81 the king throws himself at the feet of his queen: the reddish glow of your feet, says he, caused by painting, I will take off with my bent head, but the glow of anger on your cheeks I am able to drive away यदि परं कृपाया मयि स्यात् »only in case, that you show mercy to me." Another instance is Kathâs. 34, 261.

Rem. 3. The combination यदि चेत् is sometimes found in epic poetry, f. i. R. 2, 48, 21, Mhbh. 1, 104, 37. In fact, चेत् has not been at the outset a conjunction, nor is it a relative, though in the classic dialect it may bear this character. It is properly a combination of च + इत् the emphatic particle (398 R. 2) <sup>1</sup>). In the archaic dialect even the simple च does occasional duty as a conditional particle <sup>2</sup>).

485. न चेत् is rather to be looked upon as a unity, like न चेत् Latin *nisi*. Daç. 97 न चेदन्निरत्तं प्रतिप्रयच्छसि न चेद्वा नागरिकेभ्यश्चोरितकानि प्रत्यर्पयसि दृक्षसि पारमष्टादशानां कारुषानामन्ते च मृत्युमुखम् (if you do not give back the magic skin, or if you do not restore to the townsmen the objects, you have stolen from them, you shall pass through the eighteen kinds of torture and finally you shall see the door of Death).

नो चेत्. Instead of न चेत् it is also said नो चेत्, that is न + the adverb. उ + चेत्, but the adversative force of उ is not always conspicuous. R. 3, 40, 26 नो चेत्करोषि मारुच हन्मि त्वामहमस वै (if you do not do it, forsooth, I'll kill you to day).

Rem. 1. Note नो चेत् making up the whole protasis. So it is especially used in threatening like Lat. *si minus*, Germ. *widrigen-falls*, f. i. Panc. 76 एवं ज्ञात्वा त्वयैष वध्यः नो चेद्वा व्यापादयिष्यति (you must kill him, otherwise he will kill you). For the rest, अथवा is equally good. Panc. 124 समर्पय मे सुतमन्यथा राजकुले निवेदयिष्यामि (surrender me my son, otherwise I will prefer charges with the king's court).

Rem. 2. The very opposite of नो चेत् is यद्येवम्, which is likewise often used by itself. It expresses concession and assent »if that is so" v. a. »in that case." Daç. 101 यद्येवमेहि.... त्वामहं मोचयिष्यामि (in that case, come, I will set you free).

486. When proposing an alternative, it may be said यदि....

1) Cp. नेत् (355 R. 1) = न + इत्.

2) P. 8, 1, 30 it is termed चण्. Kâç. comments: चण् पादिशिष्टोऽयं चेदर्थे वर्तते अयं च मरिष्यति अयं चेन्मरिष्यतीत्यर्थः. See *Petr. Dict.* II, p. 905, s. v. च 8).

यदि, like Latin *sive... sive*, or यदि + adversative particle. But commonly the relative is wanting in the second protasis, and instead of it the adversative is employed alone, especially अथ or its compounds (अथवा, अथ तु, अथापि). In other terms, अथ etc. are virtually the Sanskrit expression of *but if*, Lat. *sin*.

Examples of 1. यदि retained in the second protasis. Panc. 85 स्वामिन्यद्यभयप्रदानं दत्त्वा वधः क्रियते तदेव दोषो भवति। पुनर्यदि देवपादानां भक्त्या स आत्मनो तोषितव्यं प्रयच्छति तन्न दोषः (Lord, if you kill him, to whom you have granted security, it is a sin, but if from attachment to your Lordship he offers you his own life, it is not a sin), cp. Panc. 45, l. 13 यदि.... अथवा यदि.

2. अथ etc. = »but if, and if." Pat. I, p. 8 यदि सन्ति नाप्रयुक्ताः अथाप्रयुक्ता न सन्ति सन्ति चाप्रयुक्ताश्चेति विप्रतिषिद्धम् (if they are, they [can]not [be said to be] not employed, and if they are not employed, they are not; [to say,] they are and at the same time one does not employ them, is a self-contradictory statement); — Çâk. V यदि यथा वदति क्षितिपस्तथा त्वमसि किं पितृकुलया त्वया अथ तु वेत्सि शुचि वृतमात्मनः पतिकुले तव दास्यमपि क्षमम् (if thou art what the king says, what will thy father care for thee, who hast disgraced thy family? But if thou knowest thyself chaste and pure, even slavery in thy husband's house is to be borne by thee); — Panc. 172 यदि ते धनेन प्रयोजनमभक्षितेन ततस्त्वामपि गुप्थनं करोमि अथवा दत्तभोगेन धनेन ते प्रयोजनं तदुपभुङ्क्ष्यन् करोमि (if you want riches not to enjoy them, I will make you [like] Guptadhana, but if you want riches which give enjoyment, I will make you [like] Upabhuktadhana).

Rem. Sometimes in an alternative the former assumption is not expressed in the shape of a conditional period. Yet even then अथ = *but if*, Lat. *sin* is nevertheless available. R. 2, 60, 3 Kausalyâ, the mother of Râma, entreats his charioteer Sumantra to conduct her into the forest to Râma, Sîtâ and Laxmana, अथ, she adds, तान्नानुगच्छामि गमिष्यामि यमक्षयम् (but, if I do not reach them, I will die). Çâk. VII Dushyanta being informed by the nurse: »nobody except his father, his mother or himself is allowed to take up



the magic herb of the boy Sarvadamana," asks अथ गृह्णाति (and if one should take it up —).

**487.** Occasionally the protasis of a conditional period is not introduced by any particle at all. This asyndetic construction is not very common, but it exists in Sanskrit, as it does in many other languages. Just as we say: *should he have done it = if he should etc.*, or as the Latin poet HORACE (Epp. 1, 1, 33) *fervet avaritia miseroque cupidine pectus: sunt verba et voces, quibus hunc lenire dolorem possis*, so the Sanskrit poet, quoted Hit. 98, writes खलः करोति दुर्वृत्तं नूनं फलति साधुषु (should a rascal do evil, the consequences will certainly be felt by honest people').

2. Another type of asyndetic connection is that exemplified M<sub>r</sub>ech. V, p. 184 मेघा वर्षन्तु गर्गन्तु सुखन्वप्रनिमेव वा। गपायन्ति न प्रीतोष्णां रमपाभिमुखाः स्त्रियः (the clouds may pour out rain, thunder and lightning, women who are going to their sweethearts do not care for the weather). Here the protasis is expressive of the possible obstacles and still the chief action passes. The imperative in the protasis is, it seems, not necessary, cp. Panc. V, 25 प्रूरः सुवपः सुभाग्र्य वामो ग्राह्यापि ग्राह्यापि विदां करोति। अर्थं विना नैव यशश्च मानं प्राप्नोति मर्यादात्र मनुष्यलोके (suppose one to be gallant, well-shapen, happy in love, eloquent, a master at all kind of arms and in all branches of learning, yet, without money no man on earth will achieve glory or honor).

3. A third type of asyndetic construction is an imperative followed by a future, when exhorting to an action and foretelling its result, f. i. *do so and you will be happy = do so, [for if you do so] you will be happy*. So R. 1, 46, 5 Kāçyapa says to Diti शुचिर्भव तपोधने। जनयिष्यसि पुत्रं त्वं शक्रहन्तारमाहवे.

**488.** As to the tenses and moods, employed in the conditional period, it is to be kept in mind that the conditional period does not import an absolute statement, but rather an assertion in such a manner, that its correct-

1) Compare Pat. I, p. 31 एकोऽन्धो दृष्टनिऽसमर्थस्तत्समुदायश्च प्रातमप्यसमर्थम् >one blind man being unable to see, a collection of blind ones will likewise be unable."

ness is made to depend upon the correctness of some other statement presupposed. Now, we must distinguish according to the intention of the speaker, between three cases: 1. the speaker neither affirms nor denies the reality of the fact supposed, 2. he presupposes something known to himself and to his audience to be a real fact, 3. he assumes something impossible or at least improbable, at all events something not real. Hence it follows, from a logical point of view there are three categories of conditional periods:

1°. those, whose protases contain a condition, which the speaker leaves undecided whether it be correct or not;

2°. such as warrant the correctness of the main assertion by the well-known correctness of the protasis;

3°. those, whose protases import an evident untruth, in other terms, such as affirm what would happen if some fact occurred or had occurred, which however cannot or will not occur or have occurred.

In the first and second categories the fact *presupposed* is put in the same tense or mood, as would be required, if it were really *asserted*. In other terms: the employment of past, present and future tenses, of indicative, imperative and लिङ् is determined by the *general* character of their significance and idiosyncrasy, which has been treated in Chapt. III of the fourth Section. That the present often, sometimes also the optative (लिट्), are used instead of a future tense, can scarcely be said to be an exception, cp. 468 and 324, 1°.

**489.** Conditional periods of the third category require the employment of the optative (लिट्); if they are, however,

expressive of a supposition, which cannot be realized because the proper time has already passed, the conditional is also available, cp. 347.

Examples: 1st category. Çāk. V यदि यथा वदति क्षितिपस्तथा त्वमसि किं पितृकुलया त्वया। अथ तु वेत्सि शुचि व्रतमात्मनः पतिकुले तव दास्यमपि क्षमम्, here the present tense is expressive of present time: »if you really are. . . ., but if you are knowing;» — Panc. 278 the minister's wife makes this condition to her husband यदि शिरो मुपउयित्वा मम पादयोर्निपतसि तदा प्रसादाभिमुखी भवामि (if you fall at my feet with shaven head, I will be kind again), here the present tense signifies something to be fulfilled in the future. But ibid. 113 यदि त्वमस्य मन्त्रो भविष्यति तदान्योऽपि कश्चिन्मस्य समीपे साधुजनः समेष्यति (if you shall be his minister, then no other honest man will come near him) the future tense is used of future action. Likewise Nala 20, 15 कामं च ते करिष्यामि यन्मं वक्ष्यसि बाहुकाविदभान्यादि यात्वाय सूर्यं दर्शयितासि मे there is a future in both the conditional clause and the main sentence. Cp. 341\*.

Rem. In conditional periods of this category the लिङ् is wanted, if for some accessory reason there be a tendency for employing it, f. i. in suppositions of a general bearing (343 e), as Varāh. Yog. 1, 4 स्याच्छिद्रमेकमपि चेन्न एव सर्वं नाशं प्रयाति (if but one [of the aforesaid conditions for the success of a prince] be deficient, the whole perishes).

2<sup>d</sup> category. Mhbh. 3, 297, 98 Sāvitrī prays यदि मेऽस्ति तपस्तपं यदि दत्तं हुतं यदि। श्वश्रूष्वशुरभर्तृणां मम पुण्यास्तु शर्वरो (if I have done penance, bestowed gifts and poured out libations — [and so I have] — this night may be propitious —), Mr̥ch. III, p. 121 यदि तावत्कृतान्तेन प्रपायोऽर्थेषु मे कृतः किमिदानीं नृशंसेन चारित्र्यमपि दूषितम् (if thou hast loved till now my fortune only, why, destructive Fate, hast thou now without mercy profaned my virtuous name?).

3<sup>d</sup> category. Mr̥ch III, p. 113 दीपं चापि न मर्षयेदभिमुखं स्यात्सुप्तं यदि [sc. द्वयम्] (nor would they bear the light being brought near to them, if they only feigned to sleep), R. 2, 67, 36 अहो तम इवेदं स्यात् प्रज्ञायेत किंचन। राता चेन्न भवेत्लोके विभक्तसाध्वसाधुनी (darkness as it were would be on earth, and nothing would be discernible, if no king were in the world, to discriminate between good and evil),

Kumāras. 6, 61 कर्तव्यं वो न पश्यामि स्याच्चेत्किं नोपपद्यते (I know nothing, I could do for you; if there should be, all is granted). Other instances of लिङ् see 343 d), instances of conditional 347.

490. Sometimes the protasis is implied in a participle (362, 5<sup>o</sup>). Panc. I, 32 निवसन्तदग्निं लङ्घ्यो वह्निर्न तु ज्वलितः (the fire may be passed when hidden in the wood, not, when blazing). — Likewise in an adjective which does duty as a participle. Mhbh. 1, 8, 221 त्वत्तोऽप्यवती लोके चरेयं धर्ममुत्तमम् (if I had a child by you, I should walk the highest path of duty). Or the protasis may be an absolute locative. Panc. II, 198 it is said of a friend that he is प्रापे भवे परित्रापम् »a shelter, if danger have appeared.”

#### CHAPT. VI. The direct construction ; इति.

491. A special kind of subordination is the so called indirect construction, representing words uttered or reflections made by another, not in the shape they originally did bear, but transformed according to the speaker's point of view. This mode of quoting speech or thought of another, although it is not wholly unknown in Sanskrit, is not idiomatic. As a rule the Sanskrit speaker avails himself of the direct construction, that is, he does not change the outward form of the words and ideas quoted, but he reproduces them unaltered, just as they came from the mouth or arose in the mind of their authors. Instead of saying, as we do, *you have said you would come*, one says rather in this way *I will come, so you have said आगमिष्यामीत्यवादीद्वान्*.

It is but one idiom, the *accusative with participle*, that can be set apart for the indirect construction, see 374. As to the subordinate sentences, introduced by यत्, यथा, येन or यतः = »that,» यदि = »if» (481), in a great many cases here will be no formal diffe-

rence whatever between the direct and the indirect construction, owing among others to the faculty of expressing the predicate by a noun; where there may be such a difference, the direct construction is, as a rule, employed, cp. 494.

492. इति. The direct construction is characterized by the particle इति generally added to the words or the thought quoted: आगमिष्यामीत्यवादीः (you have said you would come), न मां कश्चित्पश्यतीति चिन्तयति (he thinks nobody sees him).

इति is properly a demonstrative adverb, meaning "thus, so, in this manner"<sup>1)</sup> and for this reason a synonym to इत्यम्, एवम्. Rgv. 10, 119, 1 इति वा इति मे मनो गामश्वं सनुयामिति (so indeed, so is my thought, that I may obtain kine and horses); Ratn. III, p. 70 the parting sun taking his leave from the white lotus is represented by the simile of a lover, who goes away from his beloved, to come back the next morning यानो ऽस्मि पद्मवदने समयो ममैष सुप्ता मयैव भवती प्रतिबोधनीया। प्रत्यायनामयमितीव सरोरुह्मिषयाः सूर्योऽस्तमस्तकनिविष्टकरः करोति (I go, lily-face, it is my time, [yet] it is I who will awake you out of sleep, in almost this way the sinking sun comforts the water-lily). But as इति is almost exclusively employed for quoting one's thought or the utterance thereof<sup>2)</sup>, it is often not to be rendered at all. Moreover we often use the indirect construction. Nala 3, 1 तेभ्यः प्रतिज्ञाय नलः करिष्य इति (Nala promised them, he would do so —). Sometimes इति abounds even in Sanskrit, the pleonasm इत्येवम् and the like being allowed, cp. 496 R.

493. In short, the direct construction with इति is not only necessary, when quoting one's words spoken or

1) Lat. *ita* is both formally and as to its meaning the same word as इति.

2) I recollect but one instance of इति = "so, thus," used as a pure demonstrative, viz. Panc. 327 वानरोऽपि तिष्ठति यथा भवानिति (the monkey stood, just as you do). Note also the employment of इति at the close of literary compositions, f. i. इति प्राकुन्तले प्रथमोऽङ्कः (here ends the first act of the Çākuntala), just as अथ is used in the beginning.

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of इति. written, but it is also idiomatic to express by it the object of knowing, thinking, believing, reflecting, doubting, rejoicing, wondering and the like, to expound the fact which acts as a cause or motive, to signify the object of purpose and wish, etc.

Examples of the direct construction with इति: a.) when quoting words spoken or otherwise uttered. Mālat. I, p. 11 कथितमवलोकितया मदनोद्यानं गतो माधव इति (A. had told me, M. was gone to the grove of Kāma); Daç. 68 अङ्गेषु... कश्चिदस्ति तपःप्रभावोत्पन्नदिव्यचक्षुर्मरीचिर्नाम महर्षिरिति कुतश्चित्संलपतो जनसमाज्ञादुपलभ्य (as I heard from some people conversing, there was in the country of Anga —); Mudr. I, p. 37 न चाख्येयमस्मै चापाक्यो लेखयतीति (he must not be informed that it is Cānakya who has it written by him); Mr̥ch. VIII, p. 242 धन्यस्त्वं पुण्यस्त्वमिति भवन्ते स्तोति.

b.) when expressive of the contents of one's thought. Mhbh. I, 74, 29 मन्यते पापकं कृत्वा न कश्चिद्वेत्ति मामिति (after doing some evil one thinks, nobody knows me as such), Panc. 8 स्वामिन्मृतोऽसौ संतोषकोऽस्माभिस्तुं सार्थवाहस्याभीष्ट इति मत्वा वद्विना संस्कृतः (master, that [bull] Samjivaka has died; now, as we thought the merchant liked him, we have consumed his body by fire), Hit. 24 अनन्तरं च तेनैव जरद्वेनास्माकं प्रावकाः खादित्वा इति सर्वैः पक्षिभिर्निश्चित्य मिलित्वा गृध्रो व्यापादितः (after this, all the birds, understanding that it was Jaradgava himself who had devoured their young ones, killed the vulture by joint exertion), Çāk. V मूढः स्यामहमेषा वा वदेन्मिथ्येति संग्रये (I am at a loss whether I am perhaps astray, or that she lies), Panc. I, 222 पुत्रीति ज्ञाता महतीह चिन्ता कस्मै प्रदेयेति महान्वितर्कः। दृष्ट्वा सुखं प्राप्स्यति वा न वेति, Nāgān. V, p. 80 कदाचिन्नायं नाग इति [मां] ज्ञात्वा परित्यजेन्नागशत्रुः.

c.) when setting forth the motives of emotions (*rejoicing, wondering* and the like) and of judgments (*approbation, disapprobation*), the contents of a *bargain, a convention* etc., in short, in all such cases as also admit of being expressed by a clause introduced by यत्. Hit. 11 न धर्मशास्त्रं पठतीति कारणम् (that he reads the law-books, is not the cause), Panc. V, 26 पुरुषः स एव ब्राह्मणः क्षणेन भवतीति विचित्रमेतत् (it is singular, that the very same man [having lost his wealth] should forthwith become a stranger), Çāk. I तत्र भवान्कपवः प्राश्रवते ब्रह्मणि

वर्तत इयं च वः सखी तस्यात्मजेति कथमेतत् (how is it, that, Kanva observing a holy life for ever, your friend should be his daughter?), Hit. 10 व्याघ्रो मानुषं खादतीति लोकापवादः (that the tiger eats the man is slanderous gossip), Daç. 116 ताभ्यां.... कृतः समयोऽभूदावयोः पुत्रवत्याः पुत्राय दुहितृमत्या दुहिता देयेति (the two [queens] made this bargain, that if one of them should become mother to a son, and the other to a daughter, they would make their children marry each other).

d.) when signifying a purpose or a wish. Here it is clear, the reflections quoted are put in the imperative, the future, the optative (लिट्). Nala 26, 6 पुनः प्रवर्ततां यूतमिति मे निश्चिता मतिः (I am decided to take up the game again), Panc. 301 वयं तत्र यास्यामो यत्र धनाप्तिर्मृत्युर्व भविष्यतीत्येष निश्चयः (we have made up our minds to go to a country where we have the chance of getting either money or death); — Pat. I, p. 76 कार्याणि न सिध्यन्ति। इष्यन्ते च स्युरिति (what is to be done does not succeed, yet it is wished to be done).

e.) as to इति, when expressive of motive or cause, see 497.

494. As it appears from the instances quoted, the direct construction may precede the chief predicate as well as follow it. In the latter case, the relative conjunctions यत् or यथा, like our „that,” may introduce it, but its *direct character remains unchanged* by them. For this reason even when using यत् or यथा, इति may be retained<sup>1</sup>). Panc. 159 सा सखी तत्सकाशं गत्वा प्रीयमन्नवीत्। यदहं चन्द्रवत्या तवान्तिकं प्रेषिता भणितं च त्वां प्रति तथा यन्मम त्वदृशनात्मनोभवेन पश्चिमावस्था कृता (the friend went to him and hastily said to him: „Candrāvati has sent me to you and tells you, Kāma has almost made her die with love by causing her to see you”), ibid. 102 तं वद यदन्यो भृत्यो वाहनायास्मत्स्थाने क्रियताम् (tell him, he must appoint some other of his servants, instead of me, to be his carrier); — Mudr. VII, p. 229 विदितमेव यथा वयं मलयकेतौ किञ्चित्कालान्तरमुषिताः (it is certainly known [to you] that I stayed for some time with Malaya-

1) Compare the similar employment of Greek *ὅτι* with the direct construction.

ketu), Mṛcch. II, p. 82 कथितं च मम प्रियवयस्येन शर्विलकेन यथा किलार्य-कनामा गोपालदारकः सिद्धाद्ग्रेन समादिष्टो रात्रा भविष्यतीति.

Rem. 1. Occasionally also येन or यतः are used for this purpose. Panc. 266 गत्वा तत्सकाशम्.... अन्विष्य मम संदेशं कथय येनागम्यतामेकाकिनापि भवता द्रुततरम्.

Rem. 2. In a similar way इति may be added to relative or interrogative sentences, depending on some word of *saying* or *knowing* (411). Çāk. I ज्ञास्यसि कियद्भुजो मे रक्षति मौर्वीकिपाङ्क इति (you will know how mighty my arm is to protect etc.), Nāgān. V, p. 73 तन्नरितं विज्ञायागच्छ किमसौ स्वगृहमागतो न वेति.

495. As a rule, in prose इति is put immediately after the direct construction. But sometimes an other arrangement is preferred, especially in poets and for metrical reasons. So in epic poetry such phrases as इयुवाच, इत्युक्तः sometimes precede the words quoted, sometimes they follow after them. F. i. R. 1, 47, 8 the line उवाच प्राञ्जलिर्विक्रमितीदं बलसूदनः precedes the very words quoted, Daç. 191 the sentence दिशि दिशीत्यकीर्त्ये जनेन »in all regions this was told of me” precedes, the contents of the rumour follow. Cp. Kumāras. 4, 27 इति चैनम् [sc. वसन्तम्] उवाच दुःखिता। सुहृदः पश्य वसन्त किं स्थितम्, etc. — On the other hand, R. 1, 27, 26 it has been said first what was spoken to Rāma, then follows who said so. Nor is it rare to put इति in the midst of the words quoted. Panc. III, 160 मा चास्मै त्वं कृथा द्वेषं ब्रह्मानेनेति मत्प्रिया = अनेन मत्प्रिया ब्रह्मेति »be not moved with anger towards him [while thinking]: it is he, who caught my sweetheart.” R. 1, 55, 11 स पुत्रमेकं रात्र्याय पालयेति नियुह्य च। पृथिवीं क्षत्रधर्मेण वनमेवोपपद्यत, here the direct construction is पालय पृथिवीं क्षत्रधर्मेण.

496. इति, though it is the commonest contrivance for expressing the direct construction, is by no means indispensable. Other demonstratives, as एवम्, इत्थम्, the pronouns एष, अयम्, ईदृश may likewise serve that purpose. Nothing, too, forbids quoting without using any demonstrative at all.

Synonyms of इति, etc.

Examples: a.) of the direct constr. set forth by a demonstrative other but इति. Panc. 18 स्वाम्येवं वदति चिराद् दृश्यते (my master speaks thus: »it is long ago since I saw you"), ibid. I, 302 अहं हि संमतो राज्ञो य एवं मन्यते कुधीः। बलीवर्तः स विज्ञेयो विषापापरिवर्जितः. R. 2, 61, 1 कौसल्या हृदती चार्ता भतरि मित्मब्रवीत्, vs. 2-26 contain the very words of the queen, vs. 27 इमां गिरं दारुपाशब्दसंहितां निप्राम्य.... ततः स शोकं प्रविवेश पार्थिवः, here इद्म् and इमाम् point to the words spoken, not इति.

Rem. The pleonasm इत्येवम्, इत्येष etc. is frequent. See Mhbh. I, 119, 38, Kathās. 35, 50, M. 2, 15, etc. etc.

b.) neither इति nor any other demonstrative is used. So very often in dialogues स आह..... सोऽप्याह and the like. Nala 8, 7 तास्तु सर्वाः प्रकृतयो द्वितीयं समुपस्थिताः। न्यवेदयद्भीमसुता न स तत्प्रत्यनन्दत (Damayantī informed Nala, that his officers had come to him a second time, but he did not care for it), Panc. I, 150 यो मोहान्मन्यते मूढो रक्षेयं मम कामिनी। स तस्या व्रणगो नित्यं भवेत्, R. 3, 7, 15 भवान्सर्वत्र कुशलः सर्वभूतहिते रतः। आख्यातं प्रारभङ्गेन (that you are etc., has been told by Çarabhangā). As to such constructions as कामो मे (or इच्छामि) भुञ्जीत — or भुञ्जतां — भवान् (I wish you to eat), न संभावयामि तन्न भवान्नाम वृषलं याजयेत् (I do not believe, indeed, I do not, he will sacrifice for a gūdra) etc. see Kāç. on P. 3, 3, 145, 153 and 157.

497. It is of frequent occurrence that the verb of *speaking*, *knowing*, *thinking*, *deliberating* etc. is not expressed, but इति alone is the exponent of the direct construction.

In this case, इति is of great importance for the sense, and its translation is various, according to the relation which exists between the main action and the contents of the direct construction inserted. For instance, if it happens that some motive is denoted by it, then इति may be translated by *because*, *since* or by *therefore*, *for this reason*. Another time the direct construction may be expressive of something to be done, then इति requires being rendered by *in order that*, *sim*. Sometimes again this some-

what elliptical idiom serves only to enhance the vividness of the style.

In full, one says also इति कृत्वा (lit. „thus doing”) = „thus thinking, considering, reflecting.”

Examples: R. 1, 55, 11 स पुत्रमेकं राज्याय पालयेति नियुज्य चापृथिवीं क्षत्रधर्मेण वनमेवाभ्यपद्यत, here इति नियुज्य = »with these words he appointed him”. — Mreçh. I, p. 38 Cārudatta apostrophizes Poverty दारिद्र्यं शोचामि भवन्तमेवमस्मच्छरीरे सुहृदित्युषित्वा (»in this way I mourn, Poverty, for thee, who hast dwelled with me as a friend”, lit. considering me your friend). — Mudr. III, p. 126 चापाकृतः स्वलितभक्तिमहं सुखेन जेष्यामि मौर्यमिति संपति यः प्रयुक्तः। भेदः किलैष भवता (the dissension you have plotted, thinking you would easily vanquish Candragupta, if his faith in Cānakya should be shaken). Mhbh. I, 153, 42 पुनर्भीमो बलाटेन विचकर्ष महाबलः। मा प्रबुद्धः सुखसुप्तानां भ्रातृणां मे भवेदिति (again, the strong Bhīma shook him [but in such a way], that no noise might awake his brothers who slept quietly), R. 3, 10, 3 क्षत्रियैर्धर्यति चापो नार्तशब्दो भवेदिति (the warriors carry their bows in order to rescue the distressed), R. 2, 52, 28 न चाहमनुशोचामि लक्ष्मणो न च शोचति। अयोध्यायाद्रयुताश्चेति वने वस्त्यामहेति वा (neither I nor Laxmana mourns for our having been expelled from Ayodhya or for having to dwell in the forest), Mreçh. I, p. 19 गृहमस्मदीयं क्षीपार्थमित्यथितयः परिवर्जयन्ति (guests shun my dwelling, because wealth has vanished from it), Pat. I, p. 99 न हि भिक्षुकाः सन्तीति स्याल्यो नाधिश्नोयन्ते न च मृगाः सन्तीति यत्र नोप्यन्ते (we do not abstain from cooking, considering there are beggars, nor do we abstain from sowing, considering there are antelopes), Utt. I, p. 2 वैदेशिकोऽस्मीति पृच्छामि (as I am a stranger to this country, I question [you]), Mālav. I, p. 3 पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवयम् (not every old poem is to be approved only for its age, nor is new poetry to be blamed only because it is new); — Çāk. II दम्भिकुरेण चर्याः क्षत इत्यकापडे तन्वी स्थिता कतिचिदेव पदानि गत्वा (when she had gone some steps, she stopped on a sudden feigning her foot was hurt by a blade of grass), Kathās. 62, 49 नीडो मे तव नेत्येवं विवाद उद्भूद् द्वयोः (a quarrel arose between them on account of the nest, lit. »[both of them saying] the nest is mine, not yours”), and compare the altercation, which is found

in the opening stanza of the *Mudrârâxasa*, and is intended to display the cunning of Çiva:

धन्या केयं स्थिता ते शिरसि शशिकला किं नु नामैतदस्याः  
नामैवास्यास्तदेतपरिचितमपि ते विस्मृतं कस्य हेतोः  
नारीं पृच्छामि नेन्दुं कथयतु विज्ञया न प्रमायां यदीन्दु-  
देव्या निहोतुमिच्छोरिति सुरसरितं ग्राह्यमव्याद्विभोर्वः

the last pāda signifies: »may the craft of the Lord protect you, [who] desirous of concealing Gangâ from Devî, his wife, [acted] thus,» how he acted is set forth in pāda 1—3, containing the questions of Umâ and the answers of Çiva.

Rem. 1. Among the most common applications of this freer construction, note तथेति to express consent, lit. »[saying] yes,» किमिति »why?» lit. »[asking] what?» — Comments and glosses are marked by इति (इति यावत्, इति भावः etc.), quotations by इति with the name of the author or his work. Objections, which may be made, are represented by इति चेत् — in full इति चेद्भवेत् —, f. i. Sây. on Ait. Br. 1, 20, 3 नाभिप्रवृत्त्याच्यत्वं कथमिति चेत्। तदुच्यते (now, as one might ask why it [the navel] is denoted by the word *nâbhi*, etc.) And so on.

Rem. 2. इति is also used when imitating sounds, as पटिति करोति. cp. P. 6, 1, 98. Nala 2, 4 न नक्तं न दिवा श्रेते हा हेति हृदती पुनः.

Rem. 3. Pānini teaches: The 2<sup>d</sup> person *sing.* of the imperative put twice with इति may be added to the narrative tense of the same verb, in order to denote the action being done with intensity or repeatedly लुनीहि लुनीहीत्ययं लुनाति। लुनीहि लुनीहीतीमे लुनन्ति. Likewise this singular number of the imper. repeated may express the performing of several actions at the same time. Kâç. exemplifies it by this instance भ्राष्ट्रमर मठमट खट्टरमट स्यात्स्यपिधानमटेत्येव त्वमटसि। युवामटयः। यूयमटय, to represent the hurry and bustle of people occupied in the kitchen. Instead of the same verb put twice, also synonyms may be used. Çiçup. 1, 51 पुरीमवस्कन्द लुनीहि नन्दनं मुषापा रत्नानि हरामराङ्गनाः। विमृष्ट चक्रे नमुचद्विषा बली य इत्यमस्वास्थ्यमहर्दिवं दिवः.

For the rest, it is not the repetition of imperatives alone, that serves to bring forward the idea of tumultuary action. In such cases as Panc. 62 अथ ते तत्र विश्वासमापन्नास्तात मातुल भ्रातरिति ब्रुवाणा अहंपूर्वमहंपूर्वमिति समन्तात्परितस्युः, the repeated words अहं पूर्वम् serve the same purpose. And so often.

498.

Nominative with इति.

Since इति quotes or pretends to quote speech or thought, the direct construction, which is distinguished by it from the main framework of the context, is a sentence or a complex of sentences, not a mere complex of words. Yet, these sentences are not always given in full, they are sometimes elliptical and may even consist of one single word. When a noun, this is of course a **nominative**. So f. i. Nala 16, 8 तां.... तर्क्यामास भैमोति (her she guessed to be the daughter of Bhîma, lit. she guessed [thinking: „she is] the daughter of Bhîma”). There is a predilection for using such a nominative with इति, in order to express the predicate of the object of verbs of *calling, styling, considering, holding for* and the like (32, c). Nala 2, 20 विदर्भराज्ञो दुहिता दमयन्तीति विश्रुता, Panc. 1 तस्य त्रयः पुत्राः परमदुर्मेधसो बहुशक्तिर्यशक्तिरन्तशक्तिश्चेति नामानी बभूवुः, Mhbh. 1, 155, 9 अर्हसि कृपां कर्तुं मयि.... मत्वा मूढेति (show mercy to me, think I am out of my wits), Prabodh. VI, p. 115 निग्रह इति वक्तव्ये कथमनुग्रहः पृच्छ्यते (it is of punishment you ought to have spoken and you ask about her reward), Kumâras. 5, 28 वदन्त्यपरोति च ताम् (they call her Aparâ), Panc. 103 कथं ज्ञेयो मयासौ दुष्टबुद्धिरिति (how can I know him to be evil-minded?), Mhbh. 1, 34, 3 सखेति कृत्वा तु सखे पृष्टो वक्ष्याम्यहं त्वया (— but considering you as my friend, I will tell it you in reply to your question), cp. *ibid.* 1, 77, 17.

499.

Anacoluthon.

Similarly nominatives with इति may specify general terms (cp. 493, c). Pat. I, p. 411 the essential qualities of a brahman are thus enumerated तया गौरः शुच्याचारः पिङ्गलः कपिलकेश इत्येतानप्यभ्यन्तरान्ब्राह्मण्ये गुणान्कुर्वन्ति.

Now, as according to 496 इति may be wanting here, we get also a kind of anacoluthon, nominatives agreeing with oblique cases. Kâm. 2, 19 यात्रनाध्यापने शुद्धे विशुद्धाच्च प्रतिग्रहः। वृत्तित्रयमिदं प्राहुर्मुनयो ज्येष्ठवर्णिनः here the nom. यात्रनाध्यापने and प्रतिग्रहः are the specification of the accus. वृत्तित्रयम्. Panc. III, 220 कुलं

च शीलं च सनायता च विद्या च विद्वं च वपुर्वयश्च। एतान्गुणान्सप विचिन्त्य देया कन्या बुधैः, M. 5, 133 मल्लिका विपुषश्चायागौरुप्रवः सूर्यप्रमयः। रजो भूवयिरग्निश्च स्वर्गे मेध्यानि निर्दिशेत्. A similar character is displayed by the nominatives, which periphrase a partitive case. One instance has been given in the chapter on the genitive (117, 1°), here is another: Mhbh. 13, 22, 14 अश्वमेधसहस्रं च सत्यं च तुलया धृतम्। नाभिजानामि यद्यस्य सत्यस्यार्धमत्रापुयात् = >these two put in a balance, a hundred aśvamedhas and Truth, I am not sure whether the sacrifices would reach half the weight of Truth."

500. Some verbal forms as मन्ये (I think), ज्ञाने (I know, I think), शङ्के (I guess), आशंसे (I trust), पश्य (look) often have no influence at all on the sentence even when put in the midst. Likewise such phrases as न संशयः, नात्र संशयः v. a. „undoubtedly, no doubt."

Kathās. 25, 166 सुप्ता ज्ञाने स्त्रिया स्वप्ने कयायुक्तास्मि दिव्यया (a heavenly woman, methinks, spoke to me, when asleep), Nāgān. II, p. 35 कुसुममपि विचेतुं यो न मन्ये समर्थः। कलयति स कथं ते पाशमुदूचन्धनाय (this [hand] of yours, which hardly I think would gather even a flower, how can it serve to put a halter round your neck?), R. 2, 84, 18 आशंसे स्वाश्रिता सेना वत्सल्येनां विभावराम् (I trust the army being well supplied with food, will stay [with me] for the night), Çāk. VI शङ्के संहरति स्मरोऽपि चक्रित-स्तूपार्थकृष्टं प्रारम् (even Kāma, I believe, draws back his arrow), Kathās. 26, 13 ब्रह्मन्विनाशकालोऽयं ध्रुवमस्माकमागतः। यदकस्मात्प्रवहणं पश्यात्रैव प्रयात्यधः, Panc. 48 the wife of the barber cries पापेनानेन मम सदाचारवर्तिन्याः पश्यत नासिकाद्देशो विहितः.

Rem. मन्ये, ज्ञाने and the like not seldom express irony, in which case may be applied what is taught by Pāṇini (1, 4, 106 and 8, 1, 46) about एहि मन्ये with the 2<sup>d</sup> person of the future एहि मन्ये ओदन् भोक्ष्यसे >now, indeed, you will eat rice," if the meaning of the speaker is: >you think you will, but it cannot be, there is no rice to be eaten. 1)"

1) The explication of Pāṇini, मन्ये is used instead of मन्यसे, cannot be accepted. The idea >you think falsely" is not purported by मन्ये, but it is implied by the ironical form of utterance. In sentences of the kind मन्ये has almost got the character of a particle.

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