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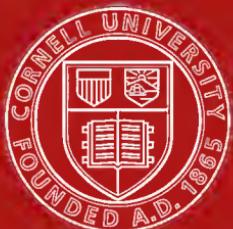
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SANSKRIT SYNTAX.

SANSKRIT SYNTAX

BY

Dr. J. S. SPEIJER

WITH AN INTRODUCTION

BY

Dr. H. KERN.



LEYDEN. — E. J. BRILL.

1886.



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.

P R E F A C E.

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 (brâhmaña, upanishad, sâtra) 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 Pâñini, to whose reverenced authority due respect is paid and whose rules are referred to at every opportunity. For some useful intelligence I am indebted to Mr. ANUNDORAM BOROOAH'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 महान्हि प्रबृस्य प्रयोगविषयः..... एतावन्तं प्रबृस्य प्रयोगविषयमनुनिश्चाम्य सन्त्य-प्रयुक्ता इति वचनं केवलं साहस्रात्रम्.

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

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Before perusing the book, the reader is begged to change

p. 12 § 17	Kâm.	- into Kâd.
„ 21 § 31	serves to determine „	s. t. qualify.
„ 51 § 68	184 R.	„ 185 R. 1.
„ 55 § 74 R.	42 , 4.	„ 43 and 42 , 4.
„ 73 § 100	<i>borne</i>	„ <i>born.</i>
„ 74 l. 4	<i>borne</i>	„ <i>born.</i>
„ 86 § 116	° <i>वयव्यः</i>	„ ° <i>वयवः</i>
„ 92 l. 2	<i>कोवित्</i>	„ <i>कोविद्</i>
„ 123 § 169 R.	54 , R. 1	„ 54 , R. 2.
„ 141 § 197	<i>into, to</i>	„ <i>in, into, to.</i>
„ 265 l. 2	471 , R. 4	„ 470 , R. 3.
„ 363 in the margin-		

nal note temporal „ serves for comparison.

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 कर्पिकारानशोकांश्च चूतांश्च मदिरेन्नपा। कुसुमान्यपचिन्वन्ती चचार रुचिरानना.

SECTION THE FIRST.

GENERAL REMARKS ON THE STRUCTURE OF SENTENCES.

- 1.** The **subject of the sentence**¹⁾ 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 वर्यं कृपणाः (he is a lord, we are mean people), Nala 1,30 त्वं चापि रत्नं नारीणां नरेषु च नलो वरः, Çâk. I अपि संनिहितो ऽत्र कुलपतिः (is perhaps the head of the family near?). It may, however, be added. Panc. 100 अस्माकं स्वामी वैनतेयोऽस्ति, Kathâs. 16, 115 अहमेकापराध्यस्मि (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*, whatsoever 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 क्या (why make mention of —) प्रान्तम् or प्रान्तं पापम् (v. a. *malum absit*), etc. Prabodh. III p. 66 the Buddha monk entreats the Čaiva to let him enjoy the instruction of his doctrines आचार्यस्त्वं शिष्योऽहं प्रवेश्य मां पार्मेष्वरोः शिज्ञाम् (be you my teacher, I your pupil, initiate me into the doctrines of the Čaivās).

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, 65¹⁾) विद्यते मोक्षम् (there is something to eat), Ven. III p. 94 एष दुर्योधन अस्यां न्यग्रोथच्छायामुपविष्टिक्षिणि (here D. is sitting down under the shade —), Hit. 107 वायसराजो 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 दहतो वह्ने: सखा भवति मारुतः (when the fire burns the wood, wind is his mate), Mhbh. 1,89,2 यो विद्यता तपसा तन्मना वा वृद्धः स पूर्यो भवति द्विजानाम्.

4. The same character is exhibited by the predicates

1) विद्यते in this sutra is one of the अस्त्यर्थः (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 शोतला रात्रिः (the night is cold), for in that sentence the subj. रात्रिः and the predicate शोतला are relating to one and the same thing. This we may call the noun-predicate proper. Nothing, indeed, forbids other nuncases, adverbs and the like doing duty of the predicate, as कूपे तोयम् when = „water is in the pit,” Pat. 84 अदो यत्रासौ काकः (yonder [house], where that crow is), Mudr. 23 नायज्ञः प्रमाद्युमलम् (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 कठं 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 कठः क्रियते (the mat is made by N. N.); of स्वप्निमि (I sleep) the pass. form is मया सुप्यते (it is slept by me), and so on.

7. Sanskrit has a decided predilection for the passive

Verb-predicate in the active voice or in 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 तवापवादः (it is a long time I hear blame you), Daçak. 133 कथापि दिव्याकार्या कन्ययोपास्थायिषि (a maiden of heavenly appearance respectfully approached me), Hit. 43 तत्र तेन मृग एको व्यापादितः। मृगमादाय गच्छता तेन धोराकृतिः सूकरो दृष्टः। ततस्तेन मृगं भूमौ निधाय सूकरः प्रारेण हतः।

8. Impersonal passives. 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 श्रस्यैक्केनैकान्ते स्थितम् (some guardian of the crops was standing aside), Daçak. 18 केसरिणा करिणं निहत्य कुञ्चिदगमि (the lion, after having slain the elephant, disappeared), Ven. III p. 79 कथमेवं प्रलपतां वः तहसधा न दीर्घम् नया जिह्वा. Even the verb subst. has occasionally a passive form, cp. 32 b).

Impersonal verbs. 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 यत्रैव विद्वान्होता भवति (it avails such community, as where is a *hoty* knowing this), Açv. Grhy. 4,1,1 आहिताग्निं चेदुपतपेदुदवस्येत् (if a worshipper in the three fires be affected by illness, he should withdraw); — Panc. I यत्ते कृते यदि न सिध्यति (if it does not succeed notwithstanding the effort —). Likewise वर्षति (it rains) = देवो वर्षति (cp. Yâjñ. 1,136 with Kâç. on P. 1,4,89) and so on.

9. Participles, especially those in त् and तवन्त्
Participle, doing duty of finite verbs. and the कृत्याः 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 विष्णुश्रमणः पुत्रान् समर्पितवान् (he entrusted his sons to theforesaid Vishn.), Çâk. I विनीतवेषेण

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

R e m. The participles of the present and the future do not partake of this construction, cp. P. 3, 2, 124 with 126¹⁾.

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 वं 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. 6,133. But the omission is impossible, if stress should be laid on the pronoun.

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 इलीकमयेन (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), शूष्यताम् (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 न् is added to the participle, in order to signify an imprecation. Of this rule applied I know but one instance, Çîçupâl. 2,45 quoted by the Petr. Dict. s. v. ना, 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 स्वामिन्नियतामय मम प्राणैः प्राणयात्रा। दीयतामन्त्रयो वासः स्वर्गे। मम विस्तार्यतां ज्ञितिले प्रभूतरं यशः

- 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, वं कृतकृत्योऽसि are, of course, also available.

R e m. Occasionally they are wanting even then, provided that it be beyond doubt, which subject is meant. Panc. 214 the crow Sthirajīvin relates to the king of the owls the ill treatment he has endured from his own king, for तेन दुर्जनपक्षोपितेनेमां दृश्यं नीतः [sc. श्रहम्, as is perspicuous by the context]; ibid. 53 the lover addresses the princess राज्ञुञ्जि सुष्ठा [sc. त्वं] किं वा ज्ञार्थि; ibid. 38 वत्स धन्योऽसि यत्प्रथमे व्यस्येवं विरक्तिगातः [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), शूयते (it is taught). Likewise by the plural of the 3^d pers. of the active as आद्युः (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^d pers. of the active is employed in this manner. Panc. II, 34 कारणान्मित्रतामेति कारणादेति प्रश्नुताम् (it is not without cause, one becomes a friend or a foe). The pronoun omitted is न (= one, germ. *man*), which is also sometimes added. Panc. I, 216 त्यस्ये न धैर्यं विद्युरेऽपि दैवे धैर्यात्कदाचित्स्थितिमाप्यात्मः (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.** I^{ly.} 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 श्रेष्ठव-
निरुहादवतार्य बनान्तरे बनितामन्विष्याऽविलोक्यैनमानोय गुरुवे निवेद्य तन्निदेशेन
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 ! स्वा-
मिन् किमिह निवृत्यावस्थानम् (Dam. said: why does my master stop
and stay here?)

II^{ly.} Abstracts in °ता or °त् 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^y. 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^y. 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 कस्मादस्मान्वगरात् प्रस्थितोसीति मित्रमपृच्छत्. So f. inst. Utt. I परिश्रान्तेयमर्था तद्विज्ञापयामि विश्रान्तामिति (Mylady is tired; for this reason I beg Her to take Her rest).

V^y. 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 मनोरुद्धाः सिद्धिं यान्ति तथानुष्टुयताम् (act so as to fulfill my wishes), ibid. 70 यः कूपे दृष्टे भूत्तमेकं कूपमासाय, and the like.

VI^y. 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 श्रय किम् = »yes,” कथम् and नन् = »certainly,” cp. the idiom कृ च..... कृ च and other turns, more fully to be dealt with in one of the subsequent chapters. Compare Engl. *why*, when = »now, well,” Greek οὐκοῦν.

VII^y. 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 Order of words. as to the order of words in the sentence ¹⁾). 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. ²⁾

Traditional. 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 पदान्युत्सूज्यन्ते तेषां यथेष्टमभिसं-
बन्धो मवति । तथा । आहरं पत्रं पत्रमाहरेति.

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

verb have its object immediately before it, देवदत्तः करं करोति (N.N. makes a mat), देवदत्तो भ्रातृभिः सह पाटलिपुत्रं प्रस्थितः (N.N. has parted for Pāṭaliputra 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, पमाणभूत आचार्यो दर्मपवित्रपापिः प्राञ्छुल उपविष्ट महता यत्नेन सूत्रं प्रणायति स्म. Here the subject preceded by its attribute stands at the head, then follows दर्मपवित्रपापिः formally a predicative attribute of the subject, but as to its meaning an accessory of the gerund उपविष्ट, 3^{ly} the other accessories of the said gerund, 4^{ly} the gerund itself, 5^{ly} 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 तैर्विप्रे: सर्वकस्तूनि विक्रीय ब्रह्मूल्यानि रत्नानि क्रीतानि, Hitop. 92 तैवर्नरैर्वृक्षमारुद्ध्य सर्वे नीडा भग्नाः.

2. If the predicate be a noun, it is put before the subject. Panc. 38 असारः संसारोऽयं गिरिनदीवेगोपमं घैवनं तृप्तामिनिसामं ज्ञीवितं श्रद्धश्चायासदृशा भोगाः स्वप्नसदृशो मित्रपुत्रकलत्रभूत्यवर्गसंबन्धः. Similarly in the passive. Hit. 20 अभुना 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: सर्वर्थोऽहम् or अहं सर्वर्थः.

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 स्वयमुपागता श्रीस्त्यज्यमाना प्रापति (fortune which has arrived spontaneously, grows a curse, when neglected).

R.e.m. Not seldom they are separated from the noun (or pronoun) they belong to. Daç. 141 मयाति ज्ञातमात्रः पापया परित्यक्तः; when translating this sentence one should render पापया by the adverb *basely* or *in a base manner*. So Panc. 73 तद् द्रोहबुद्धेषि 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 सन्त्येबम्भूता ब्रह्मः (of the kind there exist many, indeed), Daç. 132 अथाक्वोचम्। अपसरतु द्विरद्कौट एष अन्यः कश्चिन्मातङ्गपतिरान्नोयताम् (then I said: let this miserable elephant be gone, bring an other, a number 1 of the elephants);” Hit. 110 मम बलानि तावद्वलोकयतु मन्त्रो; Panc. 39 रात्रो त्वया मठमध्ये न प्रवेष्टव्यम्; ibid. 53 अचैव तया सह समागमः क्रियताम् (meet with her still to-day). Absolute locatives and the like are also placed at the beginning. Bhojap. 8 गृहोते भोजे लोकाः कोलाहलं चक्रः, Hitop. 131 पश्यतो बकमूर्खस्य नकुलैर्मन्त्रिताः 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 कस्मिंश्चिद्विक्षिप्तेऽ मठायतनं । तत्र — परिवारकः प्रतिवासति स्य । तस्य — महतो विन्नमात्रा संज्ञाता । ततः स न कस्यचिद्विप्रवासिति.

R. e. m. 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 राजा सर्वान्शिष्टानाहूय मन्त्रयितुम्-पविष्टः । आह च तान् [instead of तांश्चाह्], often occurs, especially in polished style. Cp. f. i. Daç. 139 अहंच... विष्णु त्तणादस्तम्भयम् । अपतच्च स भूमौ, Harsha 11 मर्यलोकमवातरत् । अपश्चच्च.

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 बलु किञ्चिन् संमावते त्वयि (in you there is nothing we may not look for), Daç. 97 न चेतोरितकानि प्रत्यर्पयति द्रुक्षयसि पारमष्टाद्ध्रान्ता कारपानामन्ते च मृत्युमुखम् (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); Kâm. I, p. 292 राजपुत्रि किं ब्रवीमि वागेव ने नाभिधेयविषयमवतरति 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

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 Sanskrit¹⁾. There it is chiefly displayed in the extraordinary great liberty in placing relatives, interrogatives and negations.

Rem. Rhythrical 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 ब्रह्मं चरन्ति (instead of ब्रह्म चरन्त्यहम्), Ait. Br. 1,30,9 तस्मादस्यान्ति उरुस्तादरन्ति (instead of °अस्य उरुस्तादपिण्), ibid. 2,37,4 आगेयं होता ऽऽज्यं श्रासति. 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 वदेत्सु वा व्याहरेत्.

SECTION II.

SYNTAXIS CONVENIENTIAE AND SYNTAXIS RECTIONIS.

CHAPT. I. Concord.

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

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

सोऽपि प्रापान्तबद्धाशः कालं मातलिब्रोधितः

कृच्छ्रात्सहस्रान्नीकस्तां विनानैषीन्दुगावतीम्.

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), पाणाः and अस्त्रः (life), वर्षः (the rainy season), in the elder language also जत्रवः (collar-bone), ग्रीवाः (neck).¹⁾ Rarely the gender disagrees, as the neuter मित्र »friend,” words as भाजन, पात्र »vessel; fit person,” f. i. Mhbh. 1,61,3 ओतुं पात्रं च रात्स्वचम् (you are the proper man to hear —) देवत (n.) and देवता (f.) »deity,” etc; — दाराः masc. plur. »wife” is an instance of disagreement in both gender and number²⁾.

The diminutives generally retain the gender of their primitives³⁾: 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.).⁴⁾ Similarly लोकः or लोकाः »people, le monde, les gens,” प्रजा or प्रजाः »offspring; subjects.”

20. In a general proposition a whole class of individuals
Singularis generis. Pān.
1,2,58. may be optionally denoted by the singular or by the

1) Still Pānini seems to have known it but as a plural, for in teaching taddhitas derived from it, he says ग्रीवाभ्यो [not ग्रीवायाः] १८४ च 4,3,57. Compare the similar development of Latin *cervix* out of the pl. tant. *cer-vices*, see Quintilian VIII, 3,35.

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

3) Words in अ have, however, sometimes diminutives in ई. So प्रस्त्री (a small dagger = अस्त्रिपत्री Amar. k.), whereas प्रस्त्र (n.) more especially »sword.”

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

plural of the common noun. ब्राह्मणः पूर्वः or ब्राह्मणः पूर्वः (the brahman [that is, any brahman as far as he is a brahman] ought to be honored). Cp. f. inst. Bhoj. 13 सर्पदृष्टं विषव्याकुलं रोग-ग्रस्तं..... तत्त्वादेव विगतसकलव्याधिसंचयं 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 वच्ये (I will celebrate the family of Raghu). — Pān 2,4, 62—70 gives a list of those, that admit of such a plural.

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 नृपतेर्नातिमापान्तुसारिपाः। भवन्ति ऋतिता लक्ष्यः कीर्त्तयश्च नमःस्पृशः »if a prince, who keeps his senses under control, follows the path of polity, his fortune (*fortunæ*) blazes upward, and his glory (*laudes*) reaches heaven,” Çāk. VI श्रव्याप्रान्तविवर्तनैविगमयत्युन्निदृ एव ज्ञपाः »sleepless he passes his nights, tossing himself to and fro upon his couch,” ibid. VII सन्ति पुनरमिथेयसादृश्यानि, *nominum similitudines*. Of the kind are आपत्तु Mhbh. 1, 123, 77 »in times of distress,” भगेषु (= भगकालेषु) R. 3, 4, 9 and the like.

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 अङ्गः 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*, *Parisii*, *Chatti*, Germ. *Polen*, *Hessen*, *Sachsen*, Engl. *Sweden* and sim.

23. The pluralis majestaticus 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 किमस्त्रभिः

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

R. em. 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 °पादः: — note the plural — as Hitop. 96 एष दुष्टबको इस्मद्ददेशे चरन्नपि देवपादानधिनिपति »— insults Your Majesty.”

24. Similarly it is a token of great respect, if one is addressed by the plural of the personal pronoun, यूम् or भवन्तः instead of त्वम् or the polite भवान्. Daç. 69 a girl thus addresses a holy man मात्रन्नस्या मे दोषमेषा को दासी विज्ञापयति (Reverend, she, your servant, tells you of wrong done by me), Çâk. V the ascetic Çngârava says to king Dushyanta श्रुतं भवङ्गः (Your Majesty has heard —), Panc. 71 [Damanaka to the lion] देव संज्ञेवको युष्मत्पदानामुपरि द्रोहलुटिः ').

25. The plural of the first person is allowed to be made <sup>Pân. 1,
2,59.</sup> वयम् = use of, when meaning a singular or a dual. Here we have not a majestic plural, but almost the same liberty or आवाम् as in Latin, to use *nos* = *ego*. Thus वयम् may have the purport of अहम् and आवाम्, and कुर्मः may be = करोमि or कुर्विः. Instances are very common. Mudr. I Cânakya thus addresses his pupil वत्स कार्याभियोग एवास्मानाकुलयति, Panc. 41 a monk asks for hospitality with these words मो भद्रू वयं सूर्योदा अतिथ्यस्तवान्तिकं प्राप्नोः । न कमप्यत्र ग्रामे जानीमः ²⁾) 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 गुरुवेकेषाम्.

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

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

26. In all periods of the language the **dual** is the proper <sup>Pān 1,
4,21 sq.</sup> Dual. and sole number by which duality is to be expressed.

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.¹⁾ 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 <sup>Sāmā-
nādhi-
kara-
nya.</sup> 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,²⁾ 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 ऋष्योऽपि अश्यन्ते 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 व्यक्तिबहुवात्. — Kathās. 107,51 ऋश्चूश्चशुरापाम् the majestic plural seems to have been employed. — Strange is this passage: Mhbh. 1, 24, 6 चन्द्रादित्यैर्यदा राहुरात्यातो ल्लमृतं पिक्न्, there being no room for the scholar's interpretation आदित्यस्य मूर्तिबहुवेन 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 नम प्राणात्रेयम् (so is my li-
velihood), ibid. II, 201 असौ प्रमौ हि मन्त्रः (that is the most im-
portant counsel), Câk. VII सिध्यन्ति कर्मसु महत्स्वपि यन्नियोदयाः संभावनागुणा-
मवोहि तमीकरापाम् (if officers are successful in weighty affairs, im-
pute 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 1.)

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

chosen name of *sāmānādhikaranya*, that is »the relation existing between *sāmānādhikaraṇās* or words, whose substrate (अधिकरण) is the same (समान)».

1) See for inst. Ch. Up. 6, 16, 2 एतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्व-
मसि इतेतकेतो. 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 Sacr. Books of the East, I, p. XXXVI). Neverthe-
less, in the words immediately following तत्त्वमसि, 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 प्रज्ञाः (thinking of thee — the subjects do not take food); here to प्रज्ञाः, 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 आवासो लयनं मनोहरस् ep. the schol. p. 57 ed. Calc. द्वयमपि मनोहरस्; Daç. 135 कान्तिमती राज्यमिदं मम च जीवितमप्यथप्रभृति त्वदधीनम् (Kāntimati 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 लक्ष्मणश्च महाकीर्तौ; — रामः सीता च लक्ष्मणश्च 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 द्रावपि। माता स्वसा च द्रे अपि. When applying to persons of different sex, it is always put in

the masculine: पिता माता च द्वाबपि. But when belonging to inanimate things or things and persons mixed, it is neuter. Kām. 1, 54 मृगया इक्षास्तथा पानं गर्हितानि महीमुजाम्; M. 4, 39 मृदुङ्गं देवतं विप्रं वृतं मधुं चतुष्पथम्। प्रदक्षिणानि कुर्वते.

Rem. If neuter words are mixed with words of other gender, ^{Pāṇ. 1,}
^{2, 69.} it is allowed to put their common predicate or attribute in the neuter of the singular. Mṛeṣh. V पक्षविकलश पक्षो प्रुष्कश तरः सरश तलहीनं। सर्पश्चोदूतं द्रुस्तुलं लोके दरिद्रश (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 देवदत्तश पचावः। अहं च देवदत्तश पचावः। त्वं चाहं च पचावः.

29. The type *Tiberius et Gaius Gracchi, linguae Latina et Graeca* is also Sanskrit. Ch. Up. 5, 3, 2 पर्योदेवयानस्य पितृयापास्य च.

30. Occasionally words connected by »with» are construed as if they were copulated by »and.« R. 2, 34, 20 तं परिष्वर्य बाहुभ्यां ताकुमौ रामलक्ष्मणौ। पर्यक्षे सीतया सार्थं रुदन्तः समवेशयन्. Here the plural रुदन्तः समवेशयन् proves that सीतया सार्थम् has the same effect on the construction as सीता च.

PREDICATE AND ATTRIBUTE.

31. The distinction between **predicate** and **attribute**¹⁾ 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 *viveshana* 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 samānādhikaraṇa, 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 भन्यसे (you think the father old), V such a noun, as though formally agreeing with the subject or some other substantive, really serves to determine the verb, as Daç. 141 मध्यासि ज्ञातमात्रः पापया परित्यक्तः, 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
 Com-
 pleting
 attri-
 bute.
 a.) a
 nomi-
 native.
- 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. Çâk. I मृग एष चिप्रकृष्टः संपन्नः (this deer has become distant), Hitop. 92 पञ्जिणः सकोपा ब्रह्मूत्रः (the birds grew angry), Panc. 51 किमेवं त्वम-कस्माद्विचेतनः संज्ञातः (why you have swooned so at a sudden?); Priy. p. 14 कस्मात्पवृष्ट इव लक्ष्यसे (why do you look so glad?) Panc. 56 स राजा प्राकाश्रेष्ठः 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 प्रायानेन स्थीयते = अहं न प्रायानस्तिष्ठामि; Daçak. 18 बालकेन सकलकुप्रस्तहेनाभावि (the baby was strong enough to endure all this toil).

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

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 तपाचार्य प्रचक्षते (him they call a teacher), Nala 3, 22 नलं मां विद्धि (know me being Nala), Mudr. III कौरिल्यो नृपतिमकारोम्नैर्यवृष्टलम् (Cānakya has made king a çūdra, the son of Murā), Pat. I, p. 332 तण्डुलानोदनं पचति (he boils rice to a jelly), Panc. 3 एतानर्थशास्त्रं प्रति द्राघयथानन्यसदृशान्विदधासि तथा कुरु.

N.B. 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^{ly} 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 भवं or ब्राह्मणवेन भवं; the same of course applies to the passive construction. R. 3, 9, 11 बनं दण्डका इति विश्रुतं प्रस्थितस्त्वम् (you have set out for the forest, called Dañdaka), Kâc. on F. 1, 1, 1 वृद्धिशब्दः संज्ञात्वेन विधीयते (*vṛddhi* 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* Middle voice construed with some verbs in the middle voice, viz. such as signify attended by two nominatives. *to call one's self, to consider one's self.*¹⁾ Rgv. 10, 85, 3 सोमं मन्यते पविवान् (he thinks himself having drunk *soma*), Ch. Up. 5, 3, 4 किमनुशिष्टोऽवोचया यो हीमानि न विद्यात्कर्यं सोऽनुशिष्टो 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 सोऽसुरासूष्टु पितेकापन्यत (he, after having created the asuras considered himself as if he were a father).²⁾ — Similarly it is said in liturgical style ऽपं कृ with nom. »to assume the shape of —”, Ait. Br. 6, 35, 4 अप्तवः प्रवेतो ऽपं कृत्वा (having assumed a white horse's shape), Tbr. 1, 1, 3, 3 आत्मू ऽपं 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 अप्तवो ऽपं कृत्वा we meet with such compounds as Panc. 326 अप्तवद्धं 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 भृतः 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 pflichtvergessner Knabe erwies ich mich.”

2) In a few passages of the upanishads and epic poetry we meet with such expressions as पपितं मन्यमानः: »holding one's self a learned man,” for ex. Mhbh. 13, 22, 13. They are hardly to be accepted as compounds, like पपितं मन्य, सुभां मन्य 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 निमिषीत.

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, अये. 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 (**अथम्**, **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,” **वर्जयिवा** or **मुक्ता** = „without,” **मार्गेण** = „by means of”, sim. Moreover, in most cases one is free to compound the substantive with those words, for ex. to say **जीवितद्वेतोः** instead of **जीवितस्य द्वेतोः** (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** = **राजा पुरुषः** (the king's attendant), **अत्रिहतः** = **अत्रिना द्वतः** (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 karmadhāraya, though logically belonging to other categories — will be gone through.

GENERAL SCHEME OF THE CASES.

38. The nominative or first case (प्रथमा sc. विभ-
त्ति) 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) 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) प्रातिपदिकार्यलिङ्गपरिमाणवचनमात्रे 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 द्रोण, लारी, आठक 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 Kâcika on our sûtra. That interpretation cannot be right. In the first place, in the Pâṇinean 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., *trtiyâ* 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, *parimâṇa* 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 purport¹⁾) 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 prātipadika 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 Pāṇini 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 *bhāva* of वच् in its original meaning *the naming* or *the being named*, cp. P. 1, 4, 89 आङ्मयद्विवचने (= āñ, when naming a boundary), 2, 1, 33 कृत्यैरधिकार्थवचने (= with kṛtyās, when denoting exaggeration), 5, 3, 23 पकारवचने याल्, etc. Therefore it is not वचन, which here is carrying the meaning of *grammatical number*, but परिमाणा; 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 sūtra, which occupies us, is to be analysed in this way प्रातिपदिकार्थस्य ये लिङ्गपरिमाणे (= ये लिङ्गसंख्ये or ये लिङ्गवचने, for संख्या and वचन are both expressive of the grammatical number) तथोर्वचनमन्त्रे प्रथमा.

1) Pāṇini has short and well-chosen terms to point out their different provinces. The category of the accusative he names *karma*, that of the instrumental *kartṛ* »agent“ and *karana* »instrument,“ that of the dative *sampradāna*, that of the ablative *apādāna*, 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 Pāṇini'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 substantives¹⁾ 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 acceptation 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. Indeclinable are 1^{ly} the adverbs, 2^{ly} 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 विद्युनिगमस्तदा (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 त्वाम 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 periphrases by means of प्रति-, अन्ति-कम्, 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 वा॑ अयति (he bends to you, rests on you), विद्या॑ प्रपद्यते (he attains knowledge), ग्रामम-भिवर्तते (he moves towards the village).

Verbs of bringing, carrying, leading, conveying may be construed with two accusatives, one of the aim and one of the object ग्रामज्ञां नयति हरति कर्षति बहति वा॑ (see Siddh. Kaum. on P. 1, 4, 51); — Daç. 83 त्वां नयेयं त्वप्रियतम् (let me conduct you to your lover), Çāk. V ग्रकुन्तलां पतिकुलं विसृज्य (having dismissed Çāk. 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 पुरो वाराणसी मया (now I want to go to the city of Benares), Pat. I, 464 गंस्यते सो ऽर्थः (the meaning will be understood), cp. ibid. 44 कथमनुच्यमानं गंस्यते, ibid. 102 ग्रामो भवता गन्तव्यः¹⁾.

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 गत्. 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 ऋक्षस्य सुघ्नम् (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 Acc. of the ob- same category of verbs are transitive in Sanskrit as are ject. 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. रोहिति intr. to weep, tr. to weep for;
2. हसति » to laugh, » to laugh at;
3. नन्दति » to rejoice, » to rejoice at;
4. प्रोचति » 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 अम्, अट् are trans. when = »to walk over, to go through», note also such turns as मृगां धारति (he is a hunting), भैरवं 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.

Rcm. 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 प्रणम् are oftener construed with dat. or gen.; — it is said as well युध्यति शत्रुणा or शत्रुणा सह (सम् etc.) as युध्यति शत्रुम्, and so on.

Rem. 2. Note also the turn एतम्मां भजति (this falls to my share) and the trans. construction of पुष्टाति or पुष्टाति प्रोभाम् (लक्ष्मीम् etc.), see f. inst. Kumāras. 1, 25; 3, 63; Ragh. 3, 22; 4, 11.

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

43. Intransitive verbs may become transitive, when being compounded with some preposition¹⁾; गमनुगच्छति (he goes after the cow), pass. अनेन गौरनुगम्यते. This chiefly applies to verbs, compounded with अति अधि अनु उप प्रति, but also to others Examples: अतिक्रामति (to transgress); अधिष्ठेते अथास्ते अधितिष्ठति, cp. P. 1, 4, 46; अनुकम्पति (to pity); अनुभवति (to partake of-, to enjoy); उपजीवति (to live by-), उपवसति (to dwell near-); प्रतिभाति (to appear to-); अवलम्बति and आलम्बति (to rest on , to grasp), आवसति (to inhabit), उल्कामति (to neglect), प्रत्युद्दृच्छति (to go to meet) etc.

Rem. This influence of the preposition is even seen in the acc. attending on some compound adjectives, as अनुवृत्, उम्मुक् (Nala 2, 27 दृश्यन्तीमनुवृतः, R. 2, 50, 1 अयोध्यासुम्मुकः).

44. Instances of the so-called etymological or cognate accusative are not wanting Daç. 133 वाच्यं 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 वृपवानाः 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 Ch. Up. 3, 15, 2 न पुत्ररोदं रोदिति, Mhbh. 1, 154, 30 पशुमारम्मार्यत् (he killed [him] as one kills a beast), P. 3, 4, 43 पुरुषवाहं वहति, sim.

Rem. 2. The kr̥ts in °इज् are only available when etymol. accens. P. 3, 3, 110 The Kâcikâ gives these examples: Qu. कां कारिमकार्षीः Answ. सर्वां कारि-मकार्षम्; so कां गणिमत्तोगणाः etc.

45. Some verbs admit of a double construction, which

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

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

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

ज्ञिप्. — R. (Gorr.) 5, 11, 11 धूर्त्य-लापान्त्तिपन्ति (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 पर्यदधाद्मृतं तेन त्वा परिदधामि.

Rem. The verb यत् 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 हविर्भिर्देवान्यजामहे τοὺς θεοὺς ἀξιόμεθα θύματα. — The real equivalent of our »sacrificing» is हु = θεων; 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 देवेय अग्निं तुहोमि or देवेय अग्नीं हविर्तुहोमि. — Moreover the etymol. accus. is of course also available as well with यत् as with हु; it may be said यत्तं यजामहे, अग्निहोत्रं तुहोमि. 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 प्रात्रं जयति (he vanquishes the enemy) as त्रात्यं जयति (he

Yājñ. 2, 114 [पिता] स्वेच्छया विभजेत्सुताङ्गेष्ठं त्रा श्रेष्ठभागेन (a father may either bequeath his sons as he likes best, or he should bestow the best lot upon the eldest).

M. 8, 270 एकजातिर्द्विजातींस्तु वाचा दारुणाया ज्ञिपन् (a not-dvija, when hurting a dvija with harsh words).

लुम्पति स्वामिनम् (he robs the owner).

conquers a kingdom); as well शिष्यमनुशास्ति (he teaches his pupil) as धर्ममनुशास्ति (he teaches the law). By combining both constructions we obtain 1. कर्ता वक्ति त्वाम्; 2. प्राप्तं राज्यं जयति; 3. शिष्यं धर्ममनुशास्ति.

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

Examples: *speaking*: Nala 1, 20 ततो इन्तिक्षागो वाचं व्याजहार नलं तदा, R. 2, 52, 31 आरोग्यं ब्रूहि कोसल्याम्; — *asking*, *begging*: Ch. Up. 5, 3, 5 पञ्च मा राजवन्धुः प्रश्नानप्राचीत् (that fellow of a rājanya asked me five questions), M. 8, 87 साक्षं पृच्छेदृतं द्विजान्, Kathās. 1, 31 स वरं मामयाचत (he requested a boon of me), Mhbh. 1, 56, 24 सुवर्णं रजतं गाश्च न त्वा राजन्वृणोम्यहम् (I do not beg gold of you, my king, nor silver, nor cows); — *teaching* R. 2, 39, 27 करिष्ये सर्वमेवाहमार्यं यदनुशास्ति माम् (I will do all that, which Mylady enjoins me to do); — जि: Mhbh. 3, 59, 5 निषधान्प्रतिपद्यस्व जित्वा राज्यं नलं नृपम्; — दुहृ: Kumār. 1, 2 भास्त्रनिति रत्नानि महोषीश्च — दुदुहुधरित्रीम् (they milked from the earth resplendent gems and herbs of great medicinal power); — दण्डयृः M. 9, 234 तान्सहस्रं दण्डयेत् (he should punish them with a fine of a thousand paṇa).

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 चि (to gather), रूप् (to check), मुष् (to rob), मण् (to churn), thns exemplified: वृक्षमवचिनोति फलानि। गामवरुणां वरम्। सुधां क्षीरनिधिं मथ्याति 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 नी, 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 गौतनृत्यवायादिषु... प्रिक्षयितव्या), आदिप्रति, संदिशनि 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), आदिशनि (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 इर्यः as well as उक्तस्त्वम्, पृष्ठो वृत्तान्तः as well as पृष्ठाः पुत्राः, when combined, we get the type एतमर्थमुक्तस्त्वम्। पृष्ठाः पुत्रा वृत्तान्तम्. Examples: Panc. 29 प्रार्थितो मया भवदर्थे स्वाम्यमयप्रदानम् (v. a. I have asked my master to grant you his protection), Kathâs. 27, 142 ब्राह्मण युदयोग्यमर्ति हरो याचितः (Bâna has prayed Çiva for a foe, fit to fight with); — R. 2, 97, 15 न हि ते निष्टुरं वाच्यो भर्तो नाप्रियं वचः; — Daç. 80 मया जितश्चासौ षोडशसहस्राणि दीनाराणाम्; — M. 8, 36 अनृतं तु वदन्दप्न्यः स्वविक्रितस्यांश्रमष्टमम् (but when bearing false witness, he must be punished with a fine of one eighth of his goods).

This passive construction is often avoided¹⁾ by employing one of the concurrent idioms, taught in **47**. Therefore उक्तमिदं त्वां प्रति or तुम्यम्, मयायमर्थस्त्वतः पृष्ठः or त्वत्सकाश्रात्, 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 causatives. be an *intransitive* verb, its causative is construed with the accusative of its (the primitive's) subject. Prim. शेते देवदतः Caus. यज्ञदतो देवदतं शायथति. 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. देवदतो पाटलिपुत्रं गच्छति Caus. राजा देवदतं पाटलिपुत्रं 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 मन्त्रपूर्णं चर्हं राजीं प्राशयन्मुनिसत्तमः (the best of ascetics made the queen eat a consecrated porridge), wherewith cp. this instance of the instrumental: Mhbh. 2, 1, 7 न प्राच्यामि किञ्चित्कारयितुं त्वया (I shall not be able to get anything done by yon). 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 कदाचिच्चन्द्रगुप्तदोषो अतिक्रान्तपर्थिवगुणानधुना स्तायन्ति प्रकृतोः (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 क्षषोक्तमदापयत् (he made the holy men pay taxes), R. 2, 55, 17 रामस्तामध्यारैपयत्पूवम् (he ordered her to embark), ibid. 2, 94, 2 अत्र दाशरथिश्चित्रं चित्रकूटमदर्शयत्। भावसि, Daç. 215

ज्ञापय मां स्ववार्ताम्. — So always अध्यापयति कंचित्किंचित्, 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 साथोश्चिन्त्रवधमन्नेन राजा समादेष्यां 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 शकटासेन लेखयिता (after having got written the letter by Çakatadâsa); Panc. 51 रथकारु आपु-पुरुषसं 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 ता प्रवमिः लादयेद्राजा (her the king should order to be devoured by dogs¹⁾).

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 वयमाभरणं कृमारेण, the active form of which would be कुमारु अस्मानभरणं परिधापितवान्, 2. *the primitive's subject is instrumental, but the primitive's object turns nominative*, as Mudr. I, p. 22

1) Pâñini gives a different rule about the construction of the causatives. In his sûtra 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, l. 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 Pâñini, 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 Pâñini'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 vârttikas on our sûtras (1, 4, 52 sq.), whereas the same enquiry confirmed the exactness of the rule as it has been laid down in the context.

विषकन्यया राजसेन वातितस्तपत्ती पवतेश्वरः active विषकन्यया राजसो वाति-
तवान्तपत्तिं पवतेश्वरम् (R. has killed the unhappy Parv. by means
of a *vishakanyā*). The latter type appears to be rare¹⁾,
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 श्राकटदासस्तपत्ती तं कपटलेखं
मयैव लेखितः, Kull. on M. 8, 287 यावान्वयो भवति तमसौ दापनीयः (he
must be caused to pay as much as has been expended), Daç. 164
श्रहस्य कोष्ठासेन स्नानमोजनादिकमनुभावितोऽस्मि (Koçadâsa made me enjoy
a bath, food etc.), Hitop. 96 ततस्तेन [sc. प्राप्तेन] स यूथपतिः प्रणामं कारितः
(then he [the hare] commanded the chief elephant to make his pro-
stration), R. 2, 62, 1 राजा राममात्रा आवितः पूर्णं वाक्यम्.

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

51. When having got a more or less figurative sense, the causatives
may change their construction. So with दर्शयति (to show) and आवृयति
(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 ब्रेदयति 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-
tive signification must have their object put in the accusa-

Accu-
sative
de-
pend-
ing
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, commonly not reckoned among the participles etc., ') nl. <sup>P. 2, 3,
69 sqq.</sup> a.) with those in उ, made of desiderative verbs; this class of adjectives has indeed almost the nature of participles, b.) with some in इत्तु of kindred signification, c.) with those in अक्तु, when having the worth of a partic. of the future, d.) with some krtis in °इत्²⁾), e.) with the krtis in °त्, when barytona.

Examples: a.) M. 1, 8 सिसूनुर्विविधाः प्रताः (wishing to create the manifold creatures), Mhbh. 1, 167, 48 सर्वयोषिद्वरा कृष्णा निर्विषुः ज्ञजिया-न्त्यम्; — b.) Daç. 25 तेषां माषपापारुद्यमस्तिष्ठुरहम् (as I could not bear the harshness of their words); — c.) Kâç. on P. 2, 3, 70 कटं काटके भवति (he goes to make a mat³⁾); e.) see 53.

Rem. 1. Those in उक are also mentioned by Pâṇini 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 एनं स्त्रियो भवन्ति य एवं वेद, Ch. Up. 5, 2, 2 लभ्युको ह वासो भवति (surely, he obtains a dress).

Rem. 2. Note also the acc. with the adj. अह (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 usn, p. 17 sqq.

2) Especially, if a debt be the object, P. 2, 3, 70. Kâç. प्रतं दायी.

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

Indra's rank), R. 1, 53, 12 न पृत्यागम्हेयं मत्सकाशात् (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 अप्रिवर्क्षं पविः सोमं दर्शिणः. Mhh. 1, 113, 21 we have even an acc. depending on a nomen actionis जिगीषया मही (by his desire to conquer the earth) पापुर्निर्क्रामत्पुरात्; likewise ibid. 1, 167, 3 द्रोणं प्रतिचिकीर्षा (by his wish to retaliate Drona).

53. The acc. with the barytona in °त् 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 सेवकानुङ्गावयिता बन्धून्यमावयिता शत्रून् (honouring the wise, making his attendants mighty, raising his kinsmen, lowering his foes); comp. Panc. III, 71 नृपतिनेता 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 मुण्डयिताः आविष्टायना भवन्ति वथूमूलाम् (the Çrâvishthâyanâs have the custom to shave the hair of the young-married woman.) Cp. Åpast. 1, 3, 15.

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

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

2) PÂNINI explicitly states (P. 3, 2, 134 sq.), that the barytona in °त् 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 °त्, 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 सविधिक्षापाम् and सयः प्रतिकर्ता दैत्यमातुषोपामापदाम्.... मनुसर्गेण प्रपोता चातुर्व-
र्यस्य. Comp. the list of epithets in Kâd. I, p. 2 कर्तुं महाश्चयणाम् etc.

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

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

R em. 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 अद्रुकाः प्रतीक्ष्यतां कञ्जित्कालम् (gentle sirs, please, wait a moment).

R em. 1. Now and then the acc. of time denotes the time *at which*. R. 2, 69, 1 यामेव रात्रिं ते दूताः प्रविश्रान्ति स्म तां पुरोम् । भरतेनापि तां रात्रिं स्वप्ने दूष्टे उमप्रियः, Daç. 153 सो ऽपि विटः..... नदहरेव स्वगृहे ज्ञानभेदजनादि कारणित्वोत्तरेषु:..... मामनुगम्य..... विसृज्य प्रत्ययासीत्. Cp. Ait. Br. 1, 22, 12; Mhbh. 1, 63, 40; ibid. 1, 121, 34; Apast. 1, 5, 12.

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

R em. 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 प्रबर्द्धी प्रयिता भूमौ (= here the noble hero has passed the night on the naked earth) instead of प्रबर्द्धीं प्रयितम्¹⁾.

55. IV. As a rule, the accusative neuter of any Adverbial adjective noun may do duty for an adverb, शीघ्रं causative. 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 । प्रायते क्रोशः is as good as आस्यते मासम् । प्रायते क्रोशम्. From another passage of the same book (I, p. 338, vārtt. 9) it results, that some made the kālakarma-verbs range with the akarmaka or intransitives.

हन्त्रं विकृति (he amuses himself secretly), सबकुमानं 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 आत्मेद्राजा 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 ep. 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*.¹⁾ Nor can there be any doubt, the suffixes, by which the third case is made, viz. *bhi* and *a*, 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 मृगौः सङ्गमनुवृज्जन्ति 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).

a.) with prepositions. 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 सह्, समम्, सार्धम्, साकम् which may then be considered prepositions, as रामः सोतया सह्; 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 सह् 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.) सह् etc. expressive

1. of concomitancy. Mrcch. X, p.372 अपि ग्रियते चारुदत्तः सह व्रसन्तसेनया (are Cārudatta and Vasantasesa still alive?), Mbhb. 1, 113, 20 स ताभ्यां व्यचरत्सार्धं भायभ्यां राजसत्त्वम् । कुन्त्या माया च राजेन्द्रः, Panc. 127 तेन समेकं स्वदेशं प्रति प्रस्थिताः, Kathâs. 4, 136 अहं जनन्या गुरुभिश्च साकम्..... अवसम्;

2. of mutual relations. Panc. 78 तैः सहालापं न करोति; ibid. 257 कस्तेन सह तव स्नेहः (v. a. how are you his friend?), ibid. 281 मित्रेण सह चित्तविषयेतः (disagreement with a friend), Kathâs. 47, 88 स तेन विदधे समं युधम् (he fought with him), Panc. V, 66 चार्यौर्वनिदिमिर्त्तैः-नपितैर्बालकैरपि । न मन्त्रं मतिमानं कुर्यात्सार्धम्. Note the phrase तेन सह दृश्यनम् (Panc. 137, 13; 178, 1) and the type, represented Panc. 43 तां स्यूणाया सह दृढबन्धनेन बद्धा (after having fastened her to the pile with a strong fetter).

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

Rem. An elegant paraphrase of the sociative is occasionally °द्वितीय used as the latter part of a bahuvrīhi. So in the verse quoted Pat. I, p. 426 असिद्धितीयोऽनुसारं पापडवम् = »alone but for his good sword, he went after the Pāndava,” Daç. 159 एकान्ते भवानुकपिठत 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
^{b) without prepositions.} the old vedic dialect, the brāhmaṇas 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 देवेभिर्गमत् (may the god come with the gods), ibid. 8, 85, 7 भृष्टिरिद्वस्यं ते अस्तु; — Ait. Br. 1, 6, 3 अप्नुते प्रजाया इन्नायम् (he enjoys food with his family), Ch. Up. 5, 10, 9 आचर्त्सैः (conversing with them).

b.) from classic poetry, etc.: 1. concomitancy R. 2, 27, 15 साहं क्वया गमिष्यामि बनम् (I shall go to the forest with thee), ibid. 2, 68, 2 असौ मातुलकुले..... भर्तो बसति आत्रा शत्रुघ्नेन; — 2. mutuality of relations Daç. 175 तयापि नववृद्धा द्वेषमल्पेतरं बबन्ध (he took a great aversion to his young wife), ibid. 91 तया बन्धक्या पणबन्धमकरवम् (with this courtesan I made a bargain), R. 3, 18, 19 कूरैरनार्यैः सोमित्रे परिहासः कथञ्चन न कार्यः (Laxmaṇa, one should make no joke at all with cruel and vile people), Panc. V, 62 न ताभिर्मन्त्रयेत्सुधोः (a wise man does not keep counsel with women). It is often said किञ्चित्ते प्रज्ञुपा without सह, etc.

Rem. 1. Note the turn, instances of which are afforded by Mudr. III, p. 116 मया स्वज्ञीवनमात्रेणैव 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 मेषेण सूपकाराणां कलहः (the cooks' quarrel with the ram).

60. Compound nouns or verbs, whose former part is सं, स or सह, 2^{ly} 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 युद्ध् and its derivates.

Examples: a.) compounds, commencing by सं etc. Daç. 79 अन्तर्घृते: समग्रसि, Hitop. p. 16 यस्य मित्रेण संलापस्ततो नास्तीह पुण्यवान् (there¹ is not in this world a man more happy, than he, who has a friend to converse with), Çâk. IV, vs. 12 चूतेन संश्रितवती नवमालिका (a jas-mine, clinging to a mango-tree). Mrech. I, p. 34 रुनं रुनेन संगच्छते.

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

Rem. 1. योजयति is often = Lat. *afficere alqum aqua re*. So Mhbh. I (Paushyap.) शिष्याङ्केषेन योजयितुं नेयेष (it was not his intention to harass his pupils), op. R. 2, 75, 57. Many times it is = »to bestow something upon somebody», f. i. Panc. 3 अहं त्वां श्रासनश्रातेन 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 पितर् 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 Pâñ. 1, 3, 55 and his commentators, see Pat. I, p. 284. According to them it is said द्रास्या संप्रयच्छते। कृषल्या 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.

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

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

व्यति, Mâlav. I, p. 21 अयं न मे पाद्रजसापि तुल्यः (he is not even equal to the dust of my feet); Pat. I, p. 327 तैः साम्यं गतवान्मवति (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. Kumâras. 5, 34. — Compare also such expressions as Daç. 130 सोऽहमयेभिरेव सुहृद्दिकरकर्मः (and I having the same business as these friends of mine here).

of a genitive: Mbhb. 1, 139, 16 अर्जुनस्य समो लोके नास्ति कश्चिद्दुर्धाः, R. 2, 23, 5 अमो कुदस्य 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 रक्षितः, वया वियुक्तः „without you.”¹⁾ 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 वियुक्त् and most of the compounds, beginning with वि°, also with रक्षित् and हीन, but the ablative with such as मुच्, भ्रश्.

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

1) Delbr. 1. l. p. 71 »Der begriff *trennung* ist zwar logisch der Gegensatz von *zusammensein*, liegt ihm aber desshalb 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 ममानया सह वियोगो भविष्यति. Compare English *to part with*.

Daq. 172 तुष्टैरबपौस्तपतुलान्पृथक्चकार (she peeled the grains of rice of their husks, so [cleverly] as to keep them entire), Kathâs. 15, 82 सीतादेवा रामो विषेहे विरहव्याम् (R. forbore the grief caused by his separation from Sítâ), R. 2, 96, 27 कलुषेण महता मेदिनो परिमुच्यतां (let the earth be freed from a great stain).¹⁾

R e m. 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^{ly} and 2^{ly} it is expressive of the instrument (*karana*) and the agent (*kartr̄*). 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), पद्म्यां गच्छति (he 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-gloka runs thus महतोयेनसो मासान्तर्चेवा-हिर्विमुच्यते (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 अक्षेत्रेन प्रारीत्य कर्त्ता धनसंचयम् (he must make money, but without giving toil to his body), Panc. 129 दमनकसाचिव्येन पिङ्गलको राज्यमकरेत् (Ping. exercised his royalty with Dam. as his minister).

Fourthly, it declares the test, to measure by; फलेनैतकास्यसि (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 दृष्टकश्चतेन विक्रीयमाणः पुस्तकः (a book sold for a hundred rupees).

Sixthly, it denotes the way, by which one goes; Çâk. III ब्रनया बालपादपवीथा 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 यज्ञः (fame by learning), मदाज्ञयागतोऽसौ (that person has arrived by my order), प्रोत्या 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

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, धोगेन, 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.

Fuller account of them. 1. instrument or karana. — Examples: Pat. I, p. 119 रुद्रवायसा वा बङ्कं काष्ठम् (a piece of wood, tied with a rope or with iron), Mrech.

I (p. 54) अनेन प्रावारकेण छाटयैनम् (cover him with this cloth), Panc. 148 एतेन वंशेन भिज्ञापात्रं ताउयामि, Mhbh. I, 144, 18 प्रायाद्रूपसम्युक्तेन स्यन्तनेन (he started on a chariot, drawn by asses), ibid. I, 120, 19 यज्ञैस्तु देवान्पीपाति स्वाध्यायतपसा मुनीन् । पुत्रैः आडैः पितृश्चापि आनशंस्येन 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 प्रणाथानेन 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 Mâlav. I, p. 28 तितिक्षमापाः परेण निन्दाम् (forbearing the blame of others), for परेण निन्दाम् = परेण कृतं 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 मयाकर्यं देशान्तरं गन्तव्यम् (I am obliged to emigrate), Mālat. II किमत्र मया ग्रावन् (what can I help here?), Vikram. I अवहितैर्म-वितव्यं भवः (v. a. the audience are requested to listen with attention); — gen. Panc. I, 450 मूर्खाणां परित्ता द्वेष्या निर्धनानां महाधनाः। वृ-तिनः 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 पश्चो ऽप्यचारिणां वधाः (we, domestic animals, are a prey for wild beasts). Hence, when compounded with अ, दुः or सु, they are construed with gen., Panc. 176 दृश्य किञ्चिदगम्यं स्थानं लुभकानाम्, Mrcch. IV (p. 144) गुणो यत्नः पुरुषेण कर्यो न किञ्चिदप्रायतम् गुणानाम्.

67. 3. quality, attribute, circumstance¹). — When denoting a quality etc. P. 2, 3, 21. 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 भवान्कमपउलुना शान्त्रमद्राज्ञोत् (have you seen a disciple with a pitcher?), ibid. on P. 2, 3, 37 ये जटाभिः स मुक्ते; so Hitop. 125 कोषः स्वल्पव्ययेन (a treasury with little expenses) comm. स्वल्पव्ययेन विशेषये तृतीया; R. 3, 7, 3 विविधद्रुमैः 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 द्वेष्या स्व-र्गमध्याहृत्तिपम्, Panc. 161 वरो महता वायशब्देनागच्छति (a bridegroom approaches with a great noise of music), ibid. 28 तस्य सकाङ्गं गत्वा आत्सृहनैकत्र भज्ञाणानविहरणक्रियाभिरेकस्थानाश्रयेण कालो नेयः [sc. त्वया] (go to him and while living brotherly with him on the same spot,

1) Pān.'s sūtra is इत्यभूतलक्षणे [sc. तृतीया], which is expounded by Kāç. = इत्यभूतस्य लक्षणे »to name the laxaṇa 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 वात्तव्यतिकरेण रजनी व्युष्टा (while discoursing thus, the night passed away).

Rem. 1. Note वर्तते with instrum. »to behave in such a manner," Panc. 56 तं मर्यादाव्यतिक्रमेण वर्तमाणामालोक्य.

Rem. 2. Such instrumentals have often the character of adverbs and may be considered so (77). Among others we mention compounds in °ङ्गेण and °क्रमेण, when = »as, by the way of." Mēch. V, p. 187 द्रूबीभूतं मन्ये पतति तलङ्गेण 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 लक्षणेन सहायेन वर्तनं गच्छस्व पुत्रक (with L. as your companion go to the forest, my son), ibid. 2, 30, 27 न देवि तव दुःखेन स्वार्गमयाभिरोचये (I should forsake even heaven, my queen, if its attainment would be joint with grief of you). Similarly Panc. 309 जालहस्तधीवराः प्रभूतैर्मत्स्यैव्यापादितैर्मत्स्यके विधृतैरस्तमनवेलायां तस्मिन्नलाश्रये 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 स°, as सरोषम्, सब्रुमानम्, cp. 184, R.; occasionally by periphrase, as Kām. 3, 3 समन्वितः करुणाया परया दीनमुद्दरेत् (with the utmost compassion he must succour the distressed).

69. 4. test or criterion. — Examples: Ragh. 15, 77 अन्तर्मीयत शुद्धेति प्रान्तेन
4. Test. वपुष्वैव सा (her chastity was inferred from her pure body), R. 3, 12, 23 औदौर्येणावगच्छामि 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 ततोऽज्ञामि: प्रभूता गा
5. Price. ग्रहीत्यामि गोमिर्महिषीर्महिषीमिर्बद्वाः, Kāc. on P. 2, 3, 18 सहस्रेण पशून्क्रीणाति,

Panc. 3 नाहं विविक्तर्यं प्राप्ततेनापि करोमि, R. 2, 34, 40 अपक्रमणमेव सर्व-कामैरहं तृपो (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 गूळातु कश्चिदलुच्छितैर्लुच्छितास्तिलात् (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 परिक्रो (to hire) may be construed either P. 1, 4. 44. with the *instrum.* or with the *dative* of the wages; प्रातेन or प्राताय परिक्रीतः Both conceptions are logically right.

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

72. - 7. cause, motive, reason. — Examples: Daç. 198 कोऽपि कुमारः P. 2, 3. 23. 7. Can- कुथा तृष्णा च क्लिश्यन् (some boy, vexed by hunger and thirst), Ch. sality (instru- Up. 4, 10, 3 स ह व्याधिनाऽनप्तिं दधे (from sorrow he was not able to mental- eat), Çâk. IV भर्तुर्किंप्रकृतापि रोषणातया मा स्म प्रतीयं गमः (even when is cause) injured by your husband you should not oppose him from wrath).

Causality is also expressed by the *ablative*, and in some cases the latter is to be employed exclusively. But commonly both constructions are promiscuous and occasionally found together in the same sentence. Panc. IV, 34 नामृतं न विषं किञ्चिदेकां मुक्ता नितम्बिनीं यस्याः सङ्गेन जीव्येत मिथ्येत च वियोगतः (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 कुन्न रोगतः (it is from joy she has no appetite, not from illness).

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

feminine gender, expressing a quality.¹⁾ It may thus be said व्रीर्येण or व्रीयन्मुक्तः (released by heroism), but only मिया 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 ब्रू॒ब्रू॒कृ॒स्य
दृ॒द्ये॑ चिन्ता॑ सुमहती॑ तदा॑ । त्वर्या॑ चापि॑ द्रूतानां॑ स्वपूर्स्यापि॑ च दर्शनात्॑, or Prabodh. II., p. 31 ब्रालः खल्वसि॑ मया॑ द्वापरान्ते॑ दृष्टः॑ । संप्रति॑ कालविप्रकर्षद्वार्धक्यस्ततया॑
च न सम्यक्प्रत्यभिज्ञानामि॑ (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, ablatives in °त्वात् alternate with instrumentals in °तया in order to denote 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 commonly depends on adjectives, but may also be the complement 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 difference.

Examples: R. 1, 1, 55 इ॒पेण विकृतः॑ (disfigured), Ch. Up. 2, 11, 2 महान्प्रज्ञया॑ पशुभिर्भवति॑ महान्कोर्ह्या॑, Daç. 77 कलांगुणै॑ः समृद्धो॑ वसुना॑ नातिपुष्टो॑ अभवत्॑ (he was rich in various kinds of knowledge and in good qualities, but not very bulky in earthly goods), Panc. 274 किम्हयेतान्यां॑ प्रार्थिणा॑ इ॒पेण विद्याभ्यासेन॑ कौशलेन॑ वा॑ हीनः॑ (am I inferior to both of them either in valour or in outer appearance or in study or in cleverness?), Daç. 177 अभिज्ञानेन॑ विमवेन॑ राजान्तरङ्गभावेन॑ च॑ सर्वपै॑-

1) P. 2, 3, 25 perhaps admits of two interpretations. The words विभाषा॑ गुण॑ अस्त्रियाम्॑ 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 ablative with the special femin. ending °आः is always avoided.

रानतीत्य वर्तते (he is surpassing all his citizens by his birth, his wealth and his being the king's confident), Çâk. V अनुभवति हि मूर्धा पादपस्तीब्रह्मणं प्रमयति परितापं क्षायया 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. क्षायया 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 यशसा वीर्यादत्यरिच्यत), Mhbh. 1, 16, 9 they range with a locative (द्वौ पुत्रौ विनाता वक्रे कदुपुत्राधिकौ बले ! तेजसा वपुषा चैत्र).

Rem. 2. The instrumental is of necessity, when naming the P. 2. 3. 20. part of the body, by which one suffers, as अच्छाए काणः (blind of one eye), पाणिना कुणिः, पादेन खञ्चः. Ch. Up. 2, 19, 2 ग एवं वेद नाडेन विहृष्टिः (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 केनांशेनार्थकामातिशायी धर्मः (by how much is duty superior to interest and pleasure?), Utp. on Varâh. Brhats (translation of Kern p. 7) अमुको ग्रह इतावद्विर्योजनैर्भूगोलादुपरि भ्रमति (such a planet moves so many yojanas

74. above the terrestrial globe).

Special construction. 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.* Çâk. I कलिदासग्रथितवस्तुना नवेन नाटकेनोपस्थातव्यमस्माभिः (we want to wait upon you with a new drama etc.), Panc. III, 139 स्वैर्मासैर्निमन्त्रितः [sc. कपोतेन प्राञ्जुः].

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

Mhbh. 1, 131, 46 सत्येन ते प्रापे. — 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.* Mbhb. 2, 64, 1 के षामेक यशसा श्रावसे त्वम्.

4. *to live by.* M. 3, 162 नक्षत्रैर्यश्च ज्ञीवति (v. a. an astrologer), Çâk. VII प्राणानामनिलेन वृत्तिः

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

R em. In the case of 4. and 5. the ablative may occasionally be made use of. That आजीव्, उपजीव्, हस्, नन्द्, शुच् may be transitives, has been stated 42, 4; the last (प्रोचति) is commonly construed so, and does but rarely comply with the instr.

R em. 2. With रस्, 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 जन्म-क्रीड-नृममापाः स्त्रैभिर्वा यानैव ज्ञातिभिर्वा (laughing [or eating], playing and rejoicing with women, carriages or relatives).

6. *to fill with.* Panc. 317 तेन भिज्ञांजितैः सकुर्मुक्षेषैः कलप्रः 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-नाम्. — The genitive with words of filling is also met with, yet the general use prefers the instrumental, at least with पूर्यति.

7. *to vanquish in (a battle, etc.).* Panc. 291 ते शिरुं युद्धेन परिभूय.

8. *to carry -, to keep -, to bear on (in, with.)* Panc. III, 202 रथकारः स्वकां भार्या सजारां शिरसावहत् (the cartwright carried his wife with her paramour on his head), Daç. 140 मत्तितुरुक्तमाङ्गमुत्सङ्गेन धारयन्ते.

R em. In the cases of 7 and 8 the locative is the concurrent idiom. It is said promiscuously युद्धे and युद्धेन जितम्, स्वक्ये or स्वक्येन धृतम्. Cp. Kumâras. 3,22 भर्तुराजामादाय मूर्धा मदनः प्रतस्ये with Kâd. I, p. 29 शिरसि कृत्वाज्ञाम्. But always तुलया धृ »to hold on the balance», v. a. »to weigh, to compare.»

9. It is said अक्षैर्दीव्यति and अक्तान् (he plays at dice). Cp. also R. (Gorr.) 3, 30, 4 रुधिराधारभिर्वर्णनो मेद्या: with Mhbh. 13, 148, 2 पर्जन्यो व्रवृषे निर्मलं पयः, Lat. *pluit lapides* or *lapidibus*. — Similarly प्राप्यं प्रापति and प्रापयेन (to swear an oath).

Rem. In the old dialect of the Vedic mantras the instrum. attends on पत्यते and भुत् 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 आ॒व. Grhy. 1, 23, 19 तन्मावतु तन्माविश्वातु तेन भुक्षिष्यते.

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 मालविकाया कश्चिदर्थः (I have nothing 'o meddle with M.), R. 2, 73, 2 किं तु कार्यं मम राज्येन (what matters me the kingdom?), Daç. 140 न मेऽनयस्ति चिन्तया फलम्, Mudr. I (p. 21) अप्राक्षेन च कातरेण च गुणाः स्यात्सामुरागेण 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?), Çâk. V किं पितुरुत्कुलया त्वया.

In the same way it is said किं करोमि तेन *quid faciam eo?* Panc. 276 किं व्याधिग्रस्तेन मया कश्चित्प्यसि.

Rem. 1. Like अर्थ, its derivative अर्थिन् complies with instrum., when = »wanting-, being eager for -, coveting.“ R. 3, 18, 4 भार्यार्थी (he wants to be married), Mudr. V (p. 166) एतेषां मध्ये केचिदरुः कोषदन्तिम्यामर्थिनः केचिद्दिष्येण (some of them long after the foe's treasures and elephants, some others are coveting his domains).

Rem. 2. Note परवन् with instrum. »dependent on, in the power of,“ R. 3, 18, 9 परवान्मात्रा, Mālat. VI (p. 97) परवानस्मि साधुसेन. Yet gen. and loc. are also available, cp. आयत्त 124.

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

Vikram. I अलगाक्रन्दितेन (stop your cries), Çâk. I अथवा कृतं संदेहेन (well, no hesitation more), Mahâv. 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 अबज्ञया न दातव्यं कस्यचिल्लोलयापि 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), Mîcch. VII (p. 237) ज्ञेयेण व्रज बान्धवान् (auspicious be your way to your kinsmen), Mâlat. X (p. 165) कामद्वक्यापि नातः परं वत्साक्षियोगेन जीवितव्यम् (nor can K. live longer either without her daughter).

78. III. The instrumental of time serves to denote *in 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). P. 2,
3, 6.

The same applies to space. क्रोशेनानुवाकोऽधीतः¹⁾.

Examples : Panc. 2 द्वादशमिर्वर्ष्यकिरणं श्रूयते (v. a. grammar requires twelve years to be mastered), ibid. 237 कतिपयैरेवाहोभिर्यूर इव स ब्रह्मवान्संवृत्तः (in a few days he [the crow] grew strong like a peacock), Daç. 159 ततोऽल्पीयसा कालेन राज्ञः प्रियमहिष्येकं पुत्रमसूतं (after some time the king's chief queen was delivered of a son), R. 1, 13, 35 ततः कैश्चिद्होरात्रैरुप्याताः महीज्जितः, Panc. 282 तयोर्वृत्ततोर्योऽनन्ददयमात्रेणाग्रतः काच्चिन्नदो द्विस्थिता (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 Kâçikâ: It is said मासेन(क्रोशेन)नुवाकोऽधीतः, but मासमधीतोऽनुवाको न चानेन 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 एकाह्ना (at one and the same day) राजपुत्रोर्णा चतसृणां पाणीन्गूळन् चत्वारो राजपुत्राः, and such standing phrases as तेन कालेन, तेन समयेन, which are especially frequent in Buddhistic and Jain books.

Rem. 2. The naxatra or constellation, under which something occurs, may be put indifferently in the third or the seventh case: पुष्येण or पुष्ये पायसमश्नीयात्. Examples of the instrum. Āçv. Grhy. 3, 5, 1 अथातोऽध्यायोपाकरणमोषधीनां प्रादुभावि अवणेन..... 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. Dat. with words of moving. 12, 7 वनाय गच्छ, Daç. 76 नगरायोदचलम्, Mudr. II कुसुमपुराय करमकं प्रेषयामि (I will send Karabhaka to Pâtaliputra), Kathâs. 47, 92 संहृत्य युद्धं यत्तु: 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 प्रासान्गूलान्प्रवधान्। चिक्षिपुः परमकुदा रामाय रजनीचराः, Mâlav. III (p. 76) अप्नोकाय पदं प्रहिषोति (she lifts up her foot to the açoka-tree), Mhbh. 1, 114, 2 विदुराय चैव पाण्डुः प्रेषयामास तठनम्.

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, vartt. 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 । कृपायास्य धनं याति वर्ष्णितस्कृपार्थिवैः (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 इत्युक्ता तपसे यथौ (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 it¹⁾.

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 श्वशुरो ददौ; Panc. 173 राजपुरुषे विव्रत्तमुपभूक्तधनाय समर्पयामास (the king's officer gave the money to Upabhuktadhana), Çâk. III दृग्नित्विग्नय उपहरामि, Mrçch. I (p. 21) कृतो नया गृहेवताभ्यो बलिः; — b.) Kathâs. 29, 32 अदर्शयत्पित्रे सखीम् (she presented her friend to her father); — c.) Ch. Up. 3,

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

11, 4 तत्तेतदूब्रसा प्रजापतय उवाच प्रजापतिर्यनके भनुः प्रजामयः; Kathâs. 53, 139 आलाय.... तटूचे (the matter was told to the boy), Çâk. VII तत्स्यै कथयति (he tells her so); Âçv. Grhy. 1, 22, 10 तदाचार्याय वेदयोत (he should deliver to his teacher [the alms he has received]); Nala 3, 1 तेष्यः प्रतिज्ञाय नलः करिष्य इति (he promised them, he would do so); — d.) Mudr. I (p. 44) प्रीतामयः प्रकृतिमयः 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 मन्यम् (it pleases me), Çâk. V यथा गुरुभ्यो रोचते; Nala 5, 16 देवेष्यः प्राज्ञलिंभूत्वा; R. 2, 25, 4 षेष्यः प्रणामसे पुत्र ते च त्वामभिरक्तन्तु (and may those, to whom you bow, my son, preserve you); Nir. 2, 8 तस्मै देवता.... प्रादुर्बन्धूत् (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, क्षम् (to pardon) with a genitive, adjectives as प्रिय, अनुकूप, 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:

Special cases of the Jat. of concern. 1. The dat. with हित (good for). Cp. Pat. I, 450; Pân. 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 them¹⁾ either with dat. or with genitive. P. 2, 3, 16; 2, 3, 73.
 नमो रुद्राय स्वाहा देवेभ्यः, स्वधा पितृभ्यः, स्वस्ति प्रजाभ्यः, आयुष्यं तुभ्यम् or
 तव भूयात्, कुशलं देवदत्तस्य and देवदत्ताय. Vikram. p. 62 स्वागतं देव्यै. In
 the ninth act of the Mṛcch. Cārudatta greets the judges with an
 अधिकृतेभ्यः स्वस्ति, wherea^w the chief judge answers him स्वागतमार्यस्य.
 But R. 3, 24, 21 स्वस्ति is construed with a gen. स्वस्ति गोब्राह्मणानं
 च लोकानां च.

4. Verbs of *anger*, *jealousy*, *injuring*, *discontent* agree P. 1, 4,
 with the dative of the object of the animosity. Mhbh. 37.
 1, 3, 186 नृपतिस्तन्काय चुकोप ह (the king felt angry towards Taxaka),
 Kathās. 17, 44 नास्यै चुक्रोध, Āpast. 1, 1, 14 तस्यै न दुर्ज्ञकदाचन (him
 he should never offend), Ait. Br. 8, 23, 11 तस्मादेवं विदुषे ब्राह्मणावैवं चक्रुषे
 न चत्रियो दुर्ज्ञेत्, Kād. I, 217 असूयन्ति सच्चिवोपदेशाय (they find fault with
 the advice of their ministers), Mahāv. I (p. 18) स्वह्यामि राज्ञे दशरथाय
 (I am jealous of king Daçaratha).

R. em. Yet with असूयति (to find fault with) and दुर्ज्ञति (to hurt)
 the acc., with those of anger and jealousy the gen. and loc. or
 प्रति are also available. When compounded, दुर्ज्ञ and कुधु must agree P. 1, 4,
 38. with acc. देवदत्ताय कुधयति but देवदत्तमभिकुधयति.

5. Some other verbs, enumerated by Pāṇini, viz. प्रलाघ् (to praise), P. 1, 4,
 हु (to conceal), प्राप् (to swear, to conjure) and स्या. Here the da- 34.
 tive is required of him, whom it is wanted to inform of some-
 thing, f. i. देवदत्ताय प्रलाघते »he praises to N.N." [here N.N. is the
 person addressed], Prabodh. III, p. 66 बुद्धेभ्यः प्राप्तः प्राप्ते (I swear
 a hundred times to the Buddhas), Naish. 1, 49 अपहृतानस्य जनाय नि-
 जामधीरताम् (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 to²⁾," but

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

2) The examples of Kāç. on 1, 3, 23 are तिष्ठते कन्या वात्रेभ्यः। तिष्ठते वृषलो
 ग्रामपुत्रेभ्यः; here तिष्ठते is said to be == प्रकाशयत्यात्मानम्.

स्ता with a dat. may also have had the meaning »to have faith in —, affection to,” Çvetâçv. Up. 3, 2 एको हि रुद्रो 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, 39 mentions a dat. with verbs of *casting one's nativity* etc., like राध्, ईक्, 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 अपहर्षेत्सेनमकार्षेत्पिरशुमस्मै तपत (he has taken something, he has committed a theft, beat the hatchet for him), Kâm. 3, 9 आधिव्याधिपरीताय अद्य इक्तो वा विनाश्नेऽको हि नाम शरीराय धर्मपितं 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?), Daq. Uttar. page 19 of the ed. of Damaruvallabhaçarman अस्यै दास्यमयप्रभृत्यभ्युपेतं मदा (from this day I have come in bondage of her), Çâk. III अहमपि तावद्वैतानिकं शान्तुरकमस्यै 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 नलिनोपत्राणि 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, संपदते [Vârtt. 2 on P. 2, 3, 13], राधति, प्रभवति, the nouns प्रभु, अलम् and the like

Dat. with words of coun- terpois- ing etc.

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 Apast. I, 14, 15 विषमगतायागुरवे नाभिवायम्, ibid. II, 11, 3 राजा दृष्टाय प्रतिपदेत [instead of दृष्टं प्र०]. A curious dative of the same kind, it seems, is Daq. 149 यावदायुरञ्ज्यायै देवतायै प्रतिप्रायिष्यामि.

[P. 2, 3, 16 and Pat. on this sūtra I, p. 450, vārtt. 2]. So Daq. 73 श्रेयसे उन्नित्याय कल्पते (he is fit for a considerable share of heavenly blessing); Cāk. VI कल्पिष्यमाणा महते कलाय क्वसुन्धरा; R. (Gorr.) 5, 25, 7 तत्य नैक्षत्राजस्य भार्यायै किं न कल्पसे (why should you not suit to be the wife of the king of the infernal regions?); Āpast. 1, 12, 13 नरकाय राध्यति (he becomes fit for hell); Kumāras. 6, 59 भवत्संभावनोत्याय परितोषाय.... नाङ्गनि प्रभवन्ति मे (my body is not strong enough to bear the joy, you have caused me by your homage); Vas. Dh. adhy. 8 अलमग्न्यधेयाय नानाहिताग्निः स्यात् (if he have the wealth to perform the *agnyadheya* sacrifice, he must keep the fires); Pat. अलं or प्रभुमल्लो मल्लाय (one athlete is a match for another).

R e m. With some adjectives of *competency* the genitive may also be used, especially with पर्याप्ति and प्रकृति, as Var. Brh. 32, 4 प्रकृताऽहं नास्य बेदस्य, R. 3, 38, 9 रामान्नान्यद् बलं लोके पर्याप्तं तत्य रक्षसः:

86 It is likely, that the genitive had not encroached Old dialects. so much on the dative's sphere of employment in the dialect of the brāhmaṇas 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 *kṛtyas*. It seems to be restricted to the oldest dialect, that of the vedic mantras. Rgv. I, 31, 5 उच्चताकुचे भवसि अवाल्यः (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 रुद्राय प्रेष्टम्. The classic construction is here gen. or locative. See Delbr. I. l. p. 90.

c.) the dative with अङ्गा (to have faith, to trust), श्रु (to listen), see Delbr. I. 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,« अङ्गा is of course a transitive, as Kathās. 5, 114; 46, 136. On the classic construction of श्रु see 95, 4°, 126 b). Its desiderative शृशृष्टते (to listen) is construed with a dat. in the Chāndo-

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

d.) a dative with substantives, to denote *the possessor*, cp. English "a son *to me*." Rgv. 1, 31, 2 ऋभुविष्वस्मै मुवनाय (ruler of the whole universe); Ch. Up. 4, 3, 6 तस्मै वा एतदनं 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 जिता मत्यम्, R. 1, 54, 11 बलं मत्यम् instead of मम; Mhbh. 1, 151, 39 नानुजां मे युधिष्ठिरः प्रयच्छति वथे तु यथम् (Yudh. refuses me the permission of killing you), ibid. 1, 111, 14 दर्शनं मत्यम्, R. 1, 13, 4; 2, 32, 8, etc.

NB. In the brâhmaṇa-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 °ऐ, just as the dative does; स्त्रै in the brâhmaṇa-works = classic स्त्रै or स्त्रिया: See KUHN, Zeitschr. XV, p. 420 sqq., AUFRECHT p. 428 of his edition of the Aitareyabrahmaṇa.

87. II. The dative of the purpose or aim is of very frequent occurrence. It may be made use of always, if Dat. of the purpose. 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. Çak. I आर्तनाणाय वः शस्त्रं न प्रहर्तुमनागमि (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 वेदसंरक्षणाय नास्तिकपक्षप्रतिक्षेपार्थं च शास्त्राणां 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 युद्धाय प्रस्थितः, Prabodh. V, p. 113 इटानों ज्ञातीनामुद्दकक्रियायै भागीरथीमवतरामः (now, let us plunge into the Ganges for the bathing-ceremony for our kinsmen), Hitop. 7 एतेषामस्तपुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणाम् (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 संग्रामावताराणाय, Kathâs. 26, 33 दिष्ट्या सास्त्येव कर्मार्थे तत्पाप्त्यै चायमेव मे..... विहगो वाहनीकृतः (thank God, that is the town, for attaining which I have placed myself on the back of this bird), Mâlat. VI, p. 87 ज्ञानार्ति दंशाय..... भुजङ्गी, Kâm. I, 66 गुरुस्तु विद्याधिगमाय सेव्यते, Mrcch. 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 तदु दोषाय भवति नाभ्युदयय (v. a. it is neither good nor evil), Panc. III, 103 परोपकारः पुण्याय पापाय परपौडनम्, ibid. p. 192 लघूतामपि संश्रयो रैक्ष्यायै भवति (even if weak people keep together, it may afford protection). Cp. the marriage-mantra in Âgv. Grhy. 1, 7, 3 गृ-पामि ते सौभग्यत्वाय हस्तम् (I take your hand for happiness'sake). — Compare Latin *haec res tibi est laudi*. Similarly संपदते with dat. = »to turn, to change into”, कल्पते (to suit) see 85.

Rem. 1. A vârtt. on Pân. 2, 3, 13 gives a special rule on the

dative, when serving to explain a prognostic as व्राताय कपिला विशु-दातपायातिलोहिनी। पीता ब्रष्टि विजेया दुर्भिज्ञाय सिता भवेत्.

Rem. 2. The person, to whom something will conduce to good, evil etc., is put in the genitive: तवैतयश्चसे (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 राज्याय मध्यं बधतां सपत्नेभ्यः परामुखे (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 पश्चात् अन्नायायालभ्याय 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). Kāś. न त्वा तृणं or तृणाय मन्ये। °बुसम् or बुसाय; yet it allows the dat. of ज्ञनः न त्वा ज्ञानं or ज्ञाने मन्ये. Instances of this dative in literature I have but found for तृणाय, see Petr. Diet. s. v. and Daç. 88 कुञ्जे-रुद्रस्तृणाय मन्वार्थपतिम् »Kub. does not care a straw for Arth.»

89. 2^{ly}. The dative of the aim aspired after with verbs of wishing, striving, endeavouring, sim. P. 1, 4.
36.

Examples: R. 2, 95, 17 नायोध्यायै न राज्याय स्थूल्ये (I do not long for Ay. nor for the kingdom), Spr. 128 तथापि रामो लुलुमे मृगाय (nevertheless R. aspired after the deer), Gāk. V मनोरुद्याय नाप्राप्ते (I do not hope for [the fulfilling of] my wish), R. 1, 18, 57 इच्छ-म्यनुग्रहीतेऽहं त्वदर्थं परिकृडये (it is in your behalf I wish to grow mighty), Mālav. I, p. 15 तदन्वेषणाय यतिष्ठे (I will try to find her out).

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

90. 3^{ly}. 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 जीवोत्सग्य व्यवसितम् (he has resolved to die), Daq. 192 सा चेयं कथा ज्ञात्रियस्याकर्षणायाशकृत् (and this tale was fit to win the warrior), Kumār. 4, 39 देहविमुक्ते स्थिता रतिः (Rati, being ready to give up life); — Čák. I दुहितरमतिथिसत्कारायादिश्य (having charged his daughter with the reception of guests), Kathās. 15, 82 रावणोच्छन्तये देवैनिर्योजितः (he was appointed by the gods to destroy Rāvana).

Even with verbs of *promising*. Prabodh. II, p. 24 प्रतिज्ञातं सामाख्येन विकेकेन प्रबोधचन्द्रोदयाय (Viveka and his minister have engaged themselves to rouse the moon of enlightening).

91. In short, in Sanskrit datives of *nominis 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-denoting 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 गएयते यः श्रोकहतहर्षीयाः पञ्चवर्षोपमो मम »we count now on R.'s exile but five nights, which seem to me as many years.”

CHAPTER VI. Ablative¹⁾.

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

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

General view of 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 <sup>P. 1, 4,
24.</sup> *out of* what place there is a starting and moving²⁾:
- a.) in its proper sense, as Panc. 21 अहमस्याद्वनादन्तुमिच्छामि (I wish to get out of this forest), Kâdamb. I, 21 त्तिनिपतिरास्था-whence, नमएउपादुन्नस्यौ (the king got up from his hall of audience), Panc. p. 42 स्वसर्बो ग्रामाद्यगताम् (— returning from the village), Kathâs. 29, 179 वल्लभीतः समागता, Câk. I स्थानादनुचलन् (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 -bhýam and -bhýas 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) Pânini, in his lively way, gives this definition of the sphere of the ablative: भूवमपाय आपादानम् »if there be a withdrawal, that which stays is apâdâna.«

the place), *ibid.* III न च निमादिक्ष सलिलं निवर्तते मे ततो हृदयम् (and my heart does not come back from thence as little as water from below), *Kathās.* 72, 175 निरगान्नगर्यः, *Daq.* 29 आन्दोलिकाया अवर्तीर्य (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 तस्मात्प्रासादादन्वैचत (Mantharā let go her looks over Ay. from the platform) ¹⁾.

2. *to fall from, to waver from, to swerve from etc.* यूथादूष्टः »a beast that has swerved from its flock". Var. *Brh.* 9, 44 पतति न सलिलं लात् (no water falls down from heaven). So often with metaphor. Ch. Up. 4, 4, 5 न सत्यादगः (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 चापाक्षतः स्वलितभृक्षिमहं सुबेन ज्ञेयामि मौर्यम् (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 चुरमाएडा-त्चुरमेकं समाकृष्टं (he took a razor from his box), *ibid.* 286 कुतोऽपि धनिकात्किञ्चिद् द्रव्यमादाय (— raised some money from a money-lender), *Kathās.* 29, 47 मया चैतान्यवाप्तानि तातात्. Likewise *to marry from:* *Kathās.* 24, 152 न चाहं परिपोख्यामि कुलायादृशतपृशात्.

4. *to get information -, to hear -, to learn from.* P. 1, 4, *Panc.* 216 स्वजनेभ्यः सुतविनाशं श्रुत्वा, *Daq.* 68 कुतश्चित्संलपतो जनसमाजादु-^{29.} पलम् य (— learnt from a group of conversing people), Ch. Up. 1, 8, 7 हन्ताहमेतद्गवत्तो वेदानि (well, let me know this from the Reverend) ^{2).}

5. *to ask, to wish from.* *Kathās.* 25, 137 केनाम्भो याचितं भूपात् (who has asked the king for some water?), *Kām.* 1, 41 लुभ्यकाङ्गीत-लोभेन मृगो मृग्यते 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 *Pān.* 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 खवंतः.

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. The ablative also attends words of *separation* and *disjoining* to denote from whence there is a withdrawal, as Kathās. 72, 13 भवद्यो वियोगितः (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 प्रभोर्विप्रलेष्यामि, Mudr. IV p. 136 चन्द्रगुप्तपरक्ताः सन्तः (being disinclined to C.) — b.) *to release of.* Panc. 45 तां बन्धनादिसुच्य, Mahāv. I, p. 9 सेयमय तस्मादेनसो निरसुच्यत (she has now been released from that sin), — c.) *to deprive of.* R. 2, 8, 25 असावत्यन्तनिर्भूत्वं पुत्रो भविष्यति सुखेयश्च राजवंप्राच्च (he will be wholly spoliated [lit. disinherited], your son, of enjoyments, yea, of all connection with the royal family), M. 5, 161 साः... पतिलोकाच्च हीयते, Panc. II, 117 स्वगङ्गिश्चते (he forfeits heaven), ep. 95, 2.. — d.) *those of desisting from, stopping, ceasing.* Kumār. 3, 58 योगादुपरराम (he desisted from his exertions), Daç. 132 विरम कर्मणो इस्मान्मलीमसात्, Kumār. 5, 73 निवर्तयास्मादसदीप्तिताम्नः (turn away your mind from this bad design).

Rem. 1. Note वक्ष्यति (to cheat of¹⁾) with abl. Kathās. 42, 75 अहं सुतप्राप्नैः सपन्या वक्ष्यतैत्या (she, my fellow-consort, has by trickery taken away my obtaining a son), Panc. III, 117 वक्ष्यितुं ब्राह्मणं छागलात् (to cheat a brahman of his he-goat).

Rem. 2. With प्रमायति and the like, the thing *neglected* is put in the ablat. (vārtt. on P. 1, 4; 24). Taitt. Up. 1, 11, 2 स्वाध्यायान्मा प्रमदः; Pat. I, p. 326 धर्मतिप्रमायति, धर्मनिसुक्षति (he neglects his duty).

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

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

of keeping off 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.

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

being afraid of being afraid of and suspecting, especially भी and उदित्, f. i.

चौरेभ्यो बिमेति. Examples: 1. — Kām. 16, 15 वृथा कोलाहला-

डास्याद् श्रूतात्पानाच्च वारितः, Mahāv. I, p. 10 मातामहेन प्रतिष्ठिथमानः स्वयं-
ग्रहात् (as his mother's father prevented him from taking her [viz. Sitā] by violence). 2. — Panc. 298 त्वया पुत्रो ऽयं नकुलादृक्षणीयः,

Mhbh. 1, 82, 21 अर्धमात्पाहि मा राजन्, Mālav. V, p. 135 इमां परीषुद्धुजातेः (eager for defending her from the wicked [aggressor]). 3. — Panc.

179 लुब्धकाद् बिमेति (you are afraid of the huntsman), Mudr. III, p.

102 भेतव्यं नृपतेस्ततः सचिवतो राजस्ततो वल्लभादन्येभ्यश्च ([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

नित्यमुद्दितेत विषादित्वा (a brahman should always shun marks of honour, as if they were poison), Mhbh. 1, 140, 61 अग्नाङ्कितेभ्यः प्राङ्गेत शाङ्कितेभ्यश्च

सर्वज्ञः (he should mistrust those, who are worth mistrusting and those, who are not so), Kāc. on 1, 4, 28 उपाध्यायादन्तर्धेत् (he conceals himself from his teacher).

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

Rem. Note कुगुप्तते (to shrink from, to shun, to despise) with abl. according to a vārtt. 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 निर्विचयते (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

Abla-
tive, the
termi-
nus a
quo. गवीधूमतः सांकाश्यं चवारि योजनानि (from Gavîdhûma to Sâṅkâcya four *yojanas*). Hence the ablative joins a.) such prepp. as आ, प्रभृति, etc., b.) the names of the cardinal points and those in अच्, as प्राच् c.), all words meaning *far*, as दूरे and the like.

Examples: — of a.) see in chapter IX.

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

c.) Mrçch. VII, p. 234 अहो नगरासुदूरमपक्रान्तोऽस्मि, Mhhh. 1, 152, 1 अविद्युरे वनात्प्रसात्, ibid. 1, 151, 44 नातिदूरेण.... वनादस्मात्, Åpast. 1, 31, 2 आरादवसथान्मूलपुरोषे कुर्यात् (he shall void excrements far from his house).

Rem. 1. With derived adverbs of the species दक्षिणातः, उत्तरातः¹⁾ 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 प्रश्नमवनत्पाप्वत्स्तस्य (he dug a hole by his side), Pat. I, p. 475 कः पुनरार्थवर्तः। प्रागादशान्तिर्यत्कालकवनादू दक्षिणेन हिमवन्तमुत्तरेण पारियात् (what is Äryavarta? The country east of Ädarça, west of Kâlakavana, south of the Himavat and north of Pâriyâtra), Çâk. I दक्षिणेन वृक्षवाटिकमालाप इव श्रूयते. — But the genitive with those in °एन is also allowed [see Kâç. on P. 2, 3, 31], as R. 3, 13, 21 उत्तरेषास्य (north of this place).

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

1) P. षष्ठ्यतस्थिप्रत्ययेन. — Kâç. 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.

दूरादावसथान्मूलं दूरात्पादावसेचनम्

दूराच्च भाव्यं दस्युम्यो दूराच्च कुपितादुरोः

nearness — except compounds of द्वारा — 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, प्रभूति, उर्ध्वम्, अनन्तरम्, but there are instances enough of the single ablative. So मुहूर्ततिः, ज्ञानात् (after a while) = मुहूर्तेन, ज्ञानेन. Likewise चिरात्, अचिरात्, दीर्घकालात्, etc. and cp. 128. — Kāç. on P. 2, 3, 54 quotes the verse एति जीवन्तमानन्दो नरं वर्षशतादपि (even after hundred years a man may enjoy happiness); Mhbh. 1, 170, 3 ते त्वगच्छन्नहोरात्रान्तीर्थम्, M. 8, 108 यस्य दृप्येत सप्नाहातुलवाक्यस्य साक्षिपाः। 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. अय मुक्ता देवदत्तो यहे यहादा भोक्ता (D. has eaten now and will not eat but after two days), इहस्तो यमिष्टासः क्रोधो (or क्रोधात्) लक्ष्यं क्रियति. Cp. 144.

Rem. 2. Āpast. 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 the words of being *borne, proceeding* etc.;
the former state. 2^{ly} it denotes the *former state or shape, out of which* some other state or shape proceeds or is produced;

3^{ly} 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 30; 31. P. 1, 4,

समुत्पयन्ते (all these things proceed from ether alone), M. 1, 8 शूरीरात्मात्सृजन्तुर्विविधाः प्रजाः (desiring to create the manifold beings out of his body), Kathās. 25, 43 ब्राताहतात्त्वं इलधेरुद्दितिभूम्यहेम्यः (big waves rose from the ocean, as it was swept by the wind); Mhbh. 1, 115, 5 पापद्वः प्राप्यस्य समुत्पन्ना दैवतेभ्यः पुत्राः पञ्च — here the name *Pāndu* 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 borne* the name of the father is put in the abl., that of the mother in the locative, R. 2, 107, 2 जातः पुत्रो दृश्यथात्कैकेयाम्, M. 10, 64 शूद्रायां ब्राह्मणाज्ञातः. Yet, the father may also be a gen. commodi (132) or an instrumental.

Note such phrases as (Pat. I, 455) कुंतो भवान्। पातलिपुत्रात् and (Kathâs. 25, 55) ब्राह्मणः ग्रन्थिदेवाल्यो वर्धमानपुरादहम् (I am the brahman Çaktideva from the town of Vardhamâna).

2. — Mhbh. I, (Paushyap.) स समावृत्तस्तस्यादुत्कुलवासादुत्ताश्रमं प्रत्यपद्यत, Daç. 141 जनयितापि मे नर्कादित्व स्वर्गं तादृशादू व्यसनात्प्रथाभूतमध्युद्यमाद्वदः (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 उत्त-वादुत्सवान्तरमापतितम् (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. — Mrçch. IV, p. 135 अयं तत्र ग्राहीस्य प्रमाणादिव निर्मित अलङ्कारः (this ornament has been made, as if it were, according to the measure of your body), Mâlav. 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] त्वतः संमानमहृति (she deserves respect from your side), Mhbh. 1, 145, 9 तान्राद्यं पितृतः प्राप्नून्धृतरात्रो न सृष्टते (Dhr. cannot bear them having obtained the royalty because of their father), Panc. 262 सर्व आह। कस्मात्ते परिभवः। स आह। दायादेयः (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. Kathâs. 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 resulted¹⁾.

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 Kathâs. 29, 25 खृष्णा न शास्या: कुन्न रोगतः (it is from joy she does not eat, not from illness), Mrch. I, p. 44 अन्यजनशङ्क्या खलिदमनुष्ठितं न दर्पात् (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 used²⁾. Nothing impedes concrete nouns to be put in the *abl. of cause*³⁾

1) How easily this transition is made, will be plain by this example: Mâlav. V, p. 140 वीरसूरिति प्रबद्धो वयं तनयाह्वासुपस्थितः. 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) Pânini's rule, which contains this statement, is too narrowly interpreted by the commentaries. His words अकर्तव्ये 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 प्रातादूबदः (he is confined for a debt of 100), whereas one must say प्रतेन बन्धितः. But why should we restrict *r̥ya* 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 कर्ता implies also the notion of *necessity*, आवश्यक, 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 bhâvavacanâni nor that of concrete nouns is allowed by Pânini's rules. The sûtras 2, 3, 23 – 25 name

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

Examples. — Kathâs. 27, 76 दिव्याः पतन्त्येव श्रापान्मानुषयोनिषु (by consequence of a curse celestial beings are borne among men), Panc. 202 कपिङ्गलः श्रालिमक्षणादतीव पौवरतनुः, Panc. 49 स्त्रोर्धर्षणादध्यः (he is to be put to death for having insulted a woman), Hit. 96 मयादित्साह (from fear he spoke thus), Ven. II, p. 39 अयं....प्रीतोऽमिमन्योर्बधात् (he is glad on account of Abb.'s death), Mrcch. I, p. 45 उत्तिष्ठामि समयतः (I will stand up, on condition —), Kathâs. 30, 112 नाज्ञायत यदा चौरस्तदा ज्ञानिप्रसिद्धिः। आनायामास नृपो हरिष्मणिमाणु तम् (as the thief was not found, the king sent forthwith for H. on account of the reputation of his knowledge), Panc. I, 180 दुर्मन्त्रान्तृपतिर्नश्यति यतिः सज्जात्सुते लालनात्। विप्रोऽनध्ययनात्कुलं कुलनयात् (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), Çâk. I, vs. 22 वयं तत्त्वान्वेषान्मधुकरहताः (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 °तः is employed, it seems,

Ablative expression 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 (गुणे) 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 *r̥na*, the abl. must be used, and not the instrum. Now, these rules do not leave any room for neither bhâvavacanâni 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 gunavacanâni. See the examples adduced in the context.

by preference, at least in the case of indicating space and direction. So it is said दक्षिणातः (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 यजुःको^{Vārtt. 4, 44.} रिष्टेत्.... यदि यनुष्टः.... यदि सामतः (if [the yajña] would be vicious on account of an रे, a yajus, a sâma), Åpast. 1, 1, 15 स हि विद्यातसं जनयति (v. a. for he is his spiritual father), Mâlav. I, p. 25 मध्यस्था भगवती नै गुणादोषतः परिच्छेत्तुमहर्ति (Your Reverence is even-handed; be you, then, the umpire to judge us with respect to our qualities and our shortcomings).

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 गामीर्यात्सागरोपमः (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 ad verbs (77); especially when ending in °तः. So स्वभावात् or °वतः (by disposition), अनुज्ञोमतः (in due order), प्रतिलोमतः (in inverse order), स्ववीर्यतः (through one's own exertion), प्रक्षिप्तः (with all one's power), आदरात् (out of respect), अक्षस्मात् (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 अल्पान्मुकः (he was released easily).

Rem. Note दूरात् in comparisons = »by far." Panc. II, 170 दूराद्धरम् (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').

It joins 1st 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 मत्तस्वतश्च (there is no happier man in the world than you and I), cp. Lat. *nemo te felicior*;

2^{ly} positives of any adjective. Daç. 141 भगवतो मधवतो जपि भाग्यवन्तमात्मानमजीगणत् (he considered himself fortunate, even in comparison with Lord Indra);

3^{ly} 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 जयिका बुद्धिर्मम (my mind is outweighing hundreds of armies);

4^{ly} all words, meaning *other* or *different*, as अन्य, इतर, अपर, भिन्न. Panc. 208 पाङ्गुण्यादपरो जभिप्रायो जस्ति (there is some other contrivance, besides the well-known six expedients).

Here are some more examples. Of 1. — Rgv. 8, 24, 20 कंचे घृतात्सूरीयो मधुनश्च (utterance by voice being sweeter, than ghee and honey); Ch. Up. 3, 14, 3 एष म आत्मान्तर्हृदये उणीयान्कृहेवा यवादा सर्ष-पादा प्र्यामाकादा प्र्यामाकतपुलादा। एष म आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायान-तरिकाऽज्ञायाण्डिको ज्यायानेभ्यो 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 क्याहं योगेन भूयः पूर्वस्मात्कालाच्छ्रुतमक्रवम् (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 विजादपि कठोराणि सूटनि क्षुमादपि। लोकोत्तराणां चेतांसि को नु विजातुमर्हति.

of 3. — R. 2, sarga 95*, 53, एकाङ्गहीनं हृस्त्रेण जीवितं मरणादर्शम् (to live, deprived of one member by your weapon, is better than death), Panc. 142 त्वत्तोऽधिकः परमं सुहृत्, Mhbh. 1, 89, 2 पूर्वो वयसा भवतः (your superior by age), R. 2, 8, 18. कौसल्यातो ज्ञिरिक्तं च मम शुश्रूषेते बहु (he listens much to me, and more than to the Kausalyā), Kathās. 53, 10 लक्ष्मीदूनं न दातुं स ज्ञानाति स्म किलार्थिने (indeed, he did not know how to give less than a *laxa* to an indigent), M. 2, 95 प्रापणात्सर्वकामानां परित्यागो विशिष्यते (giving up all desires exceeds obtaining them). Compare this instance from the archaic literature: Ait. Br. 7, 17, 4 गवां त्रीणि प्रातानि त्वमवृणीथा 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 + इती] इन्ये विद्यन्ते (nor are there others but these), Panc. II, 12 साहाय्यं मित्रादन्यो न संदेहे, Prabodh. III, p. 61 जगन्मियो मिन्ममभिन्ममोऽवरात् (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 तुम्यं ददति मत् अधिकम्. So Mālat. X, p. 164 स्त्रेहो मातुर्मवि समधिकसेन युक्तस्तावपि (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 दृप्तः (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 मुकुन्यो न ज्ञास्यति (no other but you will know it), ibid. 160 त्वदर्जमन्यो भर्ता मनस्यपि मे न भविष्यति. — Then, the ablative may also be used even without अन्य, as Kumāras. 6, 44 यस्मिन्नान्तकः

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

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 कोऽन्यो द्वितीयः सहायो भवितुमहर्त्यन्यदत् उपसगृत् (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 *ἀλλα*, and such phrases as *οὐδὲν ἀλλο.... ἀλλ’ οὐ*) is confirmed by its being named among the nipâtâs in the gâna छरादि (Kâc. I, p. 17, line 10).

Rem. 4. Çâk. VII मयवतः 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 Instrumental is sometimes used instead of the ablative. — So R. 2, 26, 33 प्राणैः of comparison. प्रियतरौ मम instead of प्राणेषाः, ibid. 2, 48, 36 सुतैर्हि तासामधिकोऽपि सो-सुतैः। तृतीयार्थै, ib. 1, 54, 15 न त्वया बलवत्तरः। विग्रामित्रः

Genitive of comparison. Rem. Such passages as R. 6, 24, 28 इषुस्ते ऽप्यधिको राजः कार्तवी-र्यस्य लक्ष्याः (and in archery L. even exceeds king K.), Panc. 28 [and R. 1, 47, 22] नास्ति धन्यतरो मम, Panc. IV, 7 काचिच्चमैवापरा (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. Pâṇini 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.

1ly With हीयते and रुहू it is forbidden to express the »whence»

by the forms in °तः. Therefore स्वर्गद्वियते पर्वतादवरोहति, not स्वर्गतो ४, ४५.
हीयते, पर्वततो वरोहति.

2^{ly} 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 स्वर्तो वर्णतो वा (a word, wrong on account of its accent or of its sound), स्वर्तः 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 — क्रतः अनुष्टुपःसामतः are synonymous with the instrum., and the abl. क्रचः अनुष्टुपः सामतः would not be allowed.

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

3^{ly} 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. 45. P. 5, 4. 44.

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

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

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 R̄gvedamantras, 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 them¹⁾. — 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), दमयत्याः स्वयंवरः (the self-choice of Dam.), शत्रौर्बलम् (the enemy's strength), मित्रस्यागमनम् (the friend's arrival), समुद्रस्य शोषणम् (the drying up the ocean), यज्ञस्यावववः (a part of the sacrifice), युद्धस्यावकाशः (the opportunity of fighting). These examples show 1st that the genitive, at least in prose, commonly precedes the substantive, it is depending upon, 2^{ly} that, like in Latin and Greek,

1) Kâç. on P. 1, 1, 49 बहवो हि पञ्चयर्थः स्त्रस्वाम्यनन्तरसमीपसमूहविकारावयवाणाः. — Pânini seems to have not sharply defined the genitive's sphere of employment, at least if we explain his sûtra (2, 3, 50) पञ्चो श्रेष्ठे with the Kâç. 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 श्रेष्ठे पञ्चो (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) कमदीनामविवक्ता श्रेष्ठः »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 sûtra Pâpini had in view his definition of the employment of the nominative, which immediately precedes; then श्रेष्ठे 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 prâtipadika“, or श्रेष्ठे may mean »accessory“ (see Petr. Dict. s. v. 1, b); then the sûtra enjoins the use of the genitive if the conception, signified by the prâtipadika, is accessory of some other conception. But, which of these acceptations should prove the correct one, the intrusion of the term श्रेष्ठे in the following sûtras (51, etc), as is done by Kâç. 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 युडस्यावकाशः, 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 राजपुरुषः = राजः पुरुषः, see 214, 2. using instead of the gen. the derived adjective, as शात्रवं बलम् = शात्रोबिलम् 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 पुष्पपुरुं नगरम्, not as in English »the city of Pushp.” R. 2, 115, 15 शिरसि कृत्वा संन्यासं पादुके (Lat. *pignus socorum*, 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 पुरात्रवासनम्, पुरं गमनम् not पुरस्य. Cp. Rem. on 41.

Thus we meet with instrumentals as कियोगो भवादृप्तैः »the separation from men as you are,” कन्या प्रोकः »sorrow on account of a girl;” — ablatives as पतनाङ्गयम् »fear of falling;” — datives as वूपाय दारु »wood for a stake;” सप्तो योवरात्याय »the fit time for being heir-apparent;” — locatives as विषयेषु सङ्गः »attachment to the world, worldliness;” — prepositions as मां प्रति कोपः »anger towards me,” तस्योपरि पञ्चपातः »partiality for his sake,” समं प्रक्रिमता युद्धम् »a contention with a mighty one.”

Rem. Pāṇini has a special rule about the nouns हृष्टवर् (lord),<sup>P. 2, 3,
39.</sup> स्वामिन् (owner), अधिपति (chief), दायाद् (heir), साक्षि (witness), प्रतिभू (bail) and प्रसूत (born) as agreeing with a locative as well as with a gen. So गवां स्वामी or गोषु; cp. Kathās. 18, 144 त्वमस्याकं 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 यज्जयति तस्य तत् (what one conquers, is one's own), ibid. 7, 91 the vanquished warrior surrenders himself with these words तवास्मि (I am yours); Mhbh. I, 154, 3 कस्य त्वम् (»whose are you?” that is »of what family?“); Mudr. III, p. 103 स्थाने लत्स्य वृषलो देवश्चन्द्रगुप्तः (duly, forsooth, the Āśvadra-king Candragupta is his = is but an instrument in his [Cāṇakya's] hand). R. 2, 42, 7 (Daçar. to Kaik.) ये च त्वामनुजीवन्ति 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 अस्य सूत्रस्य शाटकं वय (weave a cloth of this thread), Ch. Up. 6, 12, 2 तं होवाच यं कै सौर्यैतमणिमानं न निमालयस एतस्य कै सौर्यैषोऽणिम् एवं यहान्यागोथस्तिष्ठति (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 शाकटायनस्यैव »according to C. alone.” This gen. depends on the word मते not expressed »according to the opinion of.”

114. The subjective genitive is interchangeable with the <sup>P. 2, 3
66.</sup> instrumental of the agent (**66**). According to Pāṇini, the

Subjective genitive. 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 गोपिन् [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 विप्रकारमपाक्षुं राज्ञसैर्भवतामिमम् (in order to put and end to the harm caused to you by the rāxasas), Māl. VIII, p. 133 एकाकिनो बहुभिर्भियोगः¹⁾; Mhbh. 1, 145, 17 घदा.... कार्यमस्माकं भवद्वितीयत्वते (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 kṛts the subjective genitive is said to be obligatory, even when being used together with an objective genitive, as चिकीषा विलुमित्रिस्य कठस्य (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. Objective genitive. Sometimes it may be used in turns too concise to be rendered without periphrase. Mr̄cch. I, p. 44 श्राङ्क्या तस्याः (by supposing, it was she).

1) But Mudr. I, p. 49 न मर्षयिष्यति राज्ञसकलत्रप्रच्छादनं 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, Partitive genitive. a part of which is spoken of, as अर्धं नगरस्य (half of the town), घृतस्यावयवयः (a part of the sacrifice), Kâd. 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 ओष्ठः स्वानाम् (the foremost of his kin), Kathâs. 29, 69 धुर्यो धनवताम् (the foremost among the wealthy), Panc. III, 222 स एवैको ऽत्र सर्वेषां नीतिशास्त्रार्थतत्त्ववित्; — of locative Kathâs. 24, 47 दृष्टा पुरो युज्मासु केनचित्; M. 5, 18 प्राकिञ्चं प्राल्यकं गोधां खड़कूर्मप्रशास्त्रात्: भज्यान्पञ्चनबेष्ट्वाहुरनुद्दृश्यैकतोदतः

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 क्रौञ्चमिथुनादेकमवधीः (you have killed one out of the couple of plovers), cp. Kathâs. 13, 144; 24, 176; Prabodh. V, p. 102 अग्नेः प्रेषमृणात्क्षेषं प्रात्रोः प्रेषं न प्रेषयेत् (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. Kâç. is wrong 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 स्वेच्छा both of us' आवासुम्^{१)}.

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 कल्पमुच्यते (liter. »of both vice and death, vice is called the worse»).

b.) both are put in the abl. Mr̄cch. I, p. 18 दारिद्र्यान्मरणादा मरणं 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. Āgv. Gr̄hy. 4, 4, 11 आदित्यस्य वा टूष्यमाने प्रविशेयुः (or they must enter [the village] while there is still visible even so a little part of the sun), Kāç. on P. 2, 1, 8 याकृदमत्रं ब्राह्मणानामामन्त्रयस्त्व (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 चिरब्रह्म निवपित्, Pâr. Gr̄hy.

1, 3, 31 असकृत्संवत्सरस्य. Likewise M. 5, 21 संवत्सरस्यैकमपि चरेत्कृच्छ्रं दित्रोत्तमः (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 रात्राः. In the R̄gvedasanhita 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.

Genitive with verbs.

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, ईश् [P. 2, 3, 52], the vedic राज्. Comp. Greek ἀρχεῖν τινός. — So Rgv. 1, 25, 20 त्वं विष्वस्य मेधि॒ दिवश्च गमश्च राजसि॑; Cat. Br. 5, 1, 5, 4 एकः सन्ब्रह्मनामीषे॑. — M. 5, 2 कथं भूत्युः प्रभवति॑ वेदप्राप्तविदाम् (how is it, that Death has power over such as have mastered the veda and the sciences?), Mâlat. II, p. 38 प्रभवति॑ प्रायः कुमारीणां जनयिता दैवं च, ep. ibid. IV, p. 70, l. 2, Mâlav. V, p. 143. — This construction is rare in classic Sanskrit; ईश् 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 Pânini. But in classic Sanskrit such phrases as असृतस्य ददाति॑ (he gives of the ambrosia), सर्विषो नाथते॑ (he desires of the butter) are out of use.

In mantra, brâhmaṇa and upanishad it is often attending verbs of *giving*, *begging*, *eating*, *drinking* and the like¹). Rgv. 10, 85, 3 सों यं ब्रह्माणो बिदुर्न तस्याप्नाति॑ कञ्चन (of the soma, the brahmans know, nobody eats), ibid. 9, 70, 2 स भिक्षमाणोः असृतस्य चाहुणः (he, begging [a share] of the delightful ambrosia), Ch. Up. 1, 10, 3 एतेषां मे देहि॑ (give me of these), TBr. 2, 2, 9, 3 समुद्रस्य न पिबन्ति॑ (they do not drink of the ocean), Ait. Br. 1, 22, 6 त्रयाणां ह वै हविषां स्विष्टकृते॑ न समवयन्ति॑ (of three oblations they do not cut off for the Svishtakrit).

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 यज्. So f. i. Cat. Br. 3, 8, 2, 26 अग्निसोमाणां छागस्य व्रपायै॑ [gen. = व्रपायाः 86 NB.] मेदसो ऽनुबूहि॑ (announce to Agni and Soma [their shares] of the epiploon and the fat of the he-goat), Rgv. 3, 53, 2 सोमस्य त्वा यत्ति॑ (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.)* स्मृ॑ (to remember), *b.)* दय॑ (to have mercy), *c.)* अनुकृ॑ (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 स्मृति॑ ते राज्ञसः प्रसादानाम् (ah, king Nanda, Râxasa is well aware of your marks of kindness),

1) See SIECKE p. 33—37.

Daq. 60 स्मर तस्या हंसकथायाः. Compare with those genitives these accus. Mâlav. III, p. 63 अपि स्मरेदस्मद्यर्थनाम् (should she perhaps remember our suit?), Gâk. V स्मृत्यति त्वां न स बोधितोऽपि सन्. The verb विस्मृ (to forget) is construed with acc.¹⁾

b.) Daq. 97 एते भद्रमुखास्तव दयनाम् (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. Mrech. VI, p. 222 भीमस्यानुकारिष्यामि ब्राह्मः प्रस्तं भविष्यति, Mâlav. V, p. 141 ननु कलभेन यूथपतेन नुकृतम् (v. a. the apple falls not far from the tree).

Rem. 1. Comp. अनुबद्धते (to speak after), which is construed similarly by Kâç. on P. 1, 3, 49, and अनुहरति (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 उपस्कुरुते (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 असृतस्येव चाकाङ्गेदवमानस्य सर्वदा (he must always long for being insulted as if it were ambrosia), Mhbh. 3, 12630 नाथन्तः सर्वकामानाम्, Mâlat. V, p. 72 अपि भवानुकपठते मदयन्ति-कायाः (do you long for Madayantikâ?); 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. Pânini prescribes its being used with a) all verbs of remembering²⁾; b) नाश् when = »to desire, to hope,« ep. 120, d; c) five verbs of injuring viz. जासयति, नाश्, निप्रहन्, क्रश्, पिष्, d) the verbs of illness — fever excepted — as चौरस्य रुजन्ति. 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 prâkrt passage of the Uttararâmacaritra p. 19 विसुमरिदा अहो महाराष्ट्रदसरहस्स रामभद्रेण »Râma has made us forget king Daçaratha.«

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

Rigvedasanhitâ with such verbs as अधी, अधिगा, चित्, मन् etc. With विद् (to know; to be aware of, to experience) it often occurs in the brâhmaṇa-works. Ait. Br. 2, 39, 11 प्राणो वै ज्ञातवेदाः स हि ज्ञातानां वेद. As to theforesaid verbs of injuring, in the Râmâyana also स्पृश् (to touch) is construed with a gen., 2, 75, 31 गत्वा स्पृशतु पादेन, likewise 3, 66, 6¹).

Rem. According to P. 2, 3, 51 the verb ज्ञा is construed with the gen. of the instrument (*karanā*), then ज्ञा must not be equivalent with विद्. Kâç. gives this example सर्पिषो ज्ञानोते = सर्पिषा करुणे प्रवत्तते. It is not sufficiently plain, what is here the meaning of ज्ञा²).

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 Kâç. प्रातस्य व्यवहृति or प्राते or दोष्यति. Instances of this rule applied in literature if they occur at all, must be scanty.³) With the compounds of दिव् the gen. is told to be optional — प्रातस्य or प्रातं प्रदोष्यति —, in the brâhmaṇa the simple दिव् is construed with the acc. of the wager, see P. 2, 3, 60 with comm.

1) Cp. the Greek *touχάνειν*, *θυγάδειν* 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 Kâçikâ. It proffers also a different explication, according to which ज्ञा with gen. = »to ween, to fancy,« for मिथ्याज्ञानमज्ञानमेव. Patanjali has not expounded the sûtra. For the rest, as it runs thus ज्ञो विदर्थस्य करुणे, nothing impedes reading it rather ज्ञो विदर्थस्य करुणे. 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 prâkṛit passage in Mrech. II, p. 68 दशसुवर्णाह लुकु गूढकर् [= Skr. दशसुवर्णस्य रुडो शूतकरः] (this player is detained for 10 *suvarṇas*) may afford an instance of it.

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

तृप्, तुष् are often construed with a genitive, but more commonly with the instrumental. Cp. Latin *vas plenum vini vel vino*¹). Examples of the genit. Suçr. 1, 116, 14 वक्त्रमापूर्यते अशूणाम् (the face is bathed with tears), Panc. I, 148 नागिस्तृप्यति काषानां नापगानां 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 तुष्यति, 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 तुष्टत्वाहम् (I am satisfied with you), R. 1, 33, 13 तस्यास्तुष्टो भवदुरुः²).

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

Rem. 2. With तृप्यति the loc. is also available. Daç. 174 सशेष एवान्यस्यतृप्यत (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 Kathâs. 29, 55 जरा विनाशिन्यस्य दृपस्य (old age, which will destroy this beauty). Among them are to be especially noticed:

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 अभिपूर्ण being construed with a gen. — नारीणामभिपूर्णात्तु काश्चित् [sc. नारीः] काश्चिहु वाज्ञनाम् — the commentary deems it necessary to explain the idiom : नारीभिः पूर्ण इत्याधर्यः. Cp. the similar process in Latin (Quintil. 9, 3, 1).

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

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

Examples with others: Mudr. IV, p. 146 शोः] श्वसहा भरस्या (impatient of the burden), Kām. 3, 22 गिरे विसृजत्] ह्वादिनों सर्वस्त्वानाम् (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).¹⁾

P. 2, 3,
40.

2. आयत् (depending on) and सत्त् (clinging to). Panc. 231 तवायतः स प्रतीकात् (that remedy depends on you), ibid. 277 यत्त्वायस्य सत्त् किञ्चिद्दृहीतमस्ति तत्समर्पय (give up that, which you have taken belonging to 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 कुप्रत्यत्, 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« (कुप्रत्यत्). The rule given 1, 1, 68 — स्तं चूर्णं प्रावृत्याप्रावृत्यसंज्ञा — 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 त्रु = अक्, ट = एय, अ = the suffixes of the grades of comparison, sim., the sounds and words of which the vyākaranā-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 कुप्रत्यत् 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 गोद्वितीयेनार्थः (an other ox is wanted like this), Kathâs. 25, 178 अहमेवानयास्यस्य 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 Râjat. 1, 131 राजस्तस्य..... ब्रह्मतो विजयेष्वरं यथाचे काचिदबला भोजनम्, R. 1, 28, 10 प्रतीच्छ यम् (accept of me), M. 4, 87 राजा: प्रतिगृह्णाति लुभास्योच्चास्ववर्तिनः (— accepts of a king, who is avaricious and a transgressor of his royal duty), Panc. 225 अहमस्य ब्राह्मणस्य गोयुगमपहृष्यामि. So already in the archaic dialect. Gaut. 17, 1 प्रशस्तानां स्वकर्मसु द्वितीयानां ब्राह्मणो मुञ्चीत 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 प्राप्तं रामम् (Râvana after having

heard from his spies the arrival of Râma), ibid. 3, 3, 4 निवेद्य मम (be informed from me). So sometimes with प्रुश्यूषते (cp. 86 c), as R. 2, 100, 7 कविच्छुश्रूषसे पितुः

c) R. 2, 29, 4 तव सर्वे हि बिष्यति (all are afraid of you), Panc. III, 195 या ममोद्धिते निलयम् (she, who has always an aversion to me). R. 3, 46, 29—31 affords an instance of both constructions together: इह प्राक्षामृगः सिंहाः.... कथं तेष्यो न बिष्यसे.... कुञ्जरापां तरस्विनां कथं.... न बिषेषि.

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

Spread-
ing of
its em-
ploy-
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ters.
171 मूषकमांसस्य निर्विएणाहम् (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 writers¹⁾.

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 ब्रह्मस्त्वं कालपाशेन कृ गतस्तस्य [instead of तस्माद्] मोक्षसे; cp. 3, 66, 11. — A very striking example is Bhâg. Pur. 8, 6, 21 अमृतोत्पादने यतः क्रियतामविलम्बितम्। यस्य पौतस्य वै जन्मुर्मृत्युग्रस्तोऽमरो भवेत्; here the gen. is abusively employed instead of the abl. यस्मात्पौतात्. M. DE SAUSSURE, from whose valuable treatise *de l'emploi du génitif absolu en Sanskrit* 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 पौत has not moved the author of the Bhâgavata to employ the genitive instead of the ablative. Likewise I scarcely believe Kalhaṇa would have used a gen. with राज् (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 श्रृणु वरतो 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 favorized 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 ममादोषस्यायेवं बदति (so he speaks of me, who am however guiltless¹⁾).

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

3° with ज्ञम् (to forbear of) etc. R. 1, 15, 7 सर्वं तस्य ज्ञमामहे, Pat. I, p. 40 एतदेकमाचार्यस्य.... मृष्यताम्. — When without object, the gen. with ज्ञम् may be considered a dative-like one, as Mhbh. 1, 79, 9 श्रिष्यस्याश्रिष्यवृत्तेसु न ज्ञनव्यं बुभूता (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

Time-denot-ing ge-nitive.
चिरात्, मुद्दर्तात् etc. Çâk. VII इमामाज्ञाकरोऽवो गान्धेरेण विधिनोपयम्य कस्यचित्कालस्य [»after a while”] बन्धुभिरानीतां स्मृतिशैयित्यात्प्रत्यादिशब्दपराढोऽस्मि, Mhbh. 1, 47, 14 कतिपयाहस्य (after some days), R. 2, 118, 44 सुदीर्घस्य तु कालस्य राघवोऽयं.... यज्ञं द्रुष्टं 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 शिशुकालादेवार्थं (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. Mrcch. V, p. 172 चिरः खलु कालो मैत्रेयस्य वसन्तसेनायाः सकारां गतस्य (it is indeed a long time, Maitreya is gone to V.), Mudr. IV, p. 134 अय दशमो मासस्तातस्योपरतस्य (it is to day just the tenth month since father died), Ven. I, p. 25 आर्य का खलु वेला तत्रभवत्याः प्राप्नुयाः किंतु... 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, 20¹⁾.

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 साधुनां पतिरेका गतिः (for virtuous wives the only path to follow here and hereafter is their husband), Panc. II, 58 कोगतिभारः 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 प्रौद्यस्य जगतो द्वादशः परिवत्सरः (it is now the twelfth year, that the world is destitute of its queen).

Examples: Kumār. 3, 10 के मम धन्विनोऽन्ये (who are other archers to me?), Mrcch. VIII p. 246 मद्दनः] 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 द्रूतस्य न दोषः कर्त्तपीयः (one must not take it ill of a messenger, if he speaks plain), Cāk. IV भर्तुर्विप्रकृतापि रोषणातया मास्म प्रतीर्प गमः (do not oppose your husband by anger, even when offended).

With adjectives, which comply with a gen., note such as प्रिय, अनुद्वय, अनुकूल and प्रतिकूल, प्रिय and विप्रिय, योग्य, युक्त — and even the verb युज्यते (to suit) — and their synonyms. So Nala 1, 19 करि-
etc. व्यामि तव प्रियम्, Panc. III, 104 आत्मनः प्रतिकूलानि परेषां न समाचरेत् (one should not do to others, what is grievous to one's self), Mrcch. I, p. 58 अयोग्यमिदं न्यासस्य गृहैः (this house is not fit for a deposit), ibid. X, p. 355 न युज्यते तव प्रापापरित्यागः, Mālav. IV, p. 96 श्रीतक्रिया चास्या रुजः प्रप्रस्ता (and cold is excellent against this ailment), Mhbh. 1, 15, 4 समः सर्वस्य लोकस्य (the same to all beings), Mālav. IV, p. 88 क एवं विमुखे इस्माकम् (who is so disinclined to me?), ibid. III, p. 75 पर्याप्तिमेतावता कामिनाम् (so much suffices for persons in love).

So सहृष्ट and उचित, when = »becoming to, suiting." R. 2, 30, 41 सर्वथा सहृष्टं सीते मम स्वस्य कुलस्य च। व्यवसायमनुकान्ता कान्ते त्वमतिशोभनम्; Cāk. I उचितमेवैतत्पुरुंशाप्रभवनरेन्द्रपदीपस्य. As to अहं and अनहं cp. the foot-note on p. 40 of this book. Note also अनघ, अनृण etc. with a gen. = »guiltless towards", as R. 2, 49, 7 प्रजानामनघः, M. 9, 106 पितृणामनृणः (having paid his debts to the *pitaras*).

Rem. 1. Pāṇini 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 राजां मतः (approved by the kings), राजां पूजितः (honored by the kings) fall within the limits of this rule. See Mhbh. 1, 141, 36 and Cāk. IV quoted above, and cp. Cāk. II विदितो भवानाश्रमसदामिहस्यः (your staying here is known to the hermits).

Rem. 2. On the genit. with कृत्याः see 66 R. According to P. 2, 3, 69 the genitive is forbidden with the कृत्य त्वलर्थ, that is such as सुलभ, ईषत्कर् (cp. P. 3, 3, 126 sq.). Kāç. gives as examples

ईष्टकरो भवता कटः (the mat is scarcely to be made by you), ईष्टप्यानः सोमो भवता. So R. 3, 5, 23 कर्म कृनेन कर्तव्यं महदन्यैः सुदुष्करम्: In fact, however, सुकर्, दुष्कर्, सुलभ, दुर्लभ are often construed with the genitive. Daç. 72 द्वितीयस्तु सर्वस्यैव सुलभः, R. 2, 97, 7 नेत्रं मम महो दुर्लभा, Kathás. 24, 65 किं नाम कितवस्य हि दुष्करम्.

130. When used with the verb substantive expressed Dative-like or implied, the dative-like genitive is not seldom gen. = equivalent to our verb *to have*. Pat. I, 427 one asks to have. 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 ह प्रतं जाया ब्रूः, Çák. I अस्ति नो ऽन्यदपि प्रश्न्यम् (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 कि तवानेन (what have I [to meddle, to do] with him?), ep. 88 R. 2.

131. The dative-like genitive attends even on verbs. Mrcch. Dat.- like gen. nitive with verbs. X, p. 375 किमस्य पापस्यानुष्ठीयताम् (what is to be done to this wicked man?) and ibid. X, p. 384 किमस्य भिन्नोः 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), न्तम् (to forbear) and some others which partake of this idiom, its concurrent construction being the locative, rarely, if at all, the dative¹⁾.

Examples: R. Gorr. 4, 38, 47 चित्राणामुपकृवणो 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; न्तम् 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 तत्यास्तवापि चापकृतम् (in what have I injured her or you?), Çāk. VII अपराह्ने इस्मि तत्रभवतः कपचस्य (I have sinned against the reverend Kanya), Panc. 38 स न कस्यचिद्दिवसिति (he trusts nobody), Mhbh. 1, 23, 26 प्रसीद नः प्रयाच्चताम् (be merciful to us, who beseech thee), Mālat. VII, p. 126 बायुर्यूनामभिनववृसंनिधानं 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 सिद्धन्ति कार्याणि न मनोरूपैः । न हि सिंहस्य सुप्तस्य प्रविश्रान्ति 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 मन्थकस्य प्रणामं कृत्वा (H. made his reverence to M.), ibid. 137 मम महतो प्रीतिः संज्ञाता (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 affectation¹⁾ ; it is

Genitive of the remote object.

1) So at least is the opinion of ANANDARAM BOROOAH (§ 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 द्वाति तिष्ठति ते सुतः । ब्राह्मणेभ्यो धनं दक्षा सर्वं चैवोपजीविनाम् schol. उपजीविनां च तेभ्यश्च दक्षा. In the comment of Kāç. on P. 3, 3, 111 the printed

of frequent occurrence in literature¹⁾). 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), Çâk. I सूतस्याभृपानि धनुओपनीयार्पयति, Mrech. II, p. 80 अन्यान्तावद् दश सुवपानिस्येव प्रयच्छ (give but to this very fellow ten other pieces of gold).

2. Mhbh. 1, 12, 6 चल्या पितुः (he told his father —), Panc. 292 कथयास्माकं देशान्तरवृत्तान्तम् (relate us of your adventures in foreign countries), Mrech. I, p. 45 वदोमं वार्तामार्यचारुदत्तस्य नाल्यास्यसि, Panc. 246 ततस्मैः सर्वैरेव गत्वा दुरुराजस्य विज्ञाप्तम् (then they went all and addressed the king of frogs), ibid. 62 स तदाकर्पर्यान्वेषामपि जलचराणां तत्स्य क्वन्नं निवेद्यामास.

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

4. Kathâs. 29, 18 अट्टश्यक्तस्याः पुत्रिका: (she showed her the puppets).

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

text has क्षणां 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 Prâkrit literature being owed to the artificial language of dramatic poetry. See LASSEN *Inst. linguae praekriticae*, p. 299, VARARUCI *Prâkṛitaprakâça* 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 prâkrts, and contain both infinitives in °tave and datives in °âya, especially atthâya == skrt arthâya; 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 φωμι! donne-moi du pain, λέγω τοῦ κριτοῦ τὴν ἀληθείαν 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), Çak. VII समानातिकुछो मुनिः

9. Var. Yog. 2, 32 एकस्य प्रणामन्ति मर्त्याः (people bow to one), R. II, sarga 96*, 47 न्यपतत्काको राधवस्य महात्म्यनः (the crow prostrated himself to the magnanimous Râma).

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

132*. The dative of the purpose is not interchangeable with the genitive¹⁾

1) In the prâkârs even then. It is singular, that an observer as accurate, as Pânini is, should have overlooked the important function of the dative-like genitive. A rule of his, indeed, mentions the sixth case चतुर्थ्यर्थं बहुलम् (2, 3, 62), but the word क्लन्दसि 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 sûtra (61), not one of general hearing. Yet I greatly doubt the exactness of that explication, by which the word चतुर्थ्यर्थं 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 sûtra 61—63. When read *uno tenore*, we get प्रेष्यब्रुवोर्हविषो देवतासंप्रदाने चतुर्थ्यर्थं बहुलं क्लन्दसि यज्ञेश्च करुणे. 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. प्रेष्यब्रुवोर्हविषो देवतासंप्रदाने, 62. चतुर्थ्यर्थं बहुलं, 63. क्लन्दसि यज्ञेश्च करुणे. According to this partition, Pânini, 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 चतुर्थ्यर्थं, 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:

कृचिद्प्रवृत्तिः कृचिदप्रवृत्तिः कृचिद्विद्माणा कृचिदन्यटेक

विद्विद्विदानं ब्रह्मा समीक्ष्य चतुर्विधं ब्राह्मकं वदन्ति

(see BOETHLINGK Pânini II, p. 82). — As to sûtra 63 क्लन्दसि यज्ञेश्च करुणे, it offers no difficulty in itself, but disturbs the methodical arrangement

CHAPTER VIII. Locative¹).

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 तस्मिन्नेऽस्य ब्रह्मा (in this [egg] Brahman himself was born), Daq. 156 गङ्गाम्भिः विहरन् (sporting in the water of the Ganges), ibid. 179 कस्यचिच्छिकरत्य हस्ते चित्रपटं ददृश्.

b.) it denotes a surface, trodden or touched: *on*, *upon*, *over*, *at*. Panc. 307 रासमः कश्चित्तत्र प्रम्पाने दूषः (an ass was seen on that cemetery), R. 3, 5, 10 व्यजनेऽगृहीते वारनारीयां धूयमाने च मूर्धनि (courtesans, holding fans, waved them over his head), Panc. 331 ते च मत्स्या वह्नौ पाचनाय तिष्ठन्ति (and those fishes are being boiled over

of the rules which treat of the employment of the genitive (2, 8, 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 vāndik gen. partitives with verbs (119) are not mentioned by Pāṇini, and that the seeming anomaly of वह्न् (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 Kāśikā his words are wrongly indicated as if they were a vārttikā).

1) See DELBÜCK *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 जिवन्ती.

c.) it signifies the dominion or territory: *in, at, on*, Latin *apud, in*. Panc. 1 अस्ति दान्तिपात्ये जनपदे महिलारोयं नाम नगरम्, ibid. 319 राजगृहे मेषयूथमस्ति (in the royal palace there was a flock of rams), Kumāras. 5, 60 फलं दूष्टं दुमेषु (fruits are seen on the trees). So पञ्चालेषु (in the country of the Pancālās), काश्याम् (at Benares), Mhbh. 1, 31, 18 अयमिन्द्रस्त्रिमुखे 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*¹⁾. Mhbh. 1, 170, 3 आसेतुर्मङ्गां पापुनन्दनाः (Pāṇḍu's sons pitched tents near the Ganges), Hitop. 29 नो चेदनाहरेणात्मानं तव द्वारि व्यापादविष्यामि (otherwise I will kill myself by starvation at your door). So Kād. I, p. 39 एत्र is used, while meaning »about which spot.«

e.) it is expressive of *among, amid*. Nala 1, 13 न देवेषु न यज्ञेषु तादृश्यपवती क्वचित् मानुषेषुपि चान्येषु दृष्टपूर्वय 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 अमृमत्त्वं पौरज्ञानपदेष्वियं वार्त्त (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, संनिधी, 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 कै यजमानस्य लोक एतास्मि (I shall go to the world of him, in whose behalf the sacrifice is performed), Panc. 321 स अट्ट्वां गतः (he set out to the forest), ibid. 41 समीपवर्त्तिनि नगरे प्रस्थितः, ibid. 269 प्रोभनस्थाने त्वयाहं नीतः

1) This is the so called सामीये सप्तमी.

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

to enter. Panc. 283 मर्त्यो नद्यां प्रविशेषा, ibid. 52 त्वया सह वह्नी प्रविशामि (with you I will go into the fire).

to fall on or in. R. 3, 18, 25 पपात भूमौ, Çâk. I रेणुः पतनि..... आश्रमदुमेषु (the dust falls on the trees of the hermitage).

to submerge in. Kumâras. 1, 3 एको हि दोषो गुणसंनिपाते निमज्जतीन्द्रोः किरणोष्टिवाङ्कः (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 सर्वेव कुट्टब्बं बन्धने चिप्त्वा, Panc. 124 तं नदीगुहायां प्रक्षिय.

to place —, to put in, upon. Mudr. III, p. 91 न्यस्तं मूर्धिं पदं तत्रैव जर्या (old age has set its foot on your head), Panc. 146 तत्रैव भिज्जपात्रे निधाय (— put it in that very beggar's bowl), Mhbh. 1, 40, 21 तस्य स्कन्धे मृतं सर्वं कुदो राजा समाप्तज्ञः, Åpast. 1, 15, 21 जट्टायां च नोपदध्यात् (nor shall he put [fire] under his bedstead). Metaphor: Prabodh. V, p. 112 यदादिप्रति भगवती मूर्धनि निवेशिताः सर्वा एवाज्ञाः:

to ascend. Kathâs. 29, 129 तरौ..... आदृता तत्र राजसो (the râxasi climbed in' o the tree). Metaphor: Panc. I, 266 यस्मिन्..... चक्षुरारोपयति पार्थकः (he, on whom the king fixes his looks).

to strike, to hit. Çâk. I आत्त्रापाय वः प्रस्त्रं न प्रहृतुमनागसि, Kathâs. 28, 31 तस्मिन्बङ्गेन प्राहरमुनो (he stroke the holy man with his sword), M.çch. II, p. 83 धोणायां सुष्टिप्रहारं ददाति, Panc. 295 तं शिरस्यताउयत्. And so on.

Rem. Note कृ with loc., a very common turn = »to put in or on," as स्कन्धे, हस्ते, पाणौ 1), 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 समितिमेयाय (he came at the meeting), Panc. 143 स्वपृष्ठमारोय माम् (after having put me on your back), Çâk. I तपोवनं तावत्प्रिश्नामि etc. etc.

1) Cf. P. 1, 4, 77, where it is taught, that हस्तेकृत्य पाणोकृत्य 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, ज्ञप्, न्यस्, निवेशयति, स्थापयति — 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 Noun-qualifying-locatives. phrases as कूपे सलिलम्। नद्यां 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 श्रीमद्भागवते वाल्मीकीय अरण्यखण्डे प्रथमः सर्गः, we say, the first sarga of the Aranyakhaṇḍa of the Rāmāyaṇa of Valmīki.

136. II. Both kinds of locative are applied in so many Locative-in-idiomatic-phrases. 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. to drink from etc. 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)¹⁾.

to feed on. Daç. 174 सप्तोष 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 तृप्तोऽस्मि यौवने. 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. Kumāras. 1, 22 सा तस्यामुदपादि.

to reckon among. Daç. 199 अगण्यताम् रेषु (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 अनाथाहं 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 गुरौ वसति (he dwells with his spiritual father), Ch. Up. 4, 4, 3 ब्रह्मचर्यं भगवति वस्यामि (v. a. I will be the pupil of the Reverend).

138. 3. स्या or वृत् with loc. = „keeping close to”, that is observing, obeying one's precept, principle, judgment etc. 3. मते तिष्ठति etc. Çak. VI न मे प्राप्तं तिष्ठति (you do not obey my order), Daç. 72 मातुमते वर्तस्व (comply with the wish of your mother). Cp. Lat. *stat promissis*, *stat sententiā* 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), Çak. VI शृङ्गे कृष्णमृगस्य वामनयनं काण्डूयमानां मृगीम् (an antelope's female, rubbing her left eye against the horn of her male companion).

with verbs of fasten-ing. Examples: *a)* Panc. 238 तत्र वृक्षे पाण्डं बबन्ध, ibid. 286 दासेक-

विषयेषु ब्रह्मत (he was attached to wordliness), Ragh. 3, 4 अभिलाषे तथा विषये मने बबन्ध (she bent her mind to such a desire).

of clinging and adhering. b) Panc. V, 8 आद्ये रुद्यन्ति जननिवहः (crowds of people cling to a rich man), ibid. 307 कश्चिन्नस्य ग्रीवांयं लगति (one [of them] falls on his neck), Daç. 75 तस्यामस्तौ प्राप्तजात् (he fell in love with her), Ch. Up. 4, 14, 3 एवंविदित् पापं कर्म न प्रित्यज्ञति (no evil deed clings to him, who knows so), Panc. II, 131 व्यासनेषु सत्त्वं शूरम् — (a hero, not addicted to vices).

of relying on and trusting. c) 1. *to lean on.* R. 2, 46, 27 न.... स्वप्नेर्युक्तज्ञमूलेषु संश्लिताः (lest they should sleep, lying down on roots of trees). — With श्चि and its compounds, likewise with अवलम्बन्, 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 चात्मके। विश्वमास्तादूषः पुंसां यातु अधित्रे निरन्तरे, Çâk. I बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः (even these who possess strong learning, mistrust themselves). So with आश्रामस् (to hope on), विश्वस् (to trust), sim. Çâk. II आश्रामसन्ते सुराः.... अस्याधिद्ये धनुषि विजयं पौरुहूते च वन् (the gods have confidence in his bent bow and in Indra's thunderbolt), Panc. II, 48 विश्वसिति शत्रुषु. Cp. 131.

of seizing by. of falling at one's feet. d) Panc. 161 पापां संगृह्ण (seized by the hand —), Mrcch. I, p. 39 रुद्निकां केशेषु गृहीत्वा, Kathâs. 29, 3 कण्ठे जग्राह (she laid her hand on her neck).

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

140. 5. The locative, when used in the same way as English „in him I see much skill.” So Mhbh. I सर्वं संभावयाम्यस्मिन्नसाथमपि साधयेत् (I may expect all of him, he can do impossibilities), Çâk. II दृष्टदोषा मृग्या स्वामिनि (hunting is reckoned to be vicious in a prince), Prab. V, p. 109 आर्तानामुपदेष्टे न दोषः (there is no sin in giving a good counsel to the afflicted), R. 2, 7, 10 आचचक्षेऽयं कुञ्जायै महतों राघवे अग्रियम् (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 »suiting, befitting.” Panc. I, 305 समानशीलव्यसनेषु सत्यम् (friendship suits similar characters and inclinations), ibid. p. 251 नयत्यागशौर्यसंपत्ते पुरुषे राज्यम् (the

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

Locat. Rem. 2. Synonyms explaining the meaning of some word, are
= **in the** put in the locative, which accordingly = »in this meaning.” Amarāk.
meaning of.”

कलापे भूषणे बर्हे तूपीरे संहतावपि (the word *kalāpa* may have the meaning of *bhūṣhana* ornament, *barha* a peacock's tail, *tūṇīra* quiver and *samhati* mass or heap), Kām. 2, 17 विदिज्ञनि निरुच्यते (vid is explained as meaning: to know), Āpast. 1, 5, 1 नियमेषु तपः प्रब्लः

141. 6. The qualities, arts, science etc. in which one excels

6. Locat. 6. Locat. with words of excellence, weakness etc. R. 1, 1, 17 समुद्र इव गामीर्ये स्थैर्ये च हिमवानिव। विष्णुना सदृशो वीर्ये क्षमया पृथिवीसमः। धनदेन समस्त्यागे सत्ये धर्म इवापरः; Mhbh. 1, 88, 13 प्रमुरग्निः प्रतपने भूमिरावपने प्रभुः। प्रभुः सूर्यः प्रकाशिते. Here the ablative and instrumental are concurrent idioms.

142. 7. With nouns of ability, skill, etc. 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 होङ्गीये कुशला बभूवः (three men were well-versed in the Word), Kathās. 24, 187 रत्नादिषु निक्षिप्त्य (of one, not being a judge of jewelry), Mālav. V, p. 131 कस्यां कलायासभिविनीते भवत्यो (what art the ladies are acquainted with?), Nāgān. I, p. 2 नाट्ये दक्षा व्याप्त् (we are skilled in dramatic representations). — It attends also verbs of that meaning. Pat. I, p. 280 विचासु शिक्षते। धनुषि शिक्षते।

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

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. The locative, which denotes the *circumstances*, under
 8. Locative of time and circumstances.
 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), ऐषु वासरेषु (in these days), आदौ (at the beginning) etc. Ch. Up. 3, 16, 2 एतस्मिन्बयसि (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 त्वयुक्तकृष्टबले अभियोक्तरि नृपे नन्दानुरक्ते पुरे
 चाणाक्ये चलिताधिकारविमुखे मौर्ये नवे राजनि
 स्वाधीने मवि मार्गमात्रकथनव्यापारयोगोद्यमे

त्वदाज्ञान्तरितानि 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 छिद्रेष्वनर्था बहुलोभवन्ति (v. a. misfortune never comes singly), Panc. V, 103 नैकः सुन्तेषु जागृयात्. 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 सर्वो
 ९. Lo-
 eat. of
 distan-
 ce. लोकः (heaven, indeed, is from here at a distance of a thousand journeys on horseback), R. 3, 4, 20 इतो वसति..... अथर्वोदने महर्षिः, Kathás. 28, 188 इतो मे षष्ठियोजन्यां¹⁾ गृहम् (my house is at sixty yojanas from here). Cp. 99 R. 1.

Rem. Pat. I, p. 455 mentions the promiscuousness of the turns गवीधूस्तः सांकाश्यं चत्वारि योजनानि or चतुर्षु योजनेषु. But if an interval of time is to be signified, the locative alone is available: कार्त्तिका 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 राधे कर्तुमिच्छति, ibid. 1, 51, 5 राम उपाहरत्पूजां मम माता, ibid. 1, 75, 7 सहस्राद्दे प्रतिज्ञाय (promised it to Indra), Mudr. V, p. 159 ग्रीरेण विक्रीय धनवति (having sold himself to a rich man), Mhbh. 1, 30, 6 नाम चकुर्महालगे (they gave a name to the great bird), Kathás. 28, 34 एतत्कृतं त्वयि (this is done to you). Cp. R. 2, 96, 28 नोच्यामि ग्रावुसैच्येषु कर्त्तेष्विव हुताशनम्.

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 *shashṭhiyojanyam gr̥ham*.

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

Examples: a) Mhbh. I, 138, 69 प्रयतिर्ण राज्ये मया तव (I have coveted your kingdom), Panc. IV, 26 सर्वस्वहरणो युक्तं प्रत्रुं.... तोषयन्त्यल्पदानेन (an enemy, who has prepared himself to take off the whole, may be appeased by a small gift), Mâlat. III, p. 50 महद्वारोपयो यतः (endeavours to attain at greatness), Mhbh. I, 141, 2 दृहने बुदिमकार्यत् (he made up his mind to burn [the Pândavas]), R. 3, 4, 4 बेंगं प्रचक्तुर्वधे तस्य (both made speed to kill him).

b) M. I, 28 कर्मणि न्ययुक्त् (he has appointed to a task), Çâk. I इर्मा वस्त्वकलधारणो नियुक्ते (v. a. he obliges her to wear a dress of bark), Kathâs. 25, 123 स राजा मल्लस्य युद्धे तस्य समादिशत्.... तम् (the king designated him to fight the athlete), ibid. 29, 29 अनुज्ञा त्वत्पार्वगमने (permission to go to you). — In the same way one says राज्ये स्थापितः (he is appointed to the kingdom), पतित्वे वर्यामास तम् (she chose that man to be her husband), Panc. 162 तं योवराज्ये उभिषिक्तवान् (he anointed that [young man] heir-apparent) and the like.

c) R. 3, 13, 20 भवान् ग्राहः परिरक्षणे (you are able to guard), Panc. 156 असमर्थोऽयुद्धपूरणे उस्माकम् (he is not able to supply us with food), Mhbh. I, 148, 3 कालं मये पलायने (it is time, methinks, to run away).

147. IV. Nimittasaptami. As the locative often denotes *Nimit-*
tasap-
tamī. 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: Kâç. on P. 2, 3, 36 चर्मणि दीपिनं हन्ति दन्तयोर्हन्ति कुञ्जं। केऽग्रेषु चमरोँ हन्ति सीमि पुष्कलको हतः (the panter 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), Kâç. on P. 1, 3, 47 चेत्रे 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 उत्तमेषूत्रम् कुर्यादिने हीनं समे समम्.

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

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

Examples: Daç. 89 तस्योदारके वैरमयवर्धयत् (he fomented his enmity towards Ud.), Mhbh. 1, 155, 9 अर्हसि 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 विश्वासः, R. 1, 50, 24 महाधनुषि जिज्ञासा, Panc. 251 न च लघुषूषि कर्तव्येषु धीमद्विरनादरः 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, रत् (fond of), निरत् (delighting in) etc. Mâlat. X, p. 172 ग्रीतोऽस्मि जामातरि, Çâk. II अनुकारिणि पूर्वेषां युक्तरप्यदं त्वयि, Panc. V, 65 नार्यः केवलं स्वसुखे रताः

149. In general, the locative may denote a disposition P. 2, 3.
Loca-
tive ex-
press-
ive of a
disposi-
tion to-
wards. towards somebody. Then it is synonymous with the prepos. प्रति, as देवदत्तः साधुर्मातरि or मातरं प्रति (N. N. is good for his mother).

Examples: Daç. 144 प्रतिनिकृतो युज्मासु यथाहि प्रतिपत्त्ये (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 साधुके तस्य को गुणः। अपकारिषु यः साधुः साधुः सङ्ग्रहच्यते (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 परिवारे (be kind to your household).

150. Many locatives have the character of adverbs, as आदौ
Locati-
yes as (in the beginning), रहसि (secretly), एकान्ते (apart), शीर्षे (at the head),
adverbs etc., especially such as denote time or space¹⁾.

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, समय, कर्ता, प्रभुता, 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, द्वारेण, मध्ये, etc.

The third class is made up of gerunds — as आरुय, आद्यय, उद्दिश्य, आस्थाय, मुक्ता, अधिकृत्य, etc. — or participles in °त — viz. युक्त, सहित, रहित, हीन, गत and the like.

152. I. PREPOSITIONS²⁾.

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 जन्म्युको हष्टमानसः
बादति स्म तदा मांसमेकस्मिन्मन्त्रनिश्चयात्

Cp. Dutch: in zijn eentje.

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

Prepo- positions," as they are generally put behind the nouns, **sitions.** they are construed with, अा 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., सत् (with) construed with instrum., do not occur but in the mantras, likewise तिरः and परः, see 160. — The upasargas अव, निः, वि do not do duty of karmapravacanīya, 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 *karmapravacanīya*, when separate words. For this reason, the karmapravacanīya-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 अधि, 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 नि: is proved by compounds of the type निष्प्रवापि (fresh from the loom), निष्कौप्लाम्बि (from Kauçāmbi), if compared with अनुगङ्गम्, अतिवर्त् (P. 2, 2, 18 with वर्त्) etc.

154. The old prepositions are, in alphabetical order:

1. अति* ¹⁾	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. सहृ
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 mere adverb = »exceedingly, very." When prepos. it agrees with accus. Ait. Br. 4, 6, 13 अति वै प्रजात्मानमति पश्चातः (offspring, indeed, and cattle have the precedence above the husbandman himself); Mhbh. 1, 110, 1 Bhishma 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: अतिनिद्राम् (beyond one's sleep). P. 2, 1, 6.

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 P. 1, 4 97.

1) Those marked by an asterisk are *karmapravaconīya*, 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 Pancâlâs) or अधि ब्रह्मदत्ते पञ्चालाः (the P. under Br.). So Daç. 112 अयैव प्रहारकर्मण्यथि विदेहा जाताः¹⁾.

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

When compounded with its noun, the compound is an adverb and P. 2, 1,
6. is equivalent to the simple locative of the noun, especially to the nimittasaptamî (147): अधिस्त्रि (with respect to women), अधिदेवतम् (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 मद्भैषां लक्ष्मीर्निहिताधि वाच्च (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 brâhmaṇas. Çat. Br. 1, 1, 4, 3 कृप्याऽनिनयं दीक्षन्ते.

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

158. 7. अभि and 13. परि, both *with acc.*, are almost synonymous, cp. अभि Greek $\alpha\mu\phi\iota$ and περί.

and परि 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. Kâç. on P. 2, 1, 14 अभिसम्पि — or अ-अभि [compound adverb] — ग्रलभाः पतन्ति (the fire-flies hover round the fire); Ch. Up. 4, 6, 1 अभि सायम् (about the evening); Kath. 1, 10 वीतमन्युग्नीतयो मासमि (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 मासधि कर्तिष्यति or अत्र मासधिकरिष्यति (he will put me over it). The Petrop. Dict. — I, p. 142 s. v. अधि 2) a) β) — wrongly takes मास् for the word construed with अधि. It is not the acc. मास् 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)¹⁾ 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 karmapravacanīya in the case c.). The P. 1, 4,
91.
Kācikā illustrates this rule by these examples: a.) वृक्षं परि - or प्रति or अनु or अभि - वियोत्ते विद्युत् »the lightning flashes round the tree;” b.) साधुर्देवदत्तो मातरमभि - or अनु or प्रति or परि - »N.N. is good for his mother;” d.) वृक्षंवृक्षमभि - or अनु or प्रति or परि - सिञ्चति »he waters one tree after another,”²⁾ whereas c.) यदत्र मां परि - or प्रति or अनु - स्यात् दौयताम् »give me whatever be my share of it,” but यदत्र मामभिष्यात्, here अभि is upasarga not karmapravacanīya.

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 P. 2, 3, the prepos. should be put twice: परि परि त्रिगते-यो वृष्टो देवः In literature, P. 8, 1,^{10.} however, परि with abl. is as little met with as अप, except the vaidik 5. 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 karmapravacanīya, 1. to denote a »going beyond,” then it is construed with a locat. उप निष्के कार्षण्याम् (by P. 2, 3, a karshāp. more than a nishka), 2. to denote inferiority, then it 9. complies with the acc. उप प्राकटायनं वैयाकरणाः

1) P. 1, 4, 90 लक्षणेत्यभूताव्यानभागवीप्सासु प्रतिपर्यनवः
» 91 अभिरभासे.

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 अयाच्तार्थेऽन्वर्यः »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 अभिः, 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 स्रमूर्या उप सूर्ये यामिर्वा सूर्यः सह. — *With accus.*, I have met with this instance in epic poetry. R. 3, 37, 21 Mārīca dissuades the rapture of Sítā on account of the irresistible power of great Râma दृष्टेत् त्वं रो तेन तदन्तमुप जीवितम् (if he will meet you [Râvana] in battle, then your life is on its end).

160. 11. तिरः — in form and meaning = Lat. *trans* — does duty of तिरः: a prepos. in the archaic dialect of the brâhmaṇas etc. It is found partly *with acc.* = »athwart, through, beyond,“ partly *with abl.* »beyond, out of reach of:“ Cat. Br. 3, 3, 4, 6 तिर इव कै देवा मनुष्यः Cp. the ablat. with तिरस्करेति 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 *abative* is a time-denoting prepos. of the archaic पुरा and epic dialect. It means »before.“ Âçv. Grhy. 1, 15, 1 पुरान्येरालम्भात् (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 ऽमे दुरितेभ्यः पुरा मृथेभ्यः कवे प्र ए आयुर्वसो तिर (extend our life, Agni, keeping it, wise being, far off from misfortune etc.), Ait. Br. 2, 6, 14 पुरा नाभ्या अपिष्ठासो वपामुत्तिदत्तात् (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**,
अथः and **स्तात्**: a derivative of it. Both are construed *with preceding genitive*. Çâk. I नोवारः.... भूषास्तद्वणामथः, Panc. 211 अस्यैव न्यग्रोधस्याधस्तात् स्तात्पर्जिय 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 **अतः** and **अवस्तात्**¹⁾. Çat. Br. 9, 3, 1, 6 अवस्तात्तिदिव 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 ज्ञामानु पुरोहितम्, Panc. 203 अहमपि तावनु प्रस्थितः, Kâç. on P. 1, 4, 86 अन्वनुने योद्धारः (warriors inferior to A.); — 2. *along* R. 2, 83, 26 निवेश्य गङ्गामनु चमू (he encamped his army on the banks of the Ganges); — 3. »following“ = »adhering to“ Mhbh. 3, 12, 45 वस्त्रां द्वेष्टि स मां द्वेष्टि वस्त्रामनु स मामनु; — 4 »after“ = »according to“ R. 2, 58, 19 अनु रात्रानमार्यं च कैकेयीं कारय; — 5. *about* Nir. 12, 1 प्रकाशीमावस्यानुविष्टमनु (about the gradual advancing of dawn); — 6. *concerning* Ch. Up. 4, 17, 9 एवंविदं ह वा एष ब्रह्माणमनु 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 अनुजाहूकि-

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

If अनु have a distributive meaning, compounding is obligatory: अन्वहम् (day after day), अनुजेष्म् ([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 प्राप्ता यूयम्... अनु¹⁾ संवत्सरात्सर्वे प्राप्तमोक्तमबास्यत् (you are cursed, but after a year you will be released of the curse); ibid. 14, 71, 6 — the Pāndavas enter Hastināpura and make their compliments to Dhṛtarāshṭra — धृतराश्ट्रादनु च ते गान्धारोऽनु कुन्तीं 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) ²⁾.

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* for the sake of specifying its meaning „within“ (133, a). But often also noun + **अन्तः** are compounded into an avyayībhāva. — Examples: a) of अन्तः: with locat. M. 7, 223 शृणुयादन्तर्वेश्मनि (he must give audience within doors), Panc. I, 32 निवसन्नन्तदग्निं वह्निः (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 पातिः; Kād. I, 47 क्रोडान्तर्निहिततनयाः ([birds] which have put their young ones between their wings).

Rem. अन्तः: occasionally complies with a genitive. Yājñ. 2, 104 सर्वमूलानामन्तश्चरसि, Kumāras. 2, 5 अपामन्तरुपं वीजम्.

166. Kindred forms of अन्तः are the particles **अन्तरा** and **अन्तरेण**, and **अन्तरेण**, petrified instrumentals. Both agree with the accusative. They are 1st = „between,“ 2^{ly} = „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^{ly} = „save, but for;” 4^{ly} अन्तरेणा 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. — Çâk. III यावद्दिपान्तरेषावलोकयामि (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 कमपउलुः (the pitcher is *between* you and me), Çat. Br. 1, 1, 1, 1 अन्तरेषाहवनीयं च गार्हपत्यं च¹); — 2. Pat. I, 8 अन्तरेषापि मन्त्रमग्निः कपालानि संतापयति (even *without* the uttering of mantras fire heats the plates), R. 2, 11, 18 तत्र त्वां च्यावयच्छ्रुतस्तव जीवितमन्तरा (there the enemy threw thee down lifeless); — 3. Panc. 60 नूनं स लुड्यो नोपायवन्तरेण वशः स्यात् (I am sure that voracious beast cannot be killed *but* by a stratagem), R. 3, 19, 7 नहि पश्याम्यहं लोके यः कुर्यामि विप्रियम्। अन्तरेण... महेन्द्रम् (none *but* Mahendra); — 4. Çâk. V. तदस्या देवीं वसुमतीमन्तरेण महूपपालमध्यं गतोऽस्मि (therefore I have incurred a heavy reproof from her *with respect to* queen Vasumati)²).

Rem. 1. Occasionally a genitive is found instead of the acc. with अन्तरेण, as Mhbh. 5, 16, 29. — Cp. Pat. I, 59 वृषलकुलमनयोरन्तरा (between these two [families of brahmans] there dwells a family of çûdras), 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 सिंहशृगालयोर्बन्ने यदन्तरं स्यन्तनिकासमुदयोः। सुराग्यसोवीरकयोर्यदन्तरं तदन्तरं दाशरथेस्तवैव च (what differente there is between lion and chacal in the forest, between a rivulet and the ocean, between ambrosia and the beverage of the Sauvîras, that is the difference between the son of Daçaratha

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 prâkrt passage of the Mâlavikâgnimitra IV, p. 89 तदे ताए.... भवदो अविणां अन्तरेण परिगट्या 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 द्रुमज्ञालानि मध्येन ज्ञाम. 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 समुद्रान्तु वै पूर्वदि समुद्रान्तु पश्चिमात्। तयोरेवान्तरं गियरीर्यावर्तं विद्वुर्बुधाः (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 ब्राल्यात्तापसो ऽभवम् (since my childhood I was an ascetic);

2. term. *ad quem*. Mhbh. 1, 163, 8 आ कणार्दिन्नवक्तः (having his mouth split up to the ears), Çāk. IV ओदकान्तास्त्रिंगधो जनोऽनुगन्तव्य इति श्रूयते; — Çāk. V आ प्रसवादस्मद्भै तिष्ठतु (let her stay with us till her delivery), Āçv. Grhy. 1, 19, 5 आ पोउश्रादू [viz. वर्णदू] ब्राह्मणस्यानतोतः काल आ द्वाविंशात्कात्रियस्या चतुर्विंशादैश्यस्य (until the sixteenth year the time is not passed for the brahman, etc.). — In a figurative sense f. i. Çāk. I आ परितोषाद्विदुर्णां 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 avyayībhāva. Daç. 175 आकर्षं पर्य (he drunk his fill, liter. »till his throat“), Kathās. 5, 103 आसंसारं जगत्यस्मिन्नेका नित्या शून्यिता (for, since the world exists, there is but one thing steady in the Creation, namely unsteadiness); Panc. I, 39 आमर्पां भिजा (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, आरम्भ and प्रभृति.

यावत्: यावत् is mostly attended by the accus., sometimes by the abl. Utt. I, p. 6 किञ्चन्तमवधिं यावत् (till how long?); Kathās. 54, 47 अस्तो 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 कटाचिन्महत्यावृष्टिः संज्ञाता प्रभूतवर्णाणि यावत्. Cp. 54 R. 1.

- 170.** आरम्भ 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 आरम्भ = since. Panc. 238 मम शिशुकालादारम्भाश्रीतिर्बर्णाणि सम्भूत्वान्; Mālat. VI, p. 88 मालत्याः प्रथमाक्लोकनदिनादारम्भ (since the day I have seen M. for the first time).

Examples of प्रभृति = since. Panc. 51 ब्राह्म्यातप्रभृति सहचारिणोऽपि; Mālat. III, p. 50 ममयोग्यानयात्रादित्रसात्प्रभृति (since the day of the procession in the garden of Kāma); Mudr. II, p. 70 श्रावणाय कुतः प्रभृति कथयामि.

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

1) In a period as early as Yāska, आ with loc. had antiquated, for this exegete deems it necessary to interprete the mantric expression अम आ अपः (water in the cloud) by अपो अभे अधि (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 अन्तात् अपः.

Rem. 2. प्रमृति 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 तत्कालप्रमृति was said in the very same acceptation as तत्कालादि, viz. meaning स कालः प्रमृतिर्यस्य तत्. By the time, however, the noun प्रमृति ceased to be employed as a separate word, and one commenced to look upon the adverbial compounds, ending in °प्रमृति, as if they were ending in some preposition, meaning »since.” By this mistake it happened that प्रमृति assumed even the character of a self-existent particle construed with ablative, by analogy of आरम्भय and the like. Hence f. i. the compound जन्मप्रमृति »since his birth” (M. 8, 90) represents an older idiom than जन्मनः प्रमृति. In such turns as तदा प्रमृति (since then), यदा प्रमृति (since when), अयम् प्रमृति, the true nominal nature of प्रमृति is plain, and it is again a misunderstanding to write them as two words तदा प्रमृति etc.

171. [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.)* Kāc. on P. 8, 1, 7 उपरि शिरसो धरं धारयति (he carries a jar upon his head), Panc. 125 राज्ञो वक्तःस्थलोपरि मन्त्रिकोपविष्टा, Kathās. 25, 228 स राजा तदेमाङ्गं स्यापयामास.... कलशोपरि, Panc. 112 कोपान्तस्योपरि पपात (moved by anger he made a bolt at him). — Metaphorically f. i. Panc. I, 166 देशानामुपरि च्चाभृतातुराणां चिकित्सकाः etc. »the king lives on his dominions, physicians on the sick,” R. 3, 54, 23 क्रोधे

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

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

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

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

d.) Panc. 142 विरक्तिः संजाता मे सांप्रतं देप्रस्यास्योपरि (I have now taken a dislike to this country), Mudr. III, p. 105 अहो राजपरिजनस्य चापाक्ष्योपरि बिद्रेषपक्षपातः (well, the king's attendance are not friendly disposed towards Cāṇakya), Panc. 116 किं तव ममोपरि चिन्तया (what have you to care for me?), ibid. 26 न दीनोपरि महान्तः कुप्यन्ति;

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

Rem. Occasionally उपरि is construed with a locative. Kathâs. 3, 58 उपर्यन्तःपुरे सा च रत्नमित्यभिरुक्ष्यते. — With ablative it is also sometimes met with, as in the passage of Utpala, quoted by KERN in his translation of Varâham. Brh. I, p. 7, which has been adduced 73 R. 3²⁾. Even the *accus.* with उपरि is not forbidden. Pân. 8, 1, 7 teaches उपरि, अधि and अथ: being put twice, when denoting a close nearness, as उपर्युपरि ग्रामम्। अध्यधि ग्रामम्; here the *accus.* is standing (see the kârikâ quoted by Kâç. on P. 2, 3, 2). Çicup. 1, 4 नवानयोऽधो बृहतः पर्योधान्, Mhbh. 1, 120, 9 उपर्युपरि गच्छन्तः पौलराजम्³⁾.

172. उपरिष्टात्, a derivate of उपरि, is construed, when prepos., with

1) In full, the example given by the Kâçikâ, is ऊर्ध्वं मुहूर्तद्विपरि मुहूर्तस्य etc. In the bad excerpt of the Calcutta edition of Pânini these words have been mutilated into मुहूर्तद्विपरि, which has deceived BOETHLINGK in his edition of Pânini and in his Petr. Dict. (I, p. 968).

2) The example of the Petrop. Dict. (s. v. V, p. 1191), Kathâs. 53, 125 यावत्स्वार्द्धपर्यगात् 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 Cat. Br. it sometimes complies with the accusative.

Rem. ऊर्ध्वम् = »above” is not frequent. M. 1, 92 ऊर्ध्वं नामेऽध्यतः 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- Sanskrit possesses परम्, परस्तात्, परतः and परेण, all of them expressive of the notion *beyond*. When denoting परतः, 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 परेणास्मान्प्रेहि (»pass by us”, v. a. »do not harm us”); Kâm. 5, 61 लक्ष्मी-रेवान्वयो लोके न लक्ष्म्या: परतोऽन्वयः (— nor does noble extraction *go beyond* wealth); Malâv. I, p. 1 एः परस्तायतीनाम् (who surpasses all ascetics).

b.) of time: »after.” M. 2, 122 अभिवादात्परम् (after the salutation), Panc. V, 58 मुहूर्तिपरतः (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. = दशाहादूर्ध्वम्], Ait. Br. 2, 33, 5 संवत्सरस्य परस्तात्.

Rem. 2. As परम् etc. answer to Latin *ultra*, so अवकूप् is the equivalent of Lat. *citra*, denoting the side next to us. When time-denoting, अवकूप् contrasted with परम् and the like is accordingly = »before;” then it may be construed with the ablative. M. 8, 30 प्रनष्टस्वामिकं इक्षयं राजा अबद्वं निधापयेत्। अवकूप् अबद्वाद्वेत्स्वामी परेण नृपतिर्हेत् (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 अर्धम् or अनतरम्
 अर्धम्
 and
 अनतर-
 म् with ablative. Of them, अनतरम् commonly makes up the latter part of a compound adverb. Kumāras. 6, 93 अहार्द्युप्तम् (after three days), Ragh. 3, 7 पुराणपत्रापगमादनन्तरं लता (a creeper at the time it has lost its old foliage), Panc. 52 तस्य 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., पश्चात् it complies with a genitive generally preceding, and is mostly used of space and rank. Kathās. 6, 134 अहं प्राकिंशम् पश्चात् प्राक्वर्मा; Panc. 181 अस्य पश्चान्तःन्यः 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 जघनेन (back). The last seems to be restricted to the old liturgical dialect.

176. [14]. The very opposite of पश्चात् is the old adverb पुरः, पुरः = before and its synonyms: a) the kindred पुरतः
 पुरः पुरस्तात्, b) अग्रे and अग्रतः (literally „at the top, at the head”). When prepositions, they comply with genitive and अग्रे, or are compounded. They are employed both of space and अग्रतः of time.

etc. Examples of पुरः etc. applied to space. Çāk. V ततः प्रविशन्ति मुनयः पुरश्चैवां कञ्जुकी पुरोहितश्च; Åçv. Grhy. 1, 11, 6 तस्य [पश्चोः] पुरस्तादुल्मुक्त हस्ति (before the victim they bear a blazing stick); Panc. 286 तस्य अग्ने 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 (प्रतिशृणोति etc.) or तस्मै —, तस्य —, तं प्रति कथयति (प्रतिशृणोति etc.)

Examples: 1. — पुरः etc. = Lat. *coram*. Daç. 96 सा तानुरुपान्तामपूर्वं मम पुरस्ताद्याच्त; Ratn. III, p. 67 ह्रिया सर्वस्याग्रे नमति¹⁾ वदनम् (for shame she lowers her face before everybody); Kathâs. 4, 79 सत्यं समक्षमस्माकमनेनाङ्गोकृतं धनम् (forsooth, in our presence he has avowed [as to] the money); Daç. 176 तस्याः पुरो लुरोद (— 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 तो पित्रोग्रतो विहसन्तौ ज्येष्ठभ्रातृचेष्टितमूच्चतुः; ibid. 25 the chacal says to the lion किं स्वामिपादानामग्रे ऽसत्यं विज्ञायते; Nala 1, 15 तस्याः समीपे तु नलं प्रशंसांसुः.... नैषधस्य समीपे तु दमयन्तीं पुनःपुनः; Kathâs. 25, 211 एतत्प्रतिज्ञातं स्वयं नरपते: पुरः.... मया (I myself have promised so to the king). Panc. 277 पेटा राजाग्रे नीता (the basket was brought to the king), Mahâv. I, p. 18 राममद्रस्य पुरतः प्रादुर्भवतु तद्दनुः = राममद्राय [or °द्रस्य] प्रादुर्भवतु.

Rem. The inverse of Lat. *coram*, viz. *clam* »at the back of, without the knowledge of“ is expressed by परोक्षम् or °क्षते, पृष्ठे, पृष्ठतः sim. Kathâs. 29, 73 सा स्तुतां.... पुत्रस्य परोक्षमकर्थयत् (she illtreated her daughter-in-law without the knowledge of her son).²⁾.

1) So I have mended the bad reading of mss. and edd. नयति.

2) In the brâhmañas परोक्षम्, °क्षात् when = *clam*, is also construed with instrum. Çat. Br. 1, 5, 2, 7 यज्ञमानेन परोक्षम्, Ait. Br. 3, 36, 5 ऋहिना ब्रुध्येन परोक्षात्.

178. When of time, तुरः etc. agree likewise with a genitive'). 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. Çāk. VII happiness is said to be the consequence of the favour of mighty persons तत्र प्रसादस्य पुरस्तु संपदः (but your favour is anticipated by happiness), Mhbh. 1, 232, 1 पुरतः कृचक्रकालस्य धीमाज्ञागति पूरुषः; — *b.)* of प्राक् and पूर्वम्. Çāk. V प्रागन्तरिक्षगमनात्स्वमपत्यजातमन्यैद्वित्तैः परमृता बलु 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 nimittasaptamī (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 प्रत्यहृम् (every day).

As a rule, **प्रति** is put behind its noun, at least in prose.

Examples: *a)* Panc. 42 गृहं प्रति प्रतस्थे (he set out homeward), Daç. 30 गच्छन्निनेदप्तं प्रति; — metaphor. R. 2, 107, 11 गयेन यजमानेन

1) Note the ablative with अग्रे: M. 3, 114 अतिथिम्योऽग्र एवैताम्पोजयेत् „he must entertain them even before his guests” [Kullūka अतिथिम्योऽग्रे पूर्वम्-तिथिम्-यः.]

पितृन्प्रति (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 प्रणामत्वति संतुष्टः; — Mudr. I, p. 22 तद्रहस्यं प्रति यत्; — Çâk. III एवमुपालब्ध्य ते न मां प्रत्यनुकोशः; — Çâk. VII सहर्षमचारिणं प्रति न त्वया मनुः कार्यः; — R. 3, 54, 23 वैरं रामं प्रति; — Çâk. I मन्दोत्सुक्खोऽस्मि नगरगमनं प्रति.

c). M. 8, 245 सीमां प्रति समुत्पन्ने विवादे (if a contest have arisen *about* some boundary); Nala 2, 6 चिन्तयामास तत्कार्यं सुमहत्वां सुतां प्रति (— concerning his daughter); Mâlat. IX, p. 154 प्रियां तु मालतीं प्रति निराशोऽस्मि; Panc. 3 Vishnuçarman engages himself to make the king's sons नयप्राप्तं प्रत्यन्नयसदृशान्; Çâk. I किं तु खलु यथा वयमस्यामेवमियमयस्मान्प्रति 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 सकलजनपूर्णोऽप्ययं ग्रामे मां प्रत्यरेयवत्प्रतिभाति.

d.) Mhbh. 1, 8, 7 अप्सरा मेनका.... तं गर्भम्.... उत्सर्ज यथाकालं स्थूल-केशाग्रमं प्रति (— *about* the hermitage of Sth.); M. 7, 182 मार्गशीर्षे शुभे मासि यायादात्रां महीपतिः। कालगुणां वाय चैत्रं वा मासो प्रति.

e). Panc. 286 तस्य व्र्षं प्रति कर्ममेकं प्रयच्छति (he gives him one camel a year); Yâjñ. 1, 110 यत्तं प्रति (at every sacrifice). — Compounded f. i. Çâk. I प्रतिपात्रमाधीयतां यत्: (let each actor do his duty), Bhojapr. 14 तस्मै राद्यं ददौ निजपुत्रेभ्यः प्रत्येकमेकैकं ग्रामं दद्वा. A concurrent idiom is mentioned 158 R. 1.

180. Pâṇini 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 Kâïkâ illustrates our rule by these examples: a). प्रयुमः कृष्णात् or कृष्णतः प्रति (Pr. the match or substitute of K.), b). तिलेभ्यः प्रति यच्छति माणान् (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 उक्ताणं पक्ता 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.“ Rgy. 2, 1, 8 त्वं सहस्राणि प्रता दश प्रति (you are equal to

thousands etc.), Kathâs. 45, 400 न च प्राक्तस्त्वमिमं प्रति (nor are you a match for him).

181. [17] बहिः (outside, out) is the very opposite of अतः 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 त्रिलादू बहिर्भव (get out of the water), ibid. 291 तद्दृशाद् बहिर्निष्कान्तः. 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 ज्ञपणाकविहारस्य बहिः.... कमपि ज्ञपणाकम्.

182. [18] विना (*without*) is construed with *instrumental*, ^{P. 2, 3,} _{32.} विना- *accusative* or *ablative*. In prose it is commonly put behind its case¹⁾, in poetry it often precedes

Examples: with *instrum.* Panc. 266 अहं त्वया विना नात्र वसुं शक्नोमि (I cannot live here without you); — with *accus.* Panc. 269 सा पुनर्न प्रत्या त्वां विना स्थातुम् (but she cannot stay without you), R. 3, 9, 20 न विना याति तं लङ्घम् (he does not go abroad without that sword); — with *ablat.* Daç. 141 तादृशाद् भाग्यराशेविना (without such a store of happiness), Var. Brh. 44, 17 स जयति तदा नरेन्द्रः प्रत्यनचिरादिना यत्नात्.

Rem. 1. Occasionally विना may have the meaning of »save, if not«. Panc. I, 42 विना मलयमन्यत्र चन्दनं न प्रोहति, ibid. p. 244 न च रक्तान्तं विना धीमान् (there is nobody wise but Raktâxa).

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 राजाधर्मः पृथग्विद्वद्भमति (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 युडाद्यर्येण 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
 कर्ते. **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 P. 2, 3, 29. construed with *ablative* and generally it is also = „except, save,” sometimes = „by default of,” rarely = „without.”

Examples: of **अन्यत्र**. Mhbh. 1, 147, 20 न चैनानन्वबुध्यन्त नरा नगरवासिनः। अन्यत्र विदुरामात्याक्षस्मात्खकसत्त्वमात् (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 इन्यं कर्विं न पन्ये, Çâk. III किं तु खलु मे पियादर्जनादृते प्रारणमन्यत् (what other relief is there for me, except beholding my sweetheart?); — 2. = by default of. R. 2, 66, 27 ऋते तु पुत्राद् दहनं महोपतर्नारोचयन् (they did not approve burning the king's body, no son of his being present); Yâjñ. 2, 117 it is said that after the death of the mother her daughters must have the succession ऋते ताम्यो इन्वयः (by default of them, the descendants); — 3. Ch. Up. 5, 1, 8 कथमप्रकर्तरं मङ्गीवितुम् (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 कश्यद् दृष्टवान्नारः। ऋते तां पार्थिवसुताम्.

184. [19] Of **सह** „with” and its synonyms **समस्**, **सार्धम्**,
 सह and
 its syno-
 nyms. **साक्षम्** 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'). 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*. Kathâs. 37, 62 प्रज्वाल्याग्निं 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 धारिष्युता सह (lest the Celestial burn thee with his lightning).

185. Compounding सह with its noun is allowed. Yet in P. 6, 3,
सह^३ and स^० in com- 82. most cases to सह^० one substitutes स^०, either of them pounds. 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^० and स^० may be Ven. II, p. 43 सह-भूत्यगां सबान्धवं सहस्रं सहानुन्तः। स्वबलेन निहन्ति..... पाएुसुतः सुयोधनम्.

Rem. 1. Some cases are taught by Pânini, 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^० is wanted
 a) in time-denoting adverbs as सहपूर्वल्लिम् (the forenoon included),
 b) in blessings as अस्यै सहएत्राय स्वस्ति भूयात् (hail to him with his son). Yet the phrases सवत्साय —, सगवे —, सहलाय स्वस्ति भूयात् are admitted as equally good as सहवत्साय and the rest. P. 6, 3,
81. P. 6, 3,
83.

But स^० — not सह^० — is required a) in all compound adverbs, not expressive of time, therefore exclusively in such terms as सरोषम् (with anger), सबहुमानम् (respectfully), Daç. 84 सलज्जज्ञ सहर्षज्ञ ससंग्रहम्, 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 व्योतिषमधीते — not सहकलं —, वेदः सवेदाङ्गः, and the like. P. 6, 3,
78-81.

Rem. 2. सार्थम् and समम् are seldom compounded with their noun.

1) So f. i. Daç. 156 सह विहृत्य रात्रकन्यया, Ait. Br. 1, 13, 18 तैरेकैनं सहागमयति, R. 2, 95*, 29 गिरिपुत्रा पिनाकीव सह, etc.

If this be the case, they make up the latter member. Panc. 276 व्राक्सममेव च ब्राह्मणी जीविता सा (with these very words the wife of the brahman was restored to life).

186. Finally we must mention some prepositions, not spoken

1. समया, of in the foregoing, viz. 1st समया and निकषा, both = निकषा

2. अभितः „near, about,” 2^{ly} अभितः, परितः, सर्वतः, समन्ततः

etc. (round, about, on all sides), उभयतः (on both sides). All Värtt.
on P.
2, 3, 2.

Examples: 1. Daq. 146 समया सौधभित्रिं.... प्रसुप्तमङ्गनाऽनमलक्ष्यम्;

2. Kathâs. 33, 113 अभितः क्षेत्रं पाशान्दद्वा; R. 2, 103, 21 सीता पुरस्ताद्वज्ञतु त्वमेनामभितो व्रतः; Kathâs. 18, 5 तं समन्ताः परितो ऐसुर्धुकं 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 यग्रोधस्य समन्तात्परिभ्रमति.

Rem. 2. In modern writings विषुक् with gen. = »on all sides.”

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.

188. In the first place: the loc., acc. and abl. of nouns, अन्तिके, meaning *proximity, vicinity, neighbourhood* (as अन्तिक, समीप, सकाश, संनिधि) or the *side* (पार्श्व) and similar, समीप and other words of *proxim-* are a means for expressing „near; to, towards; from.”

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” मत्पार्श्वदिपथातः etc.

Examples: 1. moving to a person. Accus. and locat. of the periphrasing noun. — *antika*: Daç. 19 ब्रातं.... भवदन्तिकमानोत्वानस्मि, Panc. 269 तवान्तिके तमानेष्यामि; — *sakdaça*: Mrcch. III, p. 125 मैत्रेय गच्छ वसन्तसेनाया: सकाशम् (M., go to V.), Panc. 262 अहं त्वत्सकाशे मैत्रार्थमागतः (I have come to you for friendship); — *samipa*: Hit. 22 अस्य समीप-मुपाच्छामि, Panc. 178 पूर्णोऽपि सत्वरं चित्राङ्गुसमीपे गतः; — *pârgvra*: Panc. 257 वानरपार्श्वमगमत्, ibid. 55 भगवान्नारायणः कन्यकापार्श्वेऽभ्येति; — *samnidhi*: Daç. 133 आदाय चैनं मम पित्रोः सनिधिमनैषम्; — *nikata*: Kathâs. 24, 66 ब्राह्मणं तं विसृष्टवान्.... दुहितुर्निकटं तदा (then he allowed that brahman to go to his daughter), Bhojapr. 60 रात्रनिकटे नीतः; — *abhyarña*: Daç. 36 ब्रन्तिं.... मत्पितृभ्यर्णमधिगमय (conducted the woman to my father and —); — *upakantha*: Daç. 39 तदुपकापुषेता. This list may easily be enlarged. From the archaic dialect I add an instance of अर्ध being equivalent with पार्श्व. Ch. Up. 5, 3, 4 स हायस्तः पितुरध्मेयाय (he went sorrowful to his father).

2. moving from a person. Ablat. of the periphrasing noun. — Kathâs. 10, 26 श्रीदत्तः सह तैमित्रैस्तसमीपादपासरत् (Crid. with his friends withdrew from him), Ragh. 5, 24 श्रोः सकाशादनवाय कामं गतः (gone from Raghu, without having obtained his desire), Mrcch. X, p. 375 अपनीयतामयं चातुर्त्तपाश्वर्तुः.

3. Staying near. Locat. of the periphrasing noun. — Âçv. Grhy. 1, 18, 7 स्थित्वाह श्रेष्ठमाचार्यसकाशे वाचं विसृजेत, Panc. 277 कूपोपकाए विश्रान्तो ब्राह्मणः, ibid. 160 धर्वलगृहपाश्वर्वे = »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 द्विसंनिधौ (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 चौरकुमारके-यो भौमः सकाशात्कलमादधाति (Mars takes away the fruit of thieves and princes).

Rem. 2. Kathās. 25, 129 we have अन्तिकेन = »near," प्रमप्रानस्यान्तिकेन स.... अपृणोद्धिरम्.

Rem. 3. पाष्वर्तः, समीपतः, सकाशातः sometimes have the worth of ablative, but sometimes also that of locatives, f. i. Kathās. 32, 99 अस्तीहेतु-मती नाम पुरो तस्याश्च पाष्वर्तः। नदो (— and at its side a river), cp. Nala 6, 4.

189. Moreover **सकाशात्** — and also, but not so often, अन्तिकात्
सका-
शात् — and पाष्वर्ति — serves also to periphrase many other kinds
of ablative, especially if = „from the side of *a person*”.
So Panc. 28 स्वामिनः सकाशात्मयदञ्जिपा दापयितव्या [sc. त्वया] (you must
procure me safety from the side of your master), ibid. 137 भोश्चि-
त्रग्रेबस्य मया तत्र सकाशात्पाशमोक्षणं दूष्टं। तेन सम महती प्रीतिः संजाता। तत्कात्मा-चि-
न्मापि बन्धने जाते तत्र पाष्वर्वान्मुक्तिर्वति (well, I have seen how you have
loosened Citragrīva 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: Mrcch. X, p. 341 इच्छाम्यहं भवतः
सकाशात्प्रतिग्रहं कर्तुम्; — to ask from: Panc. 75 मया त्वस्काशाङ्गेऽनर्थ-
नीयम्; — to learn from: M. 2, 20 एतदूतेषप्रसूतस्य सकाशाद्यजननम्। स्वस्वं
चतित्रं शिक्षेऽन्पृथिव्यां सर्वमानवाः; — to buy from: M. 9, 174 क्रीषीयाद्यस्त्वपत्यार्थ-
मातापित्रोर्यमन्तिकात्। 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 सम 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 पुण्यस्कन्धस्यान्तिकादसौ पौर्वकः पुण्यस्कन्धः
श्रतमीषपि कल्ता नाहिति (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 **अन्तर्**,
मध्ये, मध्य, sim. may periphrase the being or the getting „within,”
अन्तरे the moving „from within.”

a.) being within. Panc. 259 अस्ति समुद्रान्तरं अस्मद्दृग्मः; ibid. 67 कूपमध्ये आत्मनः प्रतिक्रिस्वं ददर्श; — 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 नक्षंदितं कल्पान्तरान्तरानां मात्रां न सुञ्चति (never at day nor at night he draws the money out of his belt), ibid. 70 ततः प्रतिप्रावदेन कूपमध्याद् द्विगुणातरो नादः समुत्तियतः (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; मध्ये and मध्यात् then they are concurrent idioms of the partitive cases, see 116, Rem. 2. Panc. 120 आवयोर्मध्ये यश्चौरुसं कथय; ibid. 86 तेषां मध्यात्काकः प्रोक्ताच (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, °तते, °तटे, °पृष्ठे etc. serving for periphrase of the locative. When translating such tatpurushas, these latter members must generally be rendered by prepositions: *in*, *upon*, *over* etc. Pat. I, 123 धूमः स आकाशे देशे निवाते नैव तिर्यगच्छति नावागवरोहति (that smoke being in the atmosphere, it does not go athwart, if the air be calm, nor falls down), Daq. 169 कम्पयनिषुष्टे विचेष्यमानं पुरुषमद्राक्षीत् (he saw somebody moving on the earth).

Rem. Likewise विषये may periphrase the metaphorical sense of the locative, as Bhāg. Pur. 1, 4, 13 मन्ये त्वां विषये वाचां सूतम् (I think you are accomplished in grammar), Panc. 173 धनविषये संतापे 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; preposition, 2. हेतोः: the ablative¹⁾ of द्वेतु „motive,” 3. अर्थ, निमि- अर्थम्, अर्थग्य and अर्थे, the acc., dat. and loc. of अर्थ त्, कारण etc., expressive of (matter, sake), 4. the instrum., accus. and abl. of निमित्त cause, motive, aim. 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); Mṛcch. IV, p. 131 मया जलु मदनिकाया: कृते साहसमनुष्ठितम्; Panc. IV, 51 वाक्कृते रासभो हतः (the ass was killed for his voice).

2. हेतोः. — Bhagavadgītā 1, 35 एतान् हन्तुमिच्छामि.... शपि ब्रैलोक्यरात्यस्य हेतोः किं तु महोकृते (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); Çāk. V स्वसुखनिर्भिलाषः खियसे लोकहेतोः (while not caring for your own pleasure, you tire yourself for the sake of your people); Ragh. 2, 47 अल्पस्य हेतोर्बहु हातुमिच्छन्निचारमूळः प्रतिमासि मे त्वम् (you seem to me a thoughtless fool, that you desire to give up much for a trifle); Mālat. IV, p. 65 जीवितत्राणाहेतोः = जीवितत्राणाय. — Note कस्य हेतोः: (why?), कस्यापि हेतोः: (for some motive) and the like,

1) It is not quite plain, how Pāṇini 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, 8, 26 षष्ठी हेतुप्रयोगः, 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 Pāṇini do not admit of another interpretation.

3. a.) अर्थम्. — Panc. 169 जलार्थं तदेव पुलिनमवतीर्णः (he is gone to the same bank for water), ibid. 212 उलूकाधिपो वायसवधार्थं प्रचलितः (— set out in order to kill the crows), Mr̄ech. III, p. 116 मदनिकाया निष्क्रयणार्थं वसन्तसेनागृहं गच्छामि, R. 3, 35, 34 अमृतानयनार्थं चकार मतिम् (he made up his mind to fetch the amrta). It is plain, that अर्थम् is in all such phrases the equivalent of a final dative. Cp. 87.

b.) अथाय. — Mhbh. 1, 144, 17 न गर्हयेयुरस्मान्कै पाण्डवार्थाय कर्हिचित् (they will not reprove us for the sake of the Pāṇḍavas); 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. — Mr̄ech. III, p. 116 गपिकार्थं ब्राह्मणाकुलं तमसि पातितम्, Panc. 325 आपदर्थे धनमित्रसंग्रहः क्रियते (it is for evil days, that wealth and friends are sought after), R. 2, 118, 53 ऊर्मिला भाष्यार्थं लक्ष्यणास्यापि दत्ता (U. has been given to L. to be his wife) [भाष्यार्थं accordingly == भायार्थै or भायौ, cp. ibid. 3, 34, 21; Mhbh. 1, 14, 7].

4. निमित्तम् etc. — Daç. 25 महोसुरनिमित्तं गतजोवितोऽभूत् (he has died for a brahman), Panc. 228 वृत्तैललब्धपातपुलादिक्रयनिमित्तं सपरिवारा गता, Mhbh. 12, 342, 23 अहल्यार्थपानिमित्तं हि गोतमाढरिष्मश्रुतामिन्दूः प्राप्तः (it is because of his adultery with Ahalyā, that Indra got a reddish

But however great the authority of Pāṇini 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 *causā* and *gratiā*, 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 कस्मादेतोः.

कस्मादेतोः reminds me of the vārtt. on P. 2, 3, 27 निमित्तकारपाहेतुषु सवासां 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, Pāṇini 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 इलं रजुमास्थास्ये तव कारणात् (for you I will take poison etc.)

194. Theforesaid 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 bahuvrihi. Daç. 75 f. i. विस्मयहर्षमूलः कोलाहलो लोकस्योदत्तिहीत (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 ग्रोपार्थचिमौ बाहू न धनुर्भूषणाय मे

नासिरावन्धनार्थयि न प्रारा: स्तम्भेतत्वः (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 bahuvrihi, in the fourth हेतु, in the second the dative of the aim has been used, and the third has periphrase by means of अर्थयि. Cp. R. 3, 43, 17; Nala 14, 19.

Rem. It is plain that datives as अर्थयि, निमित्ताय, हेतत्वे will signify but the *purpose* or *aim*, whereas ablatives as कारणात्, instrumental as निमित्तेन, compounds in °मूल are only expressive of the *cause*. But in some of theforesaid 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 बलात् rule of“ and बलात् (or बलेन) liter. „by the power of.“ Panc. 43 कथं मयपानवशादप्रस्तुतं वदसि, ibid. 327 दैववशात्संपद्यते नृपां शुभाशुभम्; Var. Brh. 2, 4 आसादयेदनिलबेगवशेन पारम् (he may perhaps reach the other side by the strength of the wind); Kathās. 12, 59 आत्मनः

अद्विनं युक्तिबलाद् व्यधायोगन्धरायणः (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. चाककेण] च शिष्योपशिष्यद्वारेणास्मैलोके बहुली-कृतं 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); Mrch. VIII, p. 255 यदि पुनर्यानपरम्परया नगरीमुड्जयिनों प्रविश्रावः (but if we entered the city of U. by following the line of groves); Panc. 56 स राजा देवीमुखेन तां दुहितरमुवाच; Câk. II रज्ञायोगाद-यमपि तपः प्रत्यहं संचितोति (he too [the king] earns *tapas* day after day by his giving protection); Panc. 126 कोपि विप्रो महाविद्वान्परं पूर्वजन्म-योगेन 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 ^oत may serve the want of periphrase, as:

गत 1. **गत**, often used as an equivalent of the locative, as it may be rendered by *into*, *to*, *towards*. Panc. 155 आवयोह-स्तगतं ज्ञातम् (it has come *into* our hand), Mâlav. I, p. 12 गवाक्षगता तिष्ठति (she stands *at* the window), M. 2, 218 गुरुगतां विद्यां प्राप्त्युषुरधिगच्छति, 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 लक्ष्मण वैदेशा मृगत्वचि गतां स्वृहाम् (Laxmaṇa, look how fond Sītā is of the skin of the antelope), Cāk. I सवेगातं किमपि पृच्छामः (I will ask something concerning your friend).

Rem. Occasionally संस्थित, आस्थित and the like are used in this manner. See f. i. R. 3, 11, 65 and 3, 54, 26.

198. 2. Such as are expressive of *concomitancy* or the contrary of it, as सहित, युक्त, when = „with,” रक्षित, द्वीन, 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.... नातिद्वारे 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 bahuvrīhis as अपगतभय = »fearless,” Daç. 25 वीतध्यः »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 धृताराष्ट्रस्य (without the knowledge of Dhṛī); Panc. 272 तेन भूमुजा स कुम्हकारः प्रस्तावानुगतं पृष्ठः (in the course of the conversation the king asked the potter). Cp. Kathās. 39, 167.

199. 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 सकाशो गतः; — of adverb: Panc. 64 सा स्वगृहाभिमुखं प्रतस्ये.

200. A similar periphrase is exhibited by the gerund 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 स्वगृहमुद्दिश्य प्रपल्लायितः (he fled to his home), Mudr. I, p. 8 ब्राह्मणानुद्दिश्य पाकः (the cooking for the brahmans). In the former instance the mere accus. स्वगृहम् would suffice, in the latter the gen. or dat. ब्राह्मणानाम् or °पोऽयः.

Other examples: R. 3, 11, 44 रामः] प्रतस्येऽगस्त्यमुद्दिश्य (- to Agastya), Kād. I, p. 19 राजानमुद्दिश्यार्थमिमां पपाठ ([the bird] pronounced this अर्या with regard to the king), R. 3, 38, 13 वज्रमुद्दिश्य दीक्षितः, Panc. 82 निमित्तमुद्दिश्य प्रकुप्यति, (he is angry for some cause), Çāk. V किमु-
द्दिश्य भगवता काङ्गयेन मत्सकाप्रामृषयः प्रेतिताः स्युः (for what purpose — ?), etc.

Rem. Like उद्दिश्य it is also said समुद्दिश्य or one makes use of kindred nouns, as उद्देशेन, समुद्देशेन, उद्देशेनात् all = »with regard to.”

201. Some other gerunds, as पुरस्कृत्य, मध्येकृत्य, अधिकृत्य, आश्रित्य, उपेत्य, संख्याय may be used in a similar way, viz. to signify *in regard of*, *with respect to*, *concerning*, *about* sim.

Gerunds,
expressive
of „about
in regard
of” sim., as
अधिकृत्य,
पुरस्कृत्य
etc.

Examples: Panc. IV, 70 मित्रां च पुरस्कृत्य किञ्चिदक्ष्यामि तच्छृणु (I will say something about the friendship, hear it); Çāk. II अहं तु तामेव ग्राकुन्तलामधिकृत्य लब्बीमि (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 कुञ्जा भरतस्य मातरं हितं वचो रामुपेत्य 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 वासांस्याभरणानि च। भर्तारमनुगच्छन्त्यै सीतायै श्रवणुरो ददौ (in regard of the life in the forest, her father-in-law gave to Sītā —).

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 मुक्ता, 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, द्वारीकृत्य, अवलम्ब्य, अधिष्ठाय;

4. विहृत्य and अतीत्य when = Lat. *prae* „in preference to;”

5. आरभ्य „since.”

आदाय, Examples: of 1. — Çâk. III ततः प्रविशति कुप्रानादाय वज्रमानश्चिष्यः गृहीत्वा. (enters a sacrificer's disciple with kuçagrass); Panc. 173 विज्ञमादाय समायातः (he came with money); R. 3, 24, 12 गृहीत्वा वैदेहीं.... गुहामाश्रय (retire with Sîtâ into a cavern). — They are especially of use to point out the attributes or tools one takes along. Panc. III, 143 स [लुब्धकः] पञ्चरकमादाय पाङ्गो च लगुडं तथा। नित्यमेव वनं याति; Kathâs. 21, 134.

मुक्ता, वर्ज- of 2. — Panc. 203 धर्मं मुक्ता नान्या गतिरस्ति (there is no other path, except duty); R. 1, 67, 19 निषेतुश्च नराः सर्वे तेन शब्देन मोहिताः। वर्जयित्वा द्रित्यज्य. मुनिवरं राजानं तौ च राघवौ (and all the people fell down, confounded by that sound, save Viçvâmitra, Janaka and the two Raghuides); Panc. 273 मयाद्यैनं शृगालशिष्यं परित्यज्य न किञ्चित्सन्तुमासादितम् (I have caught to day not a single animal except this brat of a chacal).

वर्जम्. NB. Another implement of the same purport as मुक्ता etc. is °वर्जम्, always making up the latter part of a compound adverb. Var. Brh. 47, 28 वद्विस्तरेण कथितं मुनिभिस्तदस्मिन्। सर्वे 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 राज्ञसाधिपतेः सुराः। यमहं तं समास्थाय निहन्यामृषिकपटकम् (what way, ye gods, may lead to the death of that prince of Râxasas, by which means I may kill the disturber

of holy men?); Mudr. IV, p. 136 न वयममान्यराज्ञसद्वरेण [cp. 196] कुमारमाश्रयामहे किं तु कुमारस्य सेनापतिं दारीकृत्य (we do not approach the Prince by the interference of Minister Râxasa but by that of the Commander of the Prince's Army); Mâlav. II, p. 45 राजा। दा-ज्ञाएयमवलम्ब्य = सदाज्ञाएयम् »courteously».

Likewise the participle आस्थित. Panc. I, 243 नृपतिर्लोकान्यालयेष्वत्-मास्थितः = यत्नेन लोकान्यालयेत्.

विहाय, of 4. — Câk. II. मूर्खं अन्यमेव भागधेयमेते तपस्चिनो निर्वपन्ति यो रत्नराश्री-अतीत्य. नपि विहायाभिनन्द्यते (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 अतीत्यैवोत्तरानुद्वन्। पर्वतश्चित्रकूटोऽसौ बहु-मूलफलोदकः (Mount Citrakûta 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 प्रवष्ट्य, »in spite of,« अवष्ट्य may be = Lat. *ob*, as R. 3, 18, 15 where etc. Cûrpanakhâ speaks so to Râma इमां विवर्पां.... वृद्धां भायमिवष्ट्य 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 जाह्नवीं तु समासाद्य [राजमार्गः] (the highway is along the Ganges). Kâcikâ on P. 3, 4, 20¹⁾ 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 Pânini treats only of this idiom when expressive of the notions »beyond« and »before.«

Compounds a topic of Syntax.

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 unities¹⁾, there exists in that language an almost illimitable 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 *d v a n d v a*, *t a t p u r u s h a*, *b a h u v r i h i*. 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 आकाशम् etc. (152)²⁾; in most cases

1) Such as हिमालय when the name of the mountain, महात्मन् »noble," पूरुष »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 grammar¹⁾.

1. DVANDVA.

205. The **dvandva** serves to express concatenation and <sup>P. 2, 2.
29.</sup> 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, इन्द्राणी. 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 अङ्गात्पृतमूर्खयो मृताजातो सुतो वर्म् (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 ब्रायसोलूकानां वैरम् (there always is a deadly hatred between crows and owls), Harshac. p. 28 नृगोतवादित्रेषुब्राह्मणाः (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 स्त्रीतः, we have a »propositional compound“ indeed, स्त्रीतः: being = सह स्त्रीतया, 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 वर्णं हि देवगन्धर्वमानुषो-
रग्राजसान्दृष्टवन्तः etc.

But if the dvandva is to represent a real unity or if not individuals but categories are linked together, it generally is a neuter and a 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, रथिकपादातम्, likewise if names of rivers and countries, when of different gender, are linked together, as प. 2, 4, 7. गङ्गाप्रोपाम्, कुरुक्षेत्रेत्रम्: 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 देशमशकम्, b.) such as by their nature are living in eternal mutual enmity, as मातरि- प. 2, 4, 8. मूषकम्, गोव्याश्वम्, c.) classes of गुद्रास, not considered abject¹), as प. 2, 4, 10. तचायस्करम्, d.) some others as गवाश्वम्, पुत्रपौत्रम्, प्रवचण्डालम्, हीकुमा- प. 2, 4, 11. रम्: — Dvandvas of contrasting qualities or things are optionally put in the singular or in the dual, as सुखदुःखम् or °ले, श्रीतोष्पाम् or प. 2, 4, 13. अः. 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 त्रागतः पितरौ वन्दे पार्वतीपरमेश्वररौ). Likewise प. 1, 2, 70 प्रशुरौ is synonymous with प्रश्नश्वशुरौ, see f. i. Kathás. 58, 89. — and 71.

1) P. 2, 4, 10 शूद्रापामनिर्वसितानाम्. Kāc. शैमुके पात्रं संस्कारेपापि न पुर्थति त निर्वसिताः

Dvandvas = »brother and sister,” »son and daughter” are not used, P. 2, 1, 68. here भातरौ, पुत्रौ are of necessity. — Cp. Latin *soceri* = *socer et scrus, 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 ऽ or ः, or those commencing by a vowel while ending in अ, or the shortest.

P. 2, 2,
32-34.

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.

Its significance.

Examples of the dvandva of relationship. — R. 3, 27, 10 संप्रहारस्तुमुलो रामत्रिशिरसोस्तदा। संबभूवातिबलिनोः सिंहकुञ्जयोरिव (then a wild battle began between Râma and Triçiras, both of extraordinary strength, as if between a lion and an elephant), Mâlav. I, p. 21 अत्रमध्यतः किल मम च समुद्रपलुलयोरिवान्तरम् (forsooth, there is as great a difference between you and me, as there is between a pond and the ocean), Harshac. 5 निर्गाविरोधिनी चेयं पदःपावकयोरिवैकैक्र 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. — Mâlav. V, p. 137 तौ पृथ-ग्वारदाकूले शिष्टामुन्नरदक्षिणोः। नन्तं दिनं विभव्योमौ श्रीतोष्णाकिरपाविव (let them rule severally the banks of the Varadâ, one the northern bank, but the other the southern, as moon and sun share their sway over night and day); Mudr. I, p. 19 द्वितीयं] कर्तं कोपवीतोर्द्विष्टति च विभक्तं सुहृदि च (I have bestowed the double fruit of my wrath and my affection on foe and friend); Kathâs. 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 उमौ कलश-पत्तौ च प्रशुभाते सितारूपौ। यशःप्रतापाविव तौ भूषालाशोकदत्तयोः (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.

Dvandvas of adjectives. *So Kathâs.* 25, 6 संप्राप्य सोऽय विन्ध्यमहार्दवौ विवेश च.... ता गहनाय-ताम् (thick and long), *Kumâras.* 1, 35 वृत्तानुपूर्वे च नातिदर्थे जडे (legs round, well-proportioned and not too long), *Kathâs.* 25, 229 सितारुपौ see 207, *Malâv.* V, p. 137 उत्तरदक्षिणे see 207. — *Panc.* I, 204 व्याकी-र्णकेस्तकरालमुखा मृद्दाः (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 :

- Combination of participles : 1. Such as अश्रितानश्रित (eatable and not eatable), कृताकृत (done and P. 2, 1.
undone; wrought and unwrought), कृतापकृत, गतप्रत्यागत. Cp. *Kathâs.* 60
27, 1 नमितोनुभितेन श्रित्सा (by turns lowering and raising his head). with
2. कृताकृत 2. Those made up of two participles in °त, the compounding P. 2, 1.
and the like; of which declares the two actions being done immediately one 49.
2. दृष्टनष्ट after another. The former in time is also the former member. Of the
and the like. kind are दृष्टनष्ट (as soon lost as it is seen), स्नातानुलिप्त (after bathing
and anointing one's self). Çâk. IV अथ प्रविश्यति सुपुत्रियतः श्रिष्वः (enters
a disciple, just arising from his couch), *Ragh.* 4, 37 कलमा इव ते....
उत्त्वातप्रतिरोपिताः (like stalks of rice dug out and forthwith replant-
ed), *Panc.* I, 5 जातप्रेतः (died soon after birth), *ibid.* V, 7 विन्नविहोनाः] सततं जातविनष्टः पयसामिव बुद्बुदाः पयसि. *Kathâs.* 29, 141 an illness (रोगः) is said to have been जातापनीतः: »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), अहित्तः = अहिना हृतः (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 member¹).

Rem. The efficient elements of a tatpurusha are not of necessity self-existent words. The former part may be such a particle as सुः, दुः, अः, see 218. The latter may be a kṛt, not otherwise used but in compounds, as जः, गः, स्थ, ज्ञः, गुरुः, भात्, श्राव, कृत्, कारिन्, भोजिन्, हारिन् etc. Many of these compounds have got a special meaning so as to make them indissoluble unities, as अपाउत् »bird,« कुम्भकार् »potter,« किंकर् »servant.« Yet free compounding is also allowed. So Panc. I, 103 कौशेयं कृमित्तम् may be analyzed into कौं कृमेज्जत्तम्, ibid. p. 28 प्रसादसंसुखो नः स्वामी वचनवशगश्च [= वचनवशे गतः], Bhojapr. 2 लोकोऽयं मां र्षवज्ञं वक्ति, Panc. 41 समीपवर्तिनि नारे [= समीपे वर्तमाने नः].

211. The former member may be either = a noun-case (as in तत्पुरुषः, अद्विहृतः), 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 used²). Most karmadhārayas are terms often recurring which either have got some special meaning,

1) Pat. I, p. 392 उत्तरपदार्थप्रधानस्तपुरुषः. In the same way the dvandva is styled उभयपदार्थप्रधानः, the bahuvrihi अन्ययपदार्थप्रधानः, and the avyayibhāva पूर्वपदार्थप्रधानः.

2) Pāṇini's rule 2, 1, 57 विशेषणं विशेषेण बहुलम् 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), पक्वानन्नम् (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, स्त्र, and such adjectives as नव, पुराण, महा०, मथ, मथम, सत् (good) etc. To them we may add such words as निति, मुख्य, प्रधान, and even such as begin by सु०, दु०; and the negation अ०, as सुन्नतः (an honest man), दुर्जनः (a bad man), अकोवित् (not skilled).

212. Yet there are instances enough of a freer employment.

Panc. 327 किमेवं पलायते उल्लीकनयेन (why do you run away thus by a false fear?), Pat. I, p. 2 ग्राज्यैः = ग्राजमेषः, Panc. 30 अनुचितस्थान उपतिष्ठः, Mālav. I, p. 3 वर्तमानकवेः कालिदासस्य (of the living poet K.), Harshac. 6 शैलूष इव वृषा वहसि कृत्रिमोपशमम् (like an actor you are displaying in vain a fictitious tranquillity of mind), Bhoj. 28 प्राक्तनकर्मते दारियुमनुभवति (in consequence of his deeds in a former existence he is now poor), Panc. 37 त्वदीयवचनम् (your orders), Mālav. I, p. 28 यस्यागमः केवलज्ञीविकारै (to whom his learning serves only for a livelihood), Kathās. 39, 131 दत्त्वा वराप्रवम् (— 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 अनेकसाधुजनै[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 आर्यचाणक्यः (Sir Cāṇakya), आमात्यराज्ञसः (Minister Rāxasa). So Utt. II, p. 30 कुमारलक्ष्मणः (Prince L.), Mālav. I, p. 24 पितृतकोशिकी खलु भवती (you are the learned Kauçikī, are not you?), Mrcch. III, p. 115 अहं हि गणिकामदनिकार्थमकार्यमनुतिष्ठामि, but some lines after (p. 116) we read in inverse order मदनिकामगणिकार्थे, cp. Panc. 59 अनेन विष्णुज्ञामातृप्रभावेण सर्वे शत्रवो निहताः, here the proper noun विष्णु 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 °जन्, the former part being a subst., as स्त्रीजनः, दुहितृजनः, मुरुजनः. Here जन् 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 अर्धपिपली (half a pepper). It is not allowed to say पिपल्यर्धम्, but पिपल्या अर्धम्; when compounded it must be अर्धपिपली.¹⁾ P. 2, 2, 1 and 2. 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), पूर्वाह्निः (fore-noon), अपररात्रः (the latter part of the night), उत्तमाङ्गम् (head), प्रथमरात्री (the fore-night), and the like. So मध्य in मध्याह्नः=मध्यमहूः. We have here the same adjectival conception as in Latin *summus mons*, *media urbs*, Greek μέση ἡ 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 P. 2, 2, 3. or तुर्य, when = »half, the third —, fourth part," one may say as well द्वितीयभिक्ता as भिक्ताद्वितीयम् (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 पिपल्यर्धः (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 व्रयववाची तुलिङ्गः

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 तस्याहमस्युदाहरणभूता (I am an example thereof), M. 1, 5 आसोदित् तपोभूतम्. Moreover there is a class of much used compound verbs, whose former part is a noun, whereas the latter is the verb कृ or वृ; 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 P. 2, 1, 59 उक्, समाप्नूत्, भत्, समाव्यात्, कृत् etc. Daç. 61 स च.... अव्यालिकायाम्
with Kâç.'s
उल्लार्त्तुसमाव्यातायामतिमात्रामिलाषः (he, being passionately in love with
बलार्त्तुव्यालिकायामतिमात्रामिलाषः Ambâlikâ surnamed: the jewel of womankind); b.) those in °ब्रुव (having but the name of) and °मानिन् and °मन्य (thinking one's P. 3, 2, 83.
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 अव्यात्यव्यातः, R. 3, 21, 17 प्रूरमानी न प्रूरस्तुम्, Daç. 99 धन्यमन्यः¹⁾.

Rem. Somewhat different is the nature of those, the former part of which is not the predicate, but the predicate's attribute, as उत्तानश्रय and अव्रमृश्रय given as examples by the comm. of vârtt. 3 on P. 3, 2, 15 and पूर्वसर् (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 Tatpu-
rusha, con-
sisting of noun-case
+ noun. 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 Kathâs. 9, 48 आमिषप्रकृत्या (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.

शत्रोर्विधः or **शत्रोः** 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 **अस्तिस्तुतः** = **अस्तिना लृतः**. Panc. 118 गुरुजनानुज्ञातः = गुरुजनेनानुज्ञातः, ibid. V, 93 राज्ञेन्द्रगृहीतः (seized by the prince of giants), Bhojapr. 7 सोऽपि तदाकर्प्य वज्राहत् इव भूताविष्ट इव ग्रंहयस्त 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), **वृक्खभयम्** = **वृकात्** or **वृक्खेभ्यो भयम्** (fear of a wolf or of wolves), **स्थालीपाकः** = **स्थाल्यां पाकः** (cooking in a pot).

216. Yet, there are some restrictions. For this reason, Pāṇini 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. *asa*. I. As a rule, any genitive may be compounded (*shashthīsam-* P. 2, 2, 8. *asa*). 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 kṛtya 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 °त् or °अक्. Therefore, such phrases as **मनुष्याणां ग्रूतमः** (the most heroic P. 2, 2, 15. of men), **वात्राणां पञ्चमः** (the fifth of the disciples), **अपां सता** (the creator of the waters), **ब्राह्मणास्य कुर्वन्** or **कृत्वा** or **कर्तुम्** 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 commentators¹⁾ 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.²⁾.

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 ad 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 केन 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 पश्या इति ग्रहणाम् 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 केन of 12. Sūtra 14 prohibits compounding a *genitive* + a participle in °त with *passive* meaning. It is not allowed to say तदुद्धितम् instead of तस्य दृष्टितम् (shown to him), whereas Pāṇini allows it, when representing केन दृष्टितम् (shown by him), cp. 2, 1, 32.

The following sūtras 15 and 16 — तृतकाम्यां कर्त्ति॑ कर्त्ति॒ च — afford a fair sample of absurd hairsplitting. In s. 15 Pāṇini had given a rule about the words in °तु 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 वज्रभत्ता instead of वज्रस्य भत्ता (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, 29.¹⁾

a) when being one of time as मासकल्याणः. So R. 2, 71, 18 सप्तरा-
त्रोषितः पथि, Mālat. I, p. 14 बहुदिवसोपचौयमानमिव मन्मथव्यथाविकारमुपल-
ब्धवानस्मि;

b) with some participles in °त्, with active or intransitive meaning, P. 2, 1, 24.
ing, as ग्रामगतः (gone to the village), नरकपतिः (fallen to hell), P. 2, 1, 26.
कषणितः (come to hardship), सुखप्राप्तः²⁾ sim. In practice, there are
more. So f. i. the restriction of लट्टावृत्त (P. 2, 1, 26) to a reproachful
term does not imply the prohibition of compounding आवृत्त otherwise. See but Panc. 51 करेषुकावृत्ता, ibid. 30 गृहायातः:

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 °तवन् are excepted, compounding
अहिना + हतवान् therefore not allowed. — Some proverbial locutions P. 2, 1, 33.
are explicitly named by Pāṇini, as काकपेया नदी, प्रवलेक्ष्यः 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 कर्त्तरि admitted of two acceptations, according to its being construed either with तृतकान्याम् or with the general adhikāra पञ्चि; in other terms, P. could mean either any genitive + agent in त् or अक् or the subjective genitive + any noun in त् or अक्. By combining both and assigning to either an own sūtra the ἀπόρια felt by the commentator found its λύσις. See but the artificial interpretation of both in the Kāśikā. 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 Kāś. 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 अत्यन्तसंयोगे च. Patanjali's defence (I, p. 384) is not persuasive.

2) I agree with BOETHLINGK and WHITNEY in explaining प्राप्तीविक and the like as bahuvrihis. Pāṇini brings them under the tatpurushas, see 2, 2, 4. Inversely such compounds as सुरापीत, मासडात which P. 6, 2, 170 understands as bahuvrihis, 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 + kṛtya. Panc. 327 त्वङ्क्षयोऽयं मानुषः = त्वया भ०. Yet such compounds are not frequent.

b) if the latter member is a word expressive of *likeness*, *equa-* P. 2, 1, 31. *lity*, *superiority*, *want*¹⁾, 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 अल्पेनं कर्म = अल्पेनोनं कर्म (v. a. work, almost finished), Panc. 23 स्वामिसदृशा एव भवन्ति भृत्याः;

c) the instrum. + the words कलह (quarrel), निपुण (clever), निश्च P. 2, 1, 31 (mixed), प्रलक्षण (lax). Kāç. gives these examples: असिकलहः, वाङ्गिपुणः, मुडिपिण्डः, आचारप्रलक्षणः. 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 P. 2, 1, 30. is an instrumental of causality, illustrative of the adjective it is joined to²⁾. So R. 3, 16, 13 निःश्वासान्ध आदर्शः (a mirror tarnished by exhalation), ibid. 3, 55, 20 वीर्यसमः (equal by strength), ibid. 2, 118, 4 गुणश्लाघः (praiseworthy by his qualities), Panc. I, 39 जात्यादिमहोत्साह नरेन्द्राः = जात्यादिना महोत्साहा नरेन्द्रः, Kumāras. 3, 12 तपोवीर्यमहत्तु (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 Pāṇini's text पूर्वसदृशसमोनार्थः श्र्वय is of course to be construed with each of the members: पूर्वार्थ, सदृशार्थ, समार्थ, उनार्थ, cp. p. 92 N.

2) Sūtra 2, 1, 30 is ill-handled by the commentaries. They expound तृतीया तत्कृतार्थेन गुणावच्चनेन, 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 (गुणावच्चनेन), which has its justification by that instrumental: तत्कृतार्थेन = यस्यार्थस्तया तृतीयया कृतः स्यात्तेन. 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.

भवानाहारार्थी केवलमेव (are you desirous of nothing but food?), Kathâs. 24, 176 etc.

e) in the case of food dressed with some ingredient or by mixing two materials, as दधोदनः, गुडधानाः. Likewise Daç. 139 विषान्त्रम् (em-^{P. 2, 1, 34} and 35. poisoned food).

a dative; IV. the dative may be compounded:

a) the dative of the aim in such cases as यूपदारु = यूपाय दारु, कुण्डल- P. 2, 1, 36. हिरण्यम् = कुण्डलाय हिरण्यम्;

b) the dative of the remote object with the words बलि (offer- P. 2, 1, 36. ing to), हित (good for), सुख (pleasant for), रक्षित (kept, guarded for) and the like, as विष्णुबलिः, गोहितम्, Panc. I, 47 सा सेवा या प्रभुहिता, etc. — With them is named ऋच् »purpose, aim, scope.“ On the compounds in °ऋच् we have treated 194.

an ablative; V. the ablative:

a) with words expressive of *fear*, as वृक्खभयम् (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 withdrawal¹⁾. Daç. 89 नृत्योन्तिता सा प्रातिष्ठत (she rose from the dance and went away), M. 2, 89 सावित्रीपतितः (one who has forfeited the sâvitri), R. 3, 25, 24 चिच्छ-दुर्बिंभिदुश्चैव रामब्राणा गुणाच्युताः.

a locative. VI. the locative:

a) with such nouns as are construed with a locative of reference, as those of *attachment, skill* and the like (148). R. 3, 19, 22 मानुषौ प्रस्त्वसंपन्नौ (two men, accomplished at arms), Panc. I, 18 भाष्ट-क्रयविचक्षणाः (skilled in the commerce of merchandises);

b) in some cases, when denoting a time or a place. Of the kind Pânini names compounds in °सिद्ध (prepared, dressed), °शुल्क P. 2, 1, 41. (dried), °पक् (cooked), °बन्ध, also parts of the day or night + कृत, P. 2, 1, 45. as तांकाप्रसिद्ध (prepared in Sâṅkâcya), आतपशुल्क (dried in the sun), पूर्वाह्नकृत (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 ऋच्यम्: (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 इतरः; 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 भवद्द्यो मया कः सुहृत्रापूचः, Panc. I, 12 trade is said to be the best means for making money, तद्द्यः [sc. उपायः] संप्रायात्मकः (any other but this is dangerous).

2. abl. of compar. + इतरः. — Such compounds are an elegant paraphrase, while calling something: the contrary of its opposite. So दक्षिणेतर = सब्द् »left,« सुलभेतर उपायः (a difficult expedient), Daq. 175 तया नववधु द्वेषमल्पेतरं ब्रबन्ध (he bore his newly married wife a heavy grudge).

3. instrum. + word expressive of plenty. Of the kind are those in °आहृय, °प्रचुरा, °समाकुल etc. Panc. 319 ऊणपिचुरोऽये मेषः, ibid. 7 सिंहव्याघ्रसमाकुलोऽस्मिन्वने.

4. accus. + adjective in °उ derived of a desiderative. Panc. 3 नाहमर्यलिप्सुः, M. 7, 197 गुथेत जयप्रेसुरपेतमीः.

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 भाया 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 विवेकाहिताः (sons, deprived of discernment), ibid. I, 189 संमानविहीनः cp. 198. — Further locatives + स्थित, गत (cp. 197), जात, उत्पन्न etc., as R. 3, 31, 2 जनस्थानस्थिता राज्ञसाः (the rājasas, staying at Janasthāna), Panc. I, 128 सदैवापद्धतो 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 गृहजातापि हन्तव्या, Kathâs. 42, 149 अङ्गुष्ठपतितः (fallen at their feet). — Or the former member is a dative or loc. of purpose: Panc. I, 125 राज्यलाभोदयते वृत्रः (Vrîtra, 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 गोष्ठिकर्मनियुक्तः. And so on.

6. As to the compound adjectives, they may generally be said to be comprised by the rules of Pânini, as their former part is a genitive or may be accepted as such. Among them are to be noticed योग्य, अनुदृश्य, उचित, समर्थ, those of skill and ability as विचक्षणा, अभिज्ञ, कोवित्, then such as सदृशा, सम (cp. 216, III b). Panc. 17 राजा भृत्यानुज्ञमपदयोग्यान् हीनाधमस्याने नियोजयति, ibid. 21 तस्य च प्रबद्धानुदृश्येण 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 शास्त्रविमुखानालोक्य (as the king understood they were averse to the gâstras —). 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 °त्, though explicitly interdicted by Pânini, are in fact met with. Panc. I, 2 नमोऽस्तु नयश्चात्मकर्तृप्यः, ibid. p. 7 तस्य मङ्गलवृषभौ धूर्वीढारौ 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 वर्त्तन्तुम्, here पूर्वोपार्जित = पूर्वमुपार्जित »acquired before,« Kathâs. 29, 82 व्याजसप्रणायैवर्क्यैर्क्यैर्क्यते (— is deceived by words falsely kind), Panc. 63 सुहसंभाषः (a friendly discourse), Mhbh. 1, 152, 34 सुबसुप्तान्त्रने ब्रातृन्.... न बोधयिष्यामि (I will not awake my brothers who are sleeping quietly in the forest), Kathâs. 42, 149 पयविलिङ्गितः (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 tatpurusha may also be an adverb or a particle. Panc. 59 प्राग्वृत्तान्तः (the matter of late), Kathās. 6, 165 प्रतिवस्तिपत्ताकाः (flags, waving from every house), ibid. 25, 29 सा [viz. पुरी] च मे इवश्यगन्तव्या (and I have to go from necessity to that town), Kumāras. 3, 4 नितान्तदीर्घस्तपोभिः (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 प्र, शब्द, आ when meaning »a little,” सु, दुः, अति [2, 2, 18]¹⁾ cp. 210 at the end. — So स्वयमृतः (died of himself), सामिकृत (half done), अब्राह्मणः »no brahman” or »none but a brahman,” ईषदुक्तन् (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 <sup>P. 2, 1,
7 and 8.</sup> being compounded with some noun, especially यथा and यथा or या-

वत्. 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 यथोत्ति (as said)²⁾. Examples: Mhbh. 1, 145, 16 निर्वर्तञ्च 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, 18, 25 यथोपदिष्टेन पथा (on the way, as has been pointed out), Daç. 151 इमर्थं लब्धक्षणो यथोपपूर्वपायैः साधिष्यति (when having got the opportunity he will discharge this affair by such means, as are fit), Panc. 295 यथानिर्दिष्टः ज्ञपणकः सहसा प्रादुर्बभूते.

Examples of यावत्. — Panc. 276 इतः प्रभृति यावद्गतौ यथात्मा भवते दृतः (from this day, I have given my own self to you for my whole lifetime), Kâç. on P. 2, 1, 8 यावद्मत्रं ब्राह्मणानामामन्त्रयस्त्र (invite of the brahmans according to the number of the vessels), Panc. 54 यावद्वा-त्स्यायनोक्तविधिना (conformably to the rules, taught by Vātsyāyana).

1) As to सु, दुः, ईषत्, in सुकर् (easy to be done), दुष्कर् (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 tatpurusha 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, दोदेषः, करकिसलयः.

Examples of the former type. Kâm. 3, 12 जलान्तश्चन्द्रचपलं ग्रीवनम् (life, as fickle as the moon, that shines in the water), Daç. 174 हिमश्चिरः (as cold as ice), R. 3, 23, 1 गर्दभारूणः (red-grey as the colour of an ass), Mhbh. 1, 152, 2 प्रावृद्धजलधरश्यामः (as dark as a cloud in the rainy season), Mâlav. V, p. 122 परिघगुरुभिर्दीर्घिः, 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 सुखपदम्, आननारविन्दम् sim., eloquent speech वाङ्मय, heavy sorrow is by a standing comparison ग्रोकसागरः 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 vaidagdhyâ 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 प्रजाधेनोर्विन्दुर्धर्थं प्रानैः प्रानैः ग्राह्यम्, 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 विन्दुर्धर्थम् (money-milk) of his प्रजाधेनोः (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.» Mrech. IV, p. 138 इह सर्वस्वफलिनः कुलपुत्रमहादृमाः। निष्फलतव्यमलं यान्ति वेश्याविहगमन्तिः (young gentlemen

often come to poverty, being spoiled by courtesans, like great trees, the fruits of which are eaten out by birds). Kathâs. 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 भर्तृमतिरथाद्वातः श्रीलसंनाहरक्षिताः पर्मसारथः साध्यो जयन्ति मतिहेतयः.

Rem. 1. According to vernacular grammar, this class of compounds is to be considered a subdivision of the karmadhârayas, there being sâmânâdhikaranya between both members. This explication cannot be right, for it does not account for the inverse order of the two members; one should f. i. expect रत्नस्त्री instead of श्रीरत्नम्, as in the karmadhâraya the qualifying noun is of course put first. In fact, we have here no karmadhârayas, but shashthîsamâsas. The former member is a genitive, but it does not bear everywhere the same character. Sometimes it is a partitive one, as पुरुषसिंहः = पुरुषापारां (or पुरुषेषु) सिंहः, राजापस्तः »an outcast among the kings,” cp. the compounds in उत्तम (best) and अधम (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 गृहमूत्रिः (Mudr. III, p. 102) »a beauty of a house,” सहायसंपत् (Mudr. III, p. 121) v. a. »excellent helpers,” भायचिलम् (P. 6, 2, 126) »a slut of a wife.” Not rarely both acceptations are alike probable; श्रीरत्नम् f. i. may be as well = श्रीषु रत्नम् »a jewel among women” as = »a jewel of a woman.”

Rem. 2. Pâṇini treats the said compounds severally, see 2, 1, 53; 56; 62; 66; 6, 2, 126 sq. — Note °कोट and °अपस्त expressing blame, and °रत्न, °पाश, °वृप 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 सुखदुःखसुहृद्वान्, here the former part is a dvandva सुखदुःखयोः सुहृद्वान् = सुखे च दुःखे च. Panc. 323 मत्कपठस्थिता [viz. रत्नमाला], here the former part is a tat-purusha itself, मत्कपठस्थिता being = मत्कपठे, that is मम कपठे, स्थिता. — Panc. II, 153 श्रीवाक्यादुप्राविज्ञुणाः (stirred by the sting-like words

Tatpurushas made up of three or more themes.

of a woman), here विकृणा is the latter member, the former being a tatpurusha of comparison, the former member of which वैकाक्य is itself an ordinary shashthisamāsa. — Mhbh. 1, 155, 24 पुष्पितदृ-
मसानुषु = पुष्पितदृमेषु 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^{Nature and characteristics of the bahuvrīhi.} 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^{1).} Pāṇini then is quite right, when he defines the bahuvrīhi as „a complex of elements serving to qualify some other word^{2).}

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. बहुव्रीहि नेकमन्यपदार्थे. 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),

The predicate precedes, the subject is the latter member.
Its members are to be called predicate and subject.

so within the bahuvrihi the predicate precedes, the subject is the latter member. When analyzing f. i. the bahuvrihi **महावीरः**: 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, वर्णः, लोचनः** are the subjects within the bahuvrihis, that which precedes them being the predicates.

In treating of the tatpurushas we have distinguished between 1. the karmadhārayas, 2. those the former mem-

स्यातां यदि पदे द्वे तु यदि वा सुर्ब्रह्मन्यपि
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. Pāṇini 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 bahuvrīhis. ber of which represents some noun-case, 3. where it is a particle. In an analogous way we may speak of three types of bahuvrīhis: 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 इन्द्रशनुः „having Indra for foe.” When adjective, the bahuvrīhi has generally the worth of Latin *gen.* or *abl. qualitatis*, or *abl. modi*. So वीरो व्यूठोरस्कः = *heros lato pectore*, Panc. 62 सरः स्वल्पतोयम् = *lacus exiguae aquae*. When participle, the bahuvrīhi not rarely concurs with the gerund, the absolute locative and the like. It may as well be said त्यक्तनगरो श्रण्यायाहं प्रातिष्ठे as नगरं त्यक्ता 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 युष्मत्पादनामुपरि द्रोह्युद्धिः (Sanj. meditates of doing harm to Your Majesty), here द्रोह्युद्धिः = यस्य द्रोह्याय (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 अ०, सु०, दु०, 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 तथैवासीद्विर्भेषु
भौमो भीमपराक्रमः. R. 3, 16, 11 मृदुसूर्यः पटुशीताः.... द्विवासा भान्ति सांप्रतम्
(now the days are appearing with a mild sun, much fog and a sharp cold). Hit. 90 अस्तो पापाश्रयः (he is of a wicked disposition).
Panc. 150 तेन [sc. क्रोडेन].... दंष्ट्रायेण पाटितोदरुः पुलिन्दो गतासुर्भूतले उपतत्
(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।
अनुवाचितलेखममात्यं विलोक्य (as the minister *has finished his lecture of the letter*, the king looks on him). Panc. 71 संदृश्यमानहृदयः स्वयमेवाभ्यामातो 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
क्रियनो नान्ये (no other kings are successful in their wars but those, whose power is a treasury), Panc. 185 तत्र वायसराऽतोऽनेककाकपरिवारः
प्रतिवसति स्य [the bahuvr. = यस्यानेके काकाः परिवारः "whose attendance are many crows"], Daç. 82 अर्थवर्यः कुबेरदत्तनामा (a great merchant, whose name is Kub.), R. 3, 19, 22 मानुषौ चीरकृष्णाजिनाम्बरौ.

Rem. 1. In such bahuvrīhis, as have an adjective behind, that adjective does duty of a subst. So f. i. Çāk. I अभिज्ञप्रभूषिष्ठा परिषत् (the assembly is for the greater part made up of distinguished people) here the bahuvr. = यस्या अभिज्ञप्रभूषिष्ठाः »most of which are अभिज्ञप्राप्ताः," Mālat. I, p. 2 उदितभूषिष्ठ एष भगवान्तपनः »the sun has almost risen," R. 2, 40, 17 सीतातृतीयानाद्वान्दृष्टा (— saw them mounted, having Sītā 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 अस्तिकर् (having a sword in one's hand), अस्तुकण्ठ (sobbing, liter. «one having tears in his throat"). In analyzing them, the latter part turns out a locative, for अस्तिकर्: = यस्यासि: करे स and अस्तुकण्ठः = यस्याश्रूपि 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 अस्तु 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 Sītā has the epithet बाष्पलोचना «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 आग्नयाहितः (one who keeps the holy fires), जातपुत्रः or पुत्रजातः (one having children). Of the kind are दन्तजात or जातदन्त, see M. 5, 58 with Kull., गुडपिय and प्रियगृह (fond of sweetmeats)²⁾, R. 2, 119, 5 मुनयः कलशोद्यताः (hermits with uplifted pitchers). Participles in °त must be put behind, if the predicate be a weapon, therefore अस्युयतः (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 सर्वज्ञन, महर्षि, कलशक, and inversely such as महाबाहु, अहुश्रुत, 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 कटाच्छिद् दमनकोऽयमुभवेतनो 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 गुडपिय 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 क्षीरपीतः = *lac potus*, as the bahuvr. पीतक्षीरः = *lacte poto*. 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: काच्छिद्गालिका मांसपिण्डागृहीतवृद्धना, here the author seems to have blended promiscuously two bahuvrīhis मांसपिण्डवृद्धना and गृहीतमांसपिण्डा, either of which would have sufficed. Comp. Hariv. 5814 चक्रोद्यतका.

3) See CAPPELLER. Vāmana's Stilregeln: Kāvyasamaya 7 and 8.

त्यात्, here उभयवेतन is the epithet of one »who accepts wages from both parties,” Kathâs. 72, 186 हंसद्वजपं किंचित्सिद्धद्वयम् (two siddhas, who bore the shape of flamingos), Mâlav. I, p. 24 कोशिकी 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 Râxasawomen bear the epithet गजोदृह्यपादाः (with the feet of elephants, camels and horses). — But also by type a.) as राजीवलोचनः (having lotus-eyes), चन्द्राननः (moon-faced).

225*. Type c.) Prabodh. V, p. 103 देवी मामेवमवर्य न समाप्तसयति (the queen does not comfort me, who am in such a state), Panc. I, 137 अन्तःसारैः..... मन्त्रिभिर्यिते राज्यम् (a kingdom is upheld by pithy ministers), Kumâras. 3, 14 the gods bear the epithet उच्चैर्दिषः (whose adversaries are mighty). — Apart from the very common employment of अ, सु, दुः as the predicate in bahuvrîhis, several particles and prepositions may be used so, as उत्, निः, वि, अति, अव etc., as नीरस (sapless), उटज्जतिः »one with folded hands,” Ragh. 2, 74 पुरुषुत्पत्ताकम् (a flagged town), Daq. 137 उटायुधः (with uplifted weapon), Harsha 9 तसुर्विपल्लवः (a leafless tree), Bhoj. 8 उट्टगमपकोशं कृत्वा जगाय.

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°, वौत° etc.¹⁾.

1) PATANJALI enumerates also different species of bahuvrîhis: a) those, the members of which are samânâdhikarâna as चित्रगु, b) the former part of which is an avyaya, as नीचैर्मुख, c) whose former part is a locative or something compared as कपठेकाल, उष्मुख, 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”), सुवर्णालिङ्गार (wearing golden ornaments), e) whose former part is one of the gana प्रादयः [P. 1, 4, 58] as प्रपण (unleaved), f) negation + noun, as अपुत्र. In the case of c) an ellipsis is stated of a middle element, कपठेकाल representing कपठेस्यः कालोऽस्य and उष्मुख being = उष्मुखमिव सुखमस्य. As to e) and f) Patanjali states the option between saying in full प्रपतितपर्णा वृक्षः and the abridgment प्रपर्णा वृक्षः, likewise between अविघमानपुत्रः and अपुत्रः. Cp. f. i. Daq. 35 उद्गतबाष्पलोचनं तमपृच्छम् with ibid. 176 सा..... उद्गतबाष्पोचनः; here the full उद्गत॑लोचन and the short उद्गत॑बाष्प are synonymous.

226. As bahuvrīhis of three and more members are excessively frequent, we will adduce some instances of them.
 Large bahuvrīhis.

1. the subject is a compound. Panc. 322 त्यक्ताहारक्रियः (abstaining from taking food) here the subject of the bahuvr. is आहारक्रिया, a tatpurusha; Vār. Yog. 1, 8 चूपितधनराष्ट्रे 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 प्रकोर्ममलपङ्कः प्रबलकेशलुञ्जनव्यथः प्रकृष्टसम्मुच्चिपासादितुःखः (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 मलपङ्कौ, the tatp. केशलुञ्जनव्यथा and the tatp. सुचिपासादितुःखौ and of them the two tatpurushas are themselves made up of more than two themes, as it is the compound केशलुञ्जन which qualifies व्यथा, and similarly the compound सुचिपासादि, 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 तङ्गती मदविहूलाङ्गः = मदेन विहूलान्यङ्गानि यस्य स; Kathās. 72, 180 प्रापार्कसंतप्तसिकर्ता मरुभूमिम्, here the bahuvr. is to be analyzed अर्केण संतप्ताः सिकता यस्यां सा [मरुभूमिः]. But also other types, as: Mudr. III, p. 124 vultures (गृध्राः) have the epithet दीर्घनिष्कृपक्ताः, here the analysis is येषां दीर्घं निष्कृप्य पक्ताः, the predicate, therefore, is an adjective-dvandva (208). Çāk. VII a curse is said to be अङ्गुलीयकर्द्रशनावसानः = यस्याङ्गुलीयकस्य दर्शनमवसानं स ग्राप्यः.

3. both subject and predicate are compounds. Kād. I, p. 46 तत्र विश्वविरचितकुलायसहस्राणि..... श्रुक्षणकुलानि प्रतिवसन्ति स्म (crowds of parrots and [other] birds were dwelling there, building confidently thousand(s) of nests), here विश्वविरचित is the predicate and कुलायसहस्र the subject of the bahuvrīhi, the analysis of which is of course येषां विश्वं विरचितानि [°तं] 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

Suffixes,
denoting,
possession
as °इन्
°इत्

derivative suffixe as °मन्, °वन्, °मय, °इत्, °इन् etc.
to the substantive, as अग्निमन् (fiery), पुत्रिन् (having
a son) and the like. Of these suffixes, °इन् is very common¹⁾.

Kathās. 24, 9 किरीटी कृपउली दिव्यः लङ्गो चाकातरत्युमान् (a divine person P. 5, 2,
descended wearing a diadem, earrings and a sword), cp. R. 3, 50, 21. 128.

They may also be put to dvandvas. Mhbh. 1, 126, 21 जटाकिनी (wea-
ring tresses and a deer-skin), Pat. I, p. 1 सांस्कालाङ्गुलकुद्धुरविषाणिनां
संप्रत्ययो भवति स [गो]प्रबृहः.

sometimes
added even
to bahu-
vrīhis.

Now, sometimes, these suffixes are added even then, if they
are in no ways necessary for the understanding. So R. 3, 15, 11
पञ्चैः सुरभिगच्छिमिः..... रम्या पञ्चिनी (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 = विष्णोश्चिह्नैर-
न्वितः, Bhoj. 2 a brahman is said सकलविद्याचातुर्यवान् = सकलासु विद्यासु
चातुर्येण युक्तः. In these cases no suffix was required, for the bahu-
vrīhis सुरभिगच्छ, विष्णुचिह्न, सकलविद्याचातुर्य would be quite regular
and plain. Compare Panc. I, 46 सुवर्णपुष्पितं 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, °शील, °कर्म. P. 5, 2,
132.

TYPICAL COMPOUNDS.

228.
Typical
com-
pounds.

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 com-
position 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 वृत्तिकास on them.

‘आय्’, ‘आदिक्’, ‘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 ‘पूर्वं’ = „formerly —,” 4. those in ‘मात्रम्’, which does duty of a limitative particle, वाज्ञात्रम् being nearly the same as वागेव, 5. those in ‘कल्प’, ‘देश्य’, ‘देशीय’, ‘प्राय्’, 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’, ‘आदिक्’, ‘आय्’, ‘प्रभृति’ are bahuvrīhis, meaning properly »the beginning of which is —,” as is still plain f. i. in M. 1, 50 एतदन्तास्तु गतयो ब्रह्मायाः (the existences, at the head of which stands Brahman, end here). Commonly they are expressive of »etc.; and the like.” Panc. 8 तस्यैर्धृदेहिक्रिया वृषोत्सगादिकाः सर्वाश्रकार् (he performed in his honour all the funeral rites, viz. the वृश्टोत्सर्ग etc.), Hit. 123 सुवर्णवस्त्रादि प्रसाददानं क्रियताम् (bestow on them presents of the king’s favour, gold, clothes and so on), Panc. 62 सर्वे मत्स्यकच्छ्यप्रभृतयस्तं 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 प्रयानं वीक्ष्य कमएउलूपवोतादिभिरहिणौ ज्ञात्वा भवदात्मासन्न एवाहं प्रसुप्तः, Panc. 27 अथप्रभृति प्रसादनियहादिकं त्वयैव कार्यम् (from to-day it is you by whom favour, punishment, etc. are to be administered.)

2. ‘पूर्वं’

2. When adjectives, those in ‘पूर्वं’ and ‘पुरःसर’ may have the same purport as those in ‘आदि’ etc. Panc. 20 व्याघ्रद्वौपिवृक्पुरःसराः 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 पुत्रान्सर्पितवान् (respectfully he gave over his sons to him).

3. भूतपूर्व 3. Those in पूर्व may also signify »having been *formerly* so and so," but now being so no more: आद्यापुर्वः »one who once has been rich," भूतपूर्वः (of old). N. 1, 13 न कुचिद् दृष्टपूर्व (never seen before), Çak. VI सत्यसूठपूर्वा तत्रभवती रहसि प्राकृन्तला (indeed, I once have wedded secretly the Lady Çak.)¹⁾.

a) °मात्रम् 4. α) Compounds in °मात्रम् are bahuvrihis, used as substantives of the neuter, and properly have the meaning »the exact measure (मात्रा) 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 ब्राह्मात्रेणापि सहायत्वं न करिष्यति (nobody will make you his friend only on account of your voice), R. 3, 71, 22 नाममात्रं तु जानामि न द्वयं 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 कैकेयीरोर्नन्यं दृष्टा राजा प्रोकेन खीमात्रं निन्दति (the king seeing the foul conduct of K., by his sorrow chides the whole °जातम् feminine sex). — In this meaning °जातम् is almost synonymous, as Daç. 22 चौडोवनयनादिसंस्कारजातमलभत (he obtained the cauda, the upanayana, in short the whole set of sacraments), Bhoj. 62 अखिलेष्वपि कोप्रोगु यद्विजातमस्ति तत्सर्वं देवेन कविष्यो दत्तम्.

β) Adjett. β) °मात्र is also put to participles; then it is an adjective and in °मात्र. signifies »as soon as —.” Panc. III, 3 जातमात्रं प्रातुं प्रशमं नयेत् (one must abate a foe, as soon as he has arisen), ibid. p. 58 भगवता नारायणेन स्मृतमात्रो वैनतेयः संप्राप्तः, Kathâs. 36, 111, etc.

Rem. The adjectival employment of those in °मात्र is however

1) One is wont to analyze भूतपूर्वः by पूर्वं भूतः and so on, see f. i. Kâç. on P. 5, 3, 53, but that analysis does not give a satisfactory account of the nature of the compound. If the adverb पूर्वं were compounded with the noun भूतः, 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 सिद्धो हि धनहीनाः... नराः (poor people do but bear the name of men, as they are of no use whatsoever).

5. °कल्प, 5. »Almost, nearly, like" is signified by °कल्प, °देश्य, °देशीय, °प्राय, °देशीय, which have almost got the nature of pure formal suffixes, and, °प्राय. indeed, the former three are taught as such by Pāṇini (5, 3, 67). Of them, those in °कल्प and °प्राय are the most frequent. R. 3, 16, 39 वाक्यान्यमृतकल्पानि (speech like ambrosia), Kumāras. 3, 14 कार्यं त्वया नः प्रतिपन्नकल्पम् (you have nearly engaged yourself to do our affair), Kathās. 6, 51 छन्दोगः कश्चिदित्युक्ते विष्टप्रायेण केनचित् (some Sāmavedin was thus addressed by somebody like a rake), Mālat. IX, p. 149 एवं पर्यवसितप्रायैव नः प्रत्याग्रा (in this manner all my hope is almost gone), Panc. 202 पक्षुशालिप्रायं देशं गतः (gone to a country, where a good deal of the paddy was ripe), Daq. 78 विप्रलभ्मप्रायमित्यर्थवर्त्म (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. °ङ्ग्रप. 6. Those in °ङ्ग्रप are likewise adjectives. As वृष्टप्राय means not only »shape, form" in general, but also »a beautiful shape, a beauty," so the bahuvrīhis ending in it admit of either acceptation. Pāṇini (5, 3, 66) mentions the latter, when teaching such compounds as ब्राह्मणाङ्ग्रपः, पचतिङ्ग्रपम् to be praise-denoting.¹⁾ But, in practice, those in °ङ्ग्रप 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] रथमङ्ग्रपो व्यामोहः.

1) Pāṇini speaks of °ङ्ग्रप as of a taddhita. Kāç. when commenting on our sūtra shows °ङ्ग्रप to be used to signify the highest pitch of a quality, as वृष्टलङ्ग्रपोऽयं यः पलाष्टुना सुरां पिबति. Blame, inversely, is expressed by compounds in °पाग्र (P. 5, 3, 47), as in this verse of Bhojapr. (p. 7) स्वास्युक्ते यो न यतते स भृत्यो भृत्यपाग्रकः (the attendant, who does not exert himself, when ordered by his master, is a bad attendant).

7. °अवधि. 7. Bahuvrīhis in °अवधि (limit) may be synonymous of ग्रावत् in both of its acceptations (169 with Rem.). See f. i. Kathās. 4, 100 प्रत्यागमावधि (till I shall have come back); 52, 146.
8. °विशेष. 8. Tatpurushas in °विशेष, when meaning »excellent species,” are expressive of something »first-rate, excellent.” See f. i. Ragh. 2, 7.
9. °अन्तर्. 9. Tatpurushas in °अन्तर् are often to be rendered by »some” or »other.” Properly speaking, अन्तर्, 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 पूर्वस्मादवस्थान्तरसुपाद्धता तत्रभवती (v. a. the lady has changed her former attitude to another), Panc. I, 132 शुभमषुभकलं सद्यो नृपादू दैवाइवान्तरे (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 कस्तुं न ग्रावते। उपायान्तरं विद्यय ते नूनं घृन्ति (one cannot dwell among wicked people, for they will hurt you by some means or other). The proper meaning of °अन्तर् is not rarely transparent, as in the example quoted first. Likewise Panc. 248 भर्तन्यमागान्तरेणागत्य, Panc. 205 युवयोभव्यान्तरं सम्यङ्गं शृणोमि (I do not hear distinctly, of what kind of things you speak).
10. °विधि. 10. Tatpurushas in °विधि: may denote, that the action spoken of is done »in due form.” Panc. I, 335 प्रदानविधिना.... संप्राप्यते फलम्, Daç. 80 तदगारे ऽन्युदारम्यवहारविधिमकरवम् (in his house I gave a stylish dinner).

This list may be easily enlarged.

FINAL OBSERVATIONS.

- 230.** 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

Intricate compounds 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. Kâdamb. I, p. 15 the king, it is said, saw a lady कृपितहरहुताशनदद्यमानमदनधूमलिनीकृतामिव रतिष्यु "who was like Rati, stained by the smoke of Kâma burning by the fire of angry Cîva," for when analyzing the complex, we get कृपितस्य हरस्य हुताशनेन दद्यमानस्य मदनस्य यो धूमोऽभूतेन 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 bahuvrîhi. In the same Kâd. (p. 39) a forest अश्रुणम् bears the epithet दश्राथसुतनिश्चितप्रारनिकरनिपातनिहतरजनोचरबलब्रहुतरुधिरसितामूलम् (where the roots [of the trees] had been moistened by the abundant blood of the army of the Râxasas killed by the shots of the crowd of sharp arrows [discharged] by the son of Daçaratha), here मूलम् is the subj. of the bahuvrîhi, the preceding complex being its predicate, an intricate tatpurusha, as it is thus to be analyzed दश्राथस्य सुतस्य निश्चितानां प्रारापां निकरस्य निपातैर्यनिहतं रजनोचरापां बलं तस्य ब्रहुलेन 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

Case-nouns
standing
outside the
compound,
it to be
instructed
with it.

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 Çāk. V हिमवतो गिरेत्पत्यकारण्यवासिनः (dwelling in the forests on the slope of mount Himavân), here हिमवतो गिरे: 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, प्रगोक्त कर्णापरंपरया 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. — Mālav. V, p. 140 सारः पौत्रेण प्रत्याहृताप्तः (S., who had the horse brought back by his grand-son); Kumāras. I, 37 एतावता नन्दनुमेयप्रोभि..... [अस्या] अङ्गम्, here एतावता qualifies अनुमेय the former member of the compound; Mahāv. 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..... तादूष्यपवती कुचित्.... दूष्यपूर्विका श्रुता, here श्रुत is of course = श्रुतपूर्वा. By a similar abridgment Malāv. V, p. 137 moon and sun are named श्रीतोषपाकिरुणौ »the hot- and the cold-rayed²⁾.”

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 राज्ञसास्ते चतुर्दशः। उच्चुब्रविं शुसंकृता ब्रह्मघः। शूलपापायः। संकृनयना 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 qualify¹⁾: शुक्रो वर्णः, शुक्रा सुधा, शुक्रं वासः.

Adjectives proper, when used as substantives, may be distinguished thus: *a)* the substantivizing results from

रामं संरक्षलोचनं। परूषा मधुराभाषं दृष्टादृष्टपराक्रमम्; the Bomb. edition has हृष्टा-दृष्टप०. There is antithesis between the परूषा: [in full परूषाभाषा:] Rākasas and Rāma मधुराभाषः, and likewise between them दृष्ट[पराक्रमा:] and Rāma who was अदृष्टपराक्रमः. The *samdhīr ārshah* दृष्टाः [अ]दृष्टपराक्रमम् is admitted in the Rāmāyana, 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 *dravyāṇī* nor the *jātayās* are the exact equivalent of our »substantives». The term *viceshana*, used by Pāṇīpi 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. श्रावः] „cold water,” पल्लता॒ः [viz. केशा॑ः] „grey hairs;” b) they are substantives when having got some special meaning, as तनु॑ adj. „thin,” subst. fem. „body;” हर॑ 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. आवः, तमणी॑, महत्॑. The plural of course, if a plurality of things is meant; hence तानि॑ „that” when = those things, Lat. *ea*, भद्राणि॑ Lat. *fausta*, बकूनि॑ *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 अलमनेनातौतोपालमेन (enough of this chiding the past):

ABSTRACT NOUNS.

234. Abstract nouns are much used in Sanskrit composition. They are partly derivates 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 तापसयोर्बा॒ च व्रासः प्रमदया सह (and how is it, that you dwell with a woman, being ascets?), Daç. 101 अमुना मन्मोचनाय प्रापयः कृतो नया च रहस्यानिर्भेदाय (he took an oath, he would release me, and I, not to reveal the secret), ibid. 95 श्रीलं हि मदोन्मादयोर्मार्गेणायुच्चितकम्स्वेव प्रवर्तनम्, Mrçch. I, p. 32 न पुष्पमोषमहृत्युग्नानलता (the garden-creeper does not deserve to be stripped of its flowers), Mudr. V, p. 180 (Malaya-ketu to Râxasa) अर्य तातेन धृतपूर्वाणामाभृणविशेषाणां विशेषतश्चन्द्रुगुप्तहस्तगतानां विषिगम्यः क्रयादधिगम इति न युद्यत 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, °वम् and °भावः, as they may be derived of any noun. Of मृड (weak) the abstract „weakness” is not only मार्दवम् or मृदिमा (see P. 5, 1, 122), but also मृडता, मृडवम् and मृडभावः. Nothing, too, impedes making them of compounds, as श्रेष्ठपत्यता or °वम् or °भावः „the being the child of a set” or चतुर्मुखवम् (°ता, °भावः) „the having four mouths”¹⁾. Hence the abstracts in °ता and °वम् 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 देवदत्स्य श्रेष्ठपत्यवम् = „the fact of N.N.’s being a merchant’s son,” ब्रह्मणश्चतुर्मुखता „the four-facedness of Brahma.”

Here are some examples of this widely used idiom: Panc. I, 222 कन्यापितृत्वं खलु नाम कष्म् (it is a calamity to be father to a daughter);

1) The suffixes for making these abstracts are taught by Pânini 5, 1, 119—136. Those in °भावः are evidently tatpurushas, भाव meaning »the state, the being.“ For this reason Pânini is right not mentioning them.

ibid. p. 71 दृष्टा मयास्य पिञ्जलकस्य सारासाराता (I have scrutinized the good qualities of P. as well as his vices); Kumāras. I, 48: if animals felt shame, the female yaks, it is said, when seeing the beautiful hair of fair Umā, would have abated their pride of their tails कुर्युवर्लिप्रित्वं श्रियिलं चर्मयः; Daq. 36 प्रवहणास्य ममतया सर्वेषु निमग्नेषु (as all were drowned because of the ship's foundering); Panc. 73 त्वयास्य सखित्वात्सर्वोऽपि राजधर्मः परित्यक्तः (by having him as your friend you have neglected the whole of your royal duty); Çāk. II: king Dushyanta, as his presence is wanted at different places at the same time, says कृत्योन्भिन्नदेशत्वाद् दैधीमवति मे मनः; Utt. II, p. 35 वनविरुद्धभावः »the density and the being scattered,« that is »the relative density;« Comment. on R. 3, 42, 10 पञ्चननगरयोरराजधानोराजधानोत्वेन 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.

Idiomatic
employment
of
them.

I. Verbs of
going and
reaching
with the
accus. of an
abstract
noun.

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 महानप्यल्पतां 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 प्रपयते (he becomes an astrologer), Panc. 38 तदेन मायाक्वचनैर्क्रिप्तास्याहं छात्रतां व्रतामि (— I will become his disciple), ibid. 62 सरः] प्रीढ्यं प्रोष्ठं यास्यति (the lake will soon grow dry), Bhoj. 28 जलदो व्रलभतामेति सर्वलोकस्य.

237. II. Their instrumental, may signify *in what quality* somebody or something acts (67). Then it may be

I. The instrumental of an abstract noun expressive of *in what quality;* „as.” rendered by means of „as.” So Hitop. 103 कश्चिद्को द्वितीयवेन प्रयातु (let some other heron go with him as [his] second), Ratn. IV, p. 114 अयि प्रिये किमध्यापि मध्यस्थतया वर्तसि (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 वां ज्ञानामि संभावयामि व्यपदिशामि one may say ब्राह्मणवेन वां ज्ञानामि etc.

Examples: Kathâs. 26, 8 कर्णधार्तया स्थितः (being steersman); Pra- bodh. IV, p. 81 तस्य कामः प्रथमो वौरुस्तस्य प्रतिवोरुतयास्माभिर्वानेव निवृपितः (Kâma is his chief warrior, it is you we have looked for as his match); Daç. 76 क्रषिसुक्तश्च रागः संधावेनास्फुर्त् (and the glow [of passion], which had been loosened from the holy man, [now] shone as twilight); Ragh. 14, 40 क्वाया हि भूमे: प्रशिनो मलत्वेनारेपिता शुद्धिमतः प्रजापि: (on spotless moon people have thrown earth's shade by way of a spot); Daç. 112 मां तु न कश्चिदिहत्य ईदुक्त्या जनो ज्ञानाति (nobody here knows me as such); ibid. 93 त्वया नियतमस्मि तदागतिवेनाहमपदेष्यः (you cannot but denounce me as the person, you have got it from); ibid. 144 इयं... तवैव जायात्वेन समकल्प्यत (she has been destined a wife for you); ibid. 94 स एव तपस्त्वो तस्करत्वेनार्थपतिरुग्राहृत (it was the unhappy Arth. who was seized as the thief); Pat. I, p. 399 when treating of the karmadhâraya कृष्णातिलाः, says तिलाः प्राधान्येन विवक्षिता भवन्ति कृष्णो विशेषणत्वेन; Kathâs. 52, 60 दासोत्वेनाश्रयसि राजपुत्रम्; Mhbh. 1, 43, 24 गच्छत्रं यूथमत्यग्रा राजानं कार्यबन्धया. 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 हिंसिष्ठ पितरः केन चिन्नो यद्य आगः पुरुषता कर्म (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 तदोदीपिकयोर्यमजयोर्ध्वं त्रैभावेन परिकल्पिताहम् (I was appointed nurse of the twins, his children); Kâç. I, p. 16 स्वमिति ज्ञातिधनयोः संज्ञान्नपेण वर्तते (*sva* is used as a designation of kinsmen and property); Pat. I, p. 230 उमानी-न्द्रियाणि कदाचित्स्वातन्त्रेण विवक्षितानि भवन्ति तयथा। इदं मेऽक्षि सुषु पश्यति। कदाचित्पारातन्त्रेण। अनेनाक्षणा सुषु पश्यामि. For this reason, different abstracts made from one noun are as a rule promiscuous; compare f. i Kathâs. 13, 132 प्रयाति स्य द्रूतया with Hit. 97 प्रयातु दौत्येन, both दूत्या 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 त्वामासाय महात्मानम्.... Other similar idioms: अर्थित्वान्नाय वच्यायः (— we will address you, Lord, as supplicants), ep. Kathâs. 72, 165.

Loca-
tive. The locative of the abstracts may also be used so, as R. 3, 36, 17 शृणु 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 स्त्रामो यदि कथयति ततो भूत्यत्वे नियोजयामि (— I will make [him] your attendant); Nala 3, 23 तेषामन्यतमं देवं पतित्वे वर्यस्व ह (choose one of those devas for your husband); Hit. 91 स पक्षिराद्ये अभिषिक्तः. . .

Note that of abstracts of the feminine gender the ablative and locative are not used so, only the instrumental (ep. 102).

239. The dative of the abstracts with verbs of appointing etc. will Dative. occasionally occur. Mhbh. 1, 139, 1 यौवराज्याय स्थापितो धृतराष्ट्रेण युधिष्ठिरः, Kathâs. 38, 153 वृत्वान्मित्रत्वाय 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 स्था and कल्प. Ait. Br. 4, 25, 8 इन्द्राय वै देवा इयैष्याय श्रैष्याय नातिष्ठन्त (the devas did not yield to Indra as to the eldest and most excellent [of them])। सोऽब्रवीदू बृहस्पतिं याजय मा द्रादशाहेनेति। तमयाजयत्। ततो वै तस्मै देवा इयैष्याय श्रैष्यायातिष्ठन्त etc., ep. T. S. 2, 2, 11, 5. Ait. Br. 7, 17, 7 Viçvâmitra thus ad-

dresses his sons शृणोत्तन..... थे के च आत्: स्थनः। असौ इवेष्ट्याय कलपवर्म् (— attend on him [Çunahçepha] 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 समस्मिन्स्त्वा ग्रेष्टतायां ज्ञानते »his kin acknowledge his authority.”

ADVERBS.

240. Sanskrit adverbs, as far as they are not old words
Ad-
verbs. of uncertain and forgotten origin — as मुहुः, द्राक्ष, मृषा, मत्तु,
 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 adverbs¹⁾ (**55**).

Bahuvrîhis, like other adjectives, may do duty of adverbs,
 when put in the accus. of the neuter. Daç. 169 असुं च..... आत्म-
 निर्विशेषं पुषेष (and he took no less care for him as for himself);
 Panc. 55 इति बद्ध्यां मातरि राजपुत्री भयलज्जानाताननं प्रोक्ताच (as her mother
 spoke thus, the princess lowered her head for fear and shame and
 said); Çâk. I श्रीबामङ्गामिरामं मुहुरनुपतति स्थन्त्वे दक्षदृष्टिः ([the stag] runs on
 casting now and then a look on the chariot so as to cause to turn
 its neck ever so neatly); Åçv. Grhy. 1, 9, 1 पाणिग्रहणादि गृह्णं 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 स्मृति
 क्रियाव्याप्तात्येन मयोक्तपूर्वम्, here ब्राह्मात्येन = »falsely;” R. 3, 61, 20
 निखिलेन »wholly”. Likewise पर्यायेण »alternately,” लोलया »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 = सिंहे इव or सिंहमिव or सिंहयेव and so on. — R. 3, 45, 5 सौमित्रे मित्रद्वयेण भ्रातुस्त्वमसि प्रत्युवत् [= प्रत्युत्तिव] (in the shape of a friend, Laxmana, you are like a foe to your brother); Mhbh. 1, 148, 15 शुचोन्पापुदायादान्दाह्यामास प्रत्युवत् [= यथा प्रत्यन्] (the innocent Pāṇḍavas he did burn as if they were his enemies); Kām. 3, 31 पूजयेद् देवताः सदा। देवतावदुरुजनमात्मवच्च सुहृद्दनम् [= देवता इव and आत्मानमिव]; Mhbh. 1, 159, 4 तर्थं पूववन्मया [= 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 पाएउवाः..... भीम्यस्य पादो नग्नहुरात्मवत् (*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 वद्धौ पतञ्जवत् = यथा वद्धौ पतञ्जो याति.

242. Adverbs in °शः involve the dissolution of a whole into many parts. Mālat. VIII, p. 135 लक्ष्मा एनां निकृत्य दुःखमरणां करोमि (I will cut her into pieces and cause her to die a miserable death).

As to those in °धृ see 302 R.

243. Sometimes — but not so often as in Latin and Greek —

Adjectives doing duty as adjectives are used, where one might expect adverbs. Of the kind are f. i. विवशः = Lat. *invitus*, केवल (mere). Kathās. 28, 70 रूमा विवशा सा तिरोदधे (R. disappeared against her will); Kathās. 29, 120 यन्न मुक्तासुभित्त्र कारणं केवलो 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 विवशः कथयस्व (tell it me confidentially), M. 3, 101 तृपाणि भूमितुदकं

वाक् चतुर्थीं च सून्तता (grass, earth, water, and fourthly, friendly speech). Compare these more instances, taken from the ancient language: Ait. Br. 1, 7, 13 उत्तमामदिति यजति (finally he worships Aditi), Ch. Up. 6, 6 स ऊर्ध्वः समुद्रोषति (it rises upwards), Āgv. Grhy. 1, 11, 5 उद्देशं 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, rather¹⁾.” Daq. 159 ततोऽल्पीयसा कालेन राज्ञः प्रियमहिषो पुत्रमस्तु (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 तच्छ्रवा पिङ्गलकः सादरतां 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 त्वदनुकृपया गुणवन्तो वत्साः प्रपूततरे फेनमुक्तिः। तदेषामपि वत्सानां वृच्युपरोर्म 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-

1) Cf. Vāmana's *Stilregeln* by CAPPELLER, ch. *Gabdaçuddhi*, s. 62.

nerally some word added, as सर्वेषाम्, लोके etc. Mhbh. 1, 143, 3 अथं समाजः सुमहान्रमणोयतमो 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 द्यायान्, the other कनीयान्, of more one the द्येषः, another the कनिष्ठः.

246. Yet carelessness in the employment of comparative and superlative is not rare in Sanskrit.¹⁾ Sometimes the comparative is used instead of the superlative. Pat. I, p. 77 वया तर्हि बहुषु पुत्रेषु नदुपपन्नं भवत्यर्यं मे द्येषः पुत्रोऽर्यं मे यथमोऽर्यं मे कनीयानिति — instead of कनिष्ठः. Panc. I, 408 it is said that of the shādgunya the danda is the worst expedient, here we find गापीयान्, not गापिष्ठः, ibid. p. 305 among four individuals one is said the द्येषतरः²⁾.

Sometimes again the superlative is used instead of the comparative. Kathās. 43, 23 of two brothers one calls himself कनिष्ठ, and his brother द्येष. Panc. 113 स्वाम्यमात्ययोरेकतमस्य विनिपातः (a mischief of either king or minister). Cp. ibid. V, 36 विद्याय बुद्धिरूपमा (judgment is better than learning), here the superl. is of necessity, as the comp. उत्तरः 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. Mālav. II, p. 35 अत्रभवतोराचार्ययोः कतरस्य प्रथमं प्रयोगं द्रुच्यामः (of whom of these two honourable professors shall we see the performance the first?).

247. The suffixes °तर् and °तम may be put even to substantives. Instances are scarce in the classic language³⁾. Panc. 326 स च सत्त्व-

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 अञ्जवतरः: (mule), वत्सतरः: (Ragh. 3, 32) »an older calf.«

श्वानवंलोक्य तं राक्षसमश्वताम् विज्ञायाधिकृदः (and he [the horse-thief] examined all the horses, saw that the rākṣasa [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 ^{Degrees of comparison} 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 कृतयत्तास्ते साधीयः प्रबद्धान्प्रयोज्यन्ते (will they, who have studied [grammar], apply words the better?); Çāk. IV भूयिष्ठं मत दक्षिणा परिग्रन्ते.

249. Degrees of comparison may be made from undeclinable words; then they end in °तराम् and °तमाम् as उच्चै-स्तराम् (higher). Mālav. II, p. 36 अतितराम् कान्तम् (exceedingly charming), ep. P. 1, 2, 35.

स्मयतिति- Such comparison is made also of forms, belonging to the P. 5, 3, राम् and finite verb. Instances of comparatives, made from the 3d 56. the like. person of the present not rarely occur in literature. R. 2, 64, 72 हृदयं सीदतेतराम् (my spirits almost lower). Prabodh. IV, p. 87 विनाप्तो लब्धस्य व्यययतितराम् न त्वनुदयः (to lose something gained before grieves more than having gained nothing at all). Vikram. V, p. 178 प्रभवतितराम्..... भुतङ्गशिश्रोर्बिषम् (even of an infant-snake the poison is rather strong). Ratn. III, p. 74 स्मयतितराम्. — Kathâs. 102, 35 we meet °तराम् - put to a 3d person of the perfect: अद्वृद्धेतराम्.

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 Pânini. 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 KALIDÂSA wrote barbarous Sanskrit, or because PÂNINI did not know well the idioms of his language?

Kathâs. 29, 113 मृत्युर्मम श्रेयान् पुनः श्रीलक्ष्मिप्रबः (death is better for me than parting with my virtue); Panc. 213 वर्मनारम्भो न चारम्भविद्यातः (not beginning at all is better than ceasing after having commenced); ibid. I, 451 पण्डितोऽपि वरं श्रवनं सूर्यो हितकारकः (a wise foe is even preferable to a foolish friend¹⁾).

251. A high degree may be expressed also by several other Concurrent idiomatic phrases, as:

Concurrent
idioms, ex-
pressive of
a high de-
gree.

1. by °कल्प²), °देष्य, °देशीय, °प्राय, see 229, 5th inasmuch as they are a concurrent idiom of the comparative in one of its meanings:

2. by putting बहु° or परम° before. Panc. I, 191 जनापवादे जगति बहुचित्रे (slander being rather manifold in the world); R. 3, 53, 1 जनकात्मजा दुःखिता परमोद्धिग्राही; Mâlav. I, p. 10 some female is said to be परमनिषुणा मेधाविनी च. Properly बहु° means »tolerably, nearly» see P. 5, 3, 68, परम° »exceedingly.»

3. by such phrases as प्रियात्प्रियतरम् (liter. »dearer than dear» = the very dearest), सुखात्सुखतरम्; Mahâv. I, p. 21 प्रियात्प्रियतरं नः (we are exceedingly rejoiced at it); Panc. 326 वेगाद्वेगतरं गच्छति (247).

4. by putting the word twice, see 252.

5. by adding °वृप्त, see 229, 6th.

252. For different reasons a word may be put twice, either Putting a word twice. when put two times as a separate word, as शनैः शनैः, or when making up some kind of compound, as पदुपदुः³⁾.

1) In a well-known passage of the Hitop. (p. I, 3) वर्म is construed with न च but not followed by a nomin., as one might expect, but by the instrumental:

वर्मेको गुणी पुत्रो न च मूर्खातैरपि
एकश्चन्द्रस्तमो हन्ति न च तारामपौरपि.

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) पचनिकल्पम् and the like are among the examples of the commentaries on P. 5, 3, 67. Cp. 249.

3) Pâṇini 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 ज्ञामज्ञामापि देवतानुभावादनिक्षोपावणाविकाशा 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 दोन् दैनेया ब्राचा..... क्रम्यमाषत, Panc. II, 50 भैतभीतः पुरा ग्राम्यर्मदं 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 पूर्वपूर्वं पुष्पयन्ते, प्रथमं प्रथमं पच्यन्ते (they blossom-, they ripen the very first!) 1). Instances of adverbs put twice are not rare, as ग्रानैः ग्रानैः (slowly, by degrees), मुहुर्मुहुः (repeatedly), पुनःपुनः (again and again), etc. Daç. 172 शालीन्.... मूढु मूढु वर्षयन्ते.

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), Mâlav. IV, p. 105 पयि नयनयोः स्थित्वा स्थित्वा तिरोभवति जपात् (at the very moment she is standing on the path of my looks, P. 8, 1,
4.

adhyâya (8, 1, 1—15). In interpreting sûtra 9, the commentaries are wrong accepting it as teaching the formation of the word एकैक. The sûtra एकं बहुव्रीहिवत् cannot have this purport; its literal sense is »if a unity, [it is] bahuvrîhilike.” If Pânini had meant the word एकैक, he would have written एकस्य, not as he does एकम्; cp. the constant genitives in sûtras 5—8. Our sûtra refers to the cases, mentioned by s. 4—8. There the employment is taught of the »two (द्वे)” spoken of in 8, 1, 1. Sûtra 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 bahuvrîhi*”, likewise in the case of s. 10. But from s. 11 the unity is *as if a karmadhâraya*. Pânini’s words in 9—11 are: एकं बहुव्रीहिवत्। आवाधे च। कर्मधारयवदुत्तरेषु. From the conclusion of Kâç. on P.’s sûtra 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 vârtt. 7 on P. 8, 1, 12 in the commentary of the Kâçikâ. 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 रागमञ्चर्यः..... सानुनयं पायितायाः पुनः पुनः प्रपायसमर्पितमुखमधुगाएडूषमास्वादमास्वादं मदेनास्पृश्ये.

3. Moreover, putting a word twice is also often a proper means for signifying a distributive sense (*vipsa*). Instances of this idiom are frequent. Kâç. on P. 8. 1, 4 पुरुषः पुरुषः निधनमृतैति (every man is mortal), Panc. 42 पदेषदे प्रस्वलन् (stumbling at every footstep), Daç. 99 अहरहश्च नवनवानि प्राभूतान्युपहरन्ती (offering [her] always new presents day after day), ibid. 216 षण्मासे षण्मासे पिच्छमैकं परित्यजन्ति (every sixth month they lose one single feather); R. 2, 91, 53 अव्येकमेकं पुरुषं प्रमदाः सप्त चाष च समाप्तुः (singulos viros septenae vel octonae mulieres appetierunt), Âpast. Dh. 1, 13, 18 संबत्सरे संबत्सरे द्वौ द्वौ मासो समाहित आचार्यकुले वसेत्, M. 2, 20 स्तं स्तं चरित्रिं शिक्षेन् (they must learn every one his own duty). So दिशि दिशि (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. Mrcch. I, p. 34 रत्नं रत्नेन संगच्छते (pearls string with pearls), Vikram. II, p. 31 तप्तेन तप्तमयसा घटनाय योग्यम्; Pat. I, p. 233 बासो बासश्चादयति (one cloth covers the other), Panc. 322 वनाद्वनं पर्यटति (he rambles from forest to forest), ibid. 267 पदात्पदमपि प्रचलितुं न प्रकोति, Daç. 61 कर्तिणः कर्तिणमवपुत्य (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 Râma done to you, *evil-minded woman?*); cp. the Greek κακὸς; κακῶς; ἀπόλοιτο. Here the inclination towards homophony is still more pronounced than in the idiom of 253. Compare Mhbh. 1, 145, 14 तांस्तथावादिनः पौरान्तुःखितान्तुःखकश्चितः। उत्क्राच (tristes tristis est allocutus oives); Kathâs. 38, 153 नरसिंहः.... तं.... वृत्कान्मित्रत्वाय नृपो नृपम्.

It is here not the place to expatiate upon this predilection of

The type
manus manum
and the
like.

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 अग्नेऽन्द्रस्य सोमस्य यमस्य वरुणस्य चः ग्रीष्मेण तथा विक्रमं च सौम्यं दृपं प्रसन्नताम् । धारयन्ति महात्मानो राजानः (the kings possess the qualities of the five devas, Agni etc., viz. the glow [*aushmaṇya*] of Agni, the strength [*vikrama*] of Indra, etc.), Āpast. Dh. 1, 5, 8 यत्किं च मनसा वाचा चतुषा वा संकल्पयन्थायत्वाहभिविष्यति वा — यत्किं च मनसा संकल्पयन्थायति वाचा वा सं० आह चतुषा वा सं० अभिविष्यति (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 गच्छतु पक्षिशावकानाक्रम्य कोटर-मानोय प्रत्यहं लादति, the word पक्षिशावकान् is at the same time object of आक्रम्य, of आनोय, of लादति; 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 भगवतं चन्द्रमसं प्रणाम्य प्रसाद्य च [sc. एनम्] गच्छ, Mhbh. 1, 154, 30 निषिद्धैने बलाहूमौ पशुमारमारयत्, where the pronoun एनम् though being construed with two verbs is put but once, Daq. 152 अहं च तत्र सनिहितः किञ्चिदस्मेषि¹⁾ संनिधिनिषएपास्तु मे वृद्धविदः कोऽपि ब्राह्मणः शनकैः स्मितहेतुपृच्छत्, sc. मास्, 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] समर्पितवान्²⁾.

257. 1st and 2^d person. — The short forms of the acc., Their enclitic gen., dat.³⁾ are enclitic, and used therefore if there is forms. 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 forms⁴⁾.

1) By a common error the printed text has अस्मैषि.

2) So was already taught by Patanjali (I, p. 62) मातरि वर्तितव्यं पितरि शुश्रूषितव्यमिति। न चोच्यते स्वस्यां मातरि स्वस्मिन्वा पितरोति संबन्धाद्वैतदस्यते या 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 अप्रमत्तेन ते भाव्यमाश्रमस्थेन (you must keep watchful in the hermitage), the latter मा त्वं..... स्त्रैः कार्णीः 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 pâda, *b)* when immediately after a vocative, which heads the sentence, *c)* when followed by some particles, that give them some emphasis, viz. च, वा, ह, अह, एव. See P. 8, 1, 18; 20; 24; 72. Mhbh. 1, 229, 24 त्वामेकमादुः कवयस्त्वामादुचिर्षं पुनः [here त्वा would not be allowed]; Kâc. on 8, 1, 18 रुद्रो विष्णवेरो देवो युष्माकं कुलदेवता [वः instead of युष्माकम् cannot be, as it heads the pâda]; Hit. 110 रात्राहः मन्त्रिन्मोत्ताहभङ्गं मा कृया: [मम not मे, according to *b*]]; R. 3, 55, 22 भजस्त्वं सीते मामेव (— none but me); Mâlav. I, p. 21 अत्रमवतः किल मम च [not: मे च] समुद्रपल्लवयेरिवान्तरम्.

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^d 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 क्यं बनचरा युष्मदोयं च जलान्ते गृह्णम् (we monkeys are living in the forest, and your abode is in the water). Mhbh. 1, 152, 26 Hidimbâ says to the single Bhîmasena अहं प्रेषिता आत्रा..... बिभृत्तिरिता 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^d person is used without respect to व्यम् and social relations; the singular व्यम् is applied to superiors भवान् as well as to equals and to inferiors. The only case of यूम् 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 *Ella*, **भवान्**, though being exponent of the second person, does agree with the 3^d person of the verb, therefore किं करोति भवान्(भवती), when addressing one, किं कुर्वन्ति भवन्तः (भवत्यः), when addressing more ¹⁾.

Rem. Both modes of expressing the 2^d 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 संतोवकः श्रव्यमोऽमी भवान्मांसादस्तव प्रकृतयश्च ([the bull] Sanj. is an herbivorous animal, but you [भवान्] and your [तव] subjects feed on flesh); Kathâs. 30, 17 गान्धर्वविदिना] मार्या कुर्याद्वानिमाय! एवम्.... असौ तव.... सेत्याति (make her your wife by the Gândharva-rite, in this way she will become yours). In the first book of the Hitopadeça (p. 35 of B. K. Vidyâratna's ed.) the sly cat thus addresses the blind vulture युज्मान्धर्मज्ञानरतान्विष्वासभूमय इति पक्षिणा: सर्वे सर्वदा ममाग्ने प्रस्तुवन्ति। अतो भवद्यो वियाकयोवृद्धेयो धर्मं ओतुमिहागतः: [अहम्], as to the plural युज्मान्, भवद्यः 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 मात्रान्, f. मात्रती, 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 श्रावुज्ञान् etc. As a rule a greater respect is shown by such titles than by using the general term भवान् (vocat. मोः). Another difference is this: they may as well denote the 3^d person as the 2^d, whereas भवान् is only fit for denoting the 2^d person.

Moreover there are some general terms, made up of भवान् pre-

1) Instances of भवान् construed with the 2^d person of the verb are extremely rare and the idiom undoubtedly vicious. So Çankh. Grhy. 2, 2, 8 ब्रह्मचारी भवान्नूहि, instead of ब्रह्मीतु or ब्रूताम् »say, you are a brahmachârin.“

ceded by some pronominal prefix, viz. अत्रभवान्, तत्रभवान्, समवान्. As समवान् and तत्रभवान् point at somebody absent, but the अत्रभवान् is always present, so the former two cannot refer but to a 3^d 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 अय खलु... आर्यमिश्रान्विज्ञापयामि। एवमत्रभवन्तो विदांकुर्वन्तु, but Çâk. VII Dushyanta when *speaking of* Çakuntalâ says अये सेयमत्र-भवती प्रकृन्तला.

261. For the **third person** Sanskrit does not possess a ^{Third} person, proper personal pronoun, like our *he*, *she*, *it*. Its duties ^{how ex-}pressed 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 Possess-
ive pro-
nouns. the genitives of the personal ones. One will oftener meet with मम सूनः, सूनुर्म or मत्सूनः (a *shashthisamâsa* 216, 1°) than सूनुर्मदीयः.

The difference, which exists in English between *my* and *mine*, *your* and *yours* etc., is not known in Sanskrit; मदीय 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 2¹ person लदीय and युष्मदीय, there exists also भवदीय

derived from the polite भवान्. Panc. 168 भवदीयसाहसेनाहं तुः
[= भवतः साह० or भवत्साह०].

Rem. 2. The possessive of the 3d person is तदीय (if wanted एतदीय), but here too the genitive of the demonstrative or a shashthisamāsa are generally preferred.

263. The reflexive pronouns स्व and आत्मन् refer to all
Reflex-
ves. 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.!).

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 स्वालङ्घं नीतः (he *himself* brought the serpent to his dwelling); Var. Yog. 1, 19 शत्रोर्बधाय सचिं शुभ्रैवयुक्तं आत्मायेन्यृपतिरात्मनि 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 संतयाय पित्रा प्रत्नमात्मानमुदयनाय प्रायच्छक्त् (Vāsav., though betrothed by her father to king Sanj., gave *herself* to Udayana); R. 2, 64, 29 तौ पुत्रमात्मनः स्यृष्टा तपस्त्विनौ (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 प्रट्टोऽयम् (I have given him my heart = myself).

b) 1st and 2^d person: Hit. 107 आत्मनः किमुत्कर्त्त न साधयामि (why should I not elevate *my own* rank?), Çâk. I पुण्याश्रमद्ग्रनेन तावदात्मानं पनीमहे (in the meanwhile, let us purify *ourselves* —), Çâk. IV मत्तर्सामसृष्टं चुकृतैर्गता त्वम् (by your good actions you have got a husband becoming to *yourself*); — c) referring to a general subject: Panc. III, 174 एः 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 आत्म० in compounds are used to denote the reflexive possessive. There exists even a possessive आत्मीय, as Kâd. 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 राजा] ज्ञात्वा वृद्धं स्वमात्मानं रामं राज्ये उभिषेच्यति.

Rem. 2. The instrum. आत्मना when added to the reflexive lays stress on the fact, that the subject is acting by himself. Mhbh. I, 158, 30 तात्यात्मानमात्मना (help yourself); Panc. 276 न ग्राहोम्यात्मानमप्यात्मना बोदुम् (I cannot bear my own self); R. 3, 47, 1 सीता] प्राणं-सात्मानमात्मना (Sîtâ named herself [to her guest])¹⁾.

265. Examples of स्व. — a) 3^d person: Nala 3, 13 आक्षिपन्ती..... प्रभां प्राणिनः स्वेन तेजसा (scorning as if it were at the moon's splendour by *her own* brightness); Panc. 230 अथासो प्रत्यूष उत्थाय स्वगृहान्निर्गतः (then at daybreak he rose and went out of *his* house); Çâk. I एतास्तंपस्तिकन्यकाः स्वप्रमाणानुज्ञैः सेचनघटैः etc. (these girls of the hermitage, with watering-pots as to suit *their* size); — b) 1st and 2^d person: Panc. III, 177 देहं स्वं..... प्रोषयिष्याम्यहम् (I will dry up *my* body); Hit. 137 अस्माकं परमूनिषानां स्वदेशाभ्यनपि दुर्लभं भविष्यति (when residing abroad it will be hard for us to go to *our own* country); Çâk. VI त्वमपि स्वं नियोगमशून्यं कुरु (and you, do *your* duty without fault); Vikram. I, p. 2 स्वेषु स्थानेष्ववहैर्मवितव्यं भवेदः (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 राजानं प्रपातवान् = आत्मनो रा०; Panc. 305 नास्मै स्वोपार्जितं दास्यामि (I will not give him, what I have earned

1) आत्मना may even stand alone. Kathâs. 25, 133 गच्छाम्यहमात्मना (I will go [by] myself); Kumâras. 2, 54.

myself), here स्वोपार्जितम् = स्वेनोपां = आत्मनोपां; Schol. on R. 2, 40, 39 रामो मातरं राजानं च स्वमनुगतो दृश्य (R. saw his mother and the king following after himself). This idiom is less frequent in classic literature than in commentaries and the like¹⁾). 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. स्वक्, poss. स्वकीय, is a diminutive of स्व and स्वीय as to its form, but there is scarcely any difference of meaning. Nala 5, 40 उल्ल तत्र यथाकामं नैषधः... इगाम नगरं स्वकम्, Panc. 233 स्वकीयामेव योनि 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,”²⁾ 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 निति „own,” as it may not rarely be rendered by the possessive pronoun. Panc. 56 the king says to his daughter संबोध्योऽय त्वया नितिभर्ता यथा मम प्रत्युच्यापादयन्ति (you must to day exhort your husband, that he may destroy my enemies). Inversely स्व may also be = »own:” Kathās. 39, 53 स्वसुखं नास्ति साधुमोनां तासां भर्तसुखं 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 यत्तस्य विश्वासं गत्वात्माभिप्रायो निवेदितः; here आत्माभिप्रायः is of course ममात्मनो अभिप्रायः; R. 2, 11, 22 वाक्षात्रेण तदा राजा कैकेया स्ववर्णं कृतः sc. कैकेया व्रशम्.

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 स्वं in such compounds as स्वगृहम्, स्वधर्मः, whether = स्वस्य गृहम् or = स्वं गृहम्.

2) *Cārvatakoṣa* ed. ZACHARIAE, vs. 187 स्वशब्दो वदति ज्ञातिमात्मान्मीय-धनानि च.

reflexives. So R. 3, 62, 3 त्वमशोकस्य ग्रालाभिः..... आवृणोषि प्रसीरं ते [not स्वम् or आत्मनः]; Kathâs. 36, 102.

268. The indeclinable स्वयम् does nearly the same duty स्वयम् as Latin *ipse*. It may be added to some other pronoun. Mhbh. 1, 161, 8 न त्वहं कथमाकाङ्क्षे स्वयमेवात्मनः (nor am I desirous of my own death).

269. The reciprocal pronouns अन्योन्य, परस्पर, इतरेतर
Reci
procl
pro-
nouns:
अन्योन्य
etc. 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. Çâk. I उपे [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..... त्रपया साध्वसेन वान्योन्यमात्मानं न विवृपवाते (both, either by shame or by confusion, do not open their soul to each other); Cank. on Ch. Up. p. 42 समानमितरेतरं प्राणादित्यौ (the principle of life and the sun are identical to one another); Pat. I, p. 426 सार्थिकानामेकप्रतिश्रव्य उषितानां प्रातरुत्थाय प्रतिष्ठमानानां कश्चित्परस्परं संबन्धो भवति. Cp. also Kâm. 2, 42; Mâlav. I, p. 24; Kathâs. 2, 41 etc.

Yet they admit also of other case-endings, f. i. Panc. III, 200 परस्परस्य ममाप्यि ये न रुक्षन्ति जन्तवः (they who do not observe the weak points of each other); Harshac. 2 तेषामन्योन्यस्य विवादा: 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 ब्राह्मणाकुले — इमे ब्राह्मणौ — 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

Demonstratives:
general remarks.

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 यो मे कपिङ्गल एष नदीतीरे तपस्त्री धर्मवादी तिष्ठति (say, woodcock, *here* on the river-side a holy devotee stands); Vikr. I, p. 15 the king says to his charioteer सूर्य इदं तच्छैलशिखरम् (— *here* is that mountain-top); Câk. IV Kanya asks »where are Çârngarava and Çâradvata,” they answer मंगवन्निमो स्वः (Reverend, *here* we are). From the Vaidik writings I add Ath. V. 1, 29, 5 उद्सो सूर्यो ऋगादुदिदं मामकं वचः (*there* the sun has risen and *here* has my spell).

271. Of the four demonstratives, used in classic Sanskrit, Difference of employment between them. 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 kârikâ, quoted in a foot-note on p. 188 of ÇRIRÂMAMAYA-çARMAN's edition of Mrechakatî (Majumdâr's series):

इदमः प्रत्यक्षद्वयं समोपतर्वर्ति वैतदो द्वयम्
अदस्तु विपक्षं तदिति परोन्ते विजाननीयात्.

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 οὗτος 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 Purātravas points with his hand to Urvaṣī her attendance: एताः says he सुतनु मुखं ते सत्वः पश्यन्ति (Lat. *hae amicae* —); Nala 3, 4 Indra declares to Nala the name of himself and his comrades: अहमिन्द्रो अग्निश्च 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 द्रूत इस्तः किं च तदो मया कार्यम्, here both असौ and स are 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 Cāṇakya, exclaims शठः खलुसौ ब्रुः। 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 भूतान्यन्वायत्तानि (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 अयमसावध्यनविद्यः *hoc illud studiorum impedimentum* »*that well-known hindrance now presents itself.*” — In the first act of the Mudrarāxasa the minister Cāṇakya, after having put the jeweller Candanadāsa into prison, thus expresses his contentment: हन्त लब्ध इदानीं राज्ञसः। कुतः त्यजत्यप्रियवत्प्राणान्यथा तस्यायमापदि तथैवास्यापदि प्राणा नूनं तस्यापि न प्रियाः

तस्य 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 (1st act), but in the second act, when thinking her absent, he speaks of तस्या आसनम्, expresses his disappointment about her female attendant coming सत्या विरहिता तथा, and says on account of her पर्युत्सुकां कथयसि प्रियदर्शनां ताम् आर्ति न पृष्ठसि पुद्रवस्तदर्थाम् — whereas in the first act, when looking at her face, he admires इति त्रप्यम्, exclaims नेत्रं तपस्त्विनः 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 वदेतपश्चिति वनम् etc. In the second act of the Vikramorvaçî the king offering a seat to Citralekhâ says एतदासनमास्यताम्, in the first act of the Mudrarâkasa 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 1st person. अयं बालुः may signify „this arm of mine,” δέ εὸ πῆχυς, hoc bracchium. Vikram. II, p. 46 Purûravas laments हृदयमिषुमि: कामस्यान्तः सप्रल्पमिदम् — viz. मम, Mrchh. IV, p. 141 न खलु मम विषादः साहसेऽस्मिन्मयं 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 δέ εὸ ἀνήρ. Vikram. II, p. 56 the king when taking his leave from Urvaçî says स्मर्तव्योऽयं जनः; Mrchh. VII, p. 238 Cârudatta tells his friend, he longs for Vasantasenâ सखे मैत्रेय वसन्तसेनादर्शनोत्सुकोऽयं जनः; Daç. 164 सोऽयमर्येणाज्ञाकरो जनोऽत्यर्थमनुगृहीतः (my lord has much gratified his most obedient servant).

274. Pâñini 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 ए॒र् are treated as enclitics, 2. the accus. is ए॒नम्, ए॒नाम्, ए॒नत् in the singular, ए॒नान्, ए॒नाः, ए॒नानि in the plural, ए॒ना, ए॒ने in the dual, 3. the instr. of the sing. ए॒नेन, ए॒नया, 4. the loc. of the dual is ए॒नयोः. It is in such instances of *anvádeça* (reference to something already named before), that the pronoun bears almost the character of our *he, she, it.* — 1. अस्य etc. enclitic: Mrech. I, p. 55 यदा तु भाग्यक्षयपीडितां दृश्यां नरः कृतान्तोपहितां प्रथयते। तदास्य मित्राण्यपि यान्त्यमित्रताम् (if a man has by Destiny been reduced to poverty, then even his friends become enemies to him), Çâk. I एतास्तपस्त्विकन्यकाः.... इत एवाभिर्वर्तन्ते। अहो मधुरमासां दृश्यनम् (these girls of the hermitage approach hither, it is pleasant to look on them), Vikram. I, p. 2 परिषट्टेषा पूर्वेषां कवीनां दृष्टरसप्रबन्धा। अहमस्यां कालिदासगृ-यितवस्तुना नवेन ब्रोटकेनोपस्थाप्य; — 2. instances of ए॒नम् etc. Mhbh. I, Paushyap. तमुपाध्यायमुपतस्ये प्रोक्ताच चैनम् (he made his compliment to his teacher and spoke to him), Vikram. III, p. 72 अये। इत एव प्रस्थितो देवः.... यावदेनमवलोकनमार्हे प्रतिपालयामि, Nala 13, 24 तां प्रासादगतापश्य-द्राजमाता 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 चैनान्प्रतिमात्वा, Ait. Br. 1, 29 treats of the two हृविधनि (carts in which the soma-herb is carried) in § 6 देवयन्तो क्षेने मानुषाः प्रभरन्ति, ibid. 1, 30, 3 ए॒नो refers to अग्नीषोर्मा, mentioned before.

NB. The instr. ए॒नेन and ए॒नया seem to be extremely rare; अ॒नेन at least and अ॒नया are regularly used, when *anvádeça* is required. Mâlav. I, p. 14 the minister of king Agnimitra reads a letter from the king of Vidarbha; when asked about its contents, he answers to Agn. इदमिदानीमनेन [not: ए॒नेन] प्रतिलिखितम्. And so often.

275. स likewise points at somebody or something known, and therefore, like अथम्, it is fit for doing duty of the pronoun *he*, *she*, *it*. Yet, they are not synonymous. Like Greek, especially Homeric, *ε*, *η*, *τό*, 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 य, it may be equivalent to „he,” German *derjenige*. It is also used to indicate the changing of the subject, f. i. स ग्राहृ or सोऽप्याहृ = „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 Čāq. 12 वामदेवनामानं तपोधनं जगाम। तु प्रणाम्य तेन कृता-तिथ्यस्तस्मै कथितकृत्यस्तदाश्रये..... कंचित्कालमुषित्वा.... सुनिमभाषत; Nala 1,5 Bhīma king of Vidarbha has been named, it follows स प्रजार्थे य यत्त-मकरोत्..... तम्यगच्छ ब्रह्मर्षिद्यनो नाम..... तु [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). Čāk. VII तत्कोटिमत्कुलिशमाभरणं मध्येनः (the renowned thunderbolt, Indra's attribute, Lat. *fulmen illud Jovis*).

2. स = „the afore said.” Čāk. IV Kanya says to Çakuntalā ययोतेरिव प्रर्मिष्ठा भर्तुर्बैहुमता भवः पुत्रं त्वमपि समाजं सेव पूरुमवाप्तुहि, here सेव „as she” means of course Çarmishthā; Kathās. 27, 109 उपाध्यायस्य कस्यचित्। ब्राह्मणास्याभवन् शिष्याः सप्त ब्राह्मणपुत्रकाः। (110) स तान् शिष्यानुपाध्यायो धेनुं दुर्भिक्तदोषतः। गोमतः श्वशुरादेकां याचितुं प्राहिणोऽतः। (111) ते च गत्वान्यदेशस्य दुर्भिक्तकामकुक्तयः। तु तद्विरा तुच्छुशुरं तच्छिष्या गां यथाचिरे। (112) सोऽपि वृत्तिकरीमेकां धेनुं तेष्यः समर्पयत् (some teacher of the brāhmaṇa-class had seven disciples, brāhmaṇas 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 तदिरा 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 गोशां कनकशूलमयं ददाति । विप्राण वेदविदुषे च बहुशुताय । 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 प्राक्षाः [»the branches of which”] प्रतयोजनमायताः; Utt. II, p. 29 one asks अय स राजा किमाचारः संप्रति (but what is the king doing now?) another answers तेन राजा क्रतुश्वरमेधः प्रकान्तः (the king has commenced an aqvamedha).

4. स in correlation with य = Germ. *derjenige*. Mhbh. 1, 74, 40 सा भार्या या गृहे दक्षा सा भार्या या प्रजावती. Generally the relative clause precedes, see 452, 2^d 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 Kunti and her strong son Bhimasena 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 धर्मज्ञानाक्षानाहुन् हन्यात्स च मामपि (râxasas, it is told, know the dharma, nor would such a one kill me); Kumâras. 5, 83 न केवलं यो महतो श्वभाषते । शृणोति तस्मादपि यः स पापमाकृ (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 नियमैस्तैसौः कर्षयित्वा प्रथन्तः। प्राप्यते निषुपौधर्मः, Kathās. 29, 169 महादेवो च तैसैस्तामुपचारैरुपाचरत् (— with all sorts of civilities —). For the rest स put twice is mostly met with in the apodosis after a double अ: preceding. Nala 5, 11 अंतं हि ददूषो तेषां तंतं 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 स एव same,” Lat. *idem*. For the rest comp. 398.

= „the same.” Panc. 172 तावेव द्वो पुरुषो मियो मन्त्रयतः (*the same two men keep counsel together*); ibid. V, 26 तानोन्द्रियाप्यविकलानि तदेव नाम। सा बुद्धिः एवनिहता वचनं तदेव॥ अर्थोप्यपाणि विरहितः पुरुषः स एव। ब्राह्मः क्षणेन 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 तस्मिन्नेतस्मिन्नग्नौ.

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, 1) In compounds, तत् and एतत् are considered as the themes, which when first represent स and एष; likewise मत्, त्वत्, अस्मत्, युज्ञत्¹⁾ are respectively the thematic shapes of अहम्, त्वम्, वयम्, यूयम्. — अयम् and members of compounds

1) By this orthography here and elsewhere I follow the rules of Sanskrit euphony; etymological reasons would rather require to write तद्, एतद्, etc.

अस्तौ are seldom used in compounds, if they are, the neuter (इतम्, इत्) is employed. But, as a rule, इतत् and तत् are substituted for them. In other terms: in compounds, इतत् has the meaning of Lat. *hic* and तत् that of Lat. *is* or *ille*. Mṛcch. I, p. 3 the director informs the public यदिदं वर्यं मृच्छकटिकं नाम प्रकरणं प्रयोगुँ व्यवसिताः..... इतत्कविः etc., while speaking of the poet of the piece he has named. Kathās. 64, 25 अबार्यत पान्येन तदधात् (he was prevented from injuring them by a passer-by), here तदधात् refers to अमीभिः... लोमङ्गैः [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 त्रिभेति को न शापान्मे कस्य चायं व्यतिक्रमः, here चायं व्यतिक्रमः = चाय [शापस्य] व्यति० (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 गृहान्तिःसारितः. The author proceeds स च तेन निर्वेदेन देशान्तरं गत्वा, apparently तेन निर्वेदेन is here = तस्य [निःसारणस्य] निर्वेदेन »by despair caused by this expulsion". Cp. Kumāras. 3, 17, Kathās. 1, 39.

अस्तौ in formulae 3. In formulae one uses अस्तौ 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. Pâr. Grhy. 1, 18, 3 अस्तौ त्रीव श्रादः श्रातम्, Āgv. 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 सर्वैर्व इन्द्रोभिस्त्रा देवाः स्वर्गं लोकमन्तर्यांस्तु यैवैतद् यज्ञमानः..... स्वर्गं लोकं जयति, here इतत् means »in this case." Cp. ibid. 1, 4, 2; 1, 15, 4, Ch. Up. 4, 2, 1 तदु = »then," etc. etc. The classic language has retained adverbial functions of तत् and यत्, see 444 and 463.

280. The interrogative pronoun is कौ. 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.

Interrogatives. **क** simply asks „who?”, „what?”, „which?”, कतर्, 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 एतयोः 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 bahuvrihi. Daç. 30 एतत्काटकाधिपतिः किंनामथेयः (what is the name of the chief of this encampment?); ibid. 74 — an ascetic speaks — अर्थकामकार्त्तनिभिज्ञा वयं ज्ञेयौ चेमौ किंप्रपौ किंपरिकारौ किंफलौ.

Rem. 1. The distinction between क, कतर् 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 ब्रह्मनयिष्यति, here क is used, not कतर्. — Panc. 284 सामादीनामुपायानां मध्ये कस्यात्र विष्यः (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 पथा, 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 Bharadvâja¹⁾.

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. *τις* and *τις*. 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.

Indefinite. with some particle: चित् or अपि or चन. Hence कश्चित्,

कश्न, 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. Instances of कश्चित्, कश्न, कोऽपि¹⁾ it is superfluous to give. As etc. and to एक = »a.” R. 2, 63, 32 अहं चैकेषु पा हतः (I am hit by an arrow), Daç. 25

एक. कदाचिदेकस्मिन्कान्नारे मदोयसहचरगणेन जियांस्यमानं भूसुरमेकमवलोक्य (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 कंचित्सुं सूतवतो (she was delivered of a son). It is consistent, that एक may also be combined with some other indefinite. Kathâs. 27, 89 कस्याव्येकस्य ब्राह्मिः साधुः कर्मकरो गृहे (an honest servant in the house of some merchant), Panc. 9 एकस्य कस्यचिच्छिलिप्नः.

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). — Ep. R. 2, 32, 42 कृपाओऽकिं चेत्परं व्यवस्थापि (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 सर्व न ज्ञानाति सर्वज्ञो नास्ति कश्न (not everybody does know everything, nobody is omniscient).

1) According to the Petrop. Dict. the indefinite pronoun कोऽपिवas 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 theforesaid 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), Kathâs. 34, 120 दरिद्रशब्द एकस्य नासीत्वा (there nobody could be named poor).

It is not only said न कश्चित् and न कोऽसि, 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**,
^{Other}
how
expressed. **इतर्**. 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 **अन्यस्मिन्नहनि**, »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 मन्त्रे च स्थितौ तत्रः अन्ये इन्यत्र 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. Mrcch. I, p. 55 इयं सा रदनिका। इयमपरा का (this is Radanikâ, but this other, who is she?).

3. **पर** is etymologically related to our *far*, and accordingly it serves also to denote the opposite of **स्त्र**. 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 तु जातसंकल्पः हियमुत्सहते 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?). Mrcch. I, p. 55 न युक्तं परकलत्रदर्शनम् (it does not become a man to look on the wife of his neighbour). Its adjective **परकोय** = *alienus*. Çâk. IV अर्थो हि कन्या परकोय दृक् (a daughter is a possession one cannot call one’s own).

4. इतर्, 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. Ar. Up. 1, 4, 4 ब्रह्मतराभवद्विवृष्टे इतरः; ep. M. 4, 137, Kathâs. 19, 50. When dual or plural, it denotes the other of two parties. Mrech. I, p. 33 ब्रह्मक्तत्रिप्रस्तात् नि च यथा नावा तद्यैवेतरे, Mudr. V, p. 184 तेषां मध्ये ये त्रयः प्रधानतमा मटीयां भूमिं कामयन्ते ते....। इतरौ तु द्वौ हस्तिकलकामौ हस्तिनैव यात्येताम्. — Cp. 217, 2.

Rem. 1. To theforesaid pronouns we may add भिन्न् »different,” as it sometimes may be rendered by »other.” Kâç. on P. 2, 3, 29 भिन्नो देवदत्तात् = अन्यो देवदत्तात्.

Rem. 2. अपर् 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 सृगालमज्जानन्तो यथाभीष्टदिग्ं जामुः. Here अपरे सारमेयाः means »the other, namely the dogs,” not »the other dogs.” Compare ibid. p. 83 कस्मिंश्चिद्दनोदूदेशे सिंहः प्रतिक्वसति स्मः तस्य चानुचरा अन्ये द्वीपिकायसगोमायवः 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. अन्येत्यस्य विधवां विधवेति. — The same idiom exists in Latin and Greek, f. i. Od. β, 411 μήτηρ δέξιμη οὐ τι πέπυσται, οὐδὲ ἄλλαι διμωαῖ.

284. „Either,” Lat. *alteruter*, is expressed by एकतर्. Mudr. एकतर् IV, p. 146 तयोर्द्वयोरेकतरं जहाति.

and
एकतम्. एकतम् denotes »one out of many,” ep. कतम् (280). Panc. 12 संधिविग्रहयानासनसंश्रयद्वैधीभावानामेकतमेन संविधास्ये (I will arrange it by means of one of the six expedients: *samdhî*, *vigraha* etc.). Likewise अन्यतम्, »see f. i. Daç. 101.

How »neither” is to be expressed, may appear from these examples. Ch. Up. 5, 10, 8 अयैतयोः परोर्न कतरेण चन तानीमानि भूतानि भवन्ति (on neither of these two ways theseforesaid beings are moving), Panc. 50 तौ द्वाक्षपि न ज्ञात्यतः (neither of them will know it).

285. For denoting „one.... another” one may repeat अन्य or कश्चित् or एक, or use them alternatively; अपर् may also be used, except in the first link. If

अन्य... there are more links, they may alternate in various
 अन्य and the like. manners. As to एकम्.... अपरम् = „first.... secondly”
 see 439.

Examples: 1. of अन्य.... अन्य. R. 2, 108, 15 यदि भुक्तमिहान्येन देहम-
 न्यस्य गच्छति (if what is consumed by one, goes into the body
 of another —), Mhbh. I Paushyap. 174 अन्यस्मिन्करणीये तु कार्ये पार्थिवस्तमः।
 बाल्यादिवान्यदेव त्वं कुरुषे (you do other things, my prince, than
 what you should have done). — 2. of एक, कश्चित्, etc. Panc. 297
 तेऽपि ताङ्ग्यमाना एके मृता अन्ये भिन्नमस्तकाः फूटकर्तुमुपचक्रमिते (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... खिटुः; — 3.
 of more links connected. Varāh. Brh. 32, 1 ज्ञितिकम्पमाहुरेके वृहदन-
 श्वलनिवासिसत्रूकृतम्। भूमारविन्दिगङ्गाविश्रामसमुद्भवं चान्ये। अनिलोऽनिलेन निहतः
 ज्ञितौ पतन्सत्वं करोत्येके। केचित्त्रूदृष्टकारितामिदमन्ये 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, यतम् 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-

bination यः कश्चित्, यः कश्चन or यः कोर्णपि; 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 यं नूपे नुरोगेण समानयति संसदि। तस्य तस्योत्सारणाय 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 यच्चान्यन्यमात्ति किञ्चन (myself and whatsoever belongs to me). This idiom is used so as to be synonymous with the simple indefinite pronoun, as Hitop. 10 सुवर्पाकङ्क्षणं यस्मै कस्मैचिद् दातुमिच्छामि (I desire to give the golden bracelet to whomsoever); Schol. on R. 3, 10, 19 यस्मै कस्मा अपि प्रतिज्ञां प्रतिज्ञाय न जक्षामूः¹⁾.

Rem. The archaic dialect used also यः कश्च = यः कश्चित्. So f. i. Ch. Up. 3, 15, 4 प्राणो वा इदं भूतं यदिदं किंच (*prāṇa* means all whatever exists here), Ait. Br. 2, 6, 5 यस्यै कस्यै च देवतायै पशुगालभ्यते चैव मेधपतिरिति. It occurs also sometimes in epic poetry. So Hit. 20 the verse यानि कानि च मित्राणि कर्तव्यानि ग्रातानि च proves by its very language to be borrowed from some ancient epic poet.

c.) Kathās. 27, 208 इत्यं क्रियासु निवसन्त्यपि यासु तासु। पुंसां ग्रियः प्रबलस-हृष्टव्यहिष्कृतासु (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 कोर्णपि 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 °ट expressive of time, 4. those in °या significative of manner. They are derived of the roots कु(कु), अ, इ, त, य, 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. कू = कुत्र and Dem. इहू (here).— By putting °चित्, °चन or °अपि to the interrog., one gets the indefinites कुचित्, कुत्रचित् etc. „somewhere, anywhere;” यत्र कुचित् (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. पदा (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 कहि (when?), तर्हि, एतर्हि, 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 °या there are: Dem. तथा (so); Rel. यथा (as); Indef. अन्यथा (otherwise), सर्वया (in every manner at all events). The Interr. is slightly different, being कथम् (how?). Demonstr. are also एवम्, इत्यम् and इति = „thus, so, in this manner.” — By putting °चित्, °चन or °अपि to the interrog., one gets the indefinites कथंचित् etc. = „somehow;” of course यथा कथचित् 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. Ågv. Grhy. 1, 3, 1 यत्र कु च होष्यन्त्यात् (wheresoever he may intend to make oblations), Ait. Br. 2, 28, 7 तत्य यत एव कुतश्च प्राप्नेयात्.

Rem. 2. The adverbial suffixes are not limited to the adverbs, enumerated above. So it is said पृत्र »in the world to come“ (f. i. Panc. 39), अपृत्र (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 कुचित्, कुतश्चित्, कदाचित्, कथचित् and their synonyms, serves to express »nowhere,“

»from no place,” »never,” »in no ways,” cp. 282. Kathâs. 3, 57 चिन्ता मे पुत्र यदू 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 तव राजनक्यं चन (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 तव हस्तलग्नया कुचिदपि लब्धं सुखम् (since I am depending on you, I have nowhere enjoyed pleasure).

Rem. 4. The idiom अः सः == »whosoever, any” (287 c) has of course its counterpart in the adverbs derived from the roots अ and त. Mrcch. X, p. 360 सुरपतिभवनस्या यत्र तत्र स्थिता वा (staying at the king of the gods, or anywhere).

Rem. 5. कथचित् and कथमपि have also got the sense of Lat. *vix*. Panc. 71 चेतनां समासाद्य 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 श्रद्धेयवचनात्कदापि निर्वर्तते (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 उथतेष्वपि प्राख्येण दूतो वदति नान्यथा. Likewise Çâk. I अलमस्मानन्यथा संभाव्य (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 P. 5, 3, 7 sqq. Pronominal adverbs denoting of space. Their province is the same, as that in and of the locative and ablative ').

Such words as अतः and ततः have the value of the ablatives अस्मात्, तस्मात् etc., that is of the ablat. of the stems अ and त in all

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 ब्राह्मणत्रा, 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 Pâṇini.

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 कृ and इह, though not made with the suffix °त्र, have similarly the functions of the locative of the stems कृ and इ in all genders and numbers.

Examples: 1. of their not referring to space. Kathâs. 4, 20 वर्षस्य शिष्यवर्गो महानभूत् तत्रैकः पाणिनिर्मित जडबुद्धितरोऽभवत् (Varsha had a great crowd of disciples; among them there was —). Mudr. IV, p. 145 किमिदारो चन्द्रगुप्तः स्वराजयकार्यधुरामन्यत्र मन्त्रिप्रयात्मनि वा समासद्य — (why has Candrag. now put the yoke of government on [the shoulders of] some other minister or his own....?). Çâk. III अयं स ते तिष्ठति संगमोत्सुकः। चिङ्गाङ्कसे भीरो यतोऽवधीरणाम् (he, from whom you are apprehending a refusal, that man stands here longing to meet you). Kumâras. 2, 55 इतः स दैत्यः प्रापृश्योर्नेत एवाहति ज्ययम् (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 ब्रह्मते पार्थेन भवन्तमात्यस्तोतयिष्यति (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 भिज्ञाङ्गेषं च तत्रैव भिज्ञापात्रे निधाय (— put the rest of the alms in that very begging-bowl), ibid. 147 एकत्र कुशसंस्तरे द्वावपि प्रसुपौ (they slept both on one couch of kuça-grass), Kathâs. 27, 4 प्रसङ्गे कुत्रापि (at some emergency), Daç. 80 अहसं च किञ्चित्प्रमादटन्त्रशारिके कुचित्कितवे (and I laughed somehow at some player making a rash move); — Panc. 308 ततः स्थानात्कदेशं

गताः (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 कारपावशात् (by some cause), Daç. 96 मां कदाचिद् दन्तर्थादितस्तारथिष्यति (perhaps, it will rescue me from this misadventure).

Rem. 1. It must be mentioned, that in the case of the *anvādega* 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,“ कृचित्.... कृचित् 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 कृ गच्छामि, तत्र प्रतस्थे and so on, as well as नगरे गच्छामि, नगरे प्रतस्थे. 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 आचिन्तयं च किं करोमि कृ गच्छामि, ibid. 289 शदि कश्चिदिह व्याघः समायाति (if some tiger come hither), Mhbh. 1, 163, 4 भीमसेनो यौ तत्र वत्रासौ पुरुषाद्वकः.

b) Mâlav. 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. तस्मादा देशाद् देशान्तरं गन्तव्यम्; — Çâk. I एतास्तपस्त्व-कन्यकाः... इत एवाभिर्वर्तन्ते (— are moving on in this direction).

4. PRONOMINAL ADJECTIVES.

291. Pronominal adjectives are : I. किधन्त् (how great, *quanticus*), Dem. इयन्त्, तावन्त् and एतावन्त् (*tantus*), with the relat. यावन्त् „[as great] as.“
Prono-
minal
adjec-
tives.

II. कीदृश (*qualis?*), Dem. ईटृश, तादृश, एतादृश (*talis*, such), Rel. यादृश „[such] as”, Indef. अन्यादृश „like another.” They are also made of personal pronouns: मादृश (somebody like me), वादृश, भवादृश etc. — All of them may end also in °दृश् and in °दृक्.

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 इयन् and इदूश are to तावन् and तादूश, what अयम् is to स; that यावन् and यादूश require an apodosis with तावन् and तादूश; that such a combination as यादूशस्तादूशः = »of whatever quality” (Panc. I, 420 उपदेशो न दातव्यो यादूशे तादूशे ज्ञने); that यति कतिचित् = »however many,” etc.

2. Those of Group I may be the former member of compounds in °द्रम्, °चिरम्, °वारम् and the like. F. i. कियद्वारम् »how far?,” कियचरिम् »how long?,” कियद्वारम् »how many times?”. Bhoj. 28 राजा कियद्वारं यम मनोरथमपूर्यत् Panc. 63 कियद्वारे स तलाशय:, Kathâs. 13, 137 इयचिरं मया धर्मो न ज्ञातः.... अयम् (for so long a time I did not know this duty), Panc. 56 कियन्मात्रास्त्वेते तव पितुः शत्रवः (but how insignificant are these enemies of your father).

3. Instances of कति, कियान् and its adverb कियत् used as indeterminates [281] are now and then met with. Panc. 211 कति व्यापादयति कति वा ताउयति (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, decades

Expressing nouns of number by combinations etc., but also how to make the interjacent ones (see f. i. WHITNEY § 476 and 477), this point may be passed over here. It will suffice to give some instances of the most usual idioms for expressing numbers higher than 100. So Varâh. Brh. 11, 5 प्रतमेकाधिकम् = 101, Ch. Up. 3, 16, 7 शोउप्रं वर्षशतम् »116 C_{P.5.} 2, 45.

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. द्वि: पञ्च instead of दश, or by using the type तिक्ष्णैऽग्नीतयः = 240 [lit. three eighties], cp. 295. Mhbh. 1, 32, 24 नवत्या नवतोमुखानां कृत्वा (having made 8100 mouths) we have an instance of multiplication expressed by the instrumental of the multiplicator.

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. Çānkh. Br. 3, 2 त्रोणि षट्प्रतानि संवत्सरस्याहाम्, the meaning of which is »360 is the number of the days of a year," not, as one would infer from the very form, 3×160 . Çānkh. Çr. 16, 8, 9 द्वे अग्नीतिप्राप्ते = 280. So R. 2, 39, 36 त्रयः प्रतप्रतार्थ मात्रः are not = 3×150 , but = 350, cp. ibid. 2, 34, 13, where the same number is thus expressed: अर्धसप्तप्राप्तः = 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 it¹⁾.

294. From 1—19 the cardinal nouns of number are adjectives, 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 Kathâs. 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: Varâh. Bṛh. 54, 75 विंशत्या पुराणाम् (by 20 men); Ragh. 3, 69 इति चितोऽप्नो नवतिं नवाधिकां महाक्रतूनां.... ततान (thus the king performed 99 great sacrifices); R. 2, 54, 31 शत्रदां शतम्; Mhbh. 14, 88, 35 शूष्टे यु नियता चासोत्पशूनां विंशती तथा (300 animals were then fastened to the sacrificial piles); Kathâs. 18, 124 ददो.... विट्ठुषकाय सहस्रं ग्रामाम्; Daç. 142 सुगदानामनेकसहस्रस्थेव. — b) of compounding: Râj. 1, 311 स वर्षसप्ततिं भुक्ता भुवम् (after having reigned seventy years), M. 8, 237 धनुःशतम् (a hundred bow-lengths), Kathâs. 44, 77 उद्धपञ्चशती (500 camels).

2. of विंशति etc. concording in case with their substantives. — R. 3, 14, 10 प्रजापतेसु दक्षय ब्रह्मूः.... षष्ठिर्द्विहितरः, Gaut. 8, 8 चत्वारिंशता संस्कारैः संस्कृतः (purified by 40 sacraments), M. 3, 40 त्रीवन्ति श्रतं समाः; ibid. 4, 87 याति.... नरकानेकविंशतिम्, Kathâs. 10, 39 क्रयं दैत्यपतेबलेः पौञ्चो दशशतम् (we are 1000 granddaughters of the chief of Daityas, Bali); Mhbh. 1, 16, 8 वक्त्रे कदूः सुतानागान्सहस्रं तुल्यवर्चसः.

Higher numbers, as अयुतम्, लक्षम्, कोटिः, are substantives, and always construed with the genitive of the object numbered. R. 1, 53, 21 ददात्येकां गवां कोटिम् (I give a crore of cows); Panc. I, 251 न गजानां सहस्रेण न च लक्षेण वाजिनाम्। यत्कृत्यं साध्यते राजां दुर्गम्यैकेन सिद्धति (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 विंशति etc. is as old as the Rgveda. Cp. f. i. Rgv. 2, 18, 5 चत्वारिंशता हरिभिः with Rgv. 5, 18, 5 ये मे पञ्चाशतं ददुरश्वानाम्.

Rem. 2. In epic poetry one meets occasionally with a plural of the decades instead of the singular. Nala 26, 2 पञ्चाशतिहृष्यैः (with fifty horses) instead of पञ्चाशता हृष्यैः.

On the other hand, a singular of the substantive construed with शत and सहस्र occurs now and then, as Hariv. 1823 सहस्रेण ब्राह्मण [instead of ब्राह्मिः or ब्राह्माम्], Bhāg. Pur. 4, 29, 24 वर्षं शतम्¹).

295. Multiples of विंशति and the rest are denoted by putting them in the plural. R. 2, 31, 22 कोसल्या बिभूयादार्या सहस्रान्मद्विधानपि (the princess Kausalyā might entertain even thousands of men such as I am)²; R 3, 53, 24 राज्ञसा निहता येन सहस्राणि चतुर्दश (by whom fourteen thousand Rāxasas have been killed); M. 11, 221 पिपडानां तिसो अष्टीनीः.... मासेनाशन् (eating in a month 3×80 balls); Mhbh. 13, 103, 14 गृष्टीनां श्रातानि³); — Panc. 253 प्रयत्नशतैरपि (even by hundreds of endeavours); Mhbh. 9, 8, 41 दश चाप्त्रसहस्राणि (and ten thousand horse); Kathās. 35, 96 नव काञ्चनकोटीश्च विषेष्यः प्रतिपाद्य चः.... तपस्तेषे.

296. Numbers, given approximately, are expressed by such compounds as आसनविंशः (nearly twenty), अद्वूर-^{P. 2, 2,} त्रिंशः (not far from thirty), उपदशः (almost ten), अधिकचत्वारिंशः (more than forty).

»Two or three" is द्वित्राणि, »three or four" त्रिचतुराणि, »five or six" पञ्चाणि. Comp. Daç. 94 the compound adverb द्वित्रिचतुरम् »twice, three-, four times."

1) Another singular idiom occurs R. 1, 18, 8 ऋतूनां षट् समत्युः (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 gāṇa अर्थचार्दि on P. 2, 4, 31.

3) An irregular plural is Kām. 15, 11 तुरङ्गानां पश्चिल्पितानामेको गजः अष्टिशतानि हन्ति instead of either अष्टिशतम् or अष्टि श्रातानि.

297. Note the use of the words द्वयम् and त्रयम्, or द्वितयम् and त्रितयम् = »couple” and »triad;” »tetrad” is चतुष्यम्. They are often the last members of compounds. M. 2, 76 ब्रेदत्रयम् (the three Vedas), Utt. III, p. 37 ततः प्रविशति नदोदयं तमसा मरुला च.

298. Putting अपि after a cardinal expresses the completeness of the number. So द्वावपि „both of them,” त्रयोपि and „all three of them.” One says even सर्वेऽपि, सकला अपि etc. = सर्वं „all of them.” Bhoj. 91 बहुभिः कपिमिर्जन्मूलानि सर्वाण्यपि 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 चतुष्यथम् (juncture of four roads), but themes in °अ may be feminines in °ई as well as neuters in °अम्, as त्रिलोकम् or त्रिलोकी (the P. 2, 1, 23 three worlds); 2 compound adjectives, which rank with the bahuvrihis, but the notion inherent to which is not that of „possession,” but some other. So the word द्विग् itself, meaning „bought for [having the value P. 2, 1, 52. 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 bahuvrihis, especially the latter. Such bahuvrihis as दशास्यः (having ten faces), विंशतिबाहुः (with twenty arms), are, in practice, by

far more frequent than the adjectival dvigus. Yājñ. 2, 125 चतुस्त्रिद्वयेकभागः स्युर्वर्णशो ब्राह्मणात्मता: (the sons of a brahman *own* according to the caste [of their mother] four, three, two and one portions), Pat. I, p. 62 त्रिपदोऽयं ब्रह्मवीहि: (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 सीतातृतीयानाद्वान्द्वाष्टा (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 कला नार्हति लोउग्रोम् (see f. i. Panc. II, 61, M. 2, 86), Ragh. 2, 66 उपभोक्तुं षष्ठांशुपूर्व्यः (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 अश्वीतिभागं गृह्णीयात् (he may take $\frac{1}{80}$); ibid. 304 धर्मषड्भागः (a sixth part of the virtue); Kumāras. 5, 57 त्रिभागेषासु 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 सपादप्रातं गजेन्द्राः (125 tall

1) This mode of designating fractions is however not free from ambiguity, as त्रिभाग may denote also “three parts.” See Mallin. on Kumāras. 5, 57. Nor are compounds, beginning with अर्धं 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 अर्धसप्तशता: 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 अर्धसूप्राता: प्रमदा: = half seven-hundred women, that is 350. Rāj. 1, 286 तत्सूनु-स्थिष्ठातं सार्थो वर्णणामन्वशान्महीम् (— 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 युक्तव्यान्दास्यधीयोति मासान्विप्रो अर्धपञ्चमान् (for $4\frac{1}{2}$ month a brahman must study the vedic texts). »One and a half“ is also अर्धर्थम् [literally = »with a half more“], as अर्धप्रातम् = 150.

Rem. How the interest of money is denoted, may appear from this passage of Manu (8, 142): द्विकं त्रिकं चतुर्कं च पञ्चकं च प्रातं समम्। मासस्य वृद्धिं गृह्णीयाद्वपानिषत्पूर्वव्यापः (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 त्रिभिस्थिरिगुप्तचरैः = *per ternos speculatores*, Vār. Yog. 2, 35 पञ्चमे पञ्चमे अद्वि (every fifth day). The same duty may be done by adverbs in °प्रः, especially by बहुप्रः, प्रतप्रः, सहस्रप्रः: »by hundreds, by thousands,“ also »in hundred, thousand ways, manifold“, गणप्रः (by crowds!), f. i. Cat. Br. 14, 4, 2, 24, etc.

The proper employment of the adverbs in °था 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 विदलिष्यति (— 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 (त्वं) 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-

Syntax
of the
verb.

ployed 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 कर्तुं 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 primitives¹⁾). R. 1, 5, 9 पुरीमावासयामास (he inhabited the town); Prabodh. II, p. 43 वृत्रमध्य-तयत्सुरपतिः; here अथातयत् is quite synonymous with अहन्.

Panc. 168 किं मासुपालमध्यसि = उपालभसे, ibid. 257 मो मित्र किमद्य चिर्क्वेलायां समायातो इतिकस्मात्साह्वारं नालापयसि [= नालपसि]. Thus often in the prâkrtas. Sometimes the primitive and its causative are used promiscuously, as धर्ति 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 व्यूठ 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 P. 3, 1,
Desider-
atives. 7. = कर्तुमिच्छति (he wishes to do), लिप्सते (he wishes to obtain). Sometimes they simply denote the „being about:“ पिपतिष्ठति 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 स्वार्थं पिच्छ.

that the employment of the desideratives is optional¹⁾ 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 चिकीषा (the wish of doing), चिकीषु (wishing to do).

Examples: Daç. 90 उद्यर्थनिरपेक्षा गुणोऽय एव स्वं यौवन विचिक्रीष्टते कुल-हौवृत्तमेवानुतिष्ठसति (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 मदोयसहचरगणेन जियांस्यामां भूसुरमेकमवलोक्य (as I perceived some brahman, whom the crowd of my attendants were about to kill), Kathâs. 29, 157 राजा ... मुर्दुषुभ्याधितः (the king being about to die of illness).

306. The **intensives** are not frequent in literature. In the **brâhmaṇas** 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 नर्कं ते पतन्ति लालयमानाः, R. 2, 95, 10 पोष्यमानानपरान्पश्य. Kathâs. 81, 17 the glow of the sun at the hottest part of the day is thus described एष हि संप्रति। देहोद्यते स्फुरदूष्मिक्षिवा-जान्तोऽङ्गिनोपतिः. 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 जाङबल्यमानपारोः.

307. Various classes of **denominatives** are explained by Pânini (3, 1, 8—21; 25; 27—30). Among these, some verbs are very common in literature, as श्राकर्णयति (to hear), मिश्रयति (to mix), प्रकृतयते (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 कर्मणः समानकृत्काटिच्छायां वा sc. सन्, to be understood from s. 5. But in P. 3, 1, 26, which sûtra 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 पुत्रोयति intr. (he wishes a son), पुत्रोयति trans. (he treats as a son), प्र्येनायते 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), Kâd. I, p. 30 सर्वमेव देवीमिः स्वयं करतलोपनीयमानमृतायते (everything which is given [to me] by the queen herself in her own hand, is as ambrosia), Bhoj. 61 सोमनाथेन त्वदृहभिन्नुणाय मयि कल्पद्रुमायितम् (Somanâtha.... has become a cornucopiae to me).

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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), प्रीयायते, मन्दायते. But the number of these *inchoatives* is limited, see Kâc. on P. 3, 1, 12. — Cp. 308.

308. **Inchoatives** may be made of any noun, by compounding it in a special manner with the verb भृ<sup>P. 5, 4,
50.</sup> (WHITNEY § 1094), as भृशीभवति (to become frequent), शुक्रीभवति (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 before¹⁾“ as शुक्रीकरोति (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), क्राडोकृ (to embrace) see f. i. Nâgân. IV, p. 62.

1) Kâc. on P. 5, 4, 50 अशुक्रः शुक्रः संपद्यते शुक्रीभवति। तं करोति शुक्रीकरोति.

Examples: Daç. 59 सकलमेव कन्यानः पुरमाकुलोबभूव, Çâk. II कृत्ययोर्भिन्नदेशत्वाद् द्वैधीभवति मे मनः; — Prabodh. II, p. 42 Krodha says अन्धीकरोमि भुवनं बधिरोक्तोमि (I make the world blind and deaf), Mrech. VIII, p. 256 दुष्करं विषमोषधीकर्तुम् (it is difficult to change poison into medicine).

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: शुक्रीस्यात्. 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. 52. to the noun and adding भवति, resp. करोति. This class is, however, limited to substantives, for the suffix °सात् expresses the complete transition of one thing into another, as अग्निसाङ्गवति (it vanishes in fire), भस्मसात्करोति (he lays in ashes). According to 308 one may say likewise आग्नीभवति, आग्नीकरोति, आग्नीस्यात्, etc. — Mhbh. I, 33, 7 स तूर्णं भस्मसाङ्गवत्, Kathâs. 5, 100 राजा हतं निशम्य त्वामुपकोशाग्निसाद्वपुः। अकरोत्.

Rem. 1. In the case of partial transformation one likewise uses P. 5, 4. 53. °सात् करोति, भवति and also °सात् संपदते f. i. अस्यां सेनायामुत्पातेन सर्वं ग्राह्यमग्निसात्तंपदते (in this army all weapons become fiery by a miracle). See Kâç. on P. 5, 4, 53.

Rem. 2. The same idioms °सात् + करोति, भवति, संपदते may also P. 5, 4. 54. signify »to make —, resp. to become the property of:“ राजसाद् भवति (संपदते) »it becomes the king's.“ Kathâs. 38, 157 ब्राह्मणसादकृत वसति स्वाम् (she bestowed her estate on the brahmans), Panc. I, 224 परसाकृता [दुहिता] (given into marriage).

Rem. 3. Panc. 45 °सात् is construed with the verb ज्ञे. It is written there [देवा] मां भस्मसात्त्वयन्तु.

- 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 प्रयोगितः or प्रयुक्तिः (he commenced to shine), Panc. I, 195 हसन्तं प्रहसन्त्येत रुदन्तं प्ररुदन्त्येति (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, expressive of *being*, *becoming* etc. are employed for representing nominal predicates. Of the kind are भवति, आस्ति, वर्तते, तिष्ठति, संपृथते and the like, cp. 3 and 4. It is proper to call them auxiliaries. But the same appellation should be shared by कृ which, in reality, is the causative of the former ones: ग्रन्थः शिथिलो भवति —, संपृथते (the knot is —, gets loose), ग्रन्थं शिथिलं करोति (he loosens the knot).

Examples: 1. of कृ and its synonyms. Çâk. I एष मृगो विप्रकृष्टः संवृत्तः (this deer has got out of reach), Panc. 51 किमेवं त्वमकस्माद्बेतनः संज्ञातः (why did you swoon thus on a sudden?), Nala 9, 19 त इमे श्रकुना भूत्वा वासोऽप्यपहरन्ति मे (they, having turned birds, bereave me even of my garment).

2. of कृ. — Çâk. I कथमिदानीमात्मानं निवेद्यामि कथं वात्मनः परिहारं करोमि (— or shall I conceal myself?), R. 3, 25, 25 आर्तस्वरं चकुः.... निशाचराः, Kumâras. 1, 48 कुरुवर्लिप्रियत्वं शिथिलं चर्मयः (the female yaks would abate of their pride on account of their tails), ibid. 4, 41 अभिलाषमुदीरितेन्द्रियः स्वसुनायामकरोप्रजापातिः, Panc. 58 Vishnu says कौलिकश्चारीरे प्रवेशं करिष्यामि [= प्रवेश्यामि]. Kathâs. 27, 160 आनाययत्स तौ पुरुषैः.... 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, बधाति. One says कर्ण दा »to listen,” हस्ततालं दा »to clap hands,” अगलं दा »to bolt the door;” वृत्तिं वह् »to behave” (cp. R. 2, 12, 8) and the like. Vikr. II, p. 38 नोपवनलतासु.... चकुर्बधाति धृतिस् ([your] eye does not rest on the creepers in the garden); Mhbh. 1, 74, 101 करां न बोहुं त्वमि-

हार्हसि (you ought not to use deceit); Hariv. 531 नारायणो दधे निद्रां ब्राह्म वर्षसहस्रकम् (Nar. was asleep —), Ragh. 2, 7 राजलक्ष्मीं दधानः; Mudr. IV, p. 137 अमात्यराजसश्चापाक्ये बडवैरः (R. is at enmity with C.); Daq. 19 महदाश्र्यं बिभ्रापः (being much astonished). And so on.

311. The verb substantive has been dealt with in the opening of *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 वेणुं प्रसादादिदमासोऽन एव न सन्ति (those, by whose favor I enjoyed all that glory, are now dead); R. 3, 31, 31 सोतया रहितो रामो न..... भविष्यति. Even the mere negation without verb may have this meaning. R. 3, 41, 19 Mārīca dissuades Rāvana from carrying off Sītā, saying आनन्दिष्यसि चेत्सी-तामाश्चमात्सहितो मया। नैव त्वमपि नाहं कै नैव लङ्घा न राक्षसाः.

2. अस्ति, the 3^d pers. of the present, may be used almost as a particle in the beginning of tales and the like.¹⁾ It is then the very first word. Kathās. 1, 27 Āśva begins to tell a story: अस्ति मामीक्षितुं पूर्वं ब्रह्मा नारायणस्तथा..... हिमवत्पादमूलमवापतुः, here अस्ति may be rendered by »well.”²⁾ Sometimes it has the force of »it happens that,” as Pat. I, p. 48 अस्ति पुनः कुचिदन्यत्रायपवादे प्रतिषिठ उत्पोदपि न भवति (but it happens also elsewhere that —), ibid. p. 444 अथमपि नहोत्रप्रब्लेदस्येव व्योतिषि वर्तते..... अस्ति हक्षिषि वर्तते.

3. अस्मि, the first person, is now and then used instead of अहम्. See Petr. Dict. I, p. 536 *s. v.* अस् (6). — Daq. 158 सोऽहमस्मि सुहृ-त्साधारप्रभ्रमणाकारणः सुहेषु..... महान्तमुत्सवसमाजमालोकयम्, here अहमस्मि seems to be quite the same as अहम्. Likewise असि and त्वमसि 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 *elev.* 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 Vâmana; see *Vâmana's Stilregeln* by CAPPELLER, *Gabdaçuddhi* 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 °तृ, 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*¹⁾. The sacred texts from the mantras up to the sūtras abound in examples. The greatest freedom is of course found in the sanhitâs. Ait. Br. 1, 21, 7 उपाख्यनोः प्रियं धाम गद्धति = अधिक्षिनोः प्रि० धा० उपगच्छति, Ch. Up. 5, 3, 1 कुमारानु त्वाश्चिष्टतिप्ता = कु० अन्वशिष्टन्ना पिता, Āpast. 1, 25, 10 एते त्रिभिर्बैर्ण्यं पार्णं तु दत्ते. Classic Sanskrit has lost this faculty²⁾.

CHAPT. II. On voices.

314. The Sanskrit verb has three voices: the active (परस्मै-पदम्), 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 चक्र 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 प्राधातोः। इन्द्रसि परेऽपि। व्यवहिताश्च »these [viz. the *upasargas* and *gatis*] are put before the root; but in sacred texts (*chandas*) 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.')" 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 °त् may have a passive, an intransitive and a transitive meaning, as will be shown afterwards. See 360.

Passive aorist in °इ Apart from the system of the present, it is but one single form, viz. the 3^d pers. of the sing. of the aorist — as अकारि, अस्तावि — which exclusively serves for the passive.

Rem. At the outset even this aorist in °इ was a medial tense. See WHITNEY § 845 and DELBRÜCK *Altind. Tempuslehre* p. 53 अचेति, p. 54 अदृश्यि etc. Pāṇini teaches an intransitive employment for अपादि (has arisen, — come forth), अटोषि (has shone), अजनि (was born), अबोधि (has awaked), अपूरि (has grown full), अताषि (has extended), अव्याषि (has grown big). In classic literature अपादि is not rare. Kathās. 42, 134 रुक्षो व्यपादि तत् (the giant died).

- 316.** From this 3^d person in °इ, however, it is allowed to derive several passive tenses of all such roots, as end in a vowel, moreover of ग्रह्, दृश् and हन्, see WHITNEY § 998 d. So f. i. द्रृच्यते, 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 ज्ञाहे चार्जुनो धनुः (and Arjuna took the bow) with Kathās. 71, 34 स तया कण्ठे ज्ञाहे (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 *âtmân*. of दृश्, may sometimes have a passive meaning, sometimes it is medial, but the future दर्शिष्यते — derived from अदर्शि — cannot be used except in a passive sense. In practice, these tenses of an exclusively passive meaning seem to be very rare. Daç. 132 मन्त्रिपाहमयथायिषि (I was addressed by the minister), ibid. 133 क्यापि दिव्याकार्या कन्ययोपास्थायिषि.

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 active parasmaipadam, but not in the *âtmânepadam*, 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 *âtmânep.* in another. So मिष्यते (he dies), but the future is मरिष्यति.

318. Nevertheless, the original difference between active and medial is not lost. Not only the grammarians, who have invented the terms *parasmai padam* and *âtmâne padam*, 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. देवदतः 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: कठं कारयते „he orders a mat to be made P. 1, 3, 74. for his own behalf.”

Proper sphere of the medium. 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. I, 25, 10
एते त्रिभिर्वर्षेण पापं नुदन्ते (they remove the sin from themselves —), *b.)* by order of the subject, likewise for himself; of the kind is the medium of **यज्**. **यजते** 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 जाबालो ब्रवीयाः** (you must name yourself —). Compare with *a.)* such Greek medial verbs as *πορίζομαι* „I acquire for myself,” with *b.)* such as *παιδεύομαι τὸν γιόν* „I have my son instructed,” with *c.)* such as *καλύπτομαι* „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 **परिधत्त्व वासः** (put on the garment [yourself]), for **परिधेहि** would mean ‘put it on another;’ Ait. Br. 2, 11, 1 **देवा कै यज्ञमतन्वत** [for their own benefit]; Kathās. 42, 201 **अवृणोत कामार्ता तं वियाधर्कन्यका** (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 चामुभिद्धितीये कलशोऽपि तत्**; — Pat. I, p. 281 **उत्तपते पापो** (he warms his hands), ibid. p. 282 **आयच्छते पापो** (he stretches his hands); — Panc. 64 **राजोऽन्नः पुरं जलक्रीडां कुरुते** (the king’s zenana are sporting in the water); Mhbh. 1, 175, 33 **सा गौ..... विश्वामित्रस्य तत्सैन्यं व्यद्रावयत सर्वगः**.

b.) R. 2, 4, 22 Daçaratha says to his son Rāma **तत्र पुष्येऽभिषिञ्चस्व**

(have yourself anointed —), and so always with this verb;

c.) अप्त. 1, 6, 3 न चैनमभिप्रसारयोत् (he shall not stretch out [his feet] towards him); Mhbh. 1, 121, 31 दर्शयस्व नरव्यावृ (show yourself, gallant prince); R. 1, 75, 3 महद्धनुः पूर्यस्व प्रारेषौव स्वबलं दर्शयस्व च.

Rem. 1. If a reflexive pronoun be added, one may use the active as well as the medial voice.

Rem. 2. P. 1, 3, 68 teaches the use of the medial causatives मीषये and विस्मापये when meaning: »I cause [you] to fear (wonder at) myself,” whereas the regular forms भाययति, विस्माययति have no reflexive meaning.

Rem. 3. Reciprocity may be denoted by compound verbs beginning by व्यति॑. These must be generally medial verbs. See P. 1, 3, 14—16 and Pat. I, p. 277.

319. The passive voice is much used in Sanskrit both personally and impersonally, as has been pointed out 7 and 8.

Moreover it serves to signify such intransitive actions as *the rice boils*, *the wood splits* पच्यते ओदनम्। भियते काष्ठम्¹), whereas „I boil the rice, I split the wood” is expressed by the active voice ओदनं पचामि। काष्ठं भिन्नामि²). Pat. II, p. 14 कूलस्य विपत्तिष्ठते लोष्टाः शोर्यन्ते (from a riverbank, which is about to give way, lumps of earth are breaking off), Kumāras. 4, 5 न विट्ठीर्ण (v. a. my heart does not break), Kathâs. 25, 45 व्रहनं समाप्यते (the vessel burst), Cat. Br. 1, 5, 4, 5 प्र बनस्पतीनां फलानि मुच्यन्ते (the fruits fall down from the trees). Of the kind are दृश्यते (to appear, to seem), उपचोयते (to increase), अपचोयते (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 कर्मकर्तारे (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 P. 3.1,
passive of all verbs. Pāṇini excepts the roots दुहूः, सूः and नम्. One
says दुधे - not दुधते - गौः स्वयमेव, नमते - not नम्यते - दप्तः 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 Kācikā. 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 दुहूः; with
intransitive meaning it may be said अकारि or अकृत, अदोहि and
अदुग्ध, f. i. अकारि or अकृत करः स्वयमेव.

On the other hand, the pure reflexive — 318 c) — is occasio-
nally expressed by a passive; especially मुच्यते »to release one's
self.” R. 3, 69, 39 परिमुच्यस्त्र राघव.

Rem. 2. Note the idiom तप्तते तपत्तापसः, a passive with etymo- P. 3, 1,
logical object. See f. i. M. 2, 167. 89.

320. Intransitives are often expressed also by the verbs
Intran-
sitives of the so-called *fourth* class of conjugation, which chiefly
how
ex- comprises roots with intransitive meaning, as कृध्यति,
pressed.

दृष्ट्यति, 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 स्वप्यति, शो „to lie”
a medial शेते, मृ „to die” a passive मियते.

The difference of accentuation which exists between the verbs
of the 4th class and the passives, must not blind us to the in-
contestable fact of their close connection. At the outset, there
is likely to have been one conjugation in °यति °यते with intransitive
function, whence both the 4th 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 Mahâbhârata, 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* (लद्), 2. the *imperfect* (लड्), 3. the *perfect* (लिद्), 4. the *aorist* (लुड्), 5. and 6. the *future* in स्यति (लूट्) and the *periphrastic future* (लुट्), 7. the *imperative* (लोट्), 8. the *potential or optative* (लिड्), 9. the *precative* (लिङ्गाशिषि), 10. the *conditional* (लृड्). To them we must add for the archaic dialect the *conjunctive* (लेट्), for the classic language the *participles* in न् 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 लेट्.

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 4th class, parasmaipada, when being used as intransitive-reflexives, whereas they are otherwise conjugated, when transitives. But Pânini expressly states that the eastern grammarians teach so, the passive of them may, therefore, be also employed, f. i. कुञ्जति or कुञ्जते पाण् स्वयमेव (the foot strikes), रुद्यते or रुद्यते वस्त्रं स्वयमेव (the garment is dying). Utt. V, p. 102 नेत्रे स्वयं रुद्यतः.

2) In Pânini'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. लेखितस्मि 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 past¹⁾, 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. Nâgân. III, p. 55 प्रिये गच्छ त्वमात्मनो गृहमहमपि मित्रावसुं दृष्ट्वा त्वरितमागत एव, here the past tense आगतः 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 *Kâtantra* names them क्रिमक्षि, by the same term which is used for the »cases« of the nouns. See Kât. 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. (लाट्).

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.

The present denoting a near future may be compared with such phrases as: I am going on a journey next week, instead of: I shall go. So कदा भुद्गते=कदा भोद्यने, etc.

Bhoj. 42 यदि न गम्यते श्वो राजसेवका अस्मान्तःसार्थन्ति (if we do not go, the king's attendants will turn us out to-morrow), R. 3, 68, 13 ज्ञिप्रमेव विनश्यति (he will die soon), Panc. 143 धन्योऽहं यज्वता सह तत्र कालं नवामि (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. Pāṇini gives a special rule concerning the present 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 ज्ञिपोति च पुरा स कृतयो भवन्तम् (and that ungrateful man will erelong kill you); R. 2, 116, 19 पुरा.... ग्रारीरेमुपहिंसा तपस्त्विषु । दर्शयन्ति हि दुष्टास्ते त्यच्याम्

इममाग्नम् (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 P. 3, 3,
Pre-
sent
denot-
ing a
near
past.
अयमागच्छामि „I arrive” by one, who has just arrived. 131.

Utt. I, p. 3 धर्मसिनादिशति वास्तवृहं 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 तु, अहं तु करोमि or, न्वकार्षम्. But with ननु exclusively the present: ननु करोमि »indeed, I have.” 1).

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.

236. Moreover, the present is often used in relating past actions. Then we may call it historical present. Histo-
rical
pre-
sent. Properly it is distinguished by the particle स्म added, P. 3, 2,

but स्म is occasionally wanting. Nala 3, 18 न तास्तं प्राकृतवन्ति स्म व्याहृतुमपि किञ्चन (they could not utter a single word to him), Kathās. 1, 33 इति वक्ति स्म पार्वतीः प्रत्युवाच ततो भर्तः (thus spoke Parvati, and Civa answered), Panc. 201 a story ends thus: प्राप्ताकाश्र्य तदूदिनादारम् य सुखेन स्वेषु स्थानेषु तिष्ठन्ति स्म (and since that day the hares lived happily in their dwellings); — Kumāras. 3, 13 व्यादिष्ठते भूधर-
तामवेच्य कृष्णेन देहोद्दहनाय श्रेष्ठः (Cesha 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
dura-
tive
tense
*par ex-
cellence.*

1) A vārttika, expounded and agreed to by Patanjali finds fault with this rule of Pānini क्रियासमाप्तेर्विक्षितत्वात्. See Pat. II, p. 122.

अभरम् may be both a synonym of Latin *ferebam*, and of *tuli*!). 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, स्त्र 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 स्त्र (*habitabat*)। स च.... पार्थिकोचितानि सदैव वस्त्राण्युत्यादयति (*is vestes conficiebat*)। परं तस्य.... न भोजनाच्छादनाभ्यधिकं कथमव्यर्थमात्रं संपवते (*fiebat*); Ch. Up. 1, 2, 13 स ह नैषिषीयानामुद्राता बभूव (*fuit*)। स ह स्मैभ्यः कामानागायति (*incantabat*); Mhbh. 1, 157, 5 निवेदयन्ति स्त्र तदा कुन्त्या मैत्रं सदा निश्चि (at that time they delivered the food begged to Kuntī every night); Pat. I, p. 5 पुराकल्पै एतदासीत्। संस्कारोत्तरकालं ब्राह्मणा व्याकरणं स्माधोयते (*discebant*).... तदयत्वे न तथा; Bhoj. 40 तदाप्रभृति न निद्राति न च भुझ्ने न केनचिद्दक्षि केवलमुद्दिग्न्यनः 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 स्त्र) some monastery, his ordinary life is described by a set of present tenses without स्त्र (समाचरति.... स्वपिति.... समाज्ञापयति). — A past tense and the present may even be put close together. R. 2, 63, 14 Daçaratha relates to his queen देव्यनृहा त्वमभवो

1) In the brāhmaṇas the present with स्त्र, 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 स्त्र is both = *ferebat*, and = *tulit*. 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 भवान्यहम् (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 कस्मिंश्चिदूक्ते पुराह व्रासि. Here the present is used, but the aorist f. i. Kathās. 25, 74 पुराभूत्सुमहाविषः, the imperf. f. i. ibid. 24, 19 अभवत्पुरे..... 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 (अवादोत् aor.), vs. 13 the former asked again (प्रपृच्छ perf.). Ibid. vs. 214 (भयान्ते ते यदा तस्याशकन्वकुं दूतान्विसस्तुतदा ते च.... तमनुब्रवन् »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 भावमिभितवान् (participle)..... इत्यमिधाय प्रायासीत् (aorist)। अथ तसां पुष्पवारिकायां पञ्चर्गीतमुद्दिरयति (histor. pres. with durative meaning »was singing)। तच्छ्रव्वा तयामिहितम् (partic.)..... पञ्चरब्बीत् (imperf.) and so

on. In an other story Panc. 51, we have this succession of facts: a weaver and a cartwright dwelled (प्रतिवस्तः स्य) in the same town and lived always together (कालं नयतः). One day a great festival took place (संकृतः) and a procession, in the midst of which they beheld (दृष्टवन्ती) 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 (स्वगृहमानाययत्) and by proper treatment he soon recovered (सचेतनो ब्रमूर्व). — 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 speaker¹⁾. 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).²⁾

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 लिट् (and, as it stands under the same adhikāra, also लिट्) to be used अनयत्ते. P. 3, 2, 111.

2) Cp. Kathās. 24, 214 द्रुतान्विसस्तुत्तदा। ते च तमन्त्रुवन् = nuntios miserunt, iique ei dixerunt, with Mhbh. 1, 68, 9, which verse describes the happiness of the subjects of Dushyanta during his reign स्वथर्मै रेमिरे वर्णाः.... आसंश्वैवाकुतोभ्याः = hominum ordines suis quisque officiis delectabantur, erantque 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 *Dagakumādracarita* 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 tenses¹⁾. The same observation may be made with respect to the *Kathāsaritsāgara*²⁾.

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 speaker³⁾. Even, if Pāṇini had taught

1) So there is not a single perfect in the whole story of Apahāravarma, as he relates his own adventures; for the same reason perfects are wanting in the stories of other princes. The sixth ucchvāsa, *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 Dhūmīnī etc., perfects abound.

2) Exceptions may, however, occasionally be found. Daç. 110 and 111 prince Upahāravarma, when relating his own adventures, says twice दूरोद्धृतः, while speaking of a woman, who wept before his eyes. R. 3, 67, 20 the vulture Jatāyu informs Rāma, how Rāvaṇa सीतामादाय वैदेह्यमुत्पपात किहायस्म्. Kathās. 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 Nāgān. 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 प्रक्षेत्र 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

so¹⁾), 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 *vārttika* seems to be as old as Kātyāyana, 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 लिंग् 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 लिंग्. From 3, 2, 116 हश्चश्वतोर्लङ् च »with ह and प्राप्तव् (forsooth) — cp. 397 R. 3 —लङ् may also be used within the sphere of लिंग्'; cp. s. 115, we can draw no other inference, than even this, that in any other case one would be wrong in using लङ् परोक्षे. 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 अपरोक्षे and परोक्षे. From 3, 2, 84 upto 123 भूते is adhikāra, 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 अनयतने »denoting the not-actual past." From there अनयतने remains adhikāra till s. 119, but s. 115 a second restriction is added to the first: the suffixes are not only expressive of the past अनयतने but also परोक्षे. 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 लिंग्) an *exception* to 111 — or is each of these rules to be interpreted separately and considered by itself? According to the former acceptation, 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 acceptation is that of Sanskrit grammarians up to Patanjali and the author of the *vārttikas*, 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 Pāṇini, even if the past action be »near in time“ आसन्नकाले. Kāç. exemplifies this rule कश्चित्कांचित्पृच्छति । अगच्छद् देवदत्तः । इगाम देवदत्तः ॥ R. 3, 19, 6 Khara asks his sister Cūrpanakhā कोऽयमेवं महावौर्यस्त्वां विवृपां चकार ह (what strong man has disfigured you thus?). Cp. Ch. Up. 4, 14, 2 quoted 345.

Rem. 2. Another rule of Pāṇini — 3, 3, 135 — forbids the imperfect, the perfect and the present with स्त¹) in two cases: क्रियाप्रबन्धसामीप्ययोः. According to the gloss of the Kāçikā *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 यावद्गतोऽप्यमनुमदात् (as long as he lived he distributed food [to the poor]), येऽप्यपौर्णास्यतिक्रान्तैतस्यामुपाध्यायोऽग्नीनाथित (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 ep. 341 R.

331. At the outset, the perfect had not the restricted function, <sup>P. 3, 2,
105.</sup>

The perfect of the archaic dialect 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 *ol'da*, Latin *memini consuevi*, Gothic *vait mag*, sim. So Rgv. 5, 60, 3 ब्रिगाय »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. वेद (he knows) and आद् (he says); the latter may also be used of the past.²⁾ From the litur-

1) Though not mentioned either by Kāç. or by Patanjali, the लिद् and the लट् स्ते must needs be implied in the prohibition, for the *adhibhāra* अनव्यतने implies them too.

2) My notes contain, however, two other instances. Panc. 246 आज्ञाम

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 इति »he rules“ (f. i. Ait. Br. 1, 30, 3), ज्ञात् »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 1st and 2^d person of the perfect are hardly met with in classic Sanskrit, except of वेद and आत्. — For the 1st person, Patanjali is at a loss, how to employ it, unless to relate facts done while being asleep or drunk.¹⁾ That the 2^d person of the plural is not used, is evident from a passage of the commencement of the *Mahābhādhyā*; there it is observed, that such forms as उष, तेर, चक्र, पेच exist in theory only, as one does not say कु उष but कु 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
 Peri-
 phras-
 tic
 perfect. आस, चकार med. चक्रे, and बभूव.

In the brāhmaṇas चकार and चक्रे are almost exclusively used for this purpose.²⁾ Nor does Pāṇini teach other auxiliaries.³⁾

is used in the sense of Greek οὐκείω. The serpent declares to the frogs ततो इहं युज्माकं वाहनार्थमाज्जाम (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^d ed. of Tarkavāgīca (Calc. 1864) Çārṅgarava says to Dushyanta यन्मिथः समयादिसां मदीयां दुहितरं भवानुपयेमे तन्मया प्रीतिमता युवयोरसुज्ञातम्. 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 — इहं किल विललाप. — Another case of its employment is in strong denials, as when one asks दक्षिणापर्यं प्रविष्टोऽसि and the other answers नाहं दक्षिणापर्यं प्रविष्टेश. See vārtt. 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 interprete P. 3, 1, 40 कृञ्जः, 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 आस, which seems also afterwards to be the most frequent, whereas अभूत् is the rarest.

334. II. The aorist (**लुड़**) is expressive of any past, either ^{Aorist.} historical or actual; अकाष्ठन् 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 °तवत् and °त; neither imperf. nor perfect are then available. „I have seen the man” is अद्राक्षं पुरुषम् or दृष्टवानस्मि [not अपश्यम् nor ददर्श].

Examples of the aorist denoting the actual past. Ait. Br. 1, 6, 11 तस्मादाच्चाणमाहुरद्रागिति। स वयदर्शमित्याहायास्य अदूदधति (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 कच्छित्सुखं नदोतीरे ज्वात्सीः काकुत्स्य प्रार्बद्धेषु (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 परातैष मास्; Daq. 27: it has been predicted to the brahman Mātanga 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 तददेशानुगुणेभ भवदायन-नम्भूत् [neither अभवत् nor अभूत् are here admissible]; Çak. VII Mātali congratulates Dushyanta on finding back his wife with his son, the king replies अभूतंपादितस्वादुफलो मे मनोऽयः (my desire is gone

to be true. Pāṇini knew, or at least approved, no other periphrastic perfect, than that which is made with कृ.

into sweet fulfilment); Kathâs. 40, 108 तुम्हे मया राज्यमदायि (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 यथादीक्वान्¹⁾.

Rem. In the archaic dialect of the brâhmaṇas etc. the aorist seems to serve exclusively for this actual past²⁾. 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 जङ्गिरे । तं होवाचाज्ञत वा अस्य दन्ताः ॥ . . . तस्य ह दन्ताः पेटिरे । तं होवाचापत्स्यत 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 (एताः) to the meeting of the Pancâlas. To him the xattriya Pravâhana said (उवाच): »has your father instructed you?» (अनु त्वाशिष्टिता) ³⁾. 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 (अतोचयाः) yourself instructed, as you do not know these things?» Then Çvetaketu, being sad with grief, came (एताः) to his father and said (उवाच): »why did you say (भगवानब्रवीत्) I

1) We may translate here the aorist by a present: »as you say." Cp. Çâk. II, p. 38 ed. Tarkavâgîcâ सखे तावदेनां न ज्ञानासि येन त्वमेवमवादोः (you do not know her, since you speak thus). Cp. Greek τί εγέλασας; »why do you laugh?" and the like.

2) DELBRÜCK *Altind. 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. अकृत 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 त्वाणिषाम्), a simple xattriya has put (अप्राकौत्) five questions to me and I could not (नाशकम्) answer even one.” So in the story of Uçasti Cákráyana 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 सर्वैरात्मिदैः पर्यजिर्व भगवतो वा अहमविज्ञान्यानवृष्टिः (I have looked for you, for all these sacrificial offices, but not finding !) 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 Catapatha 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-sanhita, though, I confess, not many are recorded ²⁾; 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, अवादोत्. Yet, in more elegant style, in the works of such writers as Dandin, Bâna, Somadeva, the aorist is employed as often and with as much ease as the other past tenses. ³⁾.

336. The participles of the past in °त and °तवन्त् may

1) Construe भगवतो..... अविज्ञा, instr. of अविज्ञि. 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 तवन् 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.¹⁾ Accordingly they are rarely, if at all, thus employed in the archaic dialect.²⁾.

1. Examples of the historical past. — a.) partic. in °त. Kathās. 4, 36 यावत्किञ्चिद्गता तावन्निरुदा सा पुरोधसा (when she had gone some steps, the purohita stopped her); Panc. 51 कटाचित्.... यात्रामहोत्सवः संवृत्तः (once it happened that a religious feast with a procession took place); Daq. 111 स राजा.... चिरं प्रवृथ बडो देवी च बन्धनं गमिता; — b.) partic. in °तवन्. Panc. 148 कंचिद् ब्राह्मणं वासार्थं प्रार्थितवान् (he asked a brahman for lodging); R. 1, 56, 14 ब्रह्मास्त्रं चिपुवानायिनदनः (the son of Gādhi threw the brahma-weapon); Hit. 109 श्रुकः.... स्वदेशं ययो ततो विन्ध्याचलं गत्वा स्वस्य राजानं चित्रवर्णं प्रपातवान् (— made his obeisance to his king Citravarṇa).

2. Examples of the actual past. — a.) partic. in °त. R. 3, 17, 24 Çūrpanakhā says to Rāma राम त्वा.... समुपेतास्मि (R., I am come to you); Kathās. 42, 100 अनागातौ कथं पित्रा गमितौ स्वो दशामिमात् (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 °तवन्. R. 1, 76, 2 श्रुतवानस्मि यत्कर्म कृतवानस्ति भार्गव (I have heard, what deed you have done); Çāk. IV Kanva to Anasūyā अनसूये गतवती वां सहर्थमचारिपो (Anasūyā, the friend and companion of both of you has departed); Mudr. III, p. 107 Cāṇakya to Candragupta वृष्णल सम्यगृहीतवानसि मदाश्रयम्.

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). सुपः 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, जातवान्, सुपूर्ववान्; such participles serve exclusively for the past. — Vikram. V, p. 173 यः सुपूर्वान्मदङ्के..... तं मे पेषय प्रिलिन्म् (— the peacock, that has slept on my bosom), Panc. I, 224 जननीयो हर्ति जातवती, Kathâs. 81, 51 प्राकिशत् सा च तत्रैव.... सत्त्वशीलोऽप्यसौ तस्याः पश्यात्तत्र प्रविष्टवान्, Çâk. IV गतवती see 336, 2°, Hit. 109 प्रणातवान् 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 चक्रापाः, 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 kâvyas 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 उपेषिवान् (you have gone to —) and the historical, as R. 2, 12, 6 नराधिपः मोहमापेदिवान्. Cp. Kathâs. 35, 41 and Çîçup. 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. Kathâs. 25, 180 the words यत्रैव तपूर्ववान्..... 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 Râma has told his mother the cruel order he has just received from his father, to retire into the forest; now he goes to Sîtâ, who did not know anything about it बैदेही चापि तत्सर्वं न प्रुश्याव तपस्किनी (the unhappy princess *had* not yet *heard* anything of it). — Daç. 92 स खलु विमर्दकः..... तदहरेव

प्रातिष्ठत = »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 (लुट्): कर्त्तास्मि, 2. the future made with °स्य° (लृट्): करिष्यामि.

The former is a compound tense, being made up of a noun in °त् + 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 °त् may suffice: one says कर्त्तास्मि or कर्त्ताहम्, कर्त्तास्ति or कर्त्ता वम्, but in the 3^d person the simple कर्ता is available. In the dual and in the plural °ता remains unchanged, when attended by the auxiliary, therefore कर्त्तास्वः, कर्त्तास्मः, but in the 3^d person कर्त्तारौ, कर्त्तारः, and

1) Pāṇini does not mention the 1st and 2^d 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 paradigmis 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 कर्तीरावावाम्, कर्तीरो 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: 1st and 2^d person: Kathās. 26, 31 गन्तास्मि (I shall go), R. 3, 69, 40 अधिगन्तासि वैदेहोमचिरेण, Mālav. I, p. 15 मोक्षा माधवसेनं ततोऽहम् (then I shall release M.), R. 2, 118, 10 तथावृत्तिश्च याता त्वं पतिषुश्चाप्य दिवम् (— you will go to heaven), Mudr. V, p. 175 पञ्चैरहोमिर्बयमेव तत्र गन्तारः (— ourselves shall start), Mhbh. 1, 136, 39 किं ददानि ते। प्रबूहि राजशार्टुल कर्ता क्षस्मि तथा नृप, ibid. 1, 120, 26 अपत्यं गुपासंपन्नं लब्धा प्रोतिकरं कृत्स्नि.

3^d person: Ch. Up. 4, 6, 1 अग्निष्टे पादं वक्ता (Agni will tell you a fourth part [of it]), Mhbh. I, Paushyap. 56 अण्डिवनौ सुहि! तौ देवभिज्ञौ त्वां चक्षुष्मनं कर्तारौ, Bhojapr. 55 न जाने यातारस्तव एषवः केन च पया, Nala 7, 5 नलं देता भवान्हि सहितो पया.

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 °त्री is used, at least पवित्री, see f. i. Kathās. 35, 105. — Some kṛts in °इन्, fem. °इन्ती, especially भाविन्, are also significative of a future tense (see 359). Vikram. V, p. 181 सुरासुरविमर्दो भावो (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 अयेता (he will study) from the medial अयेयते, Panc. 161 अं हं परित्राता from परित्रायते, as well as f. i. द्रूष्टा 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 यथाहं.... त्वया वै धर्षिता बलात्। प्रयिता 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 दानिता, »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 पूयो द्रष्टा तवास्मि (I shall see you again). Likewise Nāgān. IV, p. 65 कथाता 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 two future tenses. <sup>P. 3, 3.
15.</sup> 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 लृद् and लुद् as between लुङ् and लङ्. Both imperfect (लङ्) and लुद् are restricted to the अनयतन ¹⁾.

1) Commentators explain the term अनयतने पविष्यत् 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 लुद्. When exemplifying this tense, they are wont to add पञ्चः. The Kātantra names it even प्रवस्तनी. Yet, this explication of अनयतन 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 लुद् 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 अन्यतने, as has been stated above (330 R. 2), is to be expressed by the *general* past tenses in two cases. Similarly the future अन्यतने 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 यावज्ञीवमन् दास्यति [not दाता], येवमामावास्यागामिन्येतस्यामुपाध्यायोऽग्नीनाथास्यति (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 लूद् in a few other cases; but nothing, he says, prevents the use of लूद्, if the time be exactly defined by a word meaning »day” or »night.” The employment of लूद् 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 *çloka* एव वच्यति वसिष्ठः, cp. R. 1, 38, 8 and 2, 8, 22. This alternation is most apparent in conditional sentences; then either लूद् is used in both protasis and apodosis (Ait. Br. 1, 27, 1), or in the apodosis only, but लूद् in the protasis (Kathâs. 28, 131 सोऽस्य..... यदि वच्यति। तस्यापि भविता मृत्युः), or conversely (Kathâs. 1, 60 यदा तस्यै कथामिर्मा। पुष्टन्त्र प्रवक्तासि तदा प्रापाद्विमोक्षसे), or the future in °स्यति in both (Kathâs. 39, 67). In putting questions, in uttering prophecies the future in °ता is, indeed, often employed¹⁾, 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 ऐषीरहं परित्राता. Prabodh. VI, p. 134 Purusha exclaims सायंगृहो मुनिरहं भवितास्मि सयः. Inversely, the other future is used even with ज्वः, f. i. Mâlav. II, p. 46 त्वदीयमुपदेशं ज्वो द्रुच्यामः.

1) DELBRÜCK, *Altindische Wortfolge* p. 6—8, treats the future in °ता, as far as it is employed in the Çatapathabrahmâna. 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 लूद्. R. 1, 20, 3 Daçaratha offers to Viçvâmitra to fight, himself and his army, against the demons: अन्या [viz. सेन्या] सहितो गत्वा योङ्कारहं

341.** According to the vernacular grammarians the general future P. 3, 2.
 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. Kâg. gives this instance अभिज्ञानासि देवदत्त कश्मीरे शु वत्स्यामः, P. 3, 2.
 likewise स्मृति, ब्रुध्यसे, चेतयसे..... वत्स्यामः = »do you remember, that
 we dwelled —?“ But this substitution of the future cannot be, P. 3, 2.
 if the action remembered or reminded is introduced by यत्. A P. 3, 2.
 third rule of Pânini on this head is explained as allowing both 113.
 imperf. and future, if the verb of remembering introduces two P. 3, 2.
 or more past actions, of which the preparatory action is first 114.
 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 Pânini¹⁾.

CHAPT. IV. Tenses and moods (*continued*).

342. The subjunctive mood is expressed in Sanskrit by Subjunc-
 tive mood. four tenses: 1. लिङ्, called by some optative, by others potential, 2. आशिषि लिङ् the precative or benedic-
 tive, 3. लृङ् the conditional, 4. लोङ् the imperative. The dialect of the Veda (mantra and brâhmaṇa) has moreover a fifth tense called लोङ् by vernacular,

तैनिन्द्रियाचरैः।..... अहमेव धनुष्याणिर्गोपा समर्मूर्धनि; when he then adds याव-
 त्यापान्धिष्यामि तावयोत्ये निशाचरैः, 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 Pânini'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 Pânini used अभिज्ञा in the sense of »purpose“ अभिप्राय, all difficulty of interpretation would be removed. Then, indeed, Pânini would simply teach the future in °स्यति doing duty as a future's past (322 R.), वक्ष्यति = *dicitur 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 (लाट्). 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 (लृत्) 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 The लिङ् in the tense termed लिङ् by Pāṇini, and which one (optative or potential) is the general exponent of the subjunctive mood. in the tense termed लिङ् by Pāṇini, and which one (optative or potential) 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 मन्त्रानयोगीय (let me study the mantras), कर्माणि प. 3, 3.
कुर्वेयि (let me do sacrificial acts); Panc. V, 103 एकः स्वादु न भुजीते 161.
नैकः सुपेशु जागृयात्। एको न गच्छेदधारां नैकश्चायर्थप्रविन्नयेर् (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 इवलनं.... त्वर्येद्निपावात्कीर्त्तैः (you [Spring] must inflame the fire by the breezes of the southwind); Daç. 152 एषा चाहं पितुस्ते पादमूलं प्रयुपसर्पेयम् (and now, I might return to your father). — From these examples it appears, that the hortative लिङ् is expressive of any kind of exhortation. भवान्धीयते 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.

b.) optative. b.) R. 3, 19, 20 Çūrpanakhâ utters this wish तस्यास्तयोश्च रुधिरं प. 3, 3.
पिबेयमहमहवे (o, that I might drink their blood). To this pure 157
optative often the particle अपि is added or अपि नाम. Mudr. II, and
p. 89 अपि नाम दुरात्मनश्चाणक्यहतकाञ्चनदूसुपो पियेत; R. 2, 43, 9 अपीदानीं 159.
स कालः स्यात्.... पश्येयमिह राघवस् (if that time were already present
and I should see Râma here). — The verb of »wishing" being P. 3, 3,
added, it may also be put in the लिङ्. One says either उच्छ्रामि 160.

c.) potential. मुजीत भवान् or इच्छेयं भुजीत भवान्. Cp. R. 3, 58, 5.

c.) The potential लिङ् comprises various kinds:

1. *possibility and ability*, as Panc. 226 कटाच्चिद्यं ब्राह्मणो गोशब्देन बुधेत (perhaps this brahman will awake by the lowing of the cows), Mrech. VII, p. 238 पश्येत्; नितिपतयो हि चारदृश्या (for princes can see through the eye of their spies), Kathâs. 2, 37 सकृच्छुतमयं बालः सर्वं चाधार्येदृदि (this boy is able to retain by heart all he has heard but once).

2. *probability.* Mrech. VIII, p. 268 the rake says अचका मयि गते नृपंसो हन्यादेनाम् (in my absence the cruel man will kill her), Kathās. 25, 24 जानीयात्स वृद्धो जातु तां पुरोम् (that old man, methinks, will know that town);

3. *doubt.* Çāk. V किमुदूरिष्य भगवता काश्ययेन मत्सकाप्रामृषयः प्रेरिताः स्यः (for what reason may the Reverend K. have sent holy men to me?), Panc. I, 215 एकं हन्यान् वा हन्यादिषुर्मुक्तो धनुष्मता। बुङ्डुर्दिमतोत्सृष्टा 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 निपुणमन्विष्यन्तोपलब्धवान् [sc. एनम्]। कर्यं व्रोपलयेत् (he sought carefully, but did not find him; how could he?), Mrech. VII, p. 236 अपि प्राणानहं जज्ञां न तु त्वां प्राणागतम् (I had rather forsake my life, than you who are a suppliant to me), R. 2, 37, 32 लोके नहि स विदेत यो न राममनुकृतः;;

5. A special kind is the लिङ् being employed for asserting one's P. 3, 2, power »he may even do this." R. 3, 49, 3 Râvana boasts उद्दहेयं भुजायां तु मेदिनीमध्यरे स्थितः। आपिक्षेयं समुद्रं च मृत्युं हन्यां रपे स्थितः। अर्कं तु यां प्रात्मसीक्षपैर्विभिन्नां हि महीतलम् (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). Kâç. gives this example अपि — or जातु — तत्रभवान् वृष्टलं याज्यति (he is even able to officiate for a çûdra).

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. 1, 82, 21 Çarmishṭhā says to Yayāti त्वत्तोऽपत्यवती लोके चरेयं धर्मसुन्नम् (if I had offspring from you, I would walk in the highest path of duty), Pat. I, p. 2 यो कृतान् चै ब्राह्मणं हन्यात्सुरां वा पिक्षतोऽपि मन्ये पतिः स्यात् (for he, who should kill a brahman or drink strong liquor without knowing it, even such a one would be an outcast, methinks), Pano. III, 203 यदि

स्थापावकः श्रोतः प्रोप्तो वा प्रश्नलाज्वनः । स्मीपां तदा सतोत्वं स्याद् दुर्जनो
हितः ॥ Cp. 489 and 471 R. 4.

e.) लिङ् e.) लिङ् used in relative sentences of general import. Åçv. I,
used in 3, 1 यत्र कु च होव्यन्तस्यात् (wheresoever one has the intention of per-
relative forming oblations), Panc. I, 165 कालातिक्रमणं वृत्तेर्यो न कुर्वति भूपतिः ।
senten- कदाचित्तं न मुच्छन्ति भर्त्सिता अपि सेवकाः (the king who duly observes
ces of the time of paying the wages to his officials, him —), ibid. I,
general import. 271 अर्धरात्यहरं भृत्यं यो न हन्यात्स हन्यते.

f.) लिङ् f.) लिङ् expressive of a design or a consequence. Kathâs. 36,
used in 106 हरि प्राणामाश्रये येन स्यां नैव दुःखानां पुनर्भविनमेदृशाम् (I betake my-
final self to Hari, in order that such grief may never again befall me),
and R. 3, 13, 11 आदिश मे देशं..... यत्र वसेयम्, ibid. 3, 50, 18 स भारः सौम्य भर्तव्यो
conse- यो न न नावसादयेत् (one must bear only such a burden, as will not
cutive exhaust its bearer).

Rem. ना — 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. Apart from the many-sidedness of its employment, The idioms, concurrent with लिङ्, it is to be observed, that the लिङ् is in most cases not indispensable. The imperative, the present, the future, the krtyas 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, 471¹⁾. On the kr̥tyas see **357**, on the conditional **347**.

Espe-
cially 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 प्रपत्त्यामस्तत्र तप्त्यामहे 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 तदच्च पाश्वं तस्याय प्रभाते दृतमेष्यसि (— you shall return quickly at daybreak).

b.) *wish.* R. 2, 96, 21 अपि नौ वशमागच्छेत्कोविदारध्वरो रुपो। अपि दृक्ष्यामि 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 çlokas (54—63) expounding what kind of people are fittest for attending on a king. All of these çlokas 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 भवेद्राजवल्लभः. Now, in five çlokas 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) प्रभुप्रसादतः किञ्च सुपात्रे यो नियोजयेत्। वस्त्रायं च दधात्यक्षे स भवेद्राजवल्लभः.

c.) *possibility* and *doubt*. Panc. 282 धूर्तश्चिन्तयामास । किमहमनया करिष्यामि । किंच कदाप्यस्याः पृष्ठतः कोऽपि समेव्यति तन्मे महाननर्यः 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 कच्चस्तात् भविष्यति (I am sure, father, Kaca will have been injured or has died), Panc. 176 the deer Citrāṅga tells how himself has escaped the hunters, but मम शूद्रं तैलुव्यकैव्यपिदितं 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, तित्र् 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.¹⁾

f.) *purpose*. Pat. I, p. 7 the master of the house comes to the potter and asks him कुरु घटं कार्यमनेन करिष्यामीति (make me a pot, that I may make use of it). Likewise R. 2, 54, 28 Bharadvāja says to Rāma दग्ग्रक्रोश इतस्तात् गिरिर्यस्मिन्निवस्यसि (at a distance of ten kroṣa 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 [दुःख] विदित्वा-व्यपक्षेण 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 तत्र तावत्प्राणयात्रा कुर्वन्ति विनापि भविष्यत्यस्माकं च पुनः सर्वोच्छेदनं न स्यात्.

344.** Even the future in °ता 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 अयं हयानीक्षति मामकान्दृष्टम्। भुवं हयज्ञो भविता विचक्षणः (he examines my horses, he is sure to be a connoisseur in horses), Pat. I, p. 250 तथा विद्वरे ऽव्यक्तमाद्वपं दृष्ट्वा वक्तारो भवन्ति महिषी द्रृपमिक्र ब्राह्मणी द्रृपमिक्र (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 brâhmaṇa).

345. Sanskrit makes no distinction between the different लिङ्
expressive of
the past
as well
as the
present.
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 तु लानुश्रापास, the other replies को तु सानुश्रिष्यात् (who should have taught me?), Gaut. 12, 1 गूढो द्विजातीनस्तिंश्चायाम् भित्य वाग्दण्डपारुष्यान्यामङ् मोच्यो येनोपहन्यात् (a gûdra, who has intentionally reviled twice-born men — shall lose the member, whereby he has offended), Mrcch. III, p. 124 Cârudatta speaks चिरयति मैत्रेयः। मा नाम वैकव्यादकार्यं 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. Kathâs. 27, 32 किं मयापकृतं राज्ञो भवेत् (in what can I have offended the king?).¹⁾ 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.²⁾ Only a kind of op-

1) So already in the archaic dialect. Ait. Br. 1, 4, 1 यः पूर्वमनोज्ञानः स्यात्तस्मै (to such a one, as has not sacrificed formerly), इज्ञान is the partic. of the perf. âtm. of यज्.

2) The Rgvedamantras, indeed, contain many optatives, belonging to the aerist, 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 precative or benedictive (**आशिषि लिङ्**). This <sup>P. 3, 3.
173.</sup> mood is restricted to benedictions, and even there it has a concurrent idiom: the imperative. Mālat. VII, p. 91
 विद्येयासुरेवाः परमसपीयां परिणातिं। कृतार्थो भूयास्मू (may the gods make the issue as happy as possible, may I obtain my desire), Utt. I, p. 5
 किमन्यदाप्रास्महे। वीरप्रसवा भूयाः, Daq. 164 आचष च हृष्टः कोग्रदासः। भूयास्मेवं
 यावदायुरायताच्चि त्वत्प्रसादस्य पात्रमिति.¹⁾

347. The so called conditional (**लृङ्**) is properly the past of the future in **स्थिति**. 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.²⁾

Ch. Up. 6, 1, 7 यदूधेतदवेदित्यन्कयं मे नावच्यन् (for if they had known it, why should they not have told me so?), Panc. 237 तथादि तस्य वचनमकिष्यन्ते ततो न स्वल्पोऽव्यनर्थाऽभविष्यदेतेषाम् (for if they had done according to his words, then not the least misfortune would have befallen them), Daq. 111 तौ चेद्रातपुत्रौ निरुपद्वावेवावर्धिष्येतामियता कालेन तवेमां वयोवस्थामस्पद्येताम् (if those two princes should have grown up without accidents, they would have reached your age by this time), Kumāras. 6, 68 गामधास्यत्कयं नागः..... आ रसातलमूलात्मुमवालम्बिष्यथा 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 precative भूयास्त does the duty of an hortative imperative.

2) P. 3, 3, 139 लिङ्गिमित्रे लृङ् क्रियातिपत्रौ.

140 भूते च. — Kâc. भूते च काले लिङ्गिमित्रे क्रियातिपत्रौ सत्यां लृङ्प्रत्ययो भवति.

1, 10, 4 न वा अजौविष्यमिमानवादन् (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 प्रपायेद्राजा दप्तं दप्तुयेवतन्दितः। श्रूते मत्स्यानिवापन्न्यरुद्भलान्बलवत्तरः (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 यद्येतदप्सुभं कर्म न स्म मे कथयेः स्वयम्। फलेन्मूर्धं स्म ते राजनसयः प्रातस-हस्था (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 अफलिष्यत्.

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 सिनमत्राभस्त्वित् »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 नाविन्दत्प्रापतिर्यद्होष्यत् (Praj. did not get what he could sacrifice)¹⁾, Çat. Br. 14, 4, 2, 3 तत एवास्य भयं वीयाय कस्मा-दृध्यभेष्यत् (from that moment his fear vanished, for of whom could he have been afraid?)²⁾.

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 यद्येष्यति or तुहुयात्. In other terms, अहोष्यत् may here be considered as the past of होष्यति.

2) In a well-known passage of the Chāndogya-upanishad (6, 1, 3) the conditional is hidden under a false reading उत तमादेशमपाल्यो येनाश्रुतं श्रुतं भवति etc. Çankara explains अप्राप्यः by पृष्ठवानसि, the Petr. Dict. accepts it as an aorist, though it is then a barbarism, for if aor., it would have been अप्राप्तोः. Replace अप्राप्यः, and all is right »had you but asked the instruction, by which etc.« Cp. P. 3, 3, 141.

IMPERATIVE.

348. Sanskrit imperative (लोट) 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^d person. Kathâs. 81, 56 अस्मत्वामिनीकृतं। भजस्वातिष्युचित्तं स्नाहि मुञ्ज्ञु ततः परम् (enjoy the hospitality of our mistress, get up, take a bath, thereafter take food), Çâk. IV वत्सौ भगिन्याः पन्धानमादेश्यतम् (my children, show your sister the way), Prab. V, p. 103 हा पुत्रकाः कु गताः स्य दत्त मे प्रतिवचनम्; — 3^d person. Daç. 132 अपसरतु द्विरुद्धो एष (let this wicked elephant withdraw), Nala 17, 32 प्रयतन्तु तव प्रेष्याः पुण्यशोकस्य मार्गिणो (your attendants must try to find out Nala), Mâlav. V, p. 137 तौ पृथग्वरदाकूले शिष्टामुत्तरदक्षिणो (they may rule over —); — 1st person. Çâk. III यदनुभव्यसे तदहमेनां विप्रदानं करवाणि (if you permit, I will make —), Mhbh. 1, 146, 29 चराम वसुधामियाम् (let us wander over this country), Nala 7, 7 नलं वौं पुङ्करः परबोहा दौव्यावेत्यब्रवीत् भ्राता.

Rem. In exhortations, some particles are often added to the 2^d person, as अपि, अऽनु, 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^d person of the active. Then the agent is commonly not expressed (10). Ratnâv. IV, p. 100 king to messenger कथय कथामतिक्रिस्तातः, messenger to king देव श्रूयताम् (listen, Sire). Panc. 48 the barber enjoins his wife मद्वे प्रौढ्यमानीयतां जुरभापउम् (please, my dear, fetch me my razorbox). Vikram. I, p. 4 the apsarâs are bewailing their companion Urvaçî, carried off by the Dânavas, Purûravas intervenes and says अलमाकन्दितेन। पुरुरवसं मामेत्य कथ्यतां कुतो भवत्यः परित्रात्वा इति. — For the rest, भवान् is of

course here likewise available (Málav. I, p. 4 त्वरतां भवान्) and when showing respect and reverence, one uses the title of the person addressed instead of it (260). So Panc. 86 तद्य मां भक्षयित्वा प्राणान्धारयतु स्वामी is a more respectful mode of inviting, than स्वामीन् प्राणान्धारय, cp. ibid. 48 प्रृष्टवन्तु भवन्तः सभासदः (v. a. I request the judges to listen).

350. *Another manner of expressing polite request, equally frequent, is using the verb अद्विति.* One says श्रीतुमहसि = श्रूयताम्, cp. our „deign to listen.” Nala 3, 7 Nala says to the gods मां न प्रेषयितुमहस्य (please, send not me), Cák. V the door-keeper to the king कश्चिद्देषामुपाध्यायसदेशस्तं देवः श्रीतुमहस्यति.

Rem. The लिङ् 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. Málav. III, p. 79 मद्दे यास्यसि। मम तावदुप्यन्नावस्त्रमर्थितं शृः यताम् (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 करिष्य, when giving the special injunction, to be acted up at a fixed point of time in the future¹⁾.

351. II. The imperative is expressive of *wishes* and *benedictions*.

Examples: Such phrases as चिरं जीव, Hit. 118 गच्छ किञ्चयी भव, pres-
sive of _____

1) In this very meaning a few passages of the Mahâbhârata afford a 2^d pers. plur. of the medial future in °क्षम्, 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: Mbhb. 1, 17, 13; 3, 228, 8; 6, 27, 10, see HOLTZMANN, *Grammatisches aus dem Mbhbta* p. 33. To them I can add a fourth, Mbhb. 1, 133, 13: Drona being seized by a shark, calls upon his disciples for rescue ग्राहं हत्वा तु मोक्षध्वं माम्.

Nâgân. IV, p. 61 विजयेतां कुमारौ (may the princes be victorious), Panc. 16 श्रीवास्ते पन्यानः सन्तु (v. a. God speed you on your way), Mudr. VII, p. 231 चिरमवतु महों पार्थिवश्चन्द्रगुप्तः: — Here the precative (346) and the लिङ् are concurrent idioms.

Rem. It is to benedictions that the imperative in °तात् is limited in the classic language. Daç. 16 एनमायुष्मतं पितृद्वपो भवानभिरक्षतात्.¹⁾

P. 7, 1
35.

In the ancient dialect it had a wider employment, only see the series of precepts quoted Ait. Br. 2, 6, 13—16.²⁾

352. III. 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 1st and 3rd 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 असि मन्त्रयमाणा हि हेतुं पश्याम मोचने (perhaps by deliberation we may find some means for rescue), Mâlav. IV, p. 117 आः कथं तु खलुस्मात्संकटान्मोच्यावहै (how may we be rescued from this danger?), Utt. I, p. 21 प्रत्येतु कस्तङ्कि (who on earth will believe it?), Vikram. V, p. 184 मो राजनिकं ते पूर्यः प्रियं करोतु पाकशासनः (say, king, what may Indra moreover do for you?), Hit. 118 कथमयं प्रलाघ्यतां महासञ्चः (how may this great-hearted man be praised [as he deserves]?).

353. IV. The imperative with मा or मास्म serves to express prohibition. Yet this idiom is comparatively little used, but instead of it either अत्तम् 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 जयतादेर्लङ्गनामा नृपः (king Erlanga 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 brâhmaṇa-works.

other constructions, expressive of prohibition. 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 पाच्छ, Kathās. 39, 233 यात मास्मेह तिष्ठत (go on, do not stay here); — 2. of अलम् and कृतम् with instrumental. Mudr. I, p. 46 अलमाप्राञ्छय (no hesitation more), ibid. p. 53 वत्सालं विषादेन (be not sorry, my dear), Panc. 64 अलं संत्रमेषा, Cāk. I कृतं सदेहेन; — 3. of aor. with मा. Aorist with मा. Daç. 143 मास्म भवतो भैषुः (do not fear, ladies), Mhbh. 1, 153, 34 मा चिरं कृथाः (do not tarry), R. 2, 42, 6 कैकेयि मामकाङ्गनि मा स्वाक्षीः 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 अलमुपालत्य (do not censure me any longer), Mr̄ech. III, p. 106 अलं सुपुडनं 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 शाश्वतोः समाः. Cp. Mhbh. 1, 37, 7 मा नः कालो अत्यगादयम्.

Rem. 3. With मास्म not only the aorist is allowed, but also P. 3, 3. 176. the imperfect tense, of course without augment. R. 2, 9, 23 मा सैनं प्रत्युदीक्षेणा मा चैनमभिगाबथाः, Daç. 160 मास्म नाथ मत्कृतेऽध्यवस्थः साहसम्.

Rem. 4. मा with optative is of course a concurrent idiom. In the prākṛts also मा with future in °स्ति. Likewise in the epic dialect. Mhbh. 1, 30, 15 the three idioms are used side by side पुत्रं मा साहसं कार्बोर्मा सथो लप्यसे व्याधम्। मा त्वं दहेयुः संकुडा वालखिल्या मरीचिपा:.

354. The aorist with मा is not restricted to prohibition.

It does occasionally duty as an optative with negation. Mr̄ech. VIII, p. 280 वसन्तसेने अन्यस्यामपि जातौ मा वेश्या भूस्वं हि सुन्दरि। चारित्र्यगुपासंपन्ने जायेणा विमले कुले, R. 2, 30, 19 मा वज्रं द्विषतां गमम्. It may even express a doubt (352): Kathās. 42, 114 सहसा हि कृतं पार्यं 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 1st person of the imperative

Archaic is less used than the other two (cp. 356). In fact, these conjunctive 1st 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^d and 3^d persons exist no more, whereas its 1st persons are the very forms considered to make part of the imperative (लाट्).

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 तिष्ठासि यदि च प्रायसै द्रुविषामेवास्मासु धत्तात् (whether you are standing or lying down, give us wealth), Rgv. 10, 85, 36 the marriage-mantra गृष्णामि ते सौभग्यत्वाय हस्तं यथा पथ्या जरुष्यिथासः, ibid. 39 दीर्घयुरस्या यः पतिर्विवाति प्रारुदः प्रतम् (may her husband have a long life, may he reach a hundred autumns), TS. 6, 5, 6, 2 योऽतो जायाता अस्माकैः स एकोऽसत् (who shall be born of her, must be one of us).¹⁾

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 नेतिन्द्रिया यन्त्यो न एकं पताम (lest by going astray we shall go to hell), Ait. Br. 2, 12, 2 नेत्य इमेऽनभिप्रीता देवानाच्छान् (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 कृतम् in Rgv. 10, 15, 6 ना

1) Instances from Rgv., AV., Cat. Br., Ait. Br. are brought together by DELBRÜCK in his treatise *Der Gebrauch des Conjunctivs 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^d or 3^d person.

हिंसिष्ट पितरः केन चिन्नो यद्य 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. Instead of the 1st 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 कृ गच्छामि** (what shall I do, where shall I go?)

a.) present with hortative meaning. R. 2, 96, 20 अथवैक्ये तिष्ठावः

संनदाकुयतायुधौ (let us stand still here —), Panc. 86 तस्यात्मशारीर-रदानं कुर्मः (let us present him with our body), Prabodh. II p. 29 भवतु। अस्मिन्नासने समुपविश्यामि [= °विश्यानि], R. 3, 61, 18 वनं सर्वे विचिनुवः (let us search through the whole forest).¹⁾ — The idiom is regular with तावत्. Çāk. I भवतु। पादपान्तरित एव विष्वस्तां तावदेनां पश्यामि (well, I will look on her —), Mudr. IV, p. 138 Malayaketu to Bhāgurāyana तन्मोपसपरिः शृणुवस्तावत् (therefore, let us not approach, let us rather listen), Panc 261 अत्रैव दुर्गे स्थितस्तावदेनि कोऽयं भविष्यति. Cp. यावत् with present 478 al. 2.

b) present in dubitative interrogations: Panc. 40 किं.... प्रात्येण मार्यामि किं वा विष्व प्रयच्छामि किं वा पशुर्मेण व्यापाद्यामि (shall I kill him with a weapon, or give him poison or put him to death as one kills a beast?), Hit. 95 कृ यामः किं वा कुर्मः, Mhbh. 1, 155, 42 किं करोम्यहमायाणां निःशङ्कं वदतानव्याः (friends, tell me frankly, what shall I do for you = किं करवाणि). An instance of this idiom in the passive voice may be Panc. 37 तत्किं क्रियते [sc. आवायास्] »what shall be done by us?“

1) If these instances occurred only in verbs of the 1st 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^d conjugation, it must be recognized, as we do, that the present instead of the imperative is idiomatic for the 1st person. Such phrases as कुर्मः, शृणुवः = कृपावाम and शृणावात should have moved CAPPELLER in his edition of the

KRTYAS.

357. The *kṛtyas*, 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 वृद्धमारिन्पूत्सात्खोरोगि-व्रचक्रियां पन्था देयः (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 राजन् (do not kill me), Cāk. I आश्रममृगोऽयं न हन्तव्यः (— may not be killed), Panc. 269 शृगाल आह! अयायेकवारं तवान्तिके तमानेष्यामि परं त्वया सज्जोकृतक्रमेण स्यातव्यम्. When substituting for these *kṛtyas* the active voice, one would get in the first example पन्थानं दृश्यात्, in the second मा कधीः, in the third न कश्चिदन्तुर्महति, in the fourth तिष्ठ.

2. *necessity.* Panc. 167 स्यावश्यं देशान्तरं गन्तव्यम् (I must needs go abroad), ibid. I, 450 सूखपिं पषितता द्वेष्या निर्धनानां महाधनाः (blockheads are the natural enemies of the learned, the poor of the wealthy).

3. *probability, conjecture, expectation, etc.* Cāk. III अस्मिन् लतामाटुपे संनिहितया तथा भवितव्यम् (she is sure to be in the neighbourhood of the bower), Panc. 240 सिंहश्चन्त्यामासः नूनमतस्यां मुहायां रात्रौ केनापि सत्त्वेनागन्तव्यम् (the lion reflected: surely some animal will come into this hole to-night), Prabodh. V, p. 106 कूचितुपकृतिः कायमीभिः कृता क्रियते इयता (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 *kṛtya* borders upon the sphere of a participle of the future, काय 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.

4. Even *desert* and *ability* find their expression by them. Kâç. on P. 3, 3, 169. P. 3, 3, 169 gives this example भवता खलु कन्या वोद्ध्वा = भवान्खलु कन्या वहेत् = भवानेतदर्हेदिति, and on sūtra 172 भवता खलु भारो वोद्ध्वः = भवान्हि प्राक्: — The kṛtyas may be also expressive of *indignation* at some fact, not expected. Mudr. VII, p. 220 Rāxasa, when hearing the glory of his foe Cānakya proclaimed in the very streets of Pātaliputra, exclaims एतदपि नाम राज्ञेन ग्रोतव्यम् (and even this Rāxasa must hear!); Daq. 78 the wretched Jaina monk deplores his misfortune and the necessity, he has been put to, to break with the faith of his fathers यम तु मन्त्रभागयस्य..... अफलं विप्रलम्पाप्रायमीदृशमिट्-मर्घवर्त्म 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 kṛtyas are restricted to »necessity,” viz. those in °आव्य, cp. P. 3, 1, 125. — Other irregularities of meaning are caused by the improper employment of the passive voice, as दानीय, when denoting »the person who deserves a gift,” संधेय »one fit to make an alliance with” (Panc. III, 8), उद्देश्यनीय »to be dreaded” (ibid. III, 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.

Parti-
ciples. 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 (कुवन्, कुर्वाणः, क्रियमाणः), which are named *participles of the present*¹⁾, 2. two *participles for the future*, one in the

Diffe-
rent
classes
of
them. 1) In Sanskrit, this term is less improper, than in many other languages, because its present has chiefly the character of expressing the durative (बत्तमान), 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 *kṛts* in °उ, derived from desideratives, as चिकिषु (wishing to do, being about to do), cp. 52 a, f. i. Daç. 166 तत्र च स्वादु पानोयमेधांसि कन्द्मूलफलानि संजिवृक्षवः…… अव्रतराम (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 उत्तिष्ठ रात्रमावी ते वीरो ब्रंशधरः सुतः (get up, my king, a son will be born to you —), Vikram. V, p. 181 सुरासुरविमर्दो 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 चकृत्वान्, f. चकृष्टि, n. चकृत् 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, ऊषिवान्, 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.

शुश्रुतान्, the compounds अनाप्तवान्, उपेयिवान्, अनूच्चानः. The participle in °वान् (वांस्) is, however, oftener met with in the post-Pāṇinean literature, than would be expected by this rule, but it occurs chiefly in epic poetry and in kāvyas. Mhbh. 1, 44, 10 विनिहितवान्, R. 1, 26, 25 विनेदुषी, Kathās. 25, 72 अनिहित्य निषेदुषः, Kumāras. 2, 4 नमस्तुभ्यं.... भेदसुप्तुषे, ibid. 6, 72 पद्मातस्युषा त्वया, ibid. 6, 64 इत्यूचिवांस्तमेवार्थम्, Kathās. 81, 31, Čīcup. 1, 17 etc. That it may even do duty as finite verb, has been mentioned 338. But the participle of the past in °आन has wholly antiquated, and is only met with in the archaic dialect, see f. i. Ḭat. 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:

शारद्ध act. Daç. 138 आश्रद्धये लोको यथायथमुच्चैःस्यानानि.	pass. R. 2, 83, 5 प्रातं सहस्रापयप्रवानां समाज्ञानि (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 दारकद- यं प्रसूता [sc. सीता].	pass. Ragh. 1, 12 तदन्वये शुद्धिमति प्रसूतः.... दिलोपः.
अपराद act. Čāk. I कथमपरादस्तपच्छि- नामस्मि (how, have I offended the holy men?)	pass. Kathās. 17, 48 देव्या नैवापरादं ते (there is no offence done to you by the queen).
प्रविष्ट act. Vikram. II, p. 29 आदर्शना- त्यविष्टा सा मे सुरलोकसुन्दरी हृदयम्	pass. R. (Gorr.) 5, 56, 28 प्रविष्टं ते मया वक्त्रम्.
प्राप्त act. Mudr. I, p. 7 अभिमता भवनम- तिथयः प्राप्ताः (welcome guests are come to my house).	pass. Hit. 24 पञ्चिभिः.... तरुकोटे श्रवकास्थीनि 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 अर्यं गतः, अर्यं मृतः, one says as well गतमनेन, मृतमनेन. Cp. Pat. I, p. 468.

Rem. 1. If a participle in °त् is used with intransitive meaning, then the transitive passive is commonly expressed by the corresponding part. of the causative. पिन् means »split by itself» पेदित् »split [by somebody],» प्रवृत् »awake» but प्रबोधित् »roused,» जात् »born» but जनित् »engendered,» पतित् »fallen» but पातित् »thrown» etc.

Rem. 2. As far as I know, the participles in °त् never convey a transitive active meaning; they are, as a rule, intransitives, as भग्, पिन्, स्था.

361. Occasionally the participles in °त् are used of the present. They are then expressive of an action achieved, completed, finished. So गत् and स्थित् when = „being,” शक्त् „able,” मृत् „dead,” भग् „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 neutrals of participles in °त् to be admissible as nouns of action. So Mhbh. 1, 157, 41 सहैः सह मृतं श्रेयो न च मे त्रीवितं ज्ञमम् (it is better to die together, nor can I bear to live). Pat. I, p. 11 हिक्कतहसितकपटूयितानि नैव दोषाय भवन्ति नायम्युदयाय (hiccoughing, 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 मदूदत्तां वृत्तिं भुज्ञानानां पश्यतानां पञ्चप्रातो 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 कोपाकिष्टस्तमुवाच (the jackal being filled with anger , said to him) , Bhoj. 17 एवं विज्ञादिव्यये कुबर्णं राजान् प्रति कदाचिन्सुख्यामात्येनेत्यमध्यायि (now , as the king made such expenses of money etc. , his first minister once addressed him thus) , Mrcch. VI , p. 222 वरं व्यापच्छतो मृत्युन् गृहोत्स्य बन्धने (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 पलायन्ते 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 पलायन्ते हन्यमानाः points at the cause of their not reaching heaven ; R. 1, 1, 99 पठन्नामायां नरः प्रेत्य स्वर्गे महीयते (by reading the Râmâyana one gains heaven).

4. the participle equivalent to a concessive sentence. Panc. 304 भो निषिद्धस्तं मयनेकप्रो न शृणोषि (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 पाणिग्राहकस्य गतिमननुप्रपथमाना भवत्कुलं कलङ्घयेयम् (if I should not follow the path of my [deceased] husband , I should dishonour your family) , Kathâs. 77, 92 अजल्पतो ज्ञानतस्ते शिरो यास्यति खण्डजः (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. Kathâs. 38, 157 तत्त्व्यन्ते तं देष्ट्रं ब्राह्मणसाद्कृत वस्ति च्चाम् (being about to leave her country , she ceded her house to the brahmans) ,

Daq. 79 प्रकृतिस्थानमून्निधास्यन्कर्पीसुतप्रहिते पथि मतिमक्रवम् (as I wished to bring them back to their natural state —) Mhbh. I, 163, 16 वृक्षमादाय राज्ञसः। ताउगिष्यस्तदा भीमं पुनरम्यद्रवद् बलो (the giant took a tree and ran once more at Bhîma, that he might strike him).

363. As a rule, the mere participle suffices for this purpose. Now, as this is by far less done in modern languages, 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 रातक-न्यायः पुरुषोपभुक्ताया इव प्रसीरावयवा चिमाव्यन्ते (her body looks, *as if she were* —), ibid. 278 परितोष्यमापापि न प्रसीदति (*though* she is being satisfied, she is not kind), ibid. II, 173 सकृतकन्दुकपातेन पतत्यार्यः पतन्नपि (a noble-minded man falls as a ball does, *if he should fall at all*).

364. The participial employment is not limited to the participles. Any adjective may be employed as if it were a participle. It is then usual to add to it the participle सन्त् (being). Yet, सन्त् is not indispensable and is often wanting, especially if it is a bahuvrîhi that has a participial employment.

Examples: a.) of सन्त् added. Çâk. IV वनोक्तसोऽपि सन्तो लौकिकज्ञा वयम् (though living in the forests, we know the world), ibid. III कुतस्ते कुसुमायुधस्य सतस्तैच्छप्यमेतत् (how did you come by that sharpness, you, whose arrows are but flowers?), Kathâs. 24, 67 ब्राह्म मया सा नागरी दृष्टा विद्यार्थिना सता! अमता 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 प्रक्लेना-पकार्तिपा (what is the use of a faithful [servant], if he be not able, what, of an able, if he be not faithful?), Çâk. II two young ascetics are approaching, the king, before their being ushered in, knows them by their voice and says अये धीरप्रशान्तस्यैस्तपस्त्रिमिर्वितव्यम् (by

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the sound of their voice, which is strong and soft at the same time, they must be inferred to be ascetics), Hit. 91 तामाल्यातुकाम एव सत्वरमागतोऽहम् (wishing to tell it [sc. the news ब्रातिष्ठि], I have come here).

Rem. 1. Bahuvrīhis, the predicate of which is a participle, generally share the participial employment. Panc. 130 अय तं दृष्ट्वा प्रस्तुतमना व्यचिन्तयत् (when he saw him, he became anxious and reflected), Ven. I, p. 25 देवि समुद्भातमर्जुस्याभिरागतापि भवती नोपलक्षिता (Madam, by the angry mood I am in, I have not noticed your coming here), Mudr. III, p. 112 आर्येणैवं सर्वतो निरुद्धेष्टाप्रसर्स्य मम ब्रह्मनमिव राज्यं न राज्यमिव (if mylord in this manner crosses my liberty of movement, my kingdom seems a prison to me, not a kingdom).

Rem. 2. सन्त्, however, is occasionally added even to real participles. Panc. 126 तेन मूर्खेण वानरेण कुडेन सता..... प्रहारे विहितः (now, that stupid monkey, being in an angry temper, gave a blow), ibid. 335 सोऽपि कर्कटस्तत्रैव स्थितः सन्सर्पप्राणानपाहरत् (while standing on that very spot, the 'crab etc.'), Mhbh. 1, 166, 2 स. पूर्वमिवागतां। सतीं ददर्शाप्तसं 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

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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: Kathâs. 5, 106 दिवसेषु गच्छत्सु (time going), ibid. 28, 134 एतस्मिन्मृते रात्रसुते कोऽर्यो ममासुभिः (that prince being dead, what care I for my own life?), Çâk. I पौरवे वसुमतीं प्राप्तति (while a Paurava rules the land), Daç. 118 तमसि विजृम्भिते..... उत्थिते ज्याकरे..... यथोचितं श्यानयेयमज्ञे (when darkness had spread and the moon had risen, I went to bed), Çâk. I कर्पा ददात्यभिमुक्तं मयि भाषमापो (she hearkens, when I speak in her presence), Hit. 96 एवमुक्तवति दूते (after the messenger had thus spoken), Nala 5, 33 वृते तु नैषधे भैम्या लोकपाला महौजसः..... नलायादौ वरान्दुः: (Nala having been chosen by the daughter of Bhîma, —), Pane. 17 ऋथोपसृत्य दृपनको निर्दिष्ट आसने पिङ्गलकं प्रणाम्य प्राप्नुनु 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, सन्, वर्त-
मान, स्थित etc. are added.

Examples of सन्तु etc. added to the participle or noun. Panc. 242 सूर्योदये इन्धतां प्राप्नेष्टलूकेषु सत्सु (at day-break, when the owls had become blind) [cp. 364 R. 2], ibid. I, 310 रात्रो दीपशिखाकान्तिर्म भानावुदिते 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 युत्यते यत्सर्वे पार्थिका मया सह विग्रहं कुर्वन्ति (my child, as you are my daughter, and Lord Vishnu my son-in-law, how etc.)

Examples of a nominal predicate without auxiliary. Panc. 62 एतस्मरः प्रोद्यं प्रोद्यं वास्यति । अस्मिन् शुष्के.... एते नाशं वास्यन्ति (this lake will soon become dry, when it will be dry, they will perish), Bhoj. 12 हृत्ति धर्मिणि धर्मिष्ठाः पापे पापपराः सदा [viz. प्रताः] (if the king be virtuous, the subjects will be virtuous, if wicked, they too will be fond of wickedness), Çak. V कथं धर्मक्रियाक्रियः सतां रक्षितरि त्वयि (— while you are the protector), Prabodh. II, p. 39 कामक्रोधादिषु प्रतिपक्षेषु कुत्रेयमुद्भ्यति तथापि लघोयस्यपि एषो नामवहितेन निर्गीषुपा भाव्यन् (as Love, Anger etc. are her adversaries, how will she [Vishnubhakti] 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 तेनाम्युपाते (after his having consented), Mhbh. 1, 154, 21 नन्त्ये न चिरं स्थातुमिह प्राक्काम् (since we must start, we cannot stay here long), ibid. 1, 150, 4 विदिते धूतराद्यस्य धार्तराष्ट्रो न संशयः। दग्धवान्पापुदायादान्.

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

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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 phrases¹⁾.

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 रुदतः प्रावृजित्, which is interchangeable with रुदति प्रा°, because it means रुदन्ते पुत्रादिकमनादृत्य प्रवृजितः (he has forsaken the world not caring for the tears of his family).²⁾.

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 अग्रनन्तपुष्पय मधोर्हि चूते द्विरेफमाला सविशेषसङ्गा (though spring has an immense variety of flowers, the rows of bees cling especially to the अम्रा-flower), unless it be supposed that Kālidāsa means the personified Spring. — In this passage of the Rāmāyaṇa (3, 11, 58) ततो भुक्तवतां तेषां विप्रापामि-ल्लब्लोऽब्रवीत्। वातापे निष्क्रमत्वेति a participle of the past in °तवन् is the predicate.

2) Pāṇini's sūtra runs thus: षष्ठी चानादरे. The preceding s. 37 यस्य च भावेन भावलक्षणाम् 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 अनादर्. 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 अनादर् in its widest sense. Then all cases of absolute genitive may range under it. In such phrases as R. 1, 60, 15 सप्तरीरो नरेष्वरः । दिवं जगाम काकुत्स्य मुनोनां पश्यतां तद् (under the eyes of the *munis*, the king [Triçanku] 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 यदेते मया पृष्ठाः सचिवास्तावदत्र स्थितस्यापि तव तत्परीक्षार्थम् (that I have asked them, though you were here, was but to make a trial), Mudr. III, p. 124 नन्दः.... पश्चाव इव हताः पश्यतो राक्षसस्य (— under the very eyes of Rākṣasa), Panc. 152 मूषकः] पश्यतो मे परिमग्न्, Mhbh. 1, 102, 70 विचित्रवौर्यस्तरुपो यच्चपाणा समगृह्णतः सुहृदां यत्मानानामाप्नैः सह चिकित्सकैः। त्रिगाम..... यमसादनम् (Vicitravīrya 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 ग्रीवतस्य वनमागान्तुमर्हसि (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.”¹).

2. the gen. is expressive of a situation, existing at the time, when the main action intervenes, Eng. *while*, *as*. Panc. 131 एवं वर्ततस्य स लुब्धकस्त्रामत्य..... निभृतः स्थितः (while he was speaking thus, the said hunter came and concealed himself), ibid. 44 the harber's wife asks her friend नायं पापात्मा मम गताया उत्थितः (the rogue [she means her husband] has not risen [from his couch] during my absence, has he?), Kathās. 18, 356 इति चिन्तयतस्य तत्र तोषार्थमायुः.... द्वितः (while he reflected thus, females came), ibid. 3, 11 तेषां निक्षसतां तत्र..... तीक्ष्णो दुर्मितः समजायत.

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 अहमेन हनिष्यामि प्रेक्षन्त्यास्ते सुमध्यमे »I shall kill him, beantiful 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 EGELING's ed.).

1) See DE SAUSSURE, p. 23. In the same book, p. 63—74 plenty of instances prove the frequency of the phrase पश्यतस्य and the like.

even in your presence," here the absolute turn denotes the easiness of the enterprise.¹⁾

Rem. 2. The absolute genitive seems to be very rare in the archaic dialect.²⁾

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.

The semi-
abs-
olute ge-
nitive. 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.³⁾ Here are some instances. Panc. 154 एवं चिन्तयतो महाकषेण स दिवसो व्यतिक्रान्तः (»he thinking so" or »for him as he thought so" the day passed slowly), Daq. 144 इह च नो वसन्तीनां द्वादशा तमाः समत्युः, 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, Kathās. 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 क्रूरे पा वक्ता 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 Maitrāyanīyopanishad 1, 4 मिष्टो बन्धुवर्गस्य महतो श्रियं त्यक्तास्माल्लोकाद्यु लोकं प्रयाताः। Another instance from the archaic dialect is Ap. Dharm. 1, 2, 7, 13 प्रयतोऽस्य, 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 तदेन मुक्ता मम जीवन्या नान्यः पापिणं ग्रहीष्यति, Câk. I करं व्याधुन्वन्त्याः पिबसि रूतिसर्वस्वमधरम्, Nâgân. 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 remaining it depends on a noun (पापिणम्, मम understood, निर्वृतिः). Likewise Nala 24, 15, Panc. 57 यदि मम स्थानार्थमुद्दतस्य मृत्युर्भविष्यति, etc. etc. Cp. also the foot-note on p. 94 of this book.

Rem. The differences between the absolute and the semi-absolute genitives are sometimes very small, indeed. Panc. 156 एवं मे चिन्तयतस्ते भृत्या मम प्रत्यौपां सेवका जाताः; 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. I, 169, 1 वसत्सु तेषु प्रच्छन्तं पापउवेषु महात्मसु। आत्मगामाय तान्द्रुष्टं व्यासः, Kathâs. 42, 165 अथैतस्यां च मणि च..... मरणाध्यवसायिन्योरुग्रात्स्वभिंदाधुना.

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 प्रश्नाको मन्दं मन्दं गत्वा प्रपाप्य तस्याये स्थितः, here तस्य, the subj. of चिन्तयतः means the lion, तस्याये the same lion. Kathâs. 29, 77 कठर्थयति 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. Kathâs. 29, 55 सति भुक्तैः फलैरेतर्जरा न ते भविष्यति (*by eating* these fruits you will enjoy eternal youth), R. 2, 64, 18 स चोद्गुतेन बाणेन सहसा स्वर्गमास्थितः (*as soon as the arrow had been drawn out, he mounted to heaven*), Panc. 57 सुभगे समस्तैः प्रत्युभिर्हैरन्तं पानं चास्वाद्यित्यामि (my dear, I will not take either food or drink until *after having killed all the enemies*), ibid. 178 भद्रं न भेतव्यमस्मद्विधैर्भिर्त्रैवियमानैः (*do not fear, with such friends as we are*), Kathâs. 55, 213 तृष्ण्या विन्ध्यवासिन्या पत्नीपुत्रौ चिमाप्यस्ति, Panc. 194 तैज्ञातैः स्वपक्षः परपक्षश्च 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 represents 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:

Participle added to a verb of affection added to a verb of affectation. 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 श्रवाणः (do you not feel ashamed at speaking thus?), ibid. 147 शोचितव्यसर्वं गर्व गतः (one must pity you for having become proud), ibid. 112 अनयोर्किरोद्ध वितन्वता त्वया साधु न कृतम् (you have not done well by kindling discord between them), Mhbh. 1, 145, 9 तान्नाऽयं पितृतः प्राप्नून्यृतराष्ट्रे न सृष्टते (Dhrt. cannot endure their having obtained the kingdom from their father's side), Mahâv. I, p. 18 सृहयामि रामभद्रालङ्कृताय राजे दशंरथाय.

Predicative accusative and nominative expressed by a participle or a noun used as such. II. The participle, which expresses the predicate of the object of the verbs of *seeing, hearing, knowing, thinking, feeling, 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. अहमनेन प्रविशन्तदृश्ये. 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 construction does not exist in Sanskrit (390 R. 2). Concurrent 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 काञ्छिद्राज-कन्यां करेणुकाद्वानं.... समाधातां दृष्टवन्तो (they saw some princess approaching on elephant's back), Mudr. IV, p. 158 न मां दूरोभवन्तमिच्छति कुमारः (the prince does not desire my being far), Çâk. IV वेसि न मामुपस्थितम् (you do not know, I am near), Hit. 2 स भूषितरेकदा केनापि पठ्यमानं ग्रलोकद्वयं शुश्राव (once the king heard somebody read two clokas), Kathâs. 9, 74 प्रब्रेरण हठाक्रान्तमटव्यां सर्पमैक्षत, Çâk. VII अङ्गुली-यकदप्रनादूष्पूर्वा तद्दुहितरमवगतोऽहम् (on seeing the ring, I remembered that I had wedded his daughter). As to the last examples cp. 14, VIIy.

b.) with a passive chief verb. Mudr. III, p. 120 कस्मादर्थेयाप-पक्रामन्तुपेक्ष्यतः (why have you overlooked his withdrawal?), R. 3, 67, 16 Jatâyu tells Râma, he has seen the carrying off of Sîtâ हिंयमापा मया दृष्टा रावणेन, Kathâs. 41, 4 मित्रेण कथितोऽधुना.... अपुष्य भ्राता देशान्तरे मृतः (a friend has now told him, his brother died abroad), Çâk. III गान्धर्वेण विवाहेन ब्रह्मो रातर्चिकन्यकाः अद्यन्ते परिपी-तास्तः पितृभिश्चाभिनन्दिताः.

Predicative
genitive.

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 प्रस्तावं विज्ञाय »as they knew me to be reputed [a] rather insignificant [animal]”, Mâlav. I, p. 18 राजः समज्ञमेवाक्योर-धरोत्तर्योर्विर्मितविष्यति (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 sometimes necessary to substitute for them infinitives or possessives the nouns of action. So the abs. locat. कृते शोसने may be = »after performing the order.” This idiom, the counterpart of Latin *reges exacti* = *exactio regum*, is not rare,

Sans-
krit
possess-
es the
turn
reges

*exacti exa-
ctio re-
gum.* especially in the instrumental¹⁾). So f. i. Nâgân. I, p. 5 किमनेनावस्तुना चिन्तितेन वरं ताताज्ञैवानुषिता (do not reflect on this nonsense, better would it be to act after your father's injunction), Panc. I, ५ वरं जातप्रेतो वरमपि च कन्यैव जनिता. न चाविद्वान् द्रपदूकिण-
गुणयुक्तोऽपि तनयः (better is it, that he dies scarcely after being born, better is the birth of a daughter.... than an unlearned son etc.).²⁾ So often the participle in त with किम् or अलम्. R. 2, 36, 30 तदलं देवि रामस्य श्रिया विहतया त्वया (therefore cease to destroy Râma's happiness), Mrech. VIII, p. 244 किमनेन ताडितेन तपस्त्विना (why strike this poor fellow?).

PARTICIPLES ATTENDED BY AUXILIARIES.

376. Sometimes participles are expressive of the chief predicate. 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 sometimes 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 1st and 2^d person 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] क्रीयमापोन नन्दति.

Peri-
phras-
tic
tenses
and
moods.

I. To the past participle the present अस्ति or भवति is added, f. i. Prabodh. V, p. 103 हा पुत्रकाः कृ गताः स्य दत्त मे प्रतिवचनम्, Mālat. IV, p. 65 अग्नुपपत्नवानस्मि. 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 राजायुज्ञलितो बभूव = राजायुज्ञचाल, Mhbh. 1, 42, 34 स्मृतं हि तेन तदभूत् (for he had heard this). — Çāk. V किमुदृष्टिष्य भगवता काश्यपेन मत्सकाश्मृष्यः प्रेरिताः स्युः, here the optative of the past is expressed by periphrase, Kathās. 27, 32 किं मयापकृतं राजो भवेत् (in what can I have offended the king?). From the archaic dialect I add Ait. Br. 1, 4, 1 एः 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 अर्था द्वावपि निष्पन्नौ युधिष्ठिर् भविष्यतः (both purposes will be performed), Prabodh. II, p. 45 ततः... प्रान्तिरूपरता 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 brāhmaṇas the participle of the future not rarely joins with भवति and स्यात्. Ait. Br. 2, 11, 6 तं यत्र निहनिष्यन्तो भवति तदधर्युर्बहिरपस्तादुपास्यति (on which spot they are to kill [the victim], there the adhvaryut hrows sacred grass [*barhis*]), Çat. Br. 3, 2, 23 यत्र सुप्तवा पुनर्नवद्रास्यन्भवति (when he, after having slept, is not to sleep again), Åçv. Grhy. 1, 3, 1 यत्र कृ च होष्यन्त्यात्.

37 IV. The participle of the present with आस्ते¹⁾, तिष्ठति, वतति, अस्ति, भवति is expressive of a continuous

1) Cp. the similar employment of Homeric οὐθαί. Il. α., 133 οὐ οὐέλεις ὁφέ αὐτὸς ἔχεις γέρας, αὐτὰρ ἔμ' αἴτιας οὐ οὐθαί δευδμενον.

The continuous action expressed by periphrase. 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,” चिन्त-

यन्नासीत् etc. — Panc. 42 कौलिकः..... स्वाकारं निगृहमानः सदैवास्ते (the weaver was always concealing his disposition), Kathās. 42, 140 एषोऽनया क्रीडन्नास्त (he was sporting with her); Daç. 156 नृपात्मजा तु..... हृदन्त्येव स्थास्यति (but the princess will not cease weeping), Panc. 330 सा यत्तेन रक्ष्यमाणा तिष्ठति (she is being guarded carefully); Mhbh. 1, 11, 5 तस्याहं तपसो वीर्यं ज्ञाननासम् (I was knowing the power of his ascese), Utt. II, p. 34 एतत्रदेव हि वनं..... यस्मिन्नभूमि चिरमेव पुरा वसन्तः (this is the very forest, where we formerly dwelled for a long time), R. 2, 74, 2 मा मृतं हृदति भव (do not weep for the dead one).

Rem. 1. The participle in °त् or a verbal adjective, provided that they have the meaning of a present, may be similarly construed with आस्ते, तिष्ठति and the rest. Panc. 285 सर्वोऽपि जनः स्वकर्मणैव रत्सिष्ठति (everybody is content with his trade), ibid. 283 महान्मत्यः सलिलान्निष्करम्य ब्रह्मः स्थित आस्ते (— is staying outside the water), ibid. 160 तस्य रक्षकस्य बृहत्कन्या तत्र प्रायने सुपूर्णसीत् (— was sleeping on that couch), ibid. 318 परिपूर्णोऽयं वटः सत्तुभिर्वित्ते (this pot is filled with porridge), R. 2, 75, 29 मा च तं..... द्राक्षोद्राङ्गस्थमासीनम् (and may he never see him occupy the royal dignity), Vikram. IV, p. 131 नौपस्कन्धनिष्पापास्तिष्ठति (— is sitting —).

Rem. 2. In the same way verbs meaning *not ceasing to do* are construed with the participle. Panc. 65 चिंहो] नित्यमेवानेकान्मृग-प्राप्तकादेन्व्यापादयन्नोपराम (the lion did not cease killing —), ibid. 275 सापि प्रतिद्विनं कुटुम्बेन सह कलहं कुवणा 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] व्यसृजन्तया पुरो मिन्दन्त आयन् (it was this, they shot off, and by which they destroyed the towns), Pancavimçabrahmaṇa ऋदपद्यं दण्डेन वृन्तश्चरन्ति¹).

1) Cp. this passage from a classic author (Panc. 282) सा [sc. भार्या] न कथंचिद्दृहे स्थैर्यमालम्बते केवलं परपुरुषानन्वेषमाणा परिश्रमति.

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 कृत्वा (०४) I. **The gerund in कृत्वा (०४)** 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.

a.) With किम् and अलम्, the gerund serves to express a prohibition, cp. 353 R. 1. Daç. 137 तक 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.¹⁾.

b.) Panc. III, 107 वृक्षांश्चित्वा पषून्हत्वा कृत्वा रुधिरकर्मम्। ययेवं गम्यते स्वर्गे न एकं 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) अलंकल्पुः प्रतिषेधयोः प्राचां न्ना → according to the eastern grammarians the gerund is to be put with अलम् and खलु, if they express a prohibition.”

The following sūtra (3, 4, 19) उदीचां माऽ माऽ 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 खलु in prohibitions »in exchange for [= instead of] (व्यतीहारे) मा, prescribed by the Northern ones.” In fact, अलं कृत्वा = मा कार्षीः. — Of खलु 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. 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.

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 अथासौ राजा तां प्रतिज्ञां श्रुत्वा..... तस्मै सादरं तान्कुमारान्समर्थं परं निर्वृतिमात्रगाम (then the king having heard this promise, entrusted the princes to him and was highly satisfied with this), here श्रुत्वा and समर्थं refer to राजा; — Panc. 70 अय तेन तं प्रात्रुं मत्वात्मानं तस्योपरि प्रक्षिप्य प्राप्णा: 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 Sítâ); — 2. to a genitive. Nala 3, 14 तस्य दृष्टैव ववृथे कामस्तां चारुहासिनीम् (his love increased as soon as he had beheld the fair one), Panc. 69 न युड्यते स्वामिनस्तस्य सामर्थ्यमविदित्वा गन्तुम् (it does not befit mylord to go before having explored his strength); — 3. to a dative. Kumāras. 2, 18 स्वागतं स्वाम-धोकारान्प्रभावैर्वलम्भ्य वः ।..... युग्माहुम्यः (welcome to you, mighty ones, who uphold your offices by your power); — 4. to a locative. Panc. 125 वानरे व्यजनं नोत्वा 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 धारनगरे विचरन्कृचित्युपर्णकुम्भं धृत्वा समायान्तो पूर्णचन्द्रानां कांचिद्दृष्टा..... प्राह the gerund धृत्वा refers to काञ्चित्, but दृष्टा 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 कैदेहो द्रष्टव्यः, from the context it is plain, that त्वया is implied. Likewise Nāgān. V, p. 91 हा कुमार क्लेमं प्रापेऽयोऽपि बलम् 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 तन्त्रो नावबुध्य मोक्षामि भूमिश्चायाम् (I shall not rise before having learned what this really is), R. 3, 21, 10 तान्मौ पतितान्दृष्टा.... महांत्वासोऽभवन्मम (when I saw.... great fear arose within me), Panc. III, 77 उलूकं नृपतिं कृत्वा किं नः सिद्धिर्विष्णति (what profit shall we have, if we make the owl our king?). Cp. 362.

381. 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 लुवाणं काकुत्यं प्रतिवार्य प्रुच्छिस्ता! उवाच सीता, here प्रतिवार्य and लुवाणाम् are simultaneous, »Laxmana thus speaking and dissuading her." Cp. Daç. 159 केन वा नियित्वेनोत्सवमनादृत्यैकान्ते भवानुकपितं इव..... तिष्ठति (by what cause do you keep apart, not caring for the feast, as if longing for somebody?), ibid. 182 अहं गुम्दाज्ञया पितृवनमभिरच्य तदुपज्ञोतो 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. Kumāras, 1, 1 पूर्वपिरौ तोयनिधि वगाक्ष स्थितः पृथिव्या इव मानदण्डः (ex-

tending to both oceans, the eastern and the western, [Mount Himālaya] stands as the measuring stick of the earth). Daç. 177 सर्वपौरुषानतीत्यवत्ते (he is the foremost of all the townsmen¹), M. 7, 195 उपरुद्धारिमासीत् (he [the king] must keep the enemy invested).

Rem. Occasionally the gerund is even expressive of a predicative attribute. R. 3, 19, 4 कालपाण्डि समासदय कण्ठे मोहान् बुध्यते (he is unaware, he has fastened the rope of Death round his neck), Mālav. V, p. 124 सखे। मदपेक्षामनुवृत्यानया धारि एया 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 अङ्गारमुपगुक्ष स्त्रिया मेनावलुडवान्.

382. II. The other gerund, that in °अभ्, is as to its origin Gerund in °अभ् 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 लाटेश्वरो देशस्यास्य पालयितुस्तनयां तरुणीरत्नमसमानलाक्षण्यं आवंश्या-वमवधूतद्वित्प्रार्थनस्य तस्य नगरीमरौसीत् (the king of Lāta always hearing of the matchless beauty of the daughter of the monarch —), ibid. 95 आस्वादमास्वादम् (avouring without interruption²).

For the rest the gerund in °अभ् is limited to standing phrases, at least in classic Sanskrit. Pāṇini (3, 4, 25—64) gives a list of them. Of the kind are P. 3, 4, 29 कन्यादद्रश्व वर्यति (as soon as he sees a girl, he woos her), ibid. 52 श्रव्योत्यायं धावति (after rising from his couch he runs), ibid. 50 केशयाहं गुद्यन्ते (v. a. they fight seizing each other by the hair), Daç. 144 जीवयाहमयहोषभ् (I captured him alive) cp. P. 3, 4, 36, Mudr. II, p. 76 लोष्यातं हतः (was killed by lumps of earth) cp. P. 3, 4, 37, Mbhb. 1, 154, 30 निलिप्यज्वैनं बलादू भूमौ पशुमारममारयत् (he pressed him violently to the earth and killed him as one slaughters a victim), Kumāras. 4, 26 स्तनसंबाधमुरो जयान् (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* उत्प्लुत्योत्प्लुत्य मण्डुका गच्छन्ति (frogs move by jumping). See P. 3, 4, 22 and cp. Panc. II, 100.

जोषमास्ते = तूष्णीं भवति, see f. i. Viddhaç. II, p. 36. From the archaic dialect I add Ait. Br. 1, 21, 11 अङ्गसमाल्यायमेवास्मिन्स्तदिन्द्रियाणि 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 P. 3, 4.
24. idiom is the employment of it with पूर्वम्, प्रथम् or अग्ने, then both the gerund in °अग्ने and that in °त्वा are available, as प्रथमंगोजम् (or मुक्ता) क्राति (he eats first, then he goes).

Rem. Upon the whole the gerund in °अग्ने 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 यद्यत्प्राहमनुबूयात् (if he pronounces them piecemeal), Çat. Br. 12, 8, 3, 7 अभिसंसारं दित्यक्षितारः (people will go and see in crowds). — Pân. 3, 4, 12 speaks of the gerund in °अग्ने with the verb प्रकृ as a vaidik idiom. Maitr. S. 1, 6, 4 अग्निं वै देवा विभाजं नाशकुवन् = विभक्तुं नाशकुवन्. Cp. TBr. 1, 1, 5, 6.

CHAPT. VII. Infinitive.

383. Sanskrit infinitive is a much employed form. It P. 3, 3,
10.

Sanskrit infinitive serves to denote *aim* and *purpose*, almost to any extent and without restriction. As a rule, the infinitive in Its employment 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, Çâk. I आर्तित्राणाय वः शस्त्रं न प्रहृतुमनागसि. Other examples of the infinitive being expressive of the aim may be Mhbh. 1, 160, 15 न च मे विद्यते विक्रिं संक्रेतुं पुरुषं क्रचित् (and I have no money to buy some man somewhere), R. 2, 52, 9 तत्र..... तर्तुं सागामिनीं नाशियम् (here is a ship for you to cross the river), Daç. 40 दुष्टहृदयमेन निहन्तुं मृद्धपायः कश्चिन्मया चिन्त्यते (I devise some gentle means for killing that scoundrel), R. 1, 42, 24 तां चै धारणितुं राजनान्यं पश्यामि गूलिनः (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*, ^{P. 3, 4,}
being irksome, *being fit*, *undertaking*, *taking*, *going*, *tolerating*, ^{65.}
deserving, *being met with*, those of *sufficing*, *being* ^{P. 3, 4,}
a match for, and in such phrases as: there is *an opportunity*, ^{66.}
a time for doing something. Of course, these ^{P. 3, 3,}
^{167.} 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 ^{P. 3, 3,}
^{158.} Pāṇini, 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. I, 150, 23 गन्तुं न प्राकृमः (we cannot go), Panc. 70 कस्ते प्रतापं सोऽुं समर्थः (who is able to sustain your splendour?); Kumāras. 4, 11 बसतिं प्रिय कामिनां प्रियास्त्वदृते प्रापयितुं क ईश्वरः (who, except you, my beloved [Kāma], has the power of conducting the loving maidens to their lovers?); — Ven. I, p. 36 संग्रामैकार्णवान्तः पर्यसि विचरितुं पपितातः पाण्डुपुत्राः (the sons of Pāndu are skilled in acquitting themselves on the battle-field); — Mrech. VIII, p. 256 दुष्करं विषमौषधीकर्तुम् (it is difficult to change poison into medicine); — Panc. 315 अहं त्वा प्रदुमागतः (I have come to you in order to ask), R. 2, 96, 17 आवां हन्तुं समयेति (he approaches in order to kill us); — Panc. 195 सर्वे मन्त्रयितुमारब्धाः (all began to deliberate), Prabodh. I, p. 7 पृथिव्यामाधिपत्यं स्थिरौकर्तुमयमस्य संरभः (it is his intention to establish his sway on the earth), Daç. 112 भवानपारं प्रोक्षसाग्रहयोज्ञारयितुं स्थितः (you are decided to cross to-day the shoreless ocean of sorrow), R. 3, 9, 25 न कथज्जन सा कार्य...त्वया बुद्धिकैरं विना हन्तुं राज्ञसान् (you never should make up your mind to kill —); — R. 2, 44, 26 नाहि लं प्रोचितुं देखि (you do not deserve to mourn); — Daç. 178 जीवितुं जिह्वेमि (I feel ashamed to live); — Kumāras. 5, 2 इयेष सा कर्तुम् (she wished to make); — Çāk. VI ब्राष्टस्तु न ददात्येनां द्रुष्टं चित्रगतामपि (my tears, however, do not allow me to see her even in a picture), Mālav. II, p. 45 देव 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, Çak. VII त्वामिन्द्रगुरुवे निवेदयितुमन्तरान्वेषी भवामि (I am looking out for an opportunity of introducing you to the teacher of Indra), Vikram. V, p. 172 चरितं त्वया पूर्वस्मिन्नाश्रमपदे द्वितीयमप्यथासितुं 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 क्षुत्पर्यं नेतुम्, sometimes also अलम् with infin. expresses prohibition, just as अलम् with gerund (353, R. 1). R. 3, 59, 14 अलं चिक्कवतां गन्तुम् (do not despair), Mrcch. III, p. 106 अलं सुपूजनं प्रबोधयितुम्. In the same way किम् with infin. Mudr. III, p. 107 भवतः किं फलान्वेषणेन वाव्यनसयोः लेटमुत्पादयितुम् (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**. Bahuvrīhis made up of infin. + either of them are often used. Mālat. III, p. 49 किंचिदाल्येयमाल्यातुकामस्मि (I wish to tell something worth telling), Mhbh. 1, 146, 16 मामयं पापो दम्भुकामः 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 locatives²⁾ of nouns of

1) Of this idiom prof. KERN has pointed out to me some passages, borrowed from an inedited Buddhistic 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 यत आत्मानं यतः प्रापुष्यस्मि विज्ञतम्। नाभिज्ञानामि संचिन्त्य प्रापिनं हिंसितुं कुचित्. Another, famous for his munificence declares न हि स्मरायर्थितयागातानामाशाविषयसिहतप्रभापि। हिमानिलम् आपितपङ्गानां 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 प्रस्थानतुम्.

action in अन्, 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 अथ लब्धुं or अर्थस्य लाभाय पारयति, जयाय or जेतुं यतते.

Rem. A gen. of the kṛtya, doing duty as inf., is rare, Panc. 242 नायं वक्तव्यस्य कालः (it is now no time for telling it). 1). Cp. वर्म् with kṛtya 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 गतुम्, sc. केनचित्, which is just as good as कथं कश्चिच्छक्नोति तत्र गतुम्; 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 नोतिं ग्राहयितुं शक्यन्ते (by me they can be taught politics), R. 2, 86, 11 न देवासुरैः सर्वैः शक्यः प्रसहितुं गुणिं (he cannot be withheld by all the devas and asuras together); — Prabodh. VI, p. 119 कैः कैनाहम्.... इहिता..... दासीकर्तुम्

1) The kṛtya 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 तुम् विसङ्गिदव्यस्स रुद्धिदव्यस्स वा (v.a. who are you, that you should dismiss me or stop me?).

(how many have not endeavoured to bring me into bondage?), Viddhaq. I, p. 15 धार्यितुं न पारिता किं पुनरनुनेतुम् (I could not hold her, much less appease her). Cp. also Kumāras. 7, 57. This idiom is even used in such sentences, as Hit. 50 अत्राद्वोराऽत्ये ऽभिषेकं भवान्निर्वपितः (it is you who have been chosen to be *anointed* king in this forest), and Madr. III, p. 106: Candragupta has sent for his minister Cāṇakya. When arrived, the minister asks the king, for what reason he has been sent for; after hearing the reason, he replies त्रृपलः उपालब्धुं तर्हि वयमाहूताः (then I have been ordered here to be upbraided).

Rem. With those participles in °त्, which have sometimes an active and sometimes a passive meaning, the infinitive is accordingly used in both senses. Cp. (passive) Panc. 275 त्वया निश्चयोऽथ एतत्कार्यमनुष्टातुमाऽध्यम् with (intransitive) Panc. 276 अत्र तौ तत्त्वं पीत्वा बनफलानि भक्षयित्वा गन्तुमाऽऽप्यो. Of प्रकृत्, however, there exists a partic. श्रक्तित्, which is exclusively to be used with an infinitive in the passive voice, whereas प्रकृत् is always active¹⁾. Likewise यत्ति, not यत्, is put to the infinitive, when bearing a passive meaning. Mhbh. 1, 154, 9 अपनेतुं च यतितो न चैव श्रक्तितो मया.

388. The krtya शक्य may be construed in two manners.

Infin. 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 श्रक्तित् for the passive, but he adds, that प्रकृत् may also be used even then: सोनागाः कर्मणि निष्ठायां श्रक्तिर्मिच्छन्ति विकल्पेन। श्रक्तितो वटः कर्तुम्। श्रक्तो वटः कर्तुम्, but when impersonal passive, one always says प्रकृत्, ibid. भावे न भवत्येव। श्रक्तमनेन.

p. 85 एवं प्रपायवती सा न हि ग्रव्यमुपेक्षितुं कृपिता (for, being so loving, she must not be disdained in her anger), Daç. 58 अग्रवयं हि मदिच्छया विना.... दशनच्छद् एष चुम्बयितुम् (these lips cannot be kissed against my will), R. 2, 62, 16 ग्रावयमापतितः सोङ्कुं प्रहारो रिपुहस्तातः। सोङ्कुमापतितः श्रोकः सुसूच्नोऽपि न ग्रावयते; — b), with instrum. Pat. I, p. 39 तत्राशक्यं वर्णेनायनर्थकेन भवितुम् (there not a single letter can be meaningless), R. 3, 40, 4 त्वदाक्यैर्न तु मां ग्रावयं भेद्युं रामस्य संयुगे (but your words cannot withhold me from the struggle with Râma).

389. Another similar turn is the infinitive with युक्तम्
Infin.
with युक्ता (it is fit, it suits). If neither the subject nor the object of the action befitting is expressed, there is no difficulty; one should needs say f.i. न युक्तमिकृ स्थातुम्, 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 युक्ता. As to the subject, it is put in the instrumental or in the genitive; ') 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), Varâh. Brâhats. 47, 2 भूयो वराहमिहिरस्य न युक्तमेतत्कर्तुम् (V. ought not to treat the same matter again), Mhbh. I, Paushyap. 118 न युक्तं भवतान्नमशुचि 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);²⁾

1) Cp. the promiscuousness of gen. and instr. with the kṛtyas (66 R.).

2) Cp. this prâkrt-passage of Çâkuntala III जुक्तं से अहिलासो अहिनंदिदुं
 = skrt. युक्तमस्या अभिलाषोऽभिनन्दितुम्.

3. of युक्त् agreeing in gender and number with the nomin.

Kathās. 22, 169 युक्ता परिपेतुमसौ मम (v. a. she suits me as a wife).

with न्यायः; Rem. 1. In the same way न्याय with infinitive admits of two constructions. Sometimes it is a neuter with the acc. of the object, as R. (Gorr.) 6, 38, 28 न नप्तारं स्वयं न्यायं प्राप्तुमेवम् (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 असांगतम् तम्; 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 दिष्टवृक्षोऽपि संवर्य स्वयं क्षेत्रुमसांप्रतम् (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 वर्मात्मा 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 राजपुत्राः सकाशं गन्तव्यम् (better is it to go to the encounter of the princess).

390. The original nature of the infinitive has not been obscured in Sanskrit. It has everywhere the character of an adverb, than of a noun¹⁾. 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. supine²⁾. 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 *venatum eunt*, *spectatum veniunt* with Skrt. वृत्तिं भोक्तुम्, आगतः क्रीडितुम्.

ject of a sentence¹). 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 infinitive²).

Rem. 1. Sometimes the 3^d person of the present or the optative may be equivalent to our infinitive. Panc. II, 51 ददाति प्रतिगृह्णाति गुरुमाल्याति पृच्छति। मुकुले भोजयते चैव षड्विंशं 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 चान्तम्। एतदू ब्राह्मणा रामस्य वृत्तं धृतमनुवम्य (to give, not to receive, to speak the truth, not to speak falsehood, this is the sublime vow, o brahman, practised by Râma).

Rem. 2. Sanskrit has not the turn: accusative with infinitive³.

1) In such expressions as क्रियते 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. दार्तं प्रतिग्रहादिषिष्यते or यो ददाति यश प्रतिगृह्णाति तयोर्दद्वरीयात् or वरं दानं न तु प्रतिग्रहः.

3) JOLLY, *Geschichte des Infinitivs*, p. 253 sq. asserts its existence. He quotes but two examples: Kathâs. 20, 172 राजानं स्नातुंदद्वश् and Sâv. 5, 10 = Mhbh. 3, 297, 102 मां च जीवितुमिच्छति. In the latter passage both the Calc. and the Bomb. edition of the Mhbh. read मां च जीवन्तमि^o and in the former स्नातुम् is an obvious misprint for स्नात्तम्. The participle is in both cases indispensable. So Kâç. 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 भुज्ञानमिच्छति यज्ञदत्तः (Mr. B. wishes Mr. A. to eat). — Likewise R. 3, 24, 13 ed. Bomb. प्रतिकूलितुमिच्छामि नहि ब्राक्यमिदं त्वया the text is corrupt, the correct reading being प्रतिकूलितम्, nor is the infin. प्रतिकूलितम् but प्रतिकूलियितम्. A fourth instance would be Daç. 104 न वेदिमां वामलोचनामाप्यां न मृष्ट्यति मां जीवितुं वसन्तबन्धुः (if I do not obtain this beautiful maiden, the God of Love will not suffer me to live), yet as मृष्ट्यति 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 °तुम् is the sole remnant of a great many Old infinitives, which existed in the ancient language, especially in the old dialect of the Vaidik mantras. WHITNEY, *Sanskrit 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 brâhma-works, some indeed survived, but adopted the construction of the nouns. In such passages f. i. as Rgv. 9, 88, 2 स ईर्यो न भूरिषात्योऽि महः पुर्वणि 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 किंचिद्-पिष्यामः प्रजात्यै, since किंचित् is the object of प्रजात्यै. But in such passages as Ait. Br. 2, 17, 8 स्वर्गस्य लोकस्य समदृश्यै (in order to gain heaven), the object is a *genitive*, and समदृश्यै can no more be called infinitive. Now, the genitive with them is predominant in the brâhmaṇas and afterwards it is the sole idiom.

392. Two old infinitives, however, are still employed in the brâhmaṇas, Infinitives in °तोः and in °तवै. Of the latter I have even met with an instance in a writer of so comparatively recent a date, as Patanjali¹⁾.
in °तोः and °तवै.
1. The infinitives in °तोः are either genitives or ablatives. When genitives, they are hardly found unless depending on ईश्वर्²⁾). The phrase ईश्वर् with genitive in °तोः means »able to“ or »liable to.“

instead of जीवितुम्; I should not wonder, if the good reading were found in mss.

1) Pat. I, p. 2 तस्माद् ब्राह्मणेन न मुच्छितवै नापमापितवै. The infin. is here equivalent to the कृत्या, according to what is prescribed by Pânini (3, 4, 14).

2) I knew but one instance of a genitive depending on an other word. Ait. Br. 2, 20, 21 यज्ञोऽर्तोऽनुभूषेत् ([if he] should strive after obtaining glory). In another passage Ait. Br. 6, 80, 7 the interpretation of the inf. प्रत्येतोः

It must be remarked that in this idiom ईश्वर् 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 रोदार्किं वा मयितोः (they are able to check him or to crush him), ibid. 1, 30, 11 ईश्वरौ ह वा एतौ यजमानं हिंसितोः; — ibid. 3, 48, 8 ईश्वरे हास्य किञ्चे देवा अस्त्वोः (it may be that the gods are not gratified by his offering), Çat. Br. 5, 1, 1, 9 तस्येश्वरः प्रजा पापीयस्ती भवितोः.

When ablatives, they are employed after the prepp. आ and पुरा. Then, however, they are commonly construed with the genitive of their object. Ait. Br. 2, 15, 9 पुरा वाचः प्रवदितोरनूच्यः [viz. प्रातरनुवाकः], ibid. 7, 2, 6 आ श्रीराषामाहत्तोः.

2. The infinitive in °तवै is said by Pânini to be synonymous ^{P. 3, 4,} 14. 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. मूलान्युच्छेत्वै 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 °तोः and the object of those in °तवै may be put in the same case, which is represented by the infinitive, but difference of number, when existing, remains. Āpast. in Sāyaṇa's comment on Ait. Br. 2, 15, 15, p. 260 of AUFRICHT's ed. पुरा वाचः पुरा वा वयोऽयः प्रवदितोः (— before the crying of birds), ibid. 2, 7, 6 ईश्वरो हास्य वाचो रक्षोभाषो जनितोः (verily, his voice is liable to become the voice of a raxas), ibid. 2, 1, 3 योऽस्य स्तूप्यस्तस्मै स्तर्तवै (to overthrow him, whom he is willing to overthrow¹).

Rem. A third class of infinitives, those in °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 जन्मृय आतृटः quoted by Kâç. on P. 3, 4, 17. Other instances may be met with in the Rgveda-mantras.

seems somewhat doubtful to me; the words प्रत्येतोर्हन्ताहम् 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, एव 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

Emphatic particles. English *indeed*, *surely*, *verily*, viz. खलु, किल, नूनम्, बाठम्, नियतम्, सत्यम् or in full यत्सत्यम्. Of them, बाठम् and the rest rather bear the character of such adverbs, as „certainly, undoubtedly.” Mudr. VII, p. 223 यत्सत्यं लक्षित इवास्मि, Daç. 93 त्वया नियतम्..... अहमपदेष्यः.

Rem. बाठम् is especially used in answers »yes, indeed”. Kathâs. 24, 67 one asks कच्चिद्गृह्या सा कनकपुरो दृष्टा, the other answers ब्रां 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”¹⁾. Mudr. II, p. 78 न खलु विदितास्ते निवसन्तश्चापाक्यह-तकेन। अथ किम् (Râksasa asks: the accursed Cânakya 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 नूनमस्तौ प्राणानि:स्यहः किमपि कृच्छ्रं प्रपित्सते, Panc. 204 ननु स्वभावतोऽस्माकं प्रात्रुभूतोऽस्ति, Câk. I आर्ये सम्यग्ननुब्रोधितोऽस्मि। अस्मिन्क्षणे खलु विस्मृतं मैयैतत् (— but now, indeed, I did not remember it), ibid. I तपोवनसंनि-हितसत्त्वरक्षणायै सज्जीभवन्तु भवन्तः। प्रत्यासनः: किल मृगयाविहारी पार्थिवो दुष्यन्तः, Mudr. V, p. 173 अथिकारपदं नाम निर्देषस्यापि पुरुषस्य महदाप्राङ्गास्थानम्.

ननु is properly an interrogative, which does duty as an emphatic²⁾.

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, नन् may be called with some right a causal particle, likewise खल् and किल् in the two, quoted from Çâk. 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 किल्. See f. i. Kumâras. 5, 32.

397. Ancient literature abounds in emphatic particles, many of which are obsolete in the classic dialect. Besides खल्, नाम, हि, we meet in archaic and epic works with वै, ह, स्म, नु, उ, उत्, 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*¹⁾. But they are not always used in this way, and each of them at the outset had its proper meaning.

Accumulation of them is not rare, as ह स्म, ह वै, उ खल् etc.

Rem. 1. है 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 सोपसगः सकर्मका भवन्ति (nay, even intransitives become transitives, when compound). But afterwards it seems to be obsolete, at least in prose. — वा = है is occasionally found in epic poetry.

Rem. 2. ह and उत् are much liked at the end of a pâda, the former after a finite verb, उत् in the phrase इत्युत्. But they may

1) And so does vernacular grammar. Even as ancient an author as Yâska knows of particles which serve पादपूरणे.

also have other places; ह is very frequent in the brâhmaṇa as well as in the epics.¹⁾

Rem. 3. Some, as प्राप्तवृत् and व्रात्, are found in the brâhmaṇas, but not in the epics. The emphatic and also restrictive particle अह is often met with in the mantras and in the Çatapathabhr., चित्, इम् and कम् are restricted to the mantras.

398. The enclitic एव is put after a word, in order to एव 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), Mâlav. I, p. 18 सप्रतिबन्धं कार्यं प्रभुरधिगन्तु सहाय-वानेव (one is able to undertake a difficult task, only with a companion), Çâk. I दर्शनेनैव मवतीनां पुरस्कृतोऽस्मि (the very sight of the ladies honours me), Panc. 186 नित्यमेव निशागामे समेत्यास्मत्पक्षकटनं करोति, Mhbh. 1, 163, 11 Hidimba forbids Bhîma to eat, but the other, not caring for this, continues eating राक्षसं तमनादृत्य मुड्जत् एव पराभ्युवः, Kathâs. 30, 3 त तां दृष्टैव इपेण त्रिग्नितयमोहिनीम्। क्षोभं त्रिगाम. 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 प्रारान्धोऽप्नियमुच्छनं प्रारोक्षमान्। विकर्षमाणां पश्यन्ति राक्षसास्ते प्रार्दिताः, here the scholiast is right in expounding विकर्षमाणामेव, »the râkshasas did not see him charging his arrows nor discharging them, they saw him *only* keeping his bow bent [so swiftly Râma was shooting].” So Varâh. Yogay. 1, 18 भवति दैवयुतस्य सिद्धिः == भ० 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. Kâç. illustrates this rule a. o. by the example स्वयं ह रथेन याति। उपाधायं 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. त्वमह ग्रामं गच्छ। त्वमहारपयं गच्छ (Kâç.).

Rem. 2. In the mantras इम्, 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 परम् least, but.” Panc. 312 न वेत्सि त्वं गीतं केवलमुनदसि, Kathâs. 32, 143 योगबलेन चेत् एषा राजो नवा भार्या हन्यते तनु युद्धयते. . . . तस्माद् ब्रुद्धिबलेनैषा राजो विशिलिष्यतां परम्:

कामम् mostly announces some adversative particle, being almost = »to be sure” (442, 1°). It is but seldom used without adversative sentence. Daç. 126 वयस्सरोभिः संगच्छसे संगच्छस्य कामम् (if you have intercourse with apsarases, 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: Kathâs. 28, 60 अहो केयमसंभाव्यवपुभित्। न तावन्मानुषो (o! who may this beautiful woman be? She is, *at all events*, not a mortal). Panc. 318 a brahman thus reflects परिपूर्णोऽयं घटस्तावत्सुभिर्वित्तेऽत्यधि दुर्भिक्षं भवति तद्नेन इष्टकाणां प्रातमुत्पद्यते (well, this pot is filled with porridge, now if there should be a famine, then —), ibid. 37 Damanaka says to Karataka आत्मा तावदप्रधानतां गतौ। एष पिङ्गलकः. . . . स्वव्यापारपरायुक्तः संज्ञातः। सर्वोऽपि परिज्ञनो गतः। 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 तत्तावज्ज्ञानामि कस्यायं प्राप्तः (therefore, I will know *at least*, whose voice it is). Mndr.

III, p. 114 यत्क्लेष्यपत्रं तावद् दीयताम् (only, give up the letter). Çâk. VI the king eagerly exclaims धनुस्तावत् (my bow! = »I want to have my bow and to have it soon»); likewise Mâlav. I, p. 20 the king greets the dancing-masters स्वागतं भवद्गाम्, then turning to his attendance he continues आसने तावद्ब्रमवतोः, cp. Vikram. V, p. 180 अर्द्धार्थस्तावत्.

जातु. Rem. जातु, an old emphatic particle, seems to be restricted to poetry and almost to negative and interrogative sentences: न जातु »not at all." Sometimes it may be almost = »perchance, perhaps." Kathâs. 25, 24 जानीयात्स वृद्धो जातु तां पुरीम्. Sometimes चित् is affixed to it, see 402.

CHAPT. II. Negation.

400. Sanskrit has three negative particles: न, मा and the Negative 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 सम्यञ्ज् 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 वाक्यार्थादिगतः (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 वर्णुं न प्राप्ताक्, Hit. 95 कोऽव्युपायोऽस्माकं ज्ञीवनाय नास्ति.

anaphora: Panc. I, 4 न सा विद्या न तद् दार्च न तच्छल्यं न सा कला। शर्यार्थिभिर्न तत्स्यैर्य धनिनां यन् गौयते (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 सुभो नाहं दर्शनपयं मानुषाणां गच्छामि.

Instances of another place, than at the head or before the verb: Daç. 198 तमलमस्मि नाहमुद्दर्तुम् (I am not able to rescue him), Hit. 9 अहं.... न क्यं विष्वासमूष्मिः, Kumāras. 5, 5 सुतां प्राप्ताक् मेना न नियन्तुमयमात्, Panc. I, 27 किं तेन ज्ञातु ज्ञातेन.... आरोहति न यः स्वस्य वंशस्याये ध्वजो यथा; ibid. II, 168 वाज्ञा निवर्तते नर्वैः = नर्वैवर्जिता निः; Kathâs. 24, 171 तत्किं त्वमेव मूल्येन गृह्णायामर्तं न तत्.

Rem. न is sometimes by itself the whole predicate, the verb being implied. Daç. 156 तस्मै चेयमनुमता दातुमित्स्मै न (she was destined for him, not for another), Panc. 116 साधोः शिक्षा गुणाय संपदते 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 ^{न combined with other particles.} 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 + ऊ]. 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 रात्रावप्यधिग्रेते (even at night he did not find his rest); — M. 2, 94 न ज्ञातु कामः कामानामुपमोगेन प्राप्यते

(lust is by no means quenched by enjoyment); here चित् is not rarely added, as Mhbh. 1, 49, 4 कल्याणं प्रतिपत्त्यामि विपरीतं न जातु चित्; — Çāk. I न बलु न बलु ब्राणः संनिपात्योऽयमस्मिन्दुनि मृगश्चरोरे; — R. 2, 30, 35 न सत्यम्; — Mhbh. 1, 24, 14 न तावद् दूष्यत् सूर्यः (the sun is not yet visible).

Rem. 1. नो at the outset served to signify the negation + the adversative particle = »but not», yet ऽ 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 मुष्टाम्यबलाम् 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 अ° or member of compounds, both bahuvrīhis, and tatpurushas, see 218 and 223 c). In tatpurushas its force is अन्. 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), अव्यग्रः (dishonour). The former type involves identity of meaning with the separate negation न, f. i. Daç. 69 ऐहिकस्य सुखस्याभाजनं जनोऽयम् (I am no vessel for wordly pleasure), Panc. 62 तेषां वियोगं द्रुषुमहमसमर्थः = °न समर्थः, Daç. 199 कदाचिदप्यवितृष्णो गुणेषु (not a single moment [he was] not thirsting for virtue).

Further अ° in tatpurushas may denote »all except this,” अब्राह्मणः = »anybody but a brahman.” M. 5, 18 in the list of eatable animals it is said भक्ष्यान्..... आहुरनुष्टांश्चैकतोदतः, Kull. comments तथोष्टवर्तितानेकदत्तपंक्त्युपेतान्.

Rem. न is not wholly excluded from compounds, but it is rarely used so, f. i. नचिरेण = अचिरेण (soon) etc; नातिट्ठे (not far), नपुंसक (eunuch; [the] neuter [gender]).

404. अ° may be compounded with verbal forms, viz. par-

ticiples, gerunds and infinitives. Panc. 67 अनिच्छन्ति (though not wishing it); Kum. I, 37 Pârvatî being taken in his arms by Gîva, is said to ascend his shoulder अनन्यनारीकमनोयमङ्गु (— not to be cherished by other women); — Panc. 69 न युजते स्वामिनस्तस्य सामर्थ्यविदित्वा गन्तुम् (it does not befit my master to go without having experienced his strength), Daç. 75 स्वामवनमगत्वैव तमृषिमाषत; — R. 2, 48, 11 नैनं प्राच्यन्त्यनर्चतुम् (they cannot help honouring him), Pat. I, p. 230 अयमपि योगः प्रकृतो वक्तुम् (this rule, too, might have remained unsaid). Of अ° with inf. I know no instances except such as are construed with the verb प्रकृत.

Rem. A vârtt. on P. 6, 3, 73 allows अ° also put to the finite verb, provided that it be intended to express blame, as अपचसि त्वं जालम्, as if we should say: »you miscooked” = »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 Mâlav. 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 किं भवतु मा भूयात् (there may be poison or not). Moreover मा with लिङ् may express solicitude. Mrech. III, p. 124 अये चिर्यति मैत्रेयः मा नाम वैकुण्ठादकार्यं 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 prâkrtis, 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 छिन्दि सव्याघ्रं मा व्याघ्रा नोनशन्वनात् (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 श्रीघं गच्छाम भद्रं ते न नो विद्यात्सुयोधनः (let us go instantaneously, lest Duryodhana should know of us), ibid. 1, 56, 23 तत्रै दद्यां वरं विप्र न निर्वर्तेत्कल्पुर्मम्, R. 2, 63, 43 तं प्रसादय 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: उच्चिष्ठं नैकं भुजीयां 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 नैतदब्राह्मणो विवकुमर्हति (no one but a brahman can thus speak out), R. 2, 30, 31 न बलुहं 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 आग्रास्यमीति-विगमप्रभृति प्रतानां संपत्स्यते न बलु गोप्तरि नाग्निमित्रे, comm. न बलु संपत्स्यत इति नाश्रिष्टि तु संपत्स्यत एव⁴⁾.

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*: द्रागच्छामि मा कश्चिन्मायनर्थो 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 बिलमयैव क्रवाम सुसंवृतम्!..... न नस्त्र हुताशः संप्रधन्यति.

3) मा..... यदि = »if not” I have met with Mālat. IX, p. 160: अकरिष्यदसौ पापमतिनिष्करणैव सा। माभविष्यमहं तत्र यदि तत्परिषन्धिनो. But माभं may be a false reading instead of नाभं.

4) R. 3, 47, 8 नाय भोक्त्ये न च स्वस्ये 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 वचनमशृणवन्नात्मनः प्रान्तिमपि न वेत्सि are erroneously resolved thus अशृणवन् नात्मनः, they are = अशृणवन् + नात्मनः.

Negation when omitted? 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 तुल्पाणि... नातिभान्त्यल्पान्धीनि फलानि च यथापुरम् (the flowers do not glisten.... nor do the fruits as before), M. 4, 56 नासु मूत्रं पुरीषं वा शोक्नं वा समुत्सृजेत् (neither.... nor.... nor), Panc. IV, 53 माता यस्य गृहे नाज्ञि भार्या च प्रियवादिनी। अरप्ये तेन गन्तव्यम्; — Bhoj. 15 न तं राजानमिच्छन्ति प्रताः षण्डमिक त्वयः (such a king is not desired by his subjects, no more than a eunuch is by women); R. 3, 47, 37 नाहं प्राक्या लघा स्वष्टुमादित्यस्य प्रभा यथा (— no more than the sunshine).

But, in asyndetical connection of negative sentences the negation is always repeated, cp. Panc. I, 4 in 401.

CHAPT. III. Interrogations.

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 pronouns or adverbs, those of the former 1st by particles, which partly are also derivatives from the interrogative pronoun, 2^{ly} the interrogation is signified by the mere mode of pronouncing.

Interrogative pronouns and adverbs. I. The interrogative pronoun is कि, the interrogative adverbs, as वा, कुतः, किमिति (why?), are its derivatives. As a rule they head the sentence, at least in prose; in poetry they may be put anywhere. Panc. 126 केनोपयेनैषां धनं लभे, Daç. 82 कासि वासु कु वासि, Pat. I, p. 427 किति

भवतो भायः; — Mrch. IX, p. 302 अयेदानों वसन्तसेना कु गता; Panc. II, 4 अक्षैश्चापि युधिष्ठिरेण सहसा प्राप्ते क्यनर्थः कथम्.

Rem. Like other pronouns the interrogative may be part of a compound. Mrch. IX, p. 302 किंनामधेयं तस्या मित्रम् (v. a. what is the name of her lover?), Daç. 74 जन्मनः प्रभृत्यर्थकामवातनिभिजा वर्यं ज्ञेयौ चेमौ किंद्रूपौ किंपरिवारौ किंफलो च (as long as I live, I have been unacquainted 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 ऽपवादः (rule and exception being wanted, what is the nature of either?).

409. Other remarks on the interrogative pronoun and its derivatives. — 1. They may depend on participles, gerunds and the like, also subordinate sentences. Mhbh. 1, 162, 11 तस्य व्यवसितस्त्यागो बुद्धिमात्याय 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, referring to different things, in the same sentence. Pat. I, p. 241 केष्टर्थेषु काञ्छब्दान्प्रयुक्तते (what sounds do they employ [and] in what meanings?), Kathâs. 41, 37 कोऽर्थी 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 *denc*. Çâk. I मानुषेषु कथं वा स्यादस्य दृपस्य संभवः (is it then possible, that such a beauty should be of human origin?); Mhbh. 1, 91, 8 कति स्विदेव मुनयः कति मौनानि चाप्युतः भवन्तीति तदाचच्च आतुमिक्षामहे वयम्; R. 2, 38, 8 अपकारं कमिव ते करोति जनकात्मता (what possible injury can Janaka's daughter do you then?); Ch. Up. 4, 14, 2 ब्रह्मविद इव सोम्य ते मुखं भाति। को नु त्वानुग्रामास (friend, your face shines like that of one who knows Brahman; who has taught you?); Kathâs. 16, 9 किं नाम न सहन्ते हि भर्तुभक्ताः कुलाङ्गनाः.

4. Note the phrase कोऽयम् (who is it, that — here?), f. i. Hit.

21 ततस्तमायानं दृष्टा पञ्चप्रावर्कैर्यातेः कोलाह्लः कृतः। तच्छुत्वा जरक्वेनोऽं।
कोऽयमायाति.

5. किम् may do duty as a particle, see 412, 3°.

410 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 प्रापुस्तवात्मः = सर्वं प्राप्, Hit. 22 ज्ञातिमात्रेण किं कश्चिद्धथते पूर्यते कुचित् (v. a. nobody is punished or honoured anywhere on account of his birth alone), Kathâs. 28, 10 बुद्धेन च परस्यार्थं.... आत्मापि तृणावद् दत्तः का वराकै 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. I, 74, 27, Çâk. I, vs. 19 etc. Cp. also अय 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 विचित्रतर्यचापाक्यनोते। कुतः the reason is given in the strophe, which immediately follows, ibid. I, p. 29 कस्य परिज्ञाने नियुक्तो निपुणक इति न ज्ञायते। आ ज्ञातम्। अये कथमयं प्रकृतिचित्रपरिज्ञाने नियुक्तो निपुणक इति.

कु च... Rem. The idiom कु च... कु च serves to denote a ...कुच- great discrepancy between two things. Daç. 77 कु तपः कु च एषितम् (v. a. to be an ascetic and to weep are incompatible), R. 2, 106, 18 कु चारण्यं कु च ज्ञात्रं कु जटाः कु च पात्ननम्, Çâk. I कु चत हरिपाकानां तीव्रितं चातिलोलं। कु च निश्चितनिपाताः सारुडः शरास्ते. Cp. Kathâs. 28, 6, R. 3, 9, 27 etc.

411. In indirect questions the interrogatives are employed, but instead of them the relatives are also admissible. Kathâs. 39, 174 यश्यैनं वज्रये कथम् (see, how I delude him), Panc. 55 ज्ञायतां किमेते कञ्चुकिनो वदन्ति (be informed of what these guards are telling). On the other hand Kathâs. 39, 87 तस्यै सर्वम्.... अब्र- वीत्। योऽसौ यन्नामधेयश्च यस्य पुत्रो महोपते: (he told her everything, who he was, of what name, whose king's son), the direct question would

have been कस्तुं किंनामधेयश्च कस्य पुत्रः. Likewise Mālat. II, p. 39 पैतैव ते ज्ञानार्ति योऽस्तो यादृग्राश्च, R. 2, 52, 60 शृणु. यदर्थं त्वां प्रेषयामि पुरीमितः.

412. 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, उत्, किम् and कच्चित्.

a). Examples of questions *without* interrog. particle: Panc. 21 मो दूरनक गृणोषि प्रबद्धं 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 ज्ञानोय (do you know?), Vikram. IV, p. 142 अपि दृष्टवानसि मम प्रियां वने.

2. उत्, in simple questions very rare and obsolete, it seems. Kāç. on P. 3, 3, 152 उत् दृष्टः पतिष्यति (will the stick fall?). As to its use in alternatives see 414.

3. किम्. — Daç. 170 शाक्नोषि किम् = Lat. *potesne?*

4. कच्चित्. — R. 1, 52, 7 कच्चित्ते कुशलं राजन्. कच्चित्ते विजिताः सर्वे श्रिप्रवः (are you in good health, king?.... have you subdued all your enemies?), Mhbh. 1, 5, 1 पुराणामखिलं तात पिता तेऽधीतवान्पुरा। कच्चित् तुमपि तत्सर्वमधोषे, 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, तु, उ, नाम. Of the kind is अपि नाम, किं तु, किं तु खलु, किमिव and the like. — Çāk. I अपि नाम कुलपतेऽर्थमसवर्णक्षेत्रसंभवा भवेत् (can she have been born to the chief of the family from a wife of a different caste?); ibid. VII किं वा प्रकुन्तलेत्यस्य मातुराव्या (is Çāk. perhaps the name of his mother?); Bhoj. 64 ततः कविर्वचिन्तयत्। किमु राजा नाश्राविः; Mhbh. 1, 151, 28 किं तु दुःखतरं श्रवयं मया द्रुष्टुमतः परम् (what

can I see more unhappy than this?); Mhbh. 1, 162, 11 कच्चिन् दुःखै-
बुद्धिसे विलुप्ता 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 नि॑ स्येनापि किं॒ त्यक्तं॑ विश्वामित्रेण ज्ञोवितं॑ मेनकार्या॑ प्रयातायां॑ प्रसू॑यैव शकुन्तलाम्॑ (Lat. *num* *Vic̄v. vita excessit — ?*), Mudr. I, p. 27 किं॑ भवानस्तुपाध्यायादृपि॑ धर्मविज्ञमः॑ (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 *οὐκοῦν*, and which for this reason has also the force of an emphatic (396). Examples: Ch. Up. 1, 10, 4 न स्त्रियोऽयुच्छिष्टा इति॑ (were not these [beans] also left [and therefore unclean]?); — R. 2, 72, 5 अपि॑ नाध्वश्चमः॑ प्रीष्टं॑ रथेनापततस्तव (are you not tired with the long way, having driven quickly?); — Ratn. III, p. 79 किं॑ पदास्य॑ सूचिं॑ न हन्ति॑ नयनानन्दं॑ विधत्ते॑ न किम्॑ [viz. वक्षेन्दुस्तव] (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 ननु॑ दैवस्य॑ कर्म॑ तत्॑ (is not that the effect of Destiny?).

Rem. Yet, न put to कच्चित् = किम् *num*, since कच्चित् alone may be rather = *nonne*. R. 2, 72, 44 कच्चिन् ब्राह्मणाधनं॑ हृतं॑ रामेण॑ कस्यचित्॑, 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 उत् or आहो or उताहो. — Daç. 149 किमयं स्वपुः किं विप्रलम्भो वा (is this a vision or is it delusion?), Panc. 230 किमेनमुत्थाय हन्त्यथवा हेलयैव प्रसुपौ द्रावयेतौ व्यापाद्यामि (shall I rise and kill him or shall I slay both of them while sleeping?), Mrch. III, p. 113 किं लक्ष्यसुपुत्रत परमार्थमुपमिदं द्यम् (are these two men sleeping indeed, or counterfeiting sleep?), Çâk. I वैलानसं किमनया व्रतमा प्रदानात्.... निषेवितव्यम्। अत्यन्तमेव.... आहो निवास्यति समं हरिणाङ्गनामिः (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 किम्, किं तु, in the second member instead of उत्, आहो or उताहो, also किमुत्, उतस्चित्, आहोस्चित् etc. Mrch. X, p. 367 किं तु स्वगतिपुः प्राप्तुः.... किमुतान्येयमागता (is she come back from heaven, or is she another [Vasantasenâ]?), Panc. 202 किं केनापि पाशेन बठ उताहोस्चित्केनापि 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. तु.... तु Kumâras. 1, 46 तया गृहीतं तु मृगाङ्गनाभ्यस्ततो गृहीतं तु मृगाङ्गनामिः (has she borrowed it from the antelopes, or the antelopes from her?); — कच्चित्.... वा Mhbh. 1, 162, 3; — उत्.... वा Kumâras. 4, 8; — वा.... वा Pat. I, p. 6 एतत्प्राधान्येन परीक्षितं नित्यो वा स्यात्कार्ये वेति [sc. शब्दः].

3. The former member is without particle. Of the kind are Panc. 294 सत्योऽयं स्वपुः किं वाऽसत्यो भविष्यति न ज्ञायते; Çâk. V मूळः स्यामहमेषा वा वदेनिष्या (either I must be out of my wits or she must lie); Çâk. I धावन्ति वर्त्मनि तर्ननि तु वाजिनत्ते.

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 पतिस्तवापकर्ता न वेति दैवमेव ज्ञानाति. — »Yes or no” is वा न वा. Nala 18, 24 नहि स ज्ञायते वीरो नलो ज्ञीवति वा न वा.

415. Disjunctive interrogations of three or more members of course show a still greater variety of interrogative particles. Kumâras. 6, 23 किं येन चूतसि व्यक्तमुत येन ब्रिभर्षि तत्। अथ विष्ववस्य संहर्ता भागः कतम् एष ते (v. a. are you Brahmâ, Vishnu or Çiva?); Panc. 332 किं मम वधोपायक्रमः कुञ्जस्य वोताहो 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 जाने; Çâk. VI स्वप्नो तु माया तु मतिप्रमो तु क्लिष्टं तु 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 क्रापि व्यापादित उत लुब्धकैरथवा इनले प्रपतितो गताविष्यमे वा नवतृणलील्यात्; Kathâs. 72, 185; Pat. I, p. 5, l. 14 किम्..... आहोस्ति॒.... आहोस्ति॒; Panc. 48, l. 19; etc. etc.

CHAPT. IV. Exclamation.

416. Exclamation is either signified by simple interjections, as **ऋ॑** (alas), **अ॒त्** (ah), **अ॒ह॒ह॒** (oh!) **आ॑**, **अ॒ह॑** both expressive of surprise and strong emotion, **धि॒क्** (fy), and nouns used as such, as **कष्टम्** (it is a pity, alas), **दिष्या॑** (thanks to God), **साधु॑** (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 Râjahamsa rejoices when seeing again his comrades and exclaims क्यं समस्त एष मित्रगणः समागतः को नामायम्भुदयः. Ven. I, p. 25 Sahadeva to Bhîma का खलु केला तत्रमवत्याः प्राप्नुयाः (how long it is, indeed, since Mylady is here!).

Here are some examples of exclamatives: Panc. 25 अहो प्रोक्षन-मापतिम्, here अहो is expressive of joy, but R. 2, 115, 3 गतश्चाहो दिवं राजा it expresses sorrow; — R. 2, 12, 73 वैदेही ब्रत मे प्राणान्नो-चन्तो त्तपविष्यति; — Kumâras. 3, 20 अहो and ब्रत together: अहो ब्रतासि स्वृहपीवर्यीयः; — Mhbh. 1, 157, 41 अहो धिक्कां गतिं त्वय गमिष्यामि; Panc. 158 धिष्वूर्ब 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 दिष्या दृष्टोऽसि तत्परिष्वज्जस्व मायः.

417. अहो and धिक् are often construed in a particular

अहो 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 नपमहो कान्तिरहो धैर्यं महात्मनः**, Mudr. I, p. 38 Cānakya 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 गर्वः पञ्चकोटस्यास्य**, Mudr. VI, p. 197 Rākṣasa, when entering the old garden, being sad with grief, laments **अहो जीर्णोयानस्य नाभिर्मणीयता** (how little charm this old garden has!).

2. of **धिक्** with acc. Mhbh. 1, 131, 23 **धिगेतां वः कृताख्वताम्** (shame over your skill at arms!), R. 2, 49, 4 **राजानं धिगदश्रुं कामस्त वशमास्थितम्**, ibid. 2, 47, 4 **धिगस्तु खलु निद्रां ताम्** (v. a. cursed sleep!), Kād. I, p. 18 **धिगिधातारमसदूशसंयोगकार्पाम्**; — of **धिक्** with nom. Panc. 156 **धिगियं दग्धिता**, ibid. I, 174 **धिगयः कष्टसंश्रयाः**.

Rem. 1. Occasionally **धिक्** occurs with a gen. Hariv. 8722 **खीस्वभावस्य धिकबलुः**.

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 **अङ्गः**, **हन्त** both = „well, come,” Lat. *age* and *agedum*. Kathās. 24, 143 **हन्त प्रसोदानय तम्**. With the 1st person = fr. *allons*. Ch. Up. 5, 11, 2 **तं हन्ताभ्यागच्छामेति तं हाऽयाज्ञामः** (»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 प्राप्य पत्युरन्तिकम्** (do, bring me together with

my husband), Kâç. on P. 1, 4, 96 अपि सिद्धा, ep. 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. Âgy. Grhy. 1, 7, 6 ताकेहि विवहावहै प्रजां प्रजनयावहै.

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 करति (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. All interjections readily join with vocatives. Two, अथि 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 अथि संप्रति देहि दर्शनं स्मर (come, Kâma, show yourself now), Hit. 9 व्याघ्रं उवाच। गृणु रे पान्य. — अथि is especially fit for gentle address »prithee!“).

1) अथि is also asserted by lexicographers to be a particle of interrogation. I greatly doubt the correctness of this statement. अथि 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. अथि 2). The Petr. Dict. adds five more instances: a) three from the Kumâras., b) one from the Mrcch., c) one from the Pancatantra. Of them, a) Kumâras. 4, 3 अथि जीवितनाथ जीवसि, though Mallin. comments thus on it अथि प्रस्नानुनययोरिति विज्ञाः। अथि जी० जी० प्राप्तिषि कञ्चिदिति, it is by no means necessary to accept here अथि as an interrogative, better it is to keep to its duty as an interjection अथि जीवितनाथ »o, my Lord“ जीवसि »are you alive?“ So Mallin. himself explains Kumâras. 5, 62 अथोति कोमलामन्त्रणो. As to the remaining passage ibid. 5, 33—35, the edition of Prof. Târanâtha has अपि, not अथि. — b) In the two editions of the Mrcch., I have at hand, the particle अथि is wanting, instead of अथि जानोषे they have भटु जानोषे. — c). As to

A cognate particle is अथे, sometimes = अपि, sometimes expressive of astonishment. Çâk. VI king Dushyanta, when perceiving on a sudden the charioteer of Indra standing near, exclaims अथे मातत्तिः. Cp. Mrccoh. I, p. 17 अथे सर्वकालमित्रं मैत्रेयः प्रापुः.

420. As to the vocative, it is generally put at the head, ^{Voca-}
_{tive.} 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 दुरात्मन्मालतीनिमित्तं व्यापादितास्मद्गुरो माधव-हतक (accursed Mâdhava, thou who hast murdered our teacher because of the wretched Mâlati). In ordinary prose they are avoided.

CHAPT. V. Connective particles.

421. The most important connective particles are five monosyllables: च, वा, त, तु, हि, and four dissyllables अथ, अपि, इव and उत्. Of these, च, अपि, अथ and उत् 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 त are adversatives, हि is causal, इव is the particle of comparison.

In the classic language त and उत् are no more used alone, but in some combinations they are, cp. 402 R. 1; 442, 2° and 4°. That अपि, त and उत् 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 अपि an exclamative, not an interrogative, as he has अपि! शिवं भवत्याः (my dear, has no harm befallen you?).

uses several adverbs, serving the same purpose, as अपरम् and अन्यत् or अन्यच् „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 लक्ष्मणश्च, but if it annexes a complex of words or a whole sentence, it is affixed to the first word, as पिता मातृश्च स्वसा (father and mother's sister). Panc. 225 चौरेण
कश्चिद् दृष्टः। दृष्टा च तं.... चोरोऽब्रवीत्. This order is seldom inverted in prose (f. i. Panc. 126 राजो वक्तो द्विधा जातं राजा मृतश्च instead of मृतश्च राजा), oftener in poetry. Nala 1, 22 निषेतुसे गरुमन्तः सा ददर्श च तानगणान्, Kathâs. 44, 3: the preceding sentence is स पितुगृहि.... अवसत्सुखम्, then there follows एकदा पितुरात्माने स्थितश्च पुरुषं.... ददर्श सः.

Sometimes in poetry च is put between the two links connected

by it. Mhbh. I, 148, 2 अग्न युधिष्ठिरः। भीमसेनार्हुनो चोप्तौ यमौ प्रोक्ताच (then Yudh. addressed Bhim., Arj. and the twins), M. 9, 322 इह चामुत्र वर्थते (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 वैयाकरणश्च (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 भिन्नया नृपसेवया कृषिकर्मणा विद्योपाइनेन 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 मगा स्वथनस्य स्वगृहस्य स्वगारास्य स्वदेहस्य स्वतीर्तस्य च सैवेष्वरी कृता. Then च is rarely wanting, sometimes in rhetorical style, as Pat. I, p. 431 अहरहर्न्यमानो गामज्ञं पुरुषं पशुम्, R. 3, 69, 32 करायां विविक्षान्प्रायं ऋक्षान्पक्षिगणामृगान्, and in some phrases, as Mrch. I, p. 20 भाग्यक्रमेण हि धनानि भवन्ति यान्ति (v. a. as soon as they have come, they disappear), Bhoj. 10 जरां सृतं भयं व्याधिं यो जानाति स परिउतः.

Rem. 2. Sometimes च must be translated by a more energetic particle than »and.“ It may be == »even.“ R. 1, 1, 4 कस्य भिन्न्यति 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. = अपि, „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 तद्बाष्ट्रो नष्टो यमापि रथो दृश्यः (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 ग्रेषा अपि यथायेष्टं तत्पृष्ठोपरि समारुहुः; Çāk. I अस्ति नः सच्चरितश्चवाणलोभादन्यदपि

प्रष्टव्यम् (v. a. — I would ask you once more); — of 2. Mudr. I, p. 30 न युक्तं प्राकृतमपि शिष्मवज्ञातुम् (it is not advisable to despise a foe, not even a mean one); — of 3. Kathâs. 42, 28 अन्वगात्स च तं तुष्णीमनिच्छन्ति (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 दहेदपेन्द्रम् (whom would not the hurting of a brahman consume? even Indra), Kumâras. 6, 59 Himavân says अपि व्याप्तुदिग्नतानि नाडानि प्रभवन्ति मे (my limbs though stretching in all directions, have no power —), Panc. III, 92 अपि स्वर्गे instead of स्वर्गोःपि etc. Another instance of poetical license is such an arrangement as we have Nala 1, 30 त्वम्येवं नले वद् instead of त्वमेवं नलेऽपि वद् (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 Kâç. on P. 1, 4, 96 अपि सिञ्च (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. Kathâs. 3, 18 बालोऽपि »when still a boy.»

424. 3. उत् is almost a synonym of अपि. In the classic उत् 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 ep. P. 3, 3, 152. — As a connective it is found in the old liturgical and epic literature. Mhbh. 1, 90, 24 मानाग्निहोत्रमुत मानसौनं मानेनाधीतमुत मानवज्ञः. At the close of verses or pâdas, उत and अत्युत are rather emphatics or mere expletives. — In classic prose one uses किमुत (442, 4°) and प्रत्युत (442, 2°).

425. 4. अथ serves to introduce some new element (person, अथ thing or fact). It may be wholly = च, and connect

even single words, f. i. Panc. V, 11 व्याधितेन सशोकेन चिन्ताग्रस्तेन जन्तुना। कामार्तेनाथ यत्तेन दूषः स्वप्नो निर्यकः, here अथ is equivalent to च. Occasionally अथ may be a disjunctive, as Kathâs. 79, 24 ज्ञानी शूरोऽथ विज्ञानो भतस्मद्दुहितुर्मतः.

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,”¹⁾ 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 ओम् in Holy Writ. Pancatantra IV f. i. commences अथेदमार्गयते लब्धप्रणाशं नाम चतुर्थं तन्त्रम् (now begins the 4th 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. Âgy. 1, 1, 3; R. 3, 11, 74; Panc. IV, 73. But the commonest of those combinations 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 तेषामातिं यतामभि-सृष्टानां वायुमुखं प्रथमः प्रत्यपयतायेन्द्रो इथ मित्रावरुणावथाप्तिक्वनो (of them — Agni reached the aim the first, after him Indra, then Mitra and Varuna, then the Agvins).

by „or rather” or „on the contrary” or „no” or „but,” f. i. Panc. 23 अन्यतो वृजामि। अगवा नैतयुच्यते (I will go to another place. But that will not do), R. 3, 60, 29 नैव सा नूमयवा हिंसिता चारुहासिनी (surely, it is not she, no, she has been hurt, my graceful lady).

As to अय 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 अप्येव, 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.” अर्हं वं वा „I or you.” „Either.... or” is वा..... वा. M. 3, 26 पृथग्पृथगवा मिश्रो वा विवाहो (the two modes of marriage either performed severally or conjoined), Kathâs. 31, 39 न हि पश्यति तुङ्गं वा ज्वरं वा ज्वीजनोऽग्रतः। स्मरेण नेतः।

Rem. Instead of वा..... वा one says also वा यदि वा. R. 3, 11, 90 नात्र जोवेन्मृषावाटे क्रूरो वा यदि वा प्राठः। नृशंसः पापवृत्तो वा (here no liar can live, nor a cruel man, nor a rogue, nor a barbarous one nor an evildoer), cp. R. 2, 109, 4, Panc. I, 118. — Likewise one uses वा... अपि वा or वा पि, 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 joined to the first word of the sentence. हि was at
उ. 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, cp. 402 R. 1.

430. इव „like, as” is the particle of comparison. It is इव always put after the standard of comparison, सिंहृ इव बलवान् (strong like a lion). Mrech. I, p. 48 अन्धस्य दृष्टिरिव पुष्टिरिवातुरस्य मूर्खस्य बुद्धिरिव सिद्धिरिवालसस्य। स्वल्पस्मृतेव्यसनिनः परमेव विचा। सा प्रणष्ठा (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 कथिद्विषयविस्मृतवानासि 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 तु खलु बाले ऽस्मिन्नोरस इव पुत्रे स्मृतिं 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 परिदेविताक्षरैर्हृदये दिग्धशरैरिवाहतः (struck by those lamentations, as if they were poisoned arrows); Nala 2, 28 ते दृष्टाः.... आजमानं 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 [नत्युरं] स्वर्गं इवाब्नेभासे.

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 (cp. 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 बिग्रहिणो (the goddess Rati embodied), Mhbh. 1, 85, 5 याति: पालयामास साक्षादिन्द्रु इवापरः. Cp. Kumāras. 6, 11, Ragh. 2, 16, Mālav. I, p. 24, Kām. 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 विफलमिक राजसपणतमवगच्छति (I perceive that the exertions of R. are almost fruitless), R. 2, 85, 7 इयं ते महती सेना शक्तां जनयतीक्ष्मे.
- 432.** Our „as,” when not expressing likeness, is not rendered at all in Sanskrit or by स्थान with gen. But तथा. „as” = „for instance, namely” is तथ्यथा. Mudr. III, p. 117 वृष्णल इह अलु विरक्तानां प्रकृतीनां द्विविधं प्रतिविधानं तथातुग्रहो निगहश्चेति (well, Vṛshala, 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: Mrcch. III, p. 116 एतद्विहितं कर्म निन्दामि च करोमि च (though blaming it I do it).

Example of subordination in Sanskrit, coordination with us: Daç. 30 रुद्धं तत्रैकमद्रूक्षम्। तदादाय गत्वा कंचनाऽवानमस्त्रमणेरत्युष्णातया गन्तु-मन्त्रमः.... 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 महिलाऽरोप्यं नाम नगरम्। तत्र.... श्रमर्पाकिनार्मि राजा ब्रभूः। नस्य त्रयः पुत्राः.... ब्रभून् त्रुः. 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 poses, especially where the speaker is excited. Panc. 26
 अस्येकं स महात्मा वर्यं कृपयाः (so it is, he is a Lord and we are wretches),
 ibid. 113 न ते दोषोऽयं स्वामिनो दोषः (it is not your fault, but that of
 your master), Mudr. III, p. 106 अनुभूयत् एवैतन्नाश्रास्यते (this is already a
 real possession, not an expected one), Daç. 16 किं करोमि कु गच्छामि
 भवङ्गिन् किमदृश्चि (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 de-
 clarations of Damayanti (Nala 4, 4) एवि त्वं भजमानां मां प्रव्याख्यास्यसि मानद।
 विष्णुमित्रं जलं रक्तुमास्थास्ये तव कारणात्, likewise Kumāras. 6, 12 स्त्री
 पुमानित्यनास्थैषा वृत्तं हि महितं सताम् (whether man or woman, it matters
 not —).

437. III. When treating of sentences connected by par-
 ticles it is best to keep apart the logical categories.

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 an-
 swer 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 im-
 port 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 वयमिमां पुरों प्रविष्टा दृष्ट्वा मैव नायको
 दर्शीकरेण; — 2. अपि. Mudr. II, p. 69 प्रियं वदक्..... विश्रम्यतां परिज्ञेन। त्व-
 मपि स्वमधिकारमग्रूयं कुरु (Priy., my attendants may keep their rest and
 you, discharge your duty); — 3. अथ. R. 3, 14, 4 स तं पितृसंबं नवा
 पूज्यामास राधवः!..... तस्य कुलमव्यग्रमय पपच्छ नाम च, Panc. 3 the king
 first spoke to Viṣṇuçarman, "then the other replied" अथ विष्णुप्रशम्न

तं राजानमूचे; — 4. किं च. Panc. 214 किमत्र चिन्यते। अविचारितमयं हनव्यः the reasons, why he is to be killed are then given: यतः.... किं च.... उत्तं.... अद्युते च (for.... moreover.... then one says.... it is also taught); — 5 अपरम्. Panc. 135 मदाश्रयाः सर्वा एते व्राकाः। अपरं स्वकुरुम्यं परित्यज्य समागताः (all these poor fellows are depending on me, besides they have left their families in order to join me), ibid. IV, 65 सिंतं सामित्रात् यातमपरं (secondly) मे द्विग्रा गृता गृहमन्येग च (moreover) व्याप्तम्; — 6. अन्यज्ञ. Panc. 168 a heavenly being prevents Somilaka from suicide, and says मैवं साहसं कुरु.... तदद्वच्च स्वगृहं प्रति। अन्यज्ञ भवदो यसाहसेनाहं तुष्टः; — 7. ततः. Daç. 138 अहं तु.... त्वया प्रवेशयिष्ये। ततः पितरसु-ज्ञीव्य 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 कस्मिंश्चित्तलाश्रये.... त्रयो मत्स्याः सन्ति। अथ कदाचित्तं जलाप्रायं दृष्ट्वा गच्छ इर्मत्यजीविभिरुक्तम् (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.... मेधोऽश्व उपकल्पितग्राम यथाप्रायं तस्य रुचितारस्तेषामधिष्ठाता लक्ष्मणात्मतत्त्वः.... साधनान्वितोऽनुप्रहितः (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 पश्यन्त ददश्च वाचमुत त्वः पृष्ठवन्त शृणुत्येनाम् is commented on by Yâska in this way अत्येकः पश्यन्त पश्यति वाचमपि च शृणवन्त शृणुत्येनाम् (see Nir. 1, 19).

Rem. 2. A repeated च may occasionally denote simultaneousness. Kumâras. 3, 58 उमा च ग्रामोः समासाद् प्रतिहारभूमिम्। योगात्स च.... उपारुम (Umâ reached the entrance of Çiva's hermitage, and at the same time Çiva ceased his mystic exercises), ep. 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 एकस्तावदृहभङ्गं अपरस्त्वदिधेन मित्रेण सह चिन्तविष्लेषः (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, आदौ तावत् or प्रथमं तावत् in the first link, अपरम् or अथ or ततः or अन्यथा 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 तावत् लघुः प्राप्नोऽपरं बेलातिकमेण, Panc. 181 आदौ तावदित्तनाशस्ततः परिवारभूम्भस्ततो देशाचागस्ततो 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 मन्त्रभङ्गभयाद्गूजां कथयन्त्यथा पुरः। अन्यथा विवृतार्थेषु स्वैरालापेषु मन्त्रिणः.

441. Antithesis may be variously denoted. In the first Anti-
thesis. place it may be expressed by adversative particles, viz. किं 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 arrangement of the two contrasting ideas, by which the antithesis appears, see 436.

Examples: a.) antithesis expressed by adversative particles. — तु. Mrcch. IV, p. 141 हि यो हि नाम खल्वेता निसगदिव पितृताः। पुरुषाणां तु पापितृयं ग्राह्यैर्कोपदिष्यते (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 तावदित्येव चिरात्सुनिश्चिपितमास्ते महत्सरः। किं त्वेतन्मध्यदीपे भज्यवस्तूनां 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 ग्रास्त्वपारं गताः परं तु बुद्धिरहिताः; — परं किं तु. Panc. 16 सत्यमेतत्परं किं तु° (this is true, but —); — पुनः. Panc. 72 अर्थं ग्रज्यमेतो देवपादानां पुनः शत्रवो मांसाश्रिनः (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 English¹⁾.

Rem. 2. Of the adversative त instances are often met with in such works as the Aitareyabrahmana 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 यदु... यदु, ibid. 4, 15, 3 एष त बुत he.” Sometimes it is almost = च, for it has less adversative force than तु.

b). च, अपि or अय = *but, yet, nevertheless*. Nala 1, 5 Bhima bears the epithet of प्रजाकामः, to which are added the words स चाप्रजः »beloved of his subjects [and at the same time »desiring to have children”], yet childless”. R. 3, 37, 2 सुलभाः पुरुषा राजन्स्ततं प्रियवादिनः। अप्रियस्य च पश्यस्य वक्ता भोक्ता च दुर्लभः (they who always speak things pleasant to be heard are easy to be found, *but* it is as difficult to meet with one who speaks an unpleasant yet wholesome word, as with one who listens to such a one), Mudr. III,

1) Yet, like »again,” it may occasionally head the sentence. Panc. 3 नाहै विद्याविक्रयं ग्रास्तनश्चतेनापि करोमि। पुनरेतांस्तव पुत्राम्नासषट्केन यदि नीतिशाख्यान्व व्याप्त्यान्व करोमि ततः स्वनामत्यांगं करोमि; Daq. 181, l. 14.

p. 105 Cāṇakya to the chief of the eunuchs अहो राजपरित्ननस्य चापा-क्षस्योपरि विद्वेषपक्षपातः अय कु वृष्णलस्तिष्ठति (the king's attendants are indeed Cāṇakya's enemies. *But where is the cūdra-king?*). Likewise अथवा, cp. 426.

442. Observations on the adversative particles.

**Adver-
satives** 1. To emphasize the antithesis, a limitative particle may pre-
answer-
ing to
limi-
tatives cede in the foregoing sentence. Then we have the type of Greek μέν.... δέ, Latin *quidem*.... *sed* or *vero*. Such limitative par-
ticles in Sanskrit are तावत्, खलु, केवलम्, कामम्, किल, सत्यम्, परम्.
Panc. 313 अहं तावत्तेत्रपालमवलोकयामि। त्वं पुनः स्वेच्छया गीतं कुरु (I will look
out for the farmer, but you —), ibid. 195 अस्माकं तावद्वैनतेयो राजा।
स च.... न कामपि चिन्तामस्याकं करोति (it is true, we have a king,
Garuda, but he does not care for us), Mhbh. I, 48, 6 कामं च मम
न न्यायं प्रदुषं त्वां कार्यमोदृशं। किं तु कार्यगतीयस्त्वात्तस्त्वाहमचूर्चुटम् (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 लुभ्यकं पुनः (he accused himself,
but not the fowler), Kathás. 39, 21 वयसा परं कनिष्ठः सा भवत्त्वां गुणीर्जये-
ष्टमस्त्वभूत्.

2. If the preceding sentence is negative, the adversative particle 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 वृपर्वसु वा पुस्त्वमूलमपि तु प्रकृष्टगणिकाप्रार्थयौवनो हि यः स पुमान्
प्रत्युत् (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 केवलमसंमानं लभते
च विडम्बनाम्, Nâgân. V, p. 85 अयं वत्सो नीमूतवाहनो न केवलं ध्रियते प्रत्युत
कृताञ्जलिना गरुडेन श्रियेषोव 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 तदुरुरेकपर्याधिः क्षिताव-
भूटेकधनुधरोऽपि सः. — Similarly न परम्.... अपि or च or प्रत्युत sim.,
see f. i. Kathás. 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 कुमो न वाचां शिरसो न शूलं न चिन्ततापो न तनोर्विमर्दः। न चापि हिंसा-दिरनर्ययोगः प्रलाघ्या परं क्रोधतये उहमेका (in the subduing of anger not fatigue of voice, nor head-ache etc., but I [forbearance] alone am to be praised).

किम्, **किं**,
पुनः,
and
the
like.

4. The phrases किम्, किं तु, 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 त्वामवनिष्ठवर्तिनोम्..... वनदेवता अपि न द्रुच्यन्ति किं पुनर्मत्यः (not even to the deities of the forest you will be visible, how much less to men?), R. 2, 30, 21 इमं हि सहितुं श्रोकं मुहूर्तमपि नोत्सहे। किं पुनर्दश वर्षाणि ब्रोणि चैकं च दुःखिता (I cannot bear this sorrow not even for a moment, how much less for fourteen long years), Hit. 2 एकैकमयानश्चिति किम् यत्र चतुष्यम् (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. **हि**, the causal particle. The causal particle is हि (429). It may be compared with Greek *γαρ*, since like this it has a rather general employment when annexing sentences which contain some motive, reason, cause or even a mere illustration 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. Viddhaq. I, p. 7 अथः प्रदुर्धे विपदो रुणाडि वशांसि सूते मलिनं प्रमार्दिः संस्कारश्चौचेन परं पुनोते शुद्धा हि बृडिः किल कामधेनुः (pure wisdom is indeed a cow of plenty; it milks blessings, it repels mishap, it produces glory, it cleanses the dirty, etc.) Kâd. 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 told किमत्र चित्रम् एते हि शुकप्रार्थिकाप्रभृतयो विहङ्गविशेषा यथाश्रुतं वाचमुच्चार्यन्ति (why wonder at this? since parrots, magpies and the like birds well repeat the words they have heard), Hit. 4 आहारनिद्राभयमैथुनं च सामान्यमेतत्पशुभिर्नराणाम् 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, तर्कि „therefore, hence, for this reason.” Hit. 5 पूर्वजन्मकृतं कर्म तद् दैवमिति कथ्यते। तस्मात्पुरुषकारेण यत् कुर्यादतन्द्रितः.

445. Especially तत् is exceedingly frequent, and in drawing inferences it is always added.

Conclusive
force of
the pro-
noun स. Rem. In the archaic dialect many other accus. neuters of demonstrative pronouns were to some extent used as particles: एतत्, अदः, इदम् almost = इवम्, 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 बयं सृगायाश्चोलाश्चराम वसुधामिमाम् etc. (let us therefore ramble over this country, being intent on hunting), Çak. 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 vidushaka home in his stead, with these words सखे माधव्य त्वमयज्ञामि: पुत्र इव गृहीतः स भवानितः प्रतिनिवृत्य.... तत्रभवतीनां पुत्रकार्यमनुष्टातुमर्हति (friend M., my mother treats you too as a son, therefore, do you go back home —),

Utt. I, p. 11 Sítâ perceives the portrait of the deity Gangâ; Râma praises the deity and concludes सा त्वमस्त्रः.... सीतायां शिवानुधानपरा भव (be, then, mother, propitious to Sítâ). 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 पुत्रं मयासि त्रातमात्रः पापया परित्यक्तः। स किमर्यमेवं मामतिनिर्वृणामनुगृह्णासि (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 बो वरं दृष्टे.

446. Nevertheless, however, yet is तथापि. It commonly तथापि introduces the apodosis after a concessive protasis (483), but sometimes it may usher in a new sentence, as Panc 332 नोः सत्यमेतद् दैवानुकूलतया सर्वं कल्याणं संपत्तेऽत्यापि 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, l. 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, न हि, न अपि etc., likewise ना = न + उ, न हु, नोत्. Nala 3, 16 प्रश्नांसुश्च सुप्रीता नलं ताः [sc. पर्माङ्गनाः]..... न चैन-
 Connecting
 nega-
 tive
 senten-
 ces :
 a) with
 affir-
 mative
 ones.
 नायमाषन्त (the women praised Nala, but did not address him), Panc. 241 एकैकां बनकाष्ठिकां दिने दिने प्रक्षिपति न च ते मूर्खा उल्लूका विजानन्ति (day after day he throws down a little piece of wood, the stupid owls not being aware of it);¹⁾ M. 2, 87 कुर्यादन्यन्त वा कुर्यात् (he may

1) Occasionally this order is inverted: च न or च.... न. Panc. 285 सर्वलोकानां चिरन्तनाश्चतुर्मुखिका गृहाः सन्ति मम च नात्र (— but not so have I), R. 2, 26, 3 वैदेही चापि तत्सर्वं न शुश्राव.

act otherwise or not); Daç. 141 सैव सदूङ्गकारियोः नहि मादृशो जनो तवाहृति कलप्रलापामृताति कषाभ्यां पातुम् (she has done well, for a person like me does not deserve —); Vikram. IV, p. 148 उर्वशीगात्र-स्पर्शादिव निर्वृतं मे हृदयं न पुनरस्ति विश्वासः (— my heart is content, yet I cannot believe it to be true); M. 9, 270 न होठेन बिना चौरं वातयेऽर्थिको 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
 b.) with nega-
 tive ones. 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.

Examples of negation omitted are given 407. To them may be added M. 2, 98 न हृष्ट्यति मायति 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 यज्ञेषु तादृग्यूपवतो कृचित्। मानुषेष्वपि चान्येषु दृष्ट्यूलायवा 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 अग्रप्रभृति गृहान्निष्क्रमणं न करोषि. न च पृष्ठं 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 गुपान्यस्य न तं सेवेत पणितः। नहि तस्मात्कलं किंचित्, Daç. 91 धनादृते न तत्त्वजनोऽनुमन्यते। 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 नाश्नोयात्संधिवेलायां न गच्छेन्नापि संविशेत्। न चैव प्रलिखेऽङ्गमि नात्मनोऽपहरेत्वत्तम्, Panc. III, 98 नाच्छादयति कौपीनं न दंशमग्राकापहम्। श्रुनः 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 synthetical 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 लवणामेतदुक्ते ऽवधायाय मा प्रातस्य-सीद्धाः (v. a. place this salt in water, and then wait on me in the morning), Kathās. 13, 144 सापि प्रवृत्तिका तस्मादपिक्षुत्रचतुष्यात्.... आदा-यैकमयाययौ, Nala 5, 10 तान्समीक्ष्य.... अथ वैदर्भी नाम्यज्ञानान्तलं नृपम् (as Damayanti contemplated them, she did not recognize king Nala), ibid. 2, 14 तावर्चयित्वा मध्यवा ततः कुप्रालमव्ययं पप्रच्छानामयं चापि तयोः, M. 11, 91 तया स्वकाये निर्दिष्टे मुच्यते किञ्चित्पात्रतः (by this [penance] such a one, when his body is wholly burnt, is then released from sin).

451. Subordinate sentences, then, are characterized by ^{The relative} **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 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 वमवसः स देशो रमणोयः (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 प्रुभाषुभ्यात्मकर्म। तस्माच्च तेन च तदा च तथा च तच्च तावच्च तत्र च विधात्ववशादुपैति (good and evil works of the individual are so required 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 येर्वा तु यादूषं कर्म भूतानामिह कीर्तिं। तत्त्वाथा वो ऽभिधास्यामि (now, what duties are assigned to the different beings in this world, I will tell you), Utt. III, p. 42 यत्र दुमा श्रियि मृगा श्रियि बन्धवो मे। यानि प्रियासहचरश्चिरमध्यवात्सम्। एतानि तानि बहुनिर्करकन्दराणि। गोदावरीपरिस्तर्स्य गिरेस्तटानि, Panc. 48 तदस्य यथुत्यते तत्क्रियताम् (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. Mrech. I, p. 19 एतनु मां दहनि यद्गृहमस्मदीयं ज्ञोपार्थमित्यिथः परिक्रयन्ति (this ails me, that —), Nala 2, 25 सर्वे [sc. लोकपालाः].... विद्यमनिभिरामुस्ते यतः सर्वे महोक्तिः (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. Mrech. III, p. 111 यद्विस्मयं यान्ति पौराः = यस्य विस्मयं^०, Ch. Up. 4, 4, 2 साहमेतन्न वेद यज्ञोत्रस्त्वमसि (I do not know of what gotra you are), Ven. II, p. 44 तदोपेशाय तमुदूरेण यत्रस्या भानुमतो.

4. Nothing prevents the relative depending on a gerund, participle or absolute case. Ch. Up. 5, 1, 7 ते ह प्राणाः प्रजापतिं पित॒मेर्योचुर्मगवन्को नः श्रेष्ठ इति। ताहोवाच यस्मिन्ब उल्लान्ते प्रारोऽपापिष्ठत् मिक्र दृश्येत स वः श्रेष्ठ इति (the [five] senses went to their father Prajāpati 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 नापश्यते निरस्य विदुषे गृहं दौधते (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). — Kumāras. 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), Mrech. III, p. 111 the thief speaks: तत्कस्मिन्देशे दर्शयाम्यात्मप्रिलिपं दृष्ट्वा ज्ञो 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 कन्यान्तः पुरे वायुं मुक्ता नान्यस्य प्रवेशोऽस्ति तत्र^०, ibid. 62 यैः सहायं वृद्धिं गतः सदैव क्रीडितश्चैते^० (they, with whom I always stayed, with whom I grew up and played —). In poetry it may be put anywhere. Varāh. Brh. 32, 4 the Earth says to the Creator भगवन्नाम ममैतत्त्वया कृतं यदचलेति तन्न तथा (o Lord, the name of firmness which thou hast bestowed upon me, is vain). The çlokas 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 çloka (vs. 52) 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 नौचतनानुवर्तिनो बुधो-पदिष्ठेन पथा न यान्ति ये. R. 2, 28, 26 we have this order वनं तु नेतुं न कृता मतिर्यदा ब्रभूव् रामेण तदा महात्मना। न तस्य सीता वचनं चकार instead of यदा तु रामेण वनं नेतुं मतिर्यदा तदा सीता तस्य वचनं न चकार. Cp. f. i. Kathás. 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 स्यात्स्य 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 गावो दिवसं चरितवत्यो यो यस्याः प्रस्वामो 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 भवेद्राजवल्लभः

55. प्रभुप्रसादं विन्नं सुपात्रे यो नियोजयेत्..... स°

56 अन्तःपुरचरैः सार्थं यो न मनं समाचरेत्..... स°

57. यूतं यो यमदृतामं..... पश्येत्..... स°

etc.

2) To the instances given 287 I add Panc. I, 389 येन केनाव्युपायेन..... उडरेदू दीनमात्मानम्, cp. the note on p. 215.

own calf), Panc. I, 48 यो न वेति गुणान्यस्य न तं सेवेत पणितः (a wise man must not attend on such a one, as does not know his qualities), Hit. 106 यो यत्र कुशलः कार्ये तं तत्र विनियोजयेत्.

CHAPT. III. Relative sentences, introduced by pronouns.

455. The general rules laid down in 453 for all kinds of Precedence of the relative whose relative is the pronoun य् 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 मेष] एको.... महानसे प्रविश्य यत्पश्यति तत्सर्वं भजयति। ते च सूपकारा वक्ति-चित्पात्रं पश्यन्ति तेनाशु ताउयन्ति, Mudr. V, p. 180 य आर्यसं पृच्छ ब्रह्मिदानो-मनार्थः संवृत्ताः (ask one who is a honourable man, not me who have now turned dishonest), Bhoj. 9 ये मया नियमा उपवासाश्च त्वत्कृते कृतास्ते इय 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.¹⁾

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 fondièrement 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 सोऽस्मौ मे मृतः (my horse has died) it may be said यो मे अस्यः 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 व्यानो यो व्यानः सा वाक्: Cat. Br. 14, 7, 1, 33 अथ ये प्रातं मनुष्याणामानन्दः स एकः पितॄणां डितलोकानामानन्दः, 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 ख्यियो धाता विधाता च (the two women [you have seen] were the Dhâtr and the Vidhâtr) ये च ते कृत्पाः सितास्तन्तवस्ते रात्रहनी (and the black and the white threads [they were weaving] were day and night) and so on: यः पुरुषः स पर्जन्यः योऽप्यक्षः सोऽग्निः य ऋषभः..... स ऐरावतो नागराद् यश्चैनमधिद्विठः पुरुषः स चेन्द्रः; b.) from classic literature. Panc. 62 अत्र पुनः सर्वसि ये तत्त्वचरास्ते निश्चिन्नाः सन्ति (but in this lake the aquatic animals are brainless), Mudr. V, p. 172 यन्नदलङ्करणात्रयं क्रीतं तन्मथादेकं 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 अपरिउतास्ते पुरुषा मता मे ये स्त्रीषु च श्रीषु च विष्वसन्ति (I hold those unwise, who rely on women and fortune), here the stress laid on the predicate अपरिउताः has caused the chief sentence to be placed before. Likewise Kumâras. 2, 51 the gods entreat Brahmâ

तरिच्छामो विभो सृष्टं सेनान्यं तस्य (sc. तारकस्य) प्रान्तये... गोप्तारं सर्वसैन्यानां
यं पुरस्कृतं गोवभित्! प्रत्यानेष्वानि शत्रुयो वन्दीमिव जयश्चियम्. The opening-line
of the Kumārasambhava is अस्त्युत्तराणं दिशि देवतात्मा हिमालयो नाम नागाधि-
राजः etc., the glory and the magnificence of Himavān 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 re-
lative alone, which connects the different links of the eulogy,
referring as it does to the preceding हिमालयः of the chief sen-
tence in cl. 1. And so often, if somebody or something is char-
acterized by a series of clauses, the relative sentences follow after
the main sentence. In the last instances quoted the demonstra-
tive 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 यः कुयन्मम 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,
The relative
pronoun
may
have a
causal
charac-
ter etc.;
यः =
"that
he."
if it introduces a clause of a special character, especially a causal one, yet it may also import a *conse-
quence*, 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 यस्यारुद्धं सर्वमेव संसिध्यते (you are fortunate, indeed, for whatever you undertake succeeds), Daç. 90 सैव धन्या गणिकादात्रिका यामेवं भवन्मनो ऽभिनिविश्वते (she is to be congratulated that it is she, who is the object of your

love), Çâk. I अहो असाधुदर्शी तत्रभवान्कएवो य इमां वल्कलधारणे नियुक्ते (it is ill.judged of the Reverend Kanva to order her —), Panc. 55 तस्य कृतान्तः कुपितो येनैतदेवं क्रियते, Daç. 135 श्रहमेव मूढो उपराढो यस्तव. समादिष्टवान्वधम्.

Rem. Note the idiom योऽहम्, यस्तवम् in such causal clauses. R. 2, 59, 32 अश्रोभनं योऽहमिहाय राघवं दिदृक्षमापाणो न लभे सलक्षणम् (it is a pity that I do not find Râma and Laxmana), Mrâch. III, p. 125 नाहं दरिद्रःयस्य मम विभवानुगता भार्या सुखदुःखसुहृदवान्.... (I am not poor, since I have —), R. 2, 44, 26 नाहर्त्वं ग्रोचितुं देवि यस्यास्ते राघवः सुतःः. Likewise य एष. Çâk. VII अये सेयमन्मवती ग्राकुन्तला। यैषा वसने परिधूसरे वसाना.... मम दीर्घं विरहवतं बिपर्ति. Cp. the kindred idiom सोऽहम् etc. (445) ¹⁾.

b) the relative clause imports an ability, consequence or design. Panc. 192 तद्वैव स्थितेन त्वया कश्चित्समर्थः समाश्रयणीयो यो विपत्प्रतीकारं करोति (v. a. you must apply to somebody, who is able to defend you), ibid. 91 का मात्रा समुद्रस्य यो मम दूषयिष्यति 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 (लिङ्) cp. 344 f). Mhbh. 1, 157, 25 नहि योगं प्रपञ्चामि येन मुच्येयमापदः (I see no means, indeed, how to get rid of distress), R. 1, 54, 3 परित्यक्ता वसिष्ठेन किमहं सुमहात्मना। याहं राजभौदर्दीना हियेय भृशदुःखिता (why has V. left me, to be captured by the king's attendants?), ibid. 3, 13, 11 व्यादिग्रा मे देशं सोदकं बहुकाननम्। यत्राञ्चमपदं कृत्वा वसेयं निरतः सुखम्.

Rem. The pronoun य, therefore, may even be correlative to a preceding इदूश, एवंभूत 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 = सर्वं, see 287 c.) and Mrâch. 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 विदुःवरिष्ठम्. In the same way य एष, य अस्तौ are to be resolved. Mudr. III, p. 115 यावेतौ गजाध्यक्षाश्वाध्यक्षौ.... एतौ बलु एतौ बलु etc.

Missing Page

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 याकन्त् when connected rather loosely with the main sentence. R. 3, 24, 6 यादृशा इह कृतन्ति पञ्चिपो बनचारिणः। अग्रते नो मध्यं प्राप्तम् (considering the shouts of the birds here, some danger is near us). So especially याकन्त् and याकता = "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 यादृश 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
 Rela-
 tive
 ad-
 verbs. यत्, येन, यतः and यस्मात्, moreover यावत् and यावतां.
 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 यत् 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: Kumāras. 4, 9 यद्योच्चस्तद्वैमि कैतवम् (that which you said, I understand it to be falsehood) with Çāk. V यन्मिथः समयादिमां मदोयां दुहितरं भवानुपायंस्त तन्मया प्रोतिमता 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 ^{Its em-}phrase a fact, especially if this fact be an important ^{ploy-ment.} element of the main sentence: subject or object. As a rule, the demonstrative is added.

Panc. 147 नैतद्वेत्सि यज्ज्वया..... नर्कोपार्पणं कृतम् (you are not aware, you have deserved hell), Vikram. I, p. 18 ननु वज्रिण एव वीर्यमेतद्विजयन्ते द्विष्टतो यदस्य पक्षाः (it is, forsooth, the glory of the Thunderer, that his warriors triumph over his adversaries), Mhbh. 1, 150, 23 इतः कट्टरं किं तु यद्यं गहने वनोदिशश्च न विजानीमो गन्तुं चैव न शक्यम्: (what can be more miserable than this, that —), Panc. 56 किमेवं युज्यते यत्सर्वं पर्यिवा मया सह वियहं कुर्वन्ति (is this right, that all kings are making war against me?), Çāk. II उत्कर्षः स च धन्विनां यदिष्वाः सिध्यन्ति लक्ष्ये चले (it is the highest glory for an archer, that his arrows hit a moving aim).¹⁾ — In the following instances, the relative

1) In the archaic dialect the indeclinable यत् occasionally serves, like the pronoun त, for the periphrastic expression of simple nominal predicates (458). Ch. Up. 1, 1, 8 एषो एव समृद्धियदनुज्ञा, Max Müller translates »now permission is gratification«. Cp. also the passage of Mahâv. quoted 466 R.

sentence precedes. Panc. 113 यत्तुं मन्त्रिकमभिलषसि तदप्युक्तम् (that you covet the rank of minister, this too is unbecoming), Nala 18, 10 यत्सा तेन परित्यक्ता तत्र न कोङुमर्हति (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 वर्दिष्यन्ति यद्यमूतक्षत्रियर्मिलिक्वा वासुदेवो गरुडश्च निपातितः (he being killed, people will say that Vâs. and Gar. have been killed in a battle with a great number of warriors), ibid. 201 एकं न वेत्ति भवान्यम्म परिग्रहोऽयम् (you know, indeed, that these are my subjects), Ch. Up. 4, 10, 5 विजानाम्यहं यत्प्राणो ब्रह्म (I understand that breath is Brahman), Gâk. VI न किल श्रुतं युवाम्यां यद्वासन्ति कैस्तर्हभिर्पि देवस्य प्रासनं प्रमाणोकृतम् (have you not heard, indeed, that even the trees of Spring obey to the order of His Majesty?).

Rem. The well known Greek type *οἴδα τὸν ἔνθερπα οἵτις δικαιόσ εἶστι* is also good Sanskrit. Panc. 280 ज्ञातस्त्वं मया प्रथमेतत्र यत्तुं स्थीवश्यः स्थीतिश्च, Nala 17, 40 स नरः सर्वथा ज्ञेयः कश्चासौ कुच वर्तते, R. 3, 3, 3 त्वां तु वेदितुमिच्छातः कस्त्वं चर्ति दण्डकान्, Mhbh. 1, 168, 9 अनुजांस्तु 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, ^{a causal particle.} 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 यङ्कतापि 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 यन्मावस्थ्या-

ने प्रविष्टोऽसि (you have not done well to have entered my dwelling-place), Mr̄ech. V, p. 188 जलधर् निर्लज्जस्तं वन्मा दृवितस्य क्रेष्म गच्छ-
न्ती स्तनितेन भौषयित्वा धाराहस्तैः परामृशसि (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 नैतचित्रं.... यदार्थं त्वयि तिष्ठत्
(it is no wonder, that —), ibid. 2, 63, 38 फिं तवापकृतं राजन्वने निवसता
मया।.... यदहं ताउतिस्तव्या (in what have I offended you that you
should have slain me?), ibid. 2, 61, 9 ब्रह्मसारमयं नूनं हृदयं मे न संप्रायः।
अपश्यन्त्या न तं यदै फलतीदं सहस्रथा (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 फिं श्रेष्ठस्य भर्त्यया न वपुषि
त्यां न लिपत्येष यत् फिं वा नास्ति परिश्रमो दिनपतेरात्मे न यन्तिश्चलः ([may
it be inferred that] Çesha does not suffer from his burden, be-
cause 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 फिं वयं ब्राह्मणसमाना यत् आमन्त्रणां 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
यत्, found as a final or consecutive conjunction, *that* = »in order that,”
when final or consecutive. or = »in consequence of which.” Panc. 199 कियतां तेषां कृते काचिद्
क्षिपोषिका यत्कथयपि दैवान्यं समायानि (frighten them in some way or
other, that perchance they may not return somehow), Kâç. on
P. 3, 2, 36 explains असूर्यपश्या राजदाराः in this way एवं नाम गुप्ता
यत्सूर्यमपि न पश्यन्ति (being indeed so closely guarded as not to see
the sun), Kumāras. 1, 37 एतावता यत् (in so much that). Cp. Mr̄ech.
V, p. 201, where Cârudatta exclaims वर्षशतमस्तु दुर्दिनमविरतथाम् प्रतहृदा
स्फुरतु! अस्मद्विघुर्लभया यदहं प्रियया परिष्वकः (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. Mahâv. II, p. 21 the râksasa says अनर्थ एव वो यत्कन्येयमन्यस्मै 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 सदेहस्ते व्यग्रीर्यचन्मां नामगिज्यः (your body would have perished, if you had not come to me), and 6, 11, 2 यदेकां प्रावां जीवो नहायय श्रुत्यति (if the life leaves one of the branches [of the tree], that branch withers).

In this passage of Âçval. Grhyas. (3, 4, 7) तस्य द्रावनाध्यायौ यदा-त्माणुचिर्यद् देशः (the cases of prohibition to study Holy Writ are two-fold: 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 यतः strongly marked than of यत्. They not only denote यस्मात् 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 यस्मात्सङ्खिरुदाहृतः यूक्तमत्कुपादार्दोस्तस्मात्तानपि रज्येत् (since the wise have declared clemency the highest virtue, one must protect even the smallest insects), ibid. p. 107 यतस्ते शङ्कुसृष्टौ कर्ता ततः शङ्कुकर्त्ता नाम भविष्यति, ibid. 72 तद्यस्मान्न सिध्यति यतः° (this does not hold good, because —), ep. 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 कल्या-एमस्माकमुपस्थितं यद्रक्ताच्चो गतः। यतः स दीर्घदेहेति 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 मथ्ये क्वया न वर्तितव्यं येन कारणेनास्माभिर्गृहीतं तत्सरः (you must not stay with

us, for we have taken possession of this lake), ibid. 218 यत्कारणं प्राप्तागतो न कथते = Lat. *nam supplex non interficitur*.

468. The conjunction येन is chiefly expressive of purpose येन 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: Kathâs. 36, 106 तदिदानीं वनं गत्वा हरि॑ं प्राप्तामाश्रये। येन स्यां नैव दुःखानं भाजनं पुनरोदृप्राप्तम् (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 दुततरं गच्छामि येनैष न मम पृथमेष्यति (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 यक्षिंचिद् दुःखाकाराणं तद्द येन प्रतीकात् 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. Kathâs. 12, 100 तथा कुरु येन सः। गृहान्मम निवर्तेत (act so that he will retire from my house), Hit. 10 the tiger speaks मम चैतावान्लोभित् हो येन स्वहस्तस्थमपि सुवर्ण-कङ्कणं यस्मै 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. Kathâs. 36, 121 येनाहं भवताहतः। तादृक् प्रेतो गजो भूमौ भवानुपयतामिति (because you have struck me —), Panc. 274 किमहमेताभ्यां हैनो येन मामुपहस्तः (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.”

a.) When used in its proper sense for the sake of
^{a) temporal.} comparison, the parallelism of यथा.... तथा or its syno-

nyms (एवम्, इत्यम्) is frequent, although the omission of the demonstr. is not excluded. Pat. I, p. 51 यथेच्छसि तथात्तु (be it so, as you desire), Utt. II, p. 27 विनाशं गुरुः प्राज्ञे विद्यां यथैव तथा ज्ञेऽ (the teacher bestows his learning on his sluggish disciple just as he does on the keen-witted one), R. 3, 19, 18 इमामवस्थां नीताहं यथाऽनायाऽस्तो तथा (I am reduced to this state, as [if I were] a woman of bad conduct who has no protector), Hit. 108 एवमनुषेयं यथा वदामि; — demonstr. omitted: Nala 22, 4 ब्रूयाश्चैनं कथान्ते त्वं परार्द्धवचनं यथा (speak to him as Parnâda spoke), Mhbh. 4, 2, 5 मंस्यन्ते मां यथा नप्तम् (they will consider me like a king).

Rem. 1. यथा may also be = »in so far as.” R. 3, 5, 18 Râma admires the knightly attitude and the vigour of Indra and his men, who appear like youths of twenty-five, इति विभ्रति says he to Laxmâna सोमित्रे पञ्चविंशतिवार्षिकम्.... यथेमे पुरुषव्याधा 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. Kumâras. 5, 37 तथा न गाढः सलिलैर्दिवप्रच्युतैः। यथा त्वदोर्यैश्चरितैरनाविलैर्महीधरः पावित एष सान्दर्भः, 2. »not exactly.... but,” f. i. M. 2, 96 न तथैतानि [sc. इन्द्रियाणि] प्रकृत्यन्ते संनिधन्तुमसेवया। विषयेषु प्रजुटानि यथा ज्ञानेन नित्यग्राः.

Rem. 2. In protestations and oaths यथा.... तेन सत्येन = »as sure as.... so surely.” R. 2, 64, 40 अपापोऽसि यथा पुत्र निहतः पापकर्मणाः तेन सत्येन गच्छाशु ये लोकास्त्वन्योधिनाम् (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 त्वित् may be = »as if” (343, d). Ch. Up. 5, 24, 1 यथाऽन्नारात्पेत्य भस्मनि त्रुह्याज्ञादृक्तस्यात् (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 Jatāyu is said to have fallen upon Rāvana in the same way »as if some mahaunt mounts a wicked elephant” अधिवृतो गजारोहो यथा स्याद् दुष्टवारपाम्.

Rem. 4. यद्यत्.... तद्यत् are equivalent to यथा..... तथा. With optative यद्यत् is also = »as if.” Varāh. Brh. 2, 19 नगरद्वारलोक्यस्य यद्यत्यादुपयाचितम्। आदेष्टस्तददत्तनाम् (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. Kathās. 25, 120 क्रमेण च वर्यौ तत्र प्रकर्षं स तथा यथा। अतीयत न केनापि प्रतिमल्लेन मूल्ले (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 पाटप्रहारो दत्तो यथा स घटो भग्नः (as he was thinking so, he gave the pot *such* a kick *that* it broke). See also Kumāras. 5, 15.

2. यथा signifies the result aimed at, the purpose. Here the present usually follows. Panc. 2 यथा मम मनोरथाः सिद्धिं वान्ति तथा-नुष्ठीयताम् (act *so as to cause* my wishes to be fulfilled), Kathās. 26, 42 युवां मे कुरुतं तथा यथाहमय पश्यामि तां युष्मत्वामिनोमिह (cause me to see your queen to-day), Panc. 151 अहं तथा भक्त्यामि यथा ब्रह्मन्यहानि मे प्राणायात्रा भवति (I will eat [of it] *in such a way, as to be supported* by it for many days), Çāk. I आश्रमब्राधा यथा न भवति तथाहमपि यंतिष्ठे (I too will take care, *that there may be done no harm* to the hermitage), Hit. 108 यथायं नष्यति तन्मया विधेयम्. — Yet, the optative (लिङ्) is also found, especially in ornate style and in ancient literature. Mhbh. 1, 163, 3 यथा विदं 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 बहूच्छिप्रान्संवारूद्य प्रपातोऽन्नवीत्। तथा कुरुत पुत्रो मे यथा स्याद्चिर् गदिति, Vikram. II, p. 38 तदुपायश्चिन्तयतां यथा सफलप्रार्थनो भवेयम्. — Instance of the future: Panc. 105 मयान्योर्यं ताम्यां... भेदस्तथा विहितो यथा भूयोऽपि मन्त्रयन्तावेकस्यानस्थितौ न द्रुक्ष्यति (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 इमयन्तीसकाशे त्वां कथयिष्यामि नैषथ। यथा त्वदन्ये पुरुषं न सा मंस्यति कर्हिच्चित्. 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 संबोध्योऽय त्वया निजपत्ति यथा मम शत्रून्व्यापाद्यति (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, ना 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 तत्त्वां क्रियतां राजन्यज्ञोऽक्षिद्रुः कृतो भवेत् (make the sacrifice to be accomplished without flaw).

472. c.) यथा serves to paraphrase the object of *knowing*,
c) यथा saying, declaring etc. just as पत् (464). Kumâras. 4, 36 चिदितं
para-phrases खलु ते यथा स्त्रः क्षणमप्युत्सहते न मां विना (you know, certainly, that
the ob-ject. Kâma cannot be without me, even for a moment), Mâlat. IV, p.
69 अयि भवान्मत्त यथा भूतिवसुरेव मालतीमस्मये दास्यति (say, did you believe that it was Bhûr. who will give me Mâlati?), Panc. 200 जानात्येव भवान्यर्थवादिनो द्रूतस्य न दोषः करणीयः, Mhbh. 1, 42, 34 Kâçyapa starts to the rescue of king Parixit श्रुतं हि तेन [sc. काश्यपेन] तदभूयथा तं राजसत्त्वं। तत्त्वकः पन्नगश्चेष्ठो 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

c) यथा, a causal particle. This seems to have been more usual in when a ancient literature, than afterwards. Ch. Up. 6, 13, 1 तडाकमृश्य न causal
particle. विकेद यथा विलोनमेवाङ् (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, Sîtâ will have incurred some harm. सर्वया जनकात्मता। विनष्टा भक्षिता वापि राज्ञसैर्वनचारिभिःऽग्रजुभा-
चेद्य 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 एतदेवाग्रमपदं नूनं तस्य....
आगस्त्यस्य मुने ब्रह्मितुष्यते..... यथा हीमे वनस्यात्य ज्ञाताः पणि सहस्राः.... दुमाः.

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 रुद्धिर्वाषः पूर्यन्निव मेदिनीम्। ममाहूदायते
चेतो नल एष महीपतिः (*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 राजासीत्वदाहम्.... अनेन पथा समायातः, Mrech. I, p. 55
यदा तु भाग्यक्षयपीडितां दशां नरः कृतान्तोपहितां प्रपद्यते। तदास्त मित्राप्यपि यान्त्य-
मित्रातां चिरानुरक्तोऽपि विरुद्धते जनः।

यदा repeated is of course = »whenever.” Kathâs. 25, 216 तस्मा-
न्निश्च च भूयोऽपि त्वमेष्यसि यदा यदा। तदा तदा वटतरोर्मूलात्प्राप्यसि मायितः। —
यदैव यदैव यदैवास्माभिरितो वनं गच्छः सर्वैरेव कुरुकुलस्य निधनं प्रतिज्ञातम्। — यदाप्यभृति
»since.” R. 2, 116, 13 त्वं यदाप्यभृति स्यस्मिन्नाश्रमे तात वर्तसे। तदाप्यभृति रक्षांसि
विप्रकुर्वन्ति तापसान् (for the hermits are being vexed by the râxasas since the time, that you stay here).

475. यावत् is chiefly used of time. Then the parallelism यावत् 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.

यावत् I. If यावत्..... तावत्, or inversely तावत्..... यावत् —ता-वत्— 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 देक्ष यावदहं जीवामि तावद्यं न कर्तव्यम् (as long as I live, you ought not to fear), Panc. V, 64 तावत्स्यात्सुप्रसन्नास्यस्तावदुरुजने रतः। पुरुषो योषितां यावन्न प्रृष्टोति बचो 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. प्रृगाल:] तदेकृतदरेण किञ्चिन्मांसं भक्षयति तावदतिसंकुडोऽपरः प्रृगालः समययौ, ibid. 42 यावत् देवदत्तमृदूदिश्य वृगति तावत्त्रिता संमुखो मदविह्लाङ्गः समयेति (as she is going to her sweetheart, she comes across her husband²⁾).

2. यावत् *at which time*. Panc. 277 यावत्त्रां[पिटाम्]उत्पाद्यति तावत्त्रं पञ्चदर्श (as he opened the basket, he saw the paralytic), Kathās. 4, 36 यावत्किंचिद्भावा तावन्निरुद्धा सा पुरोधसा (as she went on a little, she was stopped by the priest).

3. यावत् *as soon as*. Panc. 313 यावद्रासभो दृष्टस्तावल्लगुउप्रहारैर्हतः (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) यावयावत्.... तावत्त्रावत् = »for every time.... for this time” (cp. 252, 3°). Mudr. IV, p. 143 यावयावन्निरपेक्षश्चापाक्यहतकश्चन्द्रगुप्ताद् द्वौभवति तावत्त्रावदस्य 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. Daq. 156 सैवा भवकुन्तस्त्रियायामलपिउतचारित्रा तावदथांस्तां यावदस्याः पाणिग्राहकमानयेयम् (therefore you must protect her, until I bring her husband here), Mudr. V, p. 167 ताड्यतां तावयावत्सर्वमनेन कथितं भवेत् (let him be beaten until he has confessed the whole); 2. with the present. Panc. 276 यावदहं गोजने गृहोत्त्वा समागच्छामि तावदत्र त्वया स्थातव्यम् (you must stay here, until I return with food), ibid. 286 तावत्त्वयैतो यत्नेन रक्षणोयो यावदहमपासुद्धो नोत्वा समागच्छामि; 3. with the future. Daq. 72 प्रतीक्षस्व कानिचिद् दिनानि यावदियं सुकुमारी.... प्रकृतावेव स्वास्थ्यति; — 4. with past tense, stating a fact. Kathás. 4, 58 सोऽपि पुरोहितः] तावचेटिकाभिर्बिमोहितः। यावत्तृतोये प्रहरे दृप्ताधिपतिःगामत् (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 यावत् sentence has happened before the other. This is done + न = before, by the phrase तावत्..... यावत् with negation, the prius- literal meaning of which is: one action happened, as quam 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 यावत् कश्चिद्देति तावच्छीष्यं गम्यताम् (go away soon, before anybody knows of it), Mhbh. 1, 202, 11 यावत् कृतमूलास्ते पापउवेयाः.... तावत्प्रहरपीयास्ते (you must strike them, before they have taken root); — यावत्..... न. Nágán. II, p. 37 न तावन्मुच्छामि यावन्मम हृदयबल्मां शिलायामालेख्यगतां न पश्यसि (I do not let go [your hand], before you see my sweetheart painted on the stone), Panc. 67 सत्वरं मिवेद्य यावन्मम देष्टान्तर्गतो न भवान्भविष्यति (tell it me quickly, before I make a bite of you), M. 2, 172 शूद्रेण हि समस्तावयावद्देते न ज्ञायते (before he is born in the Veda, he is equal to a गृह्णा); — न यावत्. Panc. 320 the chief monkey gives to his

band the counsel of fleeing away न यावत्सर्वेषां संक्षयो भवति तावदतद्राप्तगृहं संत्यग्य वनं गच्छामः, ibid. II, 191 एकस्य दुःखस्य न यावदन्तं गच्छाम्यहं पारमिवार्थाक्षयं। 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 1st person of the present, यावत् = [in order] that 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. Çâk. I सूत आश्रमोपरोधो मा भूत्तदिहैव इथं स्थापय यावदवतरामि (charioteer, in order to avoid disturbing the hermitage, you must stop here, *that* I may descend), Kathâs. 16, 38 परमानुं पचे: श्रीधृं 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 तदुपस्त्वेष्य ग्रामं यावनिद्वयामि.

Rem. In this passage यावत् is construed with the 3^d person of the imperative. Mhbh. 3, 72, 4 निगृहीष्व.... हयानेतान्....। वार्ष्णेयो यावदेनं मे पठमानयतामिह.

- 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 1st 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 यावदहमात्यराज्ञसं पश्यामि (well, let me wait on Minister Râksasa), Çâk. I यावदेतापश्चायामिमामाध्वित्य प्रतिपालयामि, Vikram. IV, p. 114 यावदस्मिकानने 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,*

यावत् indeed, evident from its etymology. Mālat. III, p. 50 यावदपृष्ठां च
मालयेत्..... हेतुरिति (in so far as I have heard, M. was the cause),
= in so far as. Kāthas. 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.” Kāthas. 26, 23 न तावत्सा च कनकपुरी दृष्टा मया पुरीःअपदे नश्यता यावद् दण्डेन्द्रोऽयेव 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.” Kathās. 28, 160 ब्रुणस्तस्य दिने दिनेऽन परं न रुरोहैव यावनाऽतीत्वमाययो (not only the wound did not heal, but it became even a fistula), Panc. 36 न केवलं सेवका इत्यभूता यावत्समस्तमयेतज्जगत्यस्य भज्जपार्य सामादिभिरूपायैस्तिष्ठति (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 यदेताज्ञात्विदः प्राञ्छेणानु-विद्धते (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 Bhāgav. 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 *εἰ*, 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 यस्मिति कश्चिदुपायस्तद्विनाशाय (tell me if —), *Mhbh.* 1, 154, 4 पर्दि वास्य वनस्य त्वं देवता यदि वाप्सराःः आवच्छ यम (tell me whether you are the deity of this forest or an apsaras), *Çâk.* VI विचार्यतां यदि काचिदापन्नसत्रा तस्य भायस्तु स्यात् (reflect if not one of his wives may be in the family-way), *Kumâras.* 5, 44 वट प्रदोषे स्फुटचन्द्रतारका विभावरौ यथरूपाय 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 विग्रामे प्राप्ताङ्गुलेखामनुवर्तते (what wonder is it, that the two stars of the asterism Viçâkhâ join the crescent?), *R.* 2, 51, 14 नाशंसे 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 दुर्करं यदि जीवेताम्, and the like.

Note also ददि with verbs of swearing, cursing and the like. Panc. 75 मम देवगुरुकृतः प्रपथः स्याददि तदस्वादयामि (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 शिशोर्मतिरुं नामतः पृच्छेयम् (if I should ask now the name of his mother?). In a similar way, if hope is uttered. R. 2, 59, 3 आशया यदि मां रामः पुनः प्रवृत्पयेदिति (hoping: »perhaps Râma will again address me”), ibid. 3, 54, 3 Sîtâ 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).¹⁾ Such sentences require the optative (लिङ्) because of the nature of their contents.

A different character is displayed by such ellipsis, as is shown R. 3, 17, 21, where Çūrpanakhā says to Rāma रावणो नाम मे ब्राता-

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 ओत्रमाणातः (my brother is named Râvana, whom perhaps you will have heard of).¹⁾

483. By adding **अपि** to **यदि**, we get **यथापि**, the concessive particle *though*, *although*. Its correlative in the apodosis is **तथापि** *nevertheless*, *however*, *yet*, either expressed, or omitted. Panc. 37 यथापि त्वदैवतचनं 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 यथापि प्रूरस्त्वं सैन्यमस्ति च ते बहु। तथापि नैव विश्वास्या तयग्रीश्वप्ला रुपो (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 वाच्यं न मिश्यति यथापि मे वक्तोभिः कर्णं ददात्यभिगुञ्च मयि भाषमाणो (though she does not join in the conversation, yet she listens attentively, while I am speaking).

Rem. **अपि** **यदि** instead of **यथापि** is poetical, as f. i. Prabodh. I, p. 10 अपि यदि विप्रिलिः .श्रावसनं वा कुसुममयं ससुरासुरं तथापि। मम जगद्विलम् (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** similarly being used, it is put close after them.

In the apodosis no correlative is necessary. Yet it is

1) Op. Lat. *si*, f. i. *Aeneid*, book II, vs. 81.

Correlative demon-strati- ves in theapo- often expressed, viz. ततः or तदा or तत् or तर्हि, occasionally अथ.

Examp-les of यदि and चेत्: a.) without correlative in the apodosis. Daç. 105 यद्यहमस्मि तस्करो भद्रा बधीत मांस् (if I am a thief, fetter me, gentlemen), Daç. 72 यदीह भगवत्पादमूलं न शरणं शरणामस्तु मम कृपणाया हिरण्यरेताः (if Your Holiness does not afford me protection, the god of fire must be my refuge); — Kathâs. 25, 19 भगवान्वहु वेति चेत् (say it, Reverend, if you know it), Kumâras. 5, 40 न चेद्रहस्यं प्रतिबकुमर्हसि (answer me, prithee, if it is no secret).

b.) with correlative. Hit. 23 यद्यनं नास्ति तदा सुप्रोतेनापि वक्षता तावद्यतिः पूज्यः (if food is wanting, one must entertain one's guest at least with kind speech), Daç. 90 साचेद्वियं प्रकृतिमाप्येत तदा पेशलं भवेत् (if she should be brought to reason, that would be charming); — Mhbh. 1, 43, 1 Taxaka says to Kâcyapa यदि दृष्टं मयेह त्वं प्रक्षः तिक्खिचिक्खिस्तुं। ततो वृक्षं मया दृष्टिमिमं जीवय काश्यपः; — Panc. 334 अब्द्यं यदि गन्तव्यं तदेष कर्कटोऽपि सहायः (if [you] are obliged to go, even this crab may be your companion), Kathâs. 24, 146 न चेत्कृप्यासि तत्किञ्चित्प्रभो विजापयाम्यहम् (if you are not angry, I have something to entreat of you); — Panc. 16 यदेवमग्निमतं तर्हि शिवास्ते पन्थानः सन्तु; — Çâk. VII न चेनुनिकुमारोऽयमय 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 अजिनरत्नं मया तु यं 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 तेऽयेति ग्रहणं मृगसत्त्वमः। अजिनं न ग्राह्यत्वं तु भविष्यति। निहतस्यास्य सत्त्वस्य (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 करुणा 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) ¹⁾. In the archaic dialect even the simple च does occasional duty as a conditional particle ²⁾.

485. न चेत् is rather to be looked upon as a unity, like न चेत् Latin *nisi*. Daç. 97 न चेदजिनरत्नं प्रतिप्रयच्छसि न चेदा नागरिकेभ्यशोतु-
तकानि पत्यर्पयसि द्रूच्यसि पारमषादप्राणां कारणानामन्ते 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 advers. उ + चेत्, but the adversative force of उ
is not always conspicuous. R. 3, 40, 26 नो चेत्करोषि मारोच हन्मि
त्रामहमदा 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 वधः नो चेत्वां व्यापाद्यिष्यति (you must kill him, otherwise he will kill you). For the rest, ऋन्यता is equally good. Panc. 124 सर्पय मे सुतमन्यथा राजकुले निवेदिष्यिष्यामि (surrender me my son, otherwise I will prefer charges with the king's court).

Rem. 2. The very opposite of नो चेत् is यदेकम्, which is likewise often used by itself. It expresses concession and assent »if that is so" v. a. »in that case." Daç. 101 यदेऽमेहि.... त्वामहं मोत्यिष्यामि (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. Käç. comments: चण् पिद्विष्णिष्टोऽयं चेदर्थे
वर्तते। अयं च मरिष्यति। अयं चेन्मरिष्यतीत्यर्थः. See Petr. Dict. II, p. 905,
s. v. च 8).

Alternatives. 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, अथतु, 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 स्वामिन्यमध्यप्रदानं दक्षा वथः क्रियते तदेष दोषो मवति। पुनर्यदि देवपादानां भक्त्या स आत्मनो जोक्तिव्यं प्रयच्छति तनु 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 नाप्रयुक्ता अथाप्रयुक्ता न सन्ति सन्ति चाप्रयुक्ताश्चेति विप्रतिषिठ्ठम् (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 त्तितिपस्तथा त्वमसि किं पितुरुक्तुलया त्वयाऽथ तु वेत्सि पुन्चि वृत्तमात्मनः पतिकुले तव दास्यमपि ज्ञमम् (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 प्रयोजनममज्जितेन ततस्त्वामपि गुप्तधनं करोमि अथवा दत्तभोगेन धनेन ते प्रयोजनं तदुपभुक्तधनं 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, तानानुगच्छामि गमिष्यामि यमज्जतम् (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. *Asyndetic construction.* 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 miserisque cupidine pectus: sunt verba et voces, quibus hunc lenire dolorem possis*, so the Sanskrit poet, quoted Hit. 98, writes खलः करोति दुर्बृतं नूसं फलति साधुषु (should a rascal do evil, the consequences will certainly be felt by honest people¹⁾).

2. Another type of asyndetic connection is that exemplified M_rech. V, p. 184 मेधा वर्षन्तु गर्जन्तु मुच्चन्तवशनिमेव वा। गणयन्ति न प्रीतोऽप्य रूपाणिमुखाः स्थियः (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 शूरः सुरूपः सुभगश्च वासी शाहापि प्राहापि विदांकरोति। अर्थं विना नैव यशश्च मानं प्राप्नोति मर्यादत्र 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 Kācyapa says to Diti शुचिर्भव तपोधने। जनयिष्यसि पुत्रं त्वं प्रक्रहन्तारमाहके.

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 दृश्नेऽसर्वस्तत्सुदृश्य श्रातमयसर्यम् →one blind man being unable to see, a collection of blind ones will likewise be unable."

Tenses and moods in conditional periods. 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 (**लिङ्‌**), 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 (**लिङ्‌**); 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. Çâk. V यदि वया वरुति क्षितिपक्षतया लमसि किं पितुरुक्तुलया त्वयाऽन्नय तु वेत्सि शुचि व्रतमात्मनः पतिकुले तव दास्यमपि ज्ञाम्, 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 ज्ञारो मुण्डवित्वा मम पादयोर्निः पतसि तदा प्रसादाभिमुखो 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 लमश्य मन्त्रो भविष्यसि तदान्योऽपि कश्चिन्नस्य समये 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 यन्मां बद्धयसि ब्रह्मकाविद्भान्यदि यत्वाय सूर्य 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 Varâh. Yog. 1, 4 स्याद्विद्वदेकमपि चेन्न एव सर्वं नाशं प्रयाति (if but one [of the aforesaid conditions for the success of a prince] be deficient, the whole perishes).

2^d category. Mâbh. 3, 297, 98 Sâvitri prays यदि मेऽक्षिति तपस्त्वं यदि दत्तं हुतं यदि। ऋष्यशूद्धाग्निर्मत्तृणां मम पुण्यास्तु श्रव्यते (if I have done penance, bestowed gifts and poured out libations — [and so I have] — this night may be propitious —), Mrech. III, p. 121 यदि तावत्कृतानेन प्रण-योऽर्थेषु मे कृतः किमिदानीं नृशंसेन चारित्रमपि दूषितम् (if thou hast loved till now my fortune only, why, destructive Fate, hast thou now without mercy profaned my virtuous name?).

3^d category. Mrech. III, p. 113 हेषं चापि न मर्षेदभिमुखं स्यालूक्ष्यसुप्तं यदि [sc. दृश्यम्] (nor would they bear the light being brought near to them, if they only feigned to sleep), R. 2, 67, 36 अहो तम इवेदं स्यान् प्रज्ञारोत किंचन। राजा चेन् भवेल्लोके विभग्नस्ताध्वसाधुनो (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 वे न पश्यामि स्याचेतिं नोपपत्ते (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°). Panc. I, 32 निकसन्नतदरुणि लज्जयो बहिर्न तु व्यलितः (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 त्वंतोऽप्रकृतो लोके चरेयं धर्मसुत्तम् (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 प्राप्ते भवे परित्राणम् »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 आगमिष्यामीत्यवादीङ्गवान्*.

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 there 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, ep. 494.

- 492.** The direct construction is characterized by the particle इति generally added to the words or the thought quoted: आगमिष्यामीत्यवादोः (you have said you would come), न मां कश्चित्पश्यतीति चित्यति (he thinks nobody sees him).

इति is properly a demonstrative adverb, meaning »thus, so, in this manner“¹⁾ and for this reason a synonym to इत्यम्, एवम्. Rgv. 10, 119, 1 इति वा इति मे मनो गामप्रवं 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 यातो इसि पद्मवदने समयो ममैष सुप्ता मयैव भवती प्रतिबोधनेया। प्रत्यायनामयमितीव सरोरुहिप्याः 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 thereof²⁾, it is often not to be rendered at all. Moreover we often use the indirect construction. Nala 3, 1 तेष्यः 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, ep. 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 भवान्निति (the monkey stood, just as you do). Note also the employment of इति at the close of literary compositions, f. i. इति श्राकुन्तले प्रथमोऽङ्कः (here ends the first act of the Çakuntala), just as अथ is used in the beginning.

^{Em-} written, but it is also idiomatic to express by it the object of knowing, thinking, believing, reflecting, doubt-^{ment} of *इति*, ing, 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. Mâlat. I, p. 11 कथितमवलोकितया मद्नोद्यानं गतो माधव इति (A. had told me, M. was gone to the grove of Kâma); Daç. 68 अङ्गेषु.... कश्चिदस्ति तपःप्रभावोत्पन्नुदिव्यचक्षुर्मरीचिनमि महर्षिरिति कुतश्चित्संलग्नते जनसमाजातुपलभ्य (as I heard from some people conversing, there was in the country of Anga —); Mudr. I, p. 37 न चाब्येयमस्यै चापाक्यो लेखयतीति (he must not be informed that it is Cânakya who has it written by him); Mrçch. 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 कश्चिद्देति मामिति (after doing some evil one thinks, nobody knows me as such), Panc. 8 स्वामिन्मृतोऽसौ संजीवकोऽस्माभिस्तु सार्थकाहस्याभीष्ट इति मत्वा वह्निना 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 जराड्गवेनास्याकं प्रावकाः खादिता इति सर्वैः पक्षिमिर्निश्चित्य मिलित्वा गृष्णे व्यापादितः (after this, all the birds, understanding that it was Jaradgava himself who had devoured their young ones, killed the vulture by joint exertion), Çâk. V नूँ: स्यामहमेषा वा वदेन्मिथोति संप्रयो (I am at a loss whether I am perhaps astray, or that she lies), Panc. I, 222 पुत्रीति जाता महतीह चिन्ता कस्यै प्रदेयेति महान्वितर्कः। दत्ता सुखं प्राप्यति वा न वेति, Nâgân. V, p. 80 कदाचिन्नायं नाम इनि [मां] ज्ञात्वा परित्यजेन्नागशत्रुः।

c.) when setting forth the motives of emotions (*rejoicing*, *wondering* and the like) and of judgments (*approbation*, *disapproval*), 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 धर्मप्राप्तं पठतीति कारपाम् (that he reads the law-books, is not the cause), Panc. V, 26 पुरुषः स एव बालः क्षणेन भवतीति विचित्रमेतत् (it is singular, that the very same man [having lost his wealth] should forthwith become a stranger), Çâk. I तत्रमवान्कपवः प्राप्तवते ब्रह्मणि

वर्तत इयं च वः सलो तस्यात्मजेति कथमेतत् (how is it, that, Kanya 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 ताम्यां.... 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 (लिङ्). Nala 26, 6 तुनः प्रवर्ततां चूतमिति मे निश्चिता मतिः (I am decided to take up the game again), Panc. 301 वयं तत्र गास्यामो यत्र धनापिर्मृत्युवर्फ मतिष्यतीत्येष 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 सुरिति (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 retained¹⁾). Panc. 159 सा सलो तत्सकांगं गत्वा प्रीघमब्रवीत् । यदहं चन्द्रवत्या तवान्तिकं प्रेषिता भणितं च त्वां प्रति तया यन्मम त्वदश्रानाम्ननोभवेन पश्चिमावस्था कृता (the friend went to him and hastily said to him: »Candravati has sent me to you and tells you, Kâma has almost made her die with love by causing her to see you”), ibid. 102 तं ब्रट यदन्यो भूत्यो वाहनायास्यतस्थाने क्रियताम् (tell him, he must appoint some other of his servants, instead of me, to be his carrier); — Mudr. VII, p. 229 विद्वितमेव यथा वयं मलयक्तेतौ किंचित्कालान्तरमुषिताः (it is certainly known [to you] that I stayed for some time with Malaya-

1) Compare the similar employment of Greek οὗ with the direct construction.

ketu), Mrech. II, p. 82 कथितं च मम प्रियबर्थयेन प्रार्विलकेन यथा किलार्य-कनामा गोपालदारकः सिद्धादेशेन समादिष्टो राजा भविष्यतीति.

Rem. 1. Occasionally also येन or यतः are used for this purpose. Panc. 266 गत्वा तत्सकाश्रम्.... अन्विष्य मम संटेशं कथय येनागम्यतामेकाकिनापि भवता दुततरम्.

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 ज्ञात्यसि कियुहुजो मे रक्षति मौर्वीकिणाङ् इति (you will know how mighty my arm is to protect etc.), Nâgân. V, p. 73 तद्विरितं विज्ञायामच्च किमसौ स्वगृहमातो 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 इत्युवाच, इत्युक्तः sometimes precede the words quoted, sometimes they follow after them. F. i. R. 1, 47, 8 the line उवाच प्राञ्छलिर्बृक्ष्यमितीदृं बलसूदनः precedes the very words quoted, Daç. 191 the sentence दिग्भि दिग्भीत्यकीर्त्य जनेन »in all regions this was told of me" precedes, the contents of the rumour follow. Cp. Kumâras. 4, 27 इति चैनम् [sc. वसन्तम्] उवाच दुःखिता। सुहूरुः पश्य वसन्त किं स्थितम्, etc. — On the other hand, R. 1, 27, 26 it has been said first what was spoken to Râma, 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 बद्धानेनेति मत्प्रिया = अनेन मत्प्रिया बद्धेति »be not moved with anger towards him [while thinking]: it is he, who caught my sweetheart." R. 1, 55, 11 स पुत्रमेकं राज्याय पालयेति नियुत्य च। पृथिवीं ज्ञात्रधर्मेण वनमेवांयपयत, here the direct construction is पालय पृथिवीं ज्ञात्रधर्मेण.

496. **इति**, though it is the commonest contrivance for expressing the direct construction, is by no means in-synonyms of इति, dispensable. Other demonstratives, as एवम्, इत्यम्, etc. the pronouns एष, अयम्, इदृश may likewise serve that purpose. Nothing, too, forbids quoting without using any demonstrative at all.

Examples: a.) of the direct constr. set forth by a demonstrative other but इति. Panc. 18 स्वाम्येवं वदति चिरादृ दृष्ट्यते (my master speaks thus: "it is long ago since I saw you"), ibid. I, 302 अहं हि संमतो राज्ञो य एवं मन्यते कुधीः। बलोवर्दः स विज्ञेयो विषाणापरिवर्तितः R. 2, 61, 1 कौसल्या रुदती चाती भतर्मिदमब्रवीत्, vs. 2-26 contain the very words of the queen, vs. 27 इयां गिरं दाहृप्राप्लंसंहितां निश्चाय.... ततः स शोकं प्रविवेश पार्थिवः, here इदम् and इमाम् point to the words spoken, not इति.

Rem. The pleonasm इत्येवम्, इत्येष etc. is frequent. See Mhbh. 1, 119, 38, Kathás. 35, 50, M. 2, 15, etc. etc.

b.) neither इति nor any other demonstrative is used. So very often in dialogues स आह..... सोऽयाह and the like. Nala 8, 7 तास्तु सर्वाः प्रकृतयो द्वितीयं समुपस्थिताः। न्यवेदयडीमसुता न स तप्रत्यनन्दत (Damayanti informed Nala, that his officers had come to him a second time, but he did not care for it), Panc. I, 150 यो मोहान्मन्यते मूळो रुक्षेयं मम कामिनी। स तस्या वशागो नित्यं भवेत्, R. 3, 7, 15 भवान्सर्वत्र कुशलः सर्वभूतहिते रुतः। आव्यातं प्रारम्भेन (that you are etc., has been told by Çarabhanga). As to such constructions as कामो मे (or इच्छामि) भुज्ञीत — or भुज्ञामि — भवान् (I wish you to eat), न संभावयामि तत्रभवान्नाम वृषलं याजयेत् (I do not believe, indeed, I do not, he will sacrifice for a çūdra) etc. see Kâç. 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 च। पृथिवीं ज्ञात्वर्थेण
वनमेवामयपयत्, here इति नियुज्य = »with these words he appointed him». —
Mrech. I, p. 38 Cārudatta apostrophizes Poverty दारिद्र्यं श्रोचामि भवन्तमेव-
मस्मच्चरेरे 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 चापाक्षयतः स्वलितमक्षिमहं सुखेन ज्ञेयामि मौर्यमिति संप्रति 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. 1, 153, 42 पुनर्मीमो बलादेनं विचकर्ष महाबलः। मा प्रबद्धः
सुखसुप्रानां भ्रातृपां 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 ज्ञात्रैधर्यिते चापो नार्तशङ्खदो भवेदिति (the warriors carry
their bows in order to rescue the distressed), R. 2, 52, 28 न चाहमनुशो-
चामि लक्ष्मणो न च प्रोचति। अयोध्यायाश्चयुताश्रेति वने वत्स्यामहेति वा (neither
I nor Laxmana mourns for our having been expelled from Ayo-
dhyā or for having to dwell in the forest), Mrech. I, p. 19 गृहमस्मदेवं
ज्ञोणार्थमित्यथितयः परिवर्तयन्ति (guests shun my dwelling, because wealth
has vanished from it), Pat. I, p. 99 न हि भिज्जुकाः सन्तोति स्थाल्यो नाधिश्ची-
यन्ते न च मृगाः सन्तोति यवा नोयन्ते (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 नवमित्यवद्यम् (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 दमङ्गुरेण चरणः ज्ञत इत्यकाप्ते 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 विवादं उद्भूद् द्वयोः (a quarrel arose be-
tween 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 *Mudrârâkasa*, and is intended to display the cunning of Çîva:

धन्या केर्यं स्थिता ते श्रिरसि प्राणिकला किं नु नामैतदस्याः
नामैवास्यास्तदेतत्परिचितमपि ते विस्मृतं कस्य हेतोः
नारीं पृच्छामि नेन्दुं कथयतु विजगा न प्रमाणं यदीन्दु—
देव्या निहोतुमिच्छारिति सुरसरितं प्राण्यमव्याद्भिर्मेर्वः

the last pâda 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 pâda 1—3, containing the questions of Umâ and the answers of Çîva.

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 चेत्वेत् —, f. i. Sây. on Ait. Br. 1, 20, 3 नाभिश्चाद्वाच्यत्वं 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 नक्षं न दिवा श्रेते हा हेति रुदती पुनः.

Rem. 3. Pânini teaches: The 2^d 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 लु-नीहीत्यं लुनाति। लुनीहि लु-नीहीतोमे 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 भ्राष्टमर मठमट खट्टमट स्थाल्यपिधानमेत्येवत् त्वमरसि। युवामरणः। यूयमरण, to represent the hurry and bustle of people occupied in the kitchen. Instead of the same verb put twice, also synonyms may be used. Cîcûp. 1, 51 पुरीमवस्कन्द लुनीहि नन्दनं मुषाणा रत्नानि हरामराङ्गनाः। विगृह्य चक्रे नमुचद्विषा बली य इत्थमस्त्वास्थमहर्दिवं 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 विश्वासमाप्नास्तात् मातुल भ्रातरिति ब्रुवाणा अहंपूर्वमहंपूर्वमिति समन्तात्परितस्युः, the repeated words अहं तृष्णम् serve the same purpose. And so often.

498. 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 विद्भर्माको दुहिता दमयन्तीति विश्रुता, Panc. 1 तस्य त्रयः पुत्राः परमदुर्मेधसो बहुशक्तिरुप्रशक्तिरुपत्तिनामानो बभूवः, Mhbh. 1, 155, 9 अर्हसि कृपां कर्तुं मर्यि..... मत्वा मूढेति (show mercy to me, think I am out of my wits), Prabodh. VI, p. 115 निग्रह इति वक्तव्ये कथमनुग्रहः पृच्छूयते (it is of punishment you ought to have spoken and you ask about her reward), Kumâras. 5, 28 वदन्त्यपर्णेति च ताम् (they call her Aparी), Panc. 103 कथं ज्ञेयो मयासौ दुष्कुडितिति (how can I know him to be evil-minded?), Mhbh. 1, 34, 3 सखेति कृत्वा तु सखे पृष्ठो वक्ष्याम्यहं त्वया (— but considering you as my friend, I will tell it you in reply to your question), ep. ibid. 1, 77, 17.

499. Similarly nominatives with इति may specify general terms (cp. 493, c). Pat. I, p. 411 the essential qualities of a brahman are thus enumerated तथा गोः प्रुच्छाचारः पिङ्गलः कपिलकेश इत्येतान्यम्यन्तरान्ब्राह्मण्ये 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 याजनाथ्यापने शुद्धे विशुद्धाच्च प्रतिग्रहः। वृत्तित्रयमिदं प्राहुर्मुनयो ज्येष्ठवर्णिनः here the nom. याजनाथ्यापने and प्रतिग्रहः are the specification of the accus. वृत्तित्रयम्. Panc. III, 220 कुलं

च श्रीलं च सनाथता च विद्या च वित्तं च वर्पुर्वयश्च। एतानुपाणास्तपु विचिन्त्य देया कन्या बुधैः; M. 5, 133 मत्किंका विमुषष्टाया गोपवृः सूर्यस्मयः। इतो भूविरुद्धिश्च स्पर्जे मेधानि 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। नाभिज्ञानामि यथस्य सत्यस्यार्थमवाप्यात् = »these two put in a balance, a hundred aṣvamedhas and Truth, I am not sure whether the sacrifices would reach half the weight of Truth.”

500. Some verbal forms as मन्ये (I think), जाने (I know, etc. मन्ये, जाने inserted.) 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 जाने विद्या स्वप्ने क्याप्युक्तस्मि दिव्यया (a heavenly woman, methinks, spoke to me, when asleep), Nāgān. II, p. 35 कुसुममपि विचेतुं यो न मन्ये समर्थः। कल्यति स कर्यं ते पाण्डुसुदूरन्धनाय (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 स्वाक्षिता सेना वत्स्यत्तेनां विभावत् इम् (I trust the army being well supplied with food, will stay [with me] for the night), Cāk. VI शङ्के संहरति स्मरोऽपि चक्रित-सूर्णार्थकृष्टं श्रारम् (even Kāma, I believe, draws back his arrow), Kathās. 26, 13 ब्रह्मन्विनाप्राकालोऽयं धुवमस्माकमागतः। यद्कस्मात्प्रवहणं पश्यात्रैव प्रयात्पः, Panc. 48 the wife of the barber cries पापेनानेन मम सदाचारवर्तिन्याः पश्यत नासिकाक्षेदो विहितः।

Rem. मन्ये, जाने 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^d person of the future एहि मन्य ओहन्ते गोल्प्यते »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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