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SANSKRIT SYNTAX

BY

SPEYER, JACOB SAMUEL

Dr. J. S. SPEIJER

WITH AN INTRODUCTION

BY

Dr. H. KERN.



LEYDEN. — E. J. BRILL.

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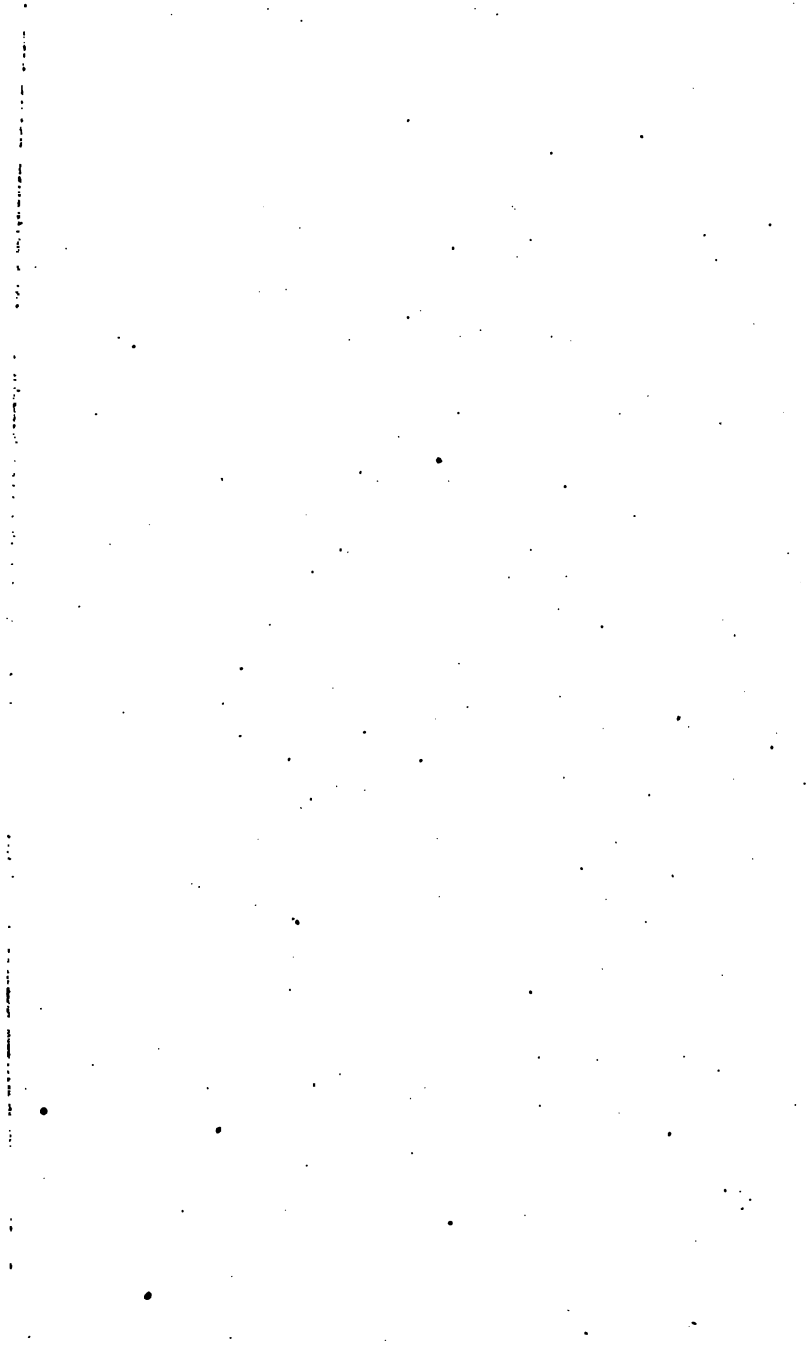
In order to comply with the wishes of Dr. Speijer I take the liberty to introduce his work with the students of Sanskrit.

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

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

H. KERN.

LEYDEN, 13 July 1886.



PREFACE.

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

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

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

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	Kām.	into Kād.
" 21 § 31	serves to determine	" a. t. qualify.
" 51 § 68	184 R.	" 165 R. 1.
" 55 § 74 R.	42, 4.	" 43 and 42, 4.
" 73 § 100	borne	" born.
" 74 l. 4	borne	" born.
" 80 § 116	°व्यवः	" °व्यवः
" 92 l. 2	कोचित्	" कोचिद्
" 123 § 169 R.	54, R. 1	" 54, R. 2.
" 141 § 197	into, to	" in, into, to.
" 265 l. 2	471, R. 4	" 470, R. 3.
" 363 in the marginal note	temporal	" serves for comparison.

On p. 34 § 46 R. I wrote I could adduce no instance of चि with two s. Afterwards I met with this: R. 3, 42, 31 कर्षिकारान्प्रोक्तान् चूर्तान् गति
 क्षपाः कुसुमान्यपचिन्वन्ती चचार हचिरान्ना.

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), तरुणांश्चः (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 त्वं कृपणाः (he is a lord, we are mean people), Nala 1,30 त्वं चापि रत्नं नारीणां नरेषु च नलो वरः, Çāk. I अपि संनिहितो ऽत्र कुलपतिः (is perhaps the head of the family near?). It may, however, be added. Panc. 100 अस्माकं स्वामी वैनतेयोऽस्ति, Kathās. 16, 115 अहमेवापराधस्मि (I alone am guilty.) —

1) Vernacular grammar has no term to name the subject of the sentence or grammatical subject. The term *kartr* signifies the agent or *logical subject*. In the same way *karma* means the *logical object*, whatever may be its grammatical function; it thus implies the object of the active verb as well as the subject of the passive or the objective genitive. In such sentences as "the knife cuts", the grammatical subject is both *kartr* (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. भूयान्] hail to you), का कया (why make mention of —) श्रान्तम् or श्रान्तं पापम् (v. a. *malum absit*), etc. Prabodh. III p. 66 the Bauddha monk ontreats the Çaiva to let him enjoy the instruction of his doctrines चाचार्यस्त्वं शिष्योऽहं प्रवेष्टव्यं नं पारमेष्ठ्यं शिक्षाम् (be you my teacher, I your pupil, initiate me into the doctrines of the Çaivās).

3. Besides अस्ति and भवति, the verbs विद्यते, तिष्ठति, वर्तते and the participle गत may be used more or less as *verbum substantivum*. Schol. on P. 3, 4, 65¹⁾ विद्यते भोज्यम् (there is something to eat), Ven. III p. 94 एष दुर्योधन इत्यां न्यसोऽध्वा-यायामुपविष्टितिष्ठति (here D. is sitting down under the shade —), Hit. 107 वायगराजो दारि 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 दहतां वृद्धेः सखा भवति गार्हतः (when the fire burns the wood, wind is his mate), Mhbh. 1,89,2 यो विषया तपसा श्रमना वा वृद्धः स पूज्यो भवति द्विजानाम्.

4. The same character is exhibited by the predicates

1) विद्यते in this sūtra is one of the अस्त्यर्थाः (words meaning to be).

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

5. The noun-predicate itself deviates by no means from the common use of other tongues. It may thus be any kind of noun either substantive or adjective, and is put in the nominative case, provided that it be pointing at the same person or thing as is pointed out by the subject, as शीतला रात्रिः (the night is cold), for in that sentence the subj. रात्रिः and the predicate शीतला are relating to one and the same thing. This we may call the noun-predicate proper. Nothing, indeed, forbids other nouncases, adverbs and the like doing duty of the predicate, as कूपे तोयम् when = „water is in the pit,” Pat. 84 अदो यत्रासौ काकः (yonder [house], where that crow is), Mudr. 23 नायग्नः प्रमार्दुमलम् (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.

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

7. Sanskrit has a decided predilection for the passive

Passive
voice.

voice. In translating from that language it is often necessary to transform passive sentences into active. For inst. Panc. 43 चिरकालं युतो मया तत्रापत्रादः (it is a long time I hear blame you), Daçak. 133 कयापि दिव्याकार्या कन्ययोपास्यायिषि (a maiden of heavenly appearance respectfully approached me), Hit. 43 तत्र तेन मृगं दृको व्यापादितः। मृगमादाय गच्छता तेन घोरानकृतिः सूक्तरो दृष्टः। ततस्तेन मृगं भूमौ निधाय सूक्तः प्ररोषा दत्तः

Impersonal
passives.

8. Since this preference is of course not limited to transitive verbs, nothing can be more common than the use of impersonal passives. Hit. 93 केनापि प्रास्यरक्षकेनैकान्ते स्थितम् (some guardian of the crops was standing aside), Daçak. 18 केगदिषा कदिषं निहत्य कुत्रचिद्गमि (the lion, after having slain the elephant, disappeared), Ven. III p. 79 क्रममेवं प्रलपतां वः गदसथा न दीर्घामन्या त्रिदया. 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 older language. Ait. Br. 1,9,2 तस्ये जनायाँ कल्पते यत्रैवं विद्वान्दोता भवति (it avails such community, as where is a *hotr* knowing this), Açv. Grhy. 4,1,1 आदिनाग्निं चेदुपतपेद्दृश्ययेत् (if a worshipper in the three fires be affected by illness, he should withdraw); — Panc. I यत्ने कृते यदि न सिध्यति (if it does not succeed notwithstanding the effort —). Likewise वर्षति (it rains) = देवो वर्षति (cp. Yājñ. 1,136 with Kāç. on P. 1,4,89) and so on.

Participles,
doing
duty of
finite
verbs.

9. Participles, especially those in त and तवन्त् and the kṛtyās 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 व्रतो व्याघ्रेण व्यापादितः खादितश्च (the tiger killed him and devoured him), ibid. 7 तस्य विष्णुशर्मणाः पुत्रान् समर्पितवान् (he entrusted his sons to the foresaid Vishṇu.), Çāk. I विनीतवेपेणा

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

Rem. The participles of the present and the future do not partake of this construction, cp. P. 3, 2, 124 with 126').

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 त्वं ददासि, and likewise in the third person the sole ददाति suffices, if there can be no doubt as to the giver meant.

subject
im-
plied.

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

agent
im-
plied.

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 ति निश्चिन्त्याभिहितम् [sc. हनेन], ibid. 327 भो मित्र किमेवं पन्ता-स्यते स्त्रीकभयेन (say, friend, why do [you] run away thus by false fear?).

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

* 1) A vārtt. to P. 3,2, 124 states an exception for the case, that the negation मा is added to the participle, in order to signify an imprecation. Of this rule applied I know but one instance, Çiçupāl. 2,15 quoted by the Petr. Dict. s. v. मा, V p. 680; but it is not improbable that the author of that poem has done so designedly to show his own skill by applying an out-of-the-way grammatical rule.

master स्वामिक्रियतामप्य मम प्राणैः प्राणवात्रा । दीयतामकरो वासः स्वर्गः । मम विस्तार्यतां क्षितितले प्रभूततरं यज्ञः

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 कृतकृत्यस्वम् and so on. The full forms अहं कृतवानस्मि, त्वं कृतकृत्योऽसि are, of course, also available.

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

12. A general subject may be expressed by using the passive form, as उच्यते (it is said), श्रूयते (it is taught). Likewise by the plural of the 3^d pers. of the active as आहुः (they say, when = it is said; germ. *man* *sngl*), 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 कार्पा-न्मित्रतामेति कार्पादेति शत्रुताम् (it is not without cause, one becomes a friend or a foe). The pronoun omitted is स (= one, germ. *man*), which is also sometimes added. Panc. I, 216 त्याह्यं न धैर्यं विपुःऽपि द्वेषे । धैर्यात्कदाचित्त्रियनिमाप्यास्तः (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. Iy. 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 ग्रानं गनैरव-
 निरुहादवतार्य वगान्तरे वनितामन्विष्याऽत्रिलोक्ष्येनमानिय गुरवे निग्रय तन्निर्देशेन
 भवदनिाकमानोतवानस्मि = »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."

 ha-
 cter
 of
 un-
 rit
 ple.

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 चाद् । खा-
 मिन् किमिद् निवृत्त्यावस्थानम् (Dam. said: why does my master stop
 and stay here?)

IIy. Abstracts in ता or त्र 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 कस्मादस्मान्गणान् प्रस्थितोसीति मित्रमपृच्छत्. So f. inst. Utt. I परिभ्रान्तेयमार्गं तद्विज्ञापयामि त्रिभ्राम्यतामिति (My lady 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. Pano. 2 वया मम मनोरथाः सिद्धिं यान्ति तथानुदीयताम् (act so as to fulfill my wishes), *ibid.* 70 वः कूपो दृष्टो ऽभूत्तमेव कूपमासाव, 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 अयं किम् = "yes," क्वम् and ननु = "certainly," cp. the idiom क्व च.... क्व च and other turns, more fully to be dealt with in one of the subsequent chapters. Compare Engl. *why*, when = "now, well," Greek *ὄχι οὐν*.

VII^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 as to the order of words in the sentence¹⁾. 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. 1)

1. The predicate being verbal, it ordinarily closes the sentence, which is headed by the noun-subject, when expressed. The other elements of the sentence are taken in the midst, but placed so as to make the

1) Compare Pat. I, p. 39, l. 18 संस्कृत्य संस्कृत्य पदान्युत्सृज्यन्ते तेषां वषट्मगिणं-ग्रन्थो भवति । तस्या । आहर् पत्रं पत्रमाहरेति.

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

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

Rem. In passive sentences the agent, as far as I have observed, seems to have the precedence in the traditional order of words, not the nominative of the karma. Panc. 126 तेर्धिवैः सर्वयस्मूनि विक्रीय अद्भूयानि रत्नानि क्रीतानि, Hitop. 92 तेर्धनिर्देव्यन्माहृत्य सर्वे नोडा भवताः

2. If the predicate be a noun, it is put before the subject. Panc. 38 असातः संसारोऽथं गिरिन्दीवेगोपमं योचनं तृणाग्निमयं ज्ञोवितं शरदभ्रच्छायासदृशा भोगाः स्वप्नसदृशा मित्रपुत्रकलत्रभृत्यवर्गसंघः. Similarly in the passive. Hit. 20 अथुना त्वानुचरेण मया सर्वथा भवितव्यम् (now at all events I must be your companion).

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

3. Attributes are put before their nouns. But when

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

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

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 सन्त्येवभूता अद्वः (of the kind there exist many, indeed), Daç. 132 अथाद्योचम् । अपरातरु द्विरदकोट एव अन्यः कश्चिन्मातङ्गपतिरानीयताम् (then I said: let this miserable elephant be gone, bring an other, a number 1 of the elephants);" Hit. 110 मम अलानि तावद्वलोकयतु मन्त्री; Panc. 39 राज्ञो त्वया महमथे न प्रवेष्टव्यम्; ibid. 53 अपैव तथा राह समागमः क्रियताम् (meet with her still to-day). Absolute locatives and the like are also placed at the beginning. Bhojap. 8 गृहीते भोक्ते लोकाः कोलादलं चक्रुः, Hitop. 131 पश्यतां अकर्मूर्खस्य नकुलैर्भक्षिताः मुताः, Panc. 54 एवं तस्य तां नित्यं सेवमानस्य कालां 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 कस्मिंश्चिद्विक्रयदेशे महायतनं । तत्र — परिव्राजकः प्रतिव्रजति स्म । तस्य — महती विभ्रमात्रा संज्ञाता । ततः स न कस्यचिद्विश्वसिति-

Rem. In general, the manner in which sentences are linked together may be of some influence on the arrangement of words. So the type, represented by Hit. 110 राज्ञा सर्वान्निद्रानाहूय मन्त्रयितुमुपविष्टः । आह च तान् [instead of तान्नाह], often occurs, especially in polished style. Cp. f. i. Daç. 139 अहं च... शिवं क्षणादस्तम्भयम् । अथतश्च स भूमौ, Harsha 11 मर्त्यलोकमवगतं । अथश्वश्रु-

On the other hand similar reasons may expel the verb from its place at the rear, substituting for it some other word, required there by economy of style, because the end of a sentence is also fit to give some emphasis to the word placed there. Ratn. III न खलु किञ्चिन् संभाव्यते स्वयि (in you there is nothing we may not look for), Daç. 97 न चेन्नोरितकानि प्रत्यर्पयसि दूक्षयसि पारमहादृशानां कार्यानामन्ते च मृत्युमुत्सम् (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); Kām. I, p. 292 राजपुत्रि किं ग्रथयामि वागेव मे नाभिधेयविषयमत्रतरति व्रथा-

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. Rhythmical wants and euphony, of course, may also exercise a greater or smaller influence on the order of words. Especially in the old dialect. Here are some instances. Ch. Up. 4,4,2 अद्भुतं चरन्ती (instead of अद्भुतं चरन्त्यद्भुतम्), Ait. Br. 1,30,9 तग्गादग्गात्तं पुरस्तादरन्ति (instead of अस्त्य पुरस्तादग्निम्), ibid. 2,37,4 आन्तं देवा ःऽथं प्रगतिः. 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 यदेतन् वा व्यापरेत्.

SECTION II.

SYNTAXIS CONVENIENTIAE AND SYNTAXIS RECTIONIS.

CHAPT. I. Concord.

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

1) Kathās. 80,58 may give an instance of poetical arrangement.

सोऽपि प्रापान्नाद्यथाः कालं मातलियोधितः

कृच्छ्रात्सहस्रान्नीकस्तां विनानैपीन्मृगाद्यतीम्.

In prose the words कृच्छ्रात्कालमनैपीन् would not have been separated.

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

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 ज्ञापः (water), वृषाः and वसवः (life), वर्षाः (the rainy season), in the older language also त्रयः (collar-bone), ग्रीवाः (neck).¹⁾ Rarely the gender disagrees, as the neuter मित्र 'friend,' words as भातन, पात्र 'vessel; fit person,' f. i. Mhbh. 1,61,3 श्रोतुं पात्रं च रातस्त्वम् (you are the proper man to hear —) देवता (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.

Rom. 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,' व्रता or व्रताः 'offspring; subjects.'

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

Pān.
1,3,58.

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

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

3) Words in ञ् have, however, sometimes diminutives in ई. So शस्त्री (a small dagger = शस्त्रिपुत्री Amar. k.), whereas शस्त्र (n.) more especially 'sword.'

4) So Nala 6,11 ततः पौरजनः सर्वे मन्त्रिभिः सह भारत । रातानं द्रुपुमागच्छन्, but in the subsequent śloka we read ततः सूत उपगम्य दमयन्त्येव्येद्यत् । एष पौरजनो देवि दारि तिष्ठति कार्यवान्.

Real
and
gram-
matical
gender
and
num-
ber.

Sing-
ularis
gene-
ralia.

plural of the common noun. ब्राह्मणः पूज्यः or ब्राह्मणाः पूज्याः (the brahman [that is, any brahman as far as he is a brahman] ought to be honored). Cp. f. inst. Bhoj. 13 सर्पदहं विषव्याकुलं रोगग्रस्तं..... तत्कृपादेव विगतसकलव्याधिराच्यं पुनः [a kâpālika 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 रघुपामन्त्र्यं वक्ष्ये (I will celebrate the family of Raghu). — Pân 2, 4, 62—70 gives a list of those, that admit of such a plural.

Plural of abstract nouns.

21. The plural of abstract nouns is employed in Sanskrit more largely than with us, at least sometimes in phrases, somewhat strange to our feeling. Kāmand. 1, 62 क्षिप्रान्द्रियस्य नृपतेर्नीतिमार्गानुसारिणः । भवन्ति इवलिता लक्ष्यः कीर्त्तयन् नमःस्पृगः »if a prince, who keeps his senses under control, follows the path of polity, his fortune (*fortune*) blazes upward, and his glory (*laudes*) roaches heaven,” Çāk. VI प्रथ्यादान्नावित्रनिर्विगमयत्युन्निद्र द्य क्षपाः »sloopless he passes his nights, tossing himself to and fro upon his couch,” *ibid.* VII सन्ति पुनर्नामधेयसादृश्यानि, *nominum similitudines*. Of the kind are आपत्यु Mhbh. 1, 123, 77 »in times of distress,” भयेतु (= भयकालेषु) R. 3, 4, 9 and the like.

Plural of a people's name.

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

Pluralis majesticus.

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

Pā. 2.

प्रेयसिः (are you sent by my revered mother?). R. 1, 68 king Janaka tells Daçaratha the great exploit done by his sublime son Râma नेत्रं मया मुना रातन्विष्यामित्रपुत्रस्कृतेः । यदृष्टव्यमगते रातन्निर्दिता तव पुत्रकेः (your illustrious child, my king, has won my daughter, as he was come here by chance, a companion of Viçvâmitra).

Item. Note the much employed metaphor of speaking of the feet of —" instead of the revered master himself. In that case the name or title is commonly compounded with °पादाः — note the plural — as Hitop. 96 एव दृष्टव्यको ऽस्यदृष्टे चरन्पि देवपादानधिसिपति — insults Your Majesty."

24. Similarly it is a token of great respect, if one is addressed by the plural of the personal pronoun, वृष्म् or भवन्तः instead of त्वम् or the polite भवान्. Daç. 69 a girl thus addresses a holy man भगवन्सुखा मे दोषमेवा वो दागो विसापयति (Reverend, she, your servant, tells you of wrong done by me), Çâk. V the ascetic Ç. ngârava says to king Dushyanta श्रुतं भवतिः (Your Majesty has heard —), Panc. 71 [Damanaka to the lion] देव संज्ञोचको युष्मत्पदानामुपरि दोदश्रुतिः¹⁾.

25. The plural of the first person is allowed to be made Page 2,1
वयम् = use of, when meaning a singular or a dual. Here we have not a majestic plural, but almost the same liberty as in Latin, to use *nos* = *ego*. Thus वयम् may have the purport of अहम् and आवाम्, and कुर्मः may be = करोमि or कुर्वः. Instances are very common. Mudr. I Çâpakya

thus addresses his pupil वक्तव्यं कार्याभियोगं एवास्मानाकुलयति, Panc. 41 a monk asks for hospitality with these words भो भद्र स्वयं सूर्योदा सति-व्यस्तथान्तिकं प्राप्ताः । न कमप्यत्र ग्रामे ज्ञानिमः.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 गुरोत्तरेकैयाम्.

2) The given instance does not agree with the statement of some grammarian quoted by Pat. 1, 230 अयद् अहम् । अहम्दः सविशेषपारस्य प्रयोगे न. Pat. himself allows the plural of the first person even then, unless the proper name or the *yucupratyaya* be added, thus अहं देवदत्तः, not अहं.

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

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

If the voluminous mass of Sanskrit literature will once be thoroughly examined with respect to syntactic facts, it is not improbable there will be put forward sundry instances of duality expressed by the plural number. But the number of such exceptions cannot be but exceedingly small. 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.

II. — Concord in case, number, gender and person is in Sanskrit the same, as in all languages with inflections, that is to say, it does exist between all such words, as, while standing in the same sentence, are to point at the same thing. For this reason, the *predicate* does agree with its subject in case and person, the *attribute* with the noun, it qualifies, in case and — if possible — also in number and gender, and so on. It would be superfluous to exemplify this general rule, 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 ऋषयोऽपि भ्रश्यन्ते काममनुनिः 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. अदुवचनं व्यक्तिदुत्वात्. — Kathās. 107,51 अमृशुशुरापाम् the majestic plural seems to have been employed. — Strange is this passage: Mbh. 1, 24, 6 चन्द्रादित्यैर्ददा रादुराख्यातो रुमृतं पित्र्यन्, there being no room for the scholar's interpretation आदित्यस्य मूर्तिअदुत्वेन चन्द्रादित्यैरिति अदुवचनम्.

2) Grammatical concord bears with vernacular grammarians the well-

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

1) Pronouns follow the general rules of agreement. Thus it is Sanskrit to say स प्रश्नः, as it is Latin to say *haec est quaestio*, whereas Teutonic dialects always put the pronoun in the neuter sing. Dutch *dat is de vraag*, Germ. *das ist die Frage*. Panc. 63 मम प्राणवात्रेयम् (so is my livelihood), *ibid.* II, 201 असौ प्रमो हि मन्त्रः (that is the most important counsel), Cāk. VII सिद्धान्ति कर्मसु गदस्त्वपि यन्निवोढ्याः संभावनागुणमन्त्रेदि तमोऽत्राणाम् (if officers are successful in weighty affairs, impute it to the virtue of their masters, who honour them with the execution). — Yet there may occur instances, where it would be not possible to observe this rule¹.)

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

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

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

3) Sometimes, in cases of discordance between the grammatical and the real gender or number of a noun, its predicate or attribute will agree with the latter (*constructio ad synesin*) R. 2, 52, 42 स्त्रां चिन्तयन्तः — निराहाराः स्त्राः स्त्राः (thinking of thee — the subjects do not take food); here to स्त्राः, 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.

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 ज्ञात्वामो लयनं मनोहरम् cp. the schol. p. 57 ed. Cale. दृक्मणि मनोहरम्; Daç. 135 कान्तिमती राज्यमिदं मम च त्रेकितमय्यवधमिति स्वर्धनम् (Kāntimatī and this kingdom and my own life are at your mercy from this moment). — This practically has the same effect as applying the Rem. on b.) of the other alternative, recorded on page 20.

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

a.) the number required is of course the dual when relating to two individuals, otherwise the plural. रामं लक्ष्मणाञ्च महावीरिणः; — रामः शोता च लक्ष्मणाञ्च वन उषिताः. Cp. the Rom. 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 दात्रपि । माता स्वगा च दे षपि. When applying to persons of different sex, it is always put in

the masculine: क्तिन्ना मत्ता च दात्रिणि. But when belonging to inanimate things or things and persons mixed, it is neuter. Kām. 1, 54 मृगाया ऽक्षास्तया वानं गर्हितानि महीभुक्तम्; M. 4, 39 मृदङ्गं देवतं विषं घृतं मधु चतुष्पथम् । प्रदक्षिणानि कुर्वन्ति.

Rem. If neuter words are mixed with words of other gender, it is allowed to put their common predicate or attribute in the neuter of the *singular*. Mrech. V पक्षविकल्पश्च पक्षो ध्रुवश्च ततः सप्तश्च जलहीनं । गर्भशोभनं तदंशुसुख्यं लोके दरिद्रश्च (the bird, whose wings are clipped, the leafless tree, the desiccated pool, the toothless snake are equal in the eyes of men, so the moneyless man).

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

29. The type *Tiberius et Gaius Gracchi, linguae Latinae et Graecae* is also Sanskrit. Ch. Up. 5, 3, 2 पर्योर्देवयानस्य कित्यापास्य च.
30. Occasionally words connected by "with" are construed as if they were copulated by "and." R. 2, 34, 20 तं परिष्वस्य ब्राह्मण्यं तावुमी रामलक्ष्मणी । पर्यङ्के सीतया सार्धं हृदन्तः समवेप्रयन्. Here the *plural* हृदन्तः समवेप्रयन् proves that सीतया सार्धम् 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 *viśeṣaṇa* 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 samānādhikarava, 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 संप्रयते (the father *grows* old), पितरं वृद्धं मन्यसे (you think the father old), V such a noun, as though formally agreeing with the subject or some other substantive, really serves to determine the verb, as Daç. 141 मयासि ज्ञानमात्रः 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

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. ÇAk. I मृग एव विप्रकृष्टः संपन्नाः (this deer has become distant), Hitop. 92 पक्षिणाः सकोपा श्रमूवुः (the birds grew angry), Panc. 51 क्रमेणं त्यम-कस्माद्दिचेतनः संज्ञानः (why you have swooned so at a sudden?); Priy. p. 14 कस्मात्प्रदृष्ट इव लक्ष्यसे (why do you look so glad?) Panc. 56 न राज्ञा प्राकारश्रेयः 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”).

Completing
attribute.
a.) a
nominative.

b.) as
instru-
mental.

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 श्रयानेन स्वीयते = बहू न श्रयानस्तिष्ठामि; Daçak. 18 श्यामकेन सकल्पक्रेप्रसादेनाभावि (the baby was strong enough to endure all this toil).

This idiom is, of course, obligatory with the *krtya*'s of *यू*. Daçak. 164 ल्यदनुसोविना रात्रपुत्रेण भविताव्यम् (the prince deserves to be your attendant), Panc. 21 तस्य च शब्दानुत्रयेण पराक्रमेण भाव्यम् (and his strength may be adequate to his voice).

c.) as
accusa-
tive.

c.) an accusative, when qualifying the object of the verbs of *calling* and *naming*, of *esteeming*, *holding for*, *considering*, *knowing us*, of *making*, *appointing*, *electing* and the like. M. 2, 140 तमाचार्यं प्रचक्षते (him they call a teacher), Nala 3, 22 नलं मां विद्धि (know me being Nala), Mudr. III कैरिल्यो नृपतिमक्रान्तं गौर्यवृथलम् (Cānākya has made king a çūdra, the son of Murā), Pat. I, p. 332 तपदुलानोदनं पचति (he boils rice to a jelly), Panc. 3 द्रुतानर्गप्रास्त्रं प्रति दूतययानन्यसदृशान्विदधासि तथा कुरु.

Con-
current
idiom

NB. It is superfluous to give some more instances of that well-known type, but it must be observed, that Sanskrit has also other concurrent idioms, it often prefers. Note in the first place, the nominative with इति, 2^{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 भव^० or ब्राह्मणत्वेन भव^०; the same of course applies to the passive construction. R. 3, 9, 11 वनं दण्डका इति विश्रुतं प्रस्थितस्त्वम् (you have set out for the forest, called Daṇḍaka), Kāç. on P. 1, 1, 1 वृद्धिग्रहः 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* construed with some verbs in the middle voice, viz. such as signify *to call one's self, to consider one's self.* ¹⁾ Rgv. 10, 85, 3 सोमं मन्यते पपिवान् (he thinks himself having drunk *soma*), Ch. Up. 5, 3, 4 किमनुग्रितो ज्वोचथा यो हीमानि न त्रियात्करं सो अनुग्रितो 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 तो असुरान्सृष्ट्वा पितृवामन्यत (he, after having created the asuras considered himself as if he were a father). ²⁾ — Similarly it is said in liturgical style रूपं कृ with nom. 'to assume the shape of —', Ait. Br. 6, 35, 4 अश्वः श्वेतो रूपं कृत्वा (having assumed a white horse's shape), Tbr. 1, 1, 3, 3 आळू रूपं कृत्वा. ³⁾

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

34. In the case of a substantive being the attribute or predicate of an other substantive, disagreement of gender or number or of both is possible. R. 2, 115, 15 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 a परिउतं मन्यमानः 'holding one's self a learned man,' for ex. Mhbh. 13, 22, 13. They are hardly to be accepted as compounds, like परिउ-संमन्य, सुभासंमन्य 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 निर्मिमोत.

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 alexandrian 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 देनाः, कारणेन, कारणात् etc.. The person spoken to may be put in the accusative or dative or expressed by means of प्रति, पुरः, अग्रे. The verbs of giving are

not only construed with the dative of the person bestowed upon, but also with genitive or locative. The dative of the purpose is interchangeable with many a periphrase (अर्थम्, निमित्तम् etc.) and with infinitives. And so on. — Add to this the many implements for periphrase, *either* prepositions, partly ancient and common to the Indo-european mother-tongue, partly new-formed in Sanskrit, *or* nouncases and verbal forms that have almost the force of prepositions, as सकाशम् समीपम् etc. when = „to,” कृते „on account of,” वदयित्वा *or* मुन्ना = „without,” मार्गेण = „by means of”, sim. Moreover, in most cases one is free to compound the substantive with those words, for ex. to say जीवितहेतोः instead of जीवितस्य हेतोः (for the sake of life), पाषाणांपरि = 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 = राजः पुरुषः (the king's attendant), अहिरुतः = अहिना हतः (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. Scheme of the cases. The nominative or first case (प्रथमा sc. विभक्तिः) is expressive of the sentence's subject and predicate, see 1 and 5. Moreover the nominative is employed to denote the noun taken by itself, apart from the sentence, as will be shown hereafter.

The person addressed is put in the vocative.¹⁾

1) Though the vernacular grammarians have a proper term for the vocative — *āmantrita* 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. Pāṇini, after having stated (2, 3, 46) प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा >the first case serves only to signify the gender and number of the thing designated by the word's rude form or *prātipadika*“, thus proceeds: संशोधने च (47) साऽऽमन्त्रितम् (48), that is >it serves also to address, then it bears the name of *āmantrita*.” — 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, स्वारी, षाट्क 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 *prātipadika*, the mere gender, the mere size (or weight), the mere number.” See f. ex. the Kāṇika on our sūtra. That interpretation cannot be right. In the first place, in the Pāṇinean terminology, it must be observed, *prathamā* does not mean the word put in the nominative case, but only the suffix of that case, just as *dvitīyā* names the suffix of the accus., *trītiyā* that of the instrumental and so on. Now, to say in earnest, the *prathamā* has the duty of denoting *three* things apart from the purport of the *prātipadika*, viz. *linga* or gender, *parimāṇa* 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 *साङ्गमयदिवावचने* (= *ān*, when naming a boundary), 2, 1, 33 *कृत्यैरधिकार्यवचने* (= with *krtyās*, when denoting exaggeration), 5, 3, 23 *प्रकारवचने* *याल्*, etc. Therefore it is not *वचन*, which here is carrying the meaning of *grammatical number*, but *परिमाणः*; 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 *प्रतिपदिकार्यस्य ये लिङ्गपरिमाणो* (= *ये लिङ्गसंख्ये* or *ये लिङ्गवचने*, for *संख्या* and *वचन* are both expressive of the grammatical number) *तयोर्वचनमात्रे 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 *kartr* "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 substantives ¹⁾ and according to the logical varieties of these relations we may distinguish between the *possessive genitive*, the *partitive*, the *subjective*, the *objective* etc. Besides, the sixth case is wanted with some adjectives (as those of likeness, knowing and the contrary) and some verbs (as those of remembering). Sanskrit also has three more kinds of genitive, each of them displaying a particular character, nl. 1. the *genitive of*

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

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

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

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

Rem. 2. Indeclinable are 1^y the adverbs, 2^y 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 विदर्भानिगमंस्तदा (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 तत्राय मनसा रामम्, Daç. 40 तच्चिन्तया देवयगाच्छम् (by this solicitude I grew sad).

This obvious construction is not the only one.

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

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

Verbs
of
bring-
ing and
the
like.

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

Acc.
of the
aim
with
passive
verbs.

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

Kathās. 25, 210 संप्रति गन्तव्या पुरी वाराणसी मया (now I want to go to the city of Benares), Pat. I, 464 गंस्यते मो ऽर्षः (the meaning will be understood), cp. ibid. 44 कथमनुच्यमानं गंस्यते, ibid. 102 ग्रामो भवता गन्तव्यः 1).

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

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

42. II. The acc. of the object. — Upon the whole, the

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

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

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

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

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

Rem. 3. दृश्यति (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⁾; गामनुगच्छति (he goes after the cow), pass. अनेन गौरनुगम्यते. This chiefly applies to verbs, compounded with अति अथि अन् अय प्रति, but also to others. Examples: अतिक्रामति (to transgress); अधिगते अथास्ते अधितिष्ठति, cp. P. 1, 4, 46; अनुकम्पति (to pity); अनुभवति (to partake of-, to enjoy); उपतीव्रति (to live by-), उपवसति (to dwell near-); प्रतिभाति (to appear to-); अवलम्बति and आलम्बति (to rest on, to grasp), आवसति (to inhabit), उत्क्रामति (to neglect), प्रत्युद्च्छति (to go to meet) etc.

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

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

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

Rem. 2. The kṛts in °द्ञ are only available when etymol. accus. The Kāçikā gives these examples: Qu. कां कारिमकार्योः. Answ. सर्वां कारिमकार्यम्; so कां गणिमतोमणाः etc. P. 2, 3. 110

45. Some verbs admit of a double construction, which

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

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

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

Yājñ. 2, 114 [पिता] स्वच्छया विभक्ते-
त्सुताञ्छेष्टे वा श्रेष्ठभागोऽन (a father
may either bequeath his sons
as he likes best, or he should
bestow the best lot upon the
eldest).

क्षिप्. — R. (Gorr.) 5, 11, 11 धूर्तप्र-
सायान्क्षिपन्ति (they utter out be-
guing talk).

M. 8, 270 एकक्रान्तिर्द्विजानोस्तु वाचा
दाह्याया क्षिपन् (a not-dvija,
when hurting a dvija with
harsh words).

लुप्. — लुम्पत्यर्थम् (he robs the mo-
ney).

लुम्पन्ति स्वामिन्म् (he robs the owner).

Both constructions are used side by side in this mantra of Pāraskara (Grhy. 2, 2, 7) येनेन्द्राय बृहस्पतिर्वागः पर्यध्यादमृतं तेन त्वा परिध्यामि.

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 "worshiping, 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 हविर्भिर्देवान्यज्ञामहे *tois θεοις ἀξίωμα θύμασι*. — The real equivalent of our "sacrificing" is *हु = θέω*; 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 देवेभ्यः अग्निं नुदामि or देवेभ्यः अग्निं हविर्नुदामि. — Moreover the etymol. accus. is of course also available as well with *यत्* as with *हु*; it may be said यत् यज्ञामहे, अग्निं हविर्नुदामि. But the instrum. of the offering with *हु* is vaidik according to P. 2, 3, 3 (see Pat. on that sūtra, I, p. 444).

6. 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 प्रज्जं जयति (he vanquishes the enemy) as रात्रं जयति (he

conquers a kingdom); as well शिक्ष्यन्मुञ्जास्ति (he teaches his pupil) as धर्ममुञ्जास्ति (he teaches the law). By combining both constructions we obtain 1. कर्तुं वक्ति स्वाम्; 2. जनुं राज्यं जयति; 3. शिक्ष्यं धर्ममुञ्जास्ति.

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

Examples: *speaking*: Nala 1, 20 ततोऽन्तरिक्षां वाचं व्याजहार नलं नदा, R. 2, 52, 31 आराज्यं वृष्टिं कोसल्याम्; — *asking, begging*: Ch. Up. 5, 3, 5 पञ्च मा राजन्वधुः प्रश्नान्प्राञ्चीत् (that fellow of a rājanya asked me five questions), M. 8, 87 साख्यं पृच्छदृतं दितान्, Kathās. 1, 31 स वरं मामयाचत (he requested a boon of me), Mhbh. 1, 56, 24 सुवर्णं रजतं गोश्व न त्वां राजन्वृषोम्यदम् (I do not beg gold of you, my king, nor silver, nor cows); — *teaching* R. 2, 39, 27 कर्तव्ये सर्वमेवाद्मार्वा यदनुशास्ति माम् (I will do all that, which My lady enjoins me to do); — ति: Mhbh. 3, 59, 5 निपथान्प्रतिपथञ्च त्रित्वा राज्यं नलं नृपम्; — दूहः Kumār. 1, 2 भास्वन्ति रत्नानि महोपधीञ्च — दूहदुर्धरित्रोम् (they milked from the earth resplendent gems and herbs of great medicinal power); — दण्डयः M. 9, 234 तान्सहस्रं दण्डयेन् (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), हृ (to check), सुय (to rob), मन् (to churn), thus exemplified: वृक्षमवचिनोति फलानि । गाम्ब्रूपादि घृत्तम् । सुधां क्षीरनिधिं मन्नाति 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 नो. वद्, 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 गीतनृत्यखापादिषु... जिज्ञयितव्या), आदिशति, संदिशति and other verbs of *enjoining* are construed with *acc.* of the enjoinder + *dat.* (or its substitutes) of the person. Those of *speaking* are often construed with the dative of the person addressed, or the genitive, or प्रति.

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

18. 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 ऋः as well as उक्तव्यम्, पृष्टो वृत्तान्तः as well as पृष्टाः पुत्राः, when combined, we get the type वृत्तान्तमुक्तव्यम् । पृष्टाः पुत्रा वृत्तान्तम्. Examples: Panc. 29 प्रार्थितो मया भवदर्थे स्वाम्यभयप्रदानम् (v. a. I have asked my master to grant you his protection), Kathās. 27, 142 त्राणेन युद्धयोग्यमहिं हरो वाञ्छितः (Bāṇa has prayed Śiva for a foe, fit to fight with); — R. 2, 97, 15 न हि ते निबुद्धो वाच्यो भर्ता नाप्रियं वचः; — Daç. 80 मया त्रितश्चासौ पांडुसदृशमणि दीनारूपाम्; — M. 8, 36 अनृतं तु वदन्द्दण्ड्यः स्वखिलस्यांशमदमम् (but when bearing false witness, he must be punished with a fine of one eighth of his goods).

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

19. **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
con-
tives.

be an *intransitive* verb, its causative is construed with the accusative of its (the primitive's) subject. Prim. गतिं देवदत्तः Caus. यज्ञदत्तो देवदत्तं शाययति. The same applies to verbs of *going*; then we will have occasionally two accusatives, one of the aim and the other, pointing out the primitive's subject. Prim. देवदत्तो पाठल्लियुत्रं गच्छति Caus. राज्ञा देवदत्तं पाठल्लियुत्रं 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 मन्त्रयुतं चहं राज्ञो प्राज्यन्मुन्मिन्ममः (the host of ascetics made the queen eat a consecrated porridge), wherewith cp. this instance of the instrumental: Mhbh. 2, 1, 7 न प्रचामि किञ्चित्कारयितुं त्वा (I shall not be able to get anything done by you). The difference of both constructions is determined by the diverse nature of the notions, carried by them. If one wants to say *he causes me to do something, it is by his impulse I act*, there is room for the type मां किञ्चित्कारयति, but if it be meant *he gets something done by me, I am only the agent or instrument through which he acts*, the instrumental is on its place किञ्चित्कारयति मया.

Examples: a.) of two accusatives: Mōdr. I, p. 43 वयि क्वाचिच्चन्द्रनु-
द्वेया वनिकान्त्वाचिच्चन्द्रनुजान्धुना स्वावन्नि प्रकृतोः (do not the vices of
Candrag. still remind the people of the former kings?), Daç. 144
जितं त्वा दादिकाया मां वागिम्यगद्वेनाम् (my parents allowed me to
wed that girl), Mhbh. 1, 75, 28 स ह्येतेऽक्रमदाप्यन् (he made the holy
men pay taxes), R. 2, 55, 17 नमस्नामध्यानांस्वयम् (he ordered her to
embark), ibid. 2, 94, 2 स राज्ञविहितं चित्रकूटमर्षम् । मायम्, Daç. 215

साय मां स्वखानाम्. — So always *संघ्यापयति कंचिकिञ्चित्*, 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 साधोश्चित्रवधमसेन राजा समादेश्यां चकार (she obtained an order of the king who was unaware [of what had happened before] to put to death this honest man); Mudr. I, p. 37 लेखं षकटदासेन लेखयित्वा (after having got written the letter by Çakatadāsa); Panc. 51 रथकार चाप-पुरूपैस्तं स्वगृह्णानाययत् (the cartwright let him bring home by friends), Kumāras. 6, 52 स तैराक्रामयामास गुढान्तम् (he [Himavān] suffered his zenana to be entered by them, that is 'he opened his zenana to them'), M. 8, 371 तां प्रवभिः खादयेद्वाजा (her the king should order to be devoured by dogs) ¹).

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

1) Pāṇini gives a different rule about the construction of the causatives. In his sūtra 1, 4, 52 he teaches that the primitive's subject is the karma of the causatives of a.) all intransitives, b.) the verbs of *going (moving)*, c.) those of *perceiving and knowing (श्रुतिः)*, 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 Pāṇini, which do not take account of the internal difference existing by necessity between the two conceptions, but simply set up some outer marks, I have substituted the description expounded in the context. Mr. ANANDORAM BOROOAH has preceded me in this way. Moreover I have tested Pāṇini's rule in numerous instances, but found it deficient now and then even when paying due respect to the modifications made in it by the different vārttikas on our sūtras (1, 4, 52 sq.), whereas the same enquiry confirmed the exactness of the rule as it has been laid down in the context.

विवक्ष्यया राजसेन जातितस्तपस्वी पयतिश्वरः active विवक्ष्यया राजसो जाति-
तवान्तपस्विने पयतिश्वरम् (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 शक्रट्टदासस्तपस्वी तं कपटलेखं
मयेव लेखितः, Kull. on M. 8, 287 यावान्ययो भवति तमसो दापनीयः (he
must be caused to pay as much as has been expended), Daç. 164
बृहस्प कोशदासेन ज्ञानभोगनादिकमनुभाषितोऽस्मि (Koçadāsa made me enjoy
a bath, food etc.), Hitop. 96 ततस्तेन [sc. शशेन] स वृषपतिः प्रषामं कारितः
(then he [the hare] commanded the chief elephant to make his pro-
stration), R. 2, 62, 1 राजा राममात्रा भाषितः पुरुषं वाक्यम्.

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

51. When having got a more or less figurative sense, the causatives
may change their construction. So with दर्शयति (to show) and भाषयति
(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 वेद्यति 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-
tive.

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., '1) nl.

a.) with those in उ, made of desiderative verbs; this class of adjectives has indeed almost the nature of participles, b.) with some in क्तु of kindred signification, c.) with those in क्त, when having the worth of a partic. of the future, d.) with some krt's in क्त, e.) with the krt's in क्त, when barytona.

Examples: a.) M. 1, 8 सिसृक्षुर्विबिधाः प्रजाः (wishing to create the manifold creatures), Mhbh. 1, 167, 48 सर्वयोषिदरा कृपा निनीदुः क्षत्रिया-
न्त्यम्; — b.) Daç. 25 तेषां भाषणपाह्व्यमसहिष्णुर्हम् (as I could not bear the harshness of their words); — c.) Kâç. on P. 2, 3, 70 कटं कारको वृत्तति (he goes to make a mat)²⁾; e.) see 53.

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

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

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

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

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

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

Rem. 8. 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 अग्निर्विभ्रं पयिः सोमं दृदिर्गाः. Mhbh. 1, 113, 21 we have even an acc. depending on a nomen actionis क्रिगोपया मही (by his desire to conquer the earth) वापदुर्निरक्रामपुरात्; likewise ibid. 1, 167, 3 द्रोणं प्रतिचिकीर्षया (by his wish to retaliate Droṇa).

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 द्युधान्प्रभावयिता सेवकानुदावयिता अन्धून्व्याभावयिता शत्रून् (honouring the wise, making his attendants mighty, raising his kinsmen, lowering his foes); comp. Panc. III, 71 नृपतिर्नेता प्रजाः (a king, who rules his subjects). -- On the other hand, the examples given by Kāç. 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 मुपउयितारः आविशायना भवन्ति बधूमृहाम् (the Ṛāviśāyānās have the custom to shave the hair of the young-married woman.) Cp. Āpast. 1, 3, 15.

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

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

2) Pāṇini 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 परोक्षिता सवधिसापायाम् and सवः प्रतिकर्ता देवमानुषीयामापदाम्... मनुमार्गेण प्रयोता चातुर्वर्षस्य. Comp. the list of epithets in Kād. I, p. 2 कर्ता महाश्रयायाम् etc.

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

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

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

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

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

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

Rem. 3. The *acc. of time* remains unchanged in the passive;
see Daç. 96 quoted above. But occasionally it is dealt with, as
if it were the object. R. 2, 88, 2 इह तस्य महात्मनः शर्वरीं शयितां भूमौ
(= here the noble hero has passed the night on the naked earth)
instead of शर्वरीं शयितम्¹).

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

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

ह्रं विहरति (he amuses himself secretly), सब्रह्मानं
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
शायोदाता नलो नाम.

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

CHAPTER IV. Instrumental.

57. The third case has been styled **instrumental** after
its most usual employment of expressing the instrument
or means or agent [P. 2, 3, 18 cp. 1, 4, 42]. Yet its start-
ing-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 suf-
fixes, by which the third case is made, viz. *bhi* and *i*,
convey the meaning of accompaniment, simultaneous-
ness and nearness

58. I. **Sociative**. — The instrumental is the equivalent
of our *with* = *together with*, *accompanied by*. In this manner the
third case is used f. i. Panc. I, 305 मृगा मृगैः सङ्गमनुवृत्तन्ति गावश्च गोभिस्तु-
गास्तुङ्गैः । मूर्खाश्च मूर्खैः मुधियः 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
prepo-
sitions. Upon the whole however, the instrumental, when
sociative, is accompanied by some word expressive of

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

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

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

Examples: a.) सह etc. expressive

1. of concomitancy. Mṛcch. X, p.372 अपि भ्रियते चारुदत्तः सह वसन्तसेनया (are Cārudatta and Vasantasena still alive?), Mbh. 1, 113, 20 न ताभ्यां व्यचरत्सार्धं भाग्यिण्यां राक्षसत्रयः । कुन्त्या माघा च रात्रेन्दुः, Panc. 127 तेन सममेव स्वदेशं प्रति प्रस्थिताः, Kathās. 4, 136 अहं जनन्या गुरुभिश्च साकम्..... अवसम्;

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

b.) सहित and the like: Kathās. 13, 110 स्वगृहं भृत्यमहितः पलायित्व ततो यया (he fled from this spot to his home with his attendance), R. 2, 52, 91 Sītā prays पुनरेव महाशत्रुर्मया भ्रात्रा च संगतः [that is: *with his brother and me*] अयोध्यां वनवासान्प्रविशतु.

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 अस्मिद्वितीयोः नुस्तार पाण्डवम् = "alone but for his good sword, he went after the Pāṇḍava," Daç. 159 एकान्ते भवानुत्कपिठत एव परिवा-
दिनोद्वितीयगिरति (you stand aside as if longing for some you love, alone with your lute), Panc. 159 रातकन्या सखीद्वितीया.

59. <sup>s)with-
out
prepo-
sitions.</sup>

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

Examples: a.) from the archaic dialect. Rgv. 1, 1, 5 देवो देवेभि-
रगमन् (may the god come with the gods), ibid. 8, 85, 7 महद्भिरिन्द्र
सख्यं ते वसु; — Ait. Br. 1, 6, 3 वसुते प्रतया ऽनायम् (he enjoys food
with his family), Ch. Up. 5, 10, 9 वाचरंस्तेः (conversing with them).

b.) from classic poetry, etc.: 1. concomitancy R. 2, 27, 15 सारं त्वया
गमिष्यामि वनम् (I shall go to the forest with thee), ibid. 2, 68, 2
वसो मातुलकुले.... भरतो वसति भ्रात्रा प्रबुधेन; — 2. mutuality of rela-
tions Daç. 175 तयापि नववधुा देयमल्पेतरं वयन्ध (he took a great aver-
sion to his young wife), ibid. 91 तया वन्धवता पपात्रन्धमकरवम् (with
this courtesan I made a bargain), R. 3, 18, 19 क्रूरैर्नार्यैः सोमित्रे
परिहासः कथञ्चन न कार्यः (Laxmaṇa, one should make no joke at all
with cruel and vile people), Panc. V, 62 न ताभिर्मन्त्रयेत्सुधीः (a wise
man does not keep counsel with women). It is often said विरुध्यते
प्रबुधा without सद्, etc.

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

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

60. Compound nouns or verbs, whose former part is स, स or सद, 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 युञ् and its derivatives.

Examples: a.) compounds, commencing by सं etc. Daç. 79 सत्सुधुर्नोः समासि, Hitop. p. 16 यस्य मित्रेण संलापस्ततो नास्तीह पुण्यवान् (there is not in this world a man more happy, than he, who has a friend to converse with), ÇAk. IV, vs. 12 चूनेन संश्रितव्रती नवमालिका (a jasmine, clinging to a mango-tree). Mrcch. I, p. 34 रत्नं रत्नेन गाञ्छते.

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

Rem. 1. योत्रयति is often = Lat. *afficere aliquem aliqua re*. So Mhbh. I (Paushyap.) शिष्यान्क्रेपेन योत्रयितुं नेयेय (it was not his intention to harass his pupils), ep. R. 2, 75, 57. Many times it is = "to bestow something upon somebody", f. i. Panc. 3 अहं त्वां प्रासनशतेन योत्रयिष्यामि (I will bestow a hundred of grants upon you).

Rem. 2. P. 2, 3, 22 mentions the verb संज्ञा, complying with acc. or instrum., but instances of that idiom seem to be wanting in literature; Patanjali gives the example पितरं or पित्रा संज्ञान्ते, 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 PAn. 1, 3, 55 and his commentators, see Pat. I, p. 284. According to them it is said दास्या संप्रयच्छते । वृषल्या संप्रयच्छते she makes presents to a servant-maid, to a female of low-caste, etc." the instr. being used only in the case of illicit intercourse.

61.

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

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

In-
strum.
or ge-
nitive
with
adj. of
like-
ness,
equali-
ty, etc.

व्यति, MĀlav. I, p. 21 चवं न मे पादरत्नसापि मुखः (he is not even equal to the dust of my feet); Pat. I, p. 327 तेः साम्यं गतवान्भवति (he has become their equal). — If "to compare with" is to be expressed by some metaphor, the instrumental will often be of use, so for ex., when it is denoted by the image of putting on a balance, ep. Kumāras. 5, 34. — Compare also such expressions as Daç. 130 सोऽहमप्येतिरेव गृह्णित्तेककर्मः (and I having the same business as these friends of mine here).

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

62. As the instrumental is the exponent of the notion of *accompaniment* and *simultaneity*, so it is also available with words expressive of the very contrary, namely *separation* and *disjunction*. In the same way as it is said **व्या सहितः, व्या युक्तः** „with you," one is allowed to say **व्या रहितः, व्या 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 **वियुञ्** and most of the compounds, beginning with **वि°**, also with **रहित** and **हीन**, but the ablative with such as **मुच्, भ्रंश**.

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

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

Daç. 172 तुषैरक्षपडेस्तपसुलान्मृगकृचकार (she peeled the grains of rice of their husks, so [cleverly] as to keep them entire), Kathâa. 15, 92 सीतादेव्या रागो विषेदे विरहव्यायाम् (R. forbore the grief caused by his separation from Sitâ), R. 2, 98, 27 कलुषेण मदात्ता मेदिनी परिमुच्यतां (let the earth be freed from a great stain).¹⁾

Rem. The adjectives रहित, हीन, विहीन, विमुक्त 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 (kartr). These two kinds of instrumental are practically the most important, for they are the most wanted for. Examples of the former दात्रेण तुनाति (he cuts with a knife), पदुषां गच्छति (he goes on foot); of the latter गया तत्कृतम् (it is done by me) (57).

1) M. 2, 79 affords an instance of instrum. and abl. depending on the same verb. The latter half-çloka runs thus मद्गताप्येनसो मासान्मृचया-
हिरिमुच्यते (after a month he is released even from a great sin likewise as a snake from its skin). Here the abl. ह्यसः and the instr. मृचया 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 अत्रेणेन शरीरस्य कर्त्तव्यं धनसंचयम् (he must make money, but without giving toil to his body), Panc. 129 दमनक्रमाच्चिद्येन विक्रमको राश्यमकरोत् (Ping. exercised his royalty with Dam. as his minister).

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

Sixthly, it denotes the way, by which one goes; Çak. III अगत्या शालपादपवीथ्या युक्तनुरचिदं 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 वज्रः (fame by learning), गदास्यगतामोऽमी (that person has arrived by my order), प्रीत्या दानम् (v. a. a present).

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

In-
strum.
compa-
red to
En-
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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, योगिन, मुखेन, कारणेन etc. Its relative frequency is one of the most striking features of modern, compared to ancient, Sanskrit.

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

1. instrument or karana. — Examples: Pat. I, p. 119 रस्त्रवायसा वा अटं काष्ठम् (a piece of wood, tied with a rope or with iron), Mrchh. I (p. 54) अनेन प्रावारकेण हृदयेनम् (cover him with this cloth), Panc. 148 एतेन वंशेन भिक्षापात्रं ताडयामि, Mhbh. 1, 144, 18 प्रायाद्वासभयुक्तेन स्यन्दनेन (he started on a chariot, drawn by asses), ibid. 1, 120, 19 यत्सेत्तु देवान्प्रोषाति स्वाध्यायतपसा मुनीन् । पुत्रैः श्राद्धैः पितृंश्चापि चानृशंस्येन मानवान् (by sacrifices he propitiates the gods, by study and penance the munis, by [procreating] sons and [performing] the funeral rites the fathers, by [practising] mildness he propitiates men).

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

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

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

Agent of a kṛtya. Rom. Likewise both instrumental and genitive are available to denote the agent with a kṛtya. As a rule the instrumental is required, if the verbal sense prevail, but the genitive, if the kṛtya have the value of a noun adjective or substantive. Examples: instr. Panc. 167 मयावश्यं देहान्तरं गन्तव्यम् (I am obliged to emigrate), Mālat. II क्रिमत्र मया शक्यम् (what can I help here?), Vikram. I श्रवणितैर्भ-
वितव्यं भवति: (v. a. the audience are requested to listen with attention); — gen. Panc. I, 450 मूर्खाणां पण्डिता देव्या निर्धनानां महाधना: । वृ-
त्तिनः पापज्ञीकानामपतितानां 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
शयं ग्राम्याः पशवोः ऽप्यचारिणां शय्याः (we, domestic animals, are a prey for wild beasts). Hence, when compounded with श्र, दुः or सु, they are construed with gen., Panc. 176 दर्शय किञ्चिद्गम्यं स्थानं लुब्धकानाम्, Mr̄ch. IV (p. 144) गुणाय यत्नः पुरुषेषु कार्यो न किञ्चिद्प्राप्यतमं गुणानाम्.

67. 3. quality, attribute, circumstance¹). — When denoting a quality or attribute it is = the abl. qualitatis of Latin grammar, but the restrictions as to its employment in Latin do not exist in Sanskrit. So it is said (Kāçikā) अयि भवान्कमपडलुना ह्यत्रगदाक्षीत् (have you seen a disciple with a pitcher?), ibid. on P. 2, 3, 37 यो तदाभिः स भुञ्जे; so Hitop. 125 क्रायः स्वल्पव्ययेन (a treasury with little expenses) comm. स्वल्पव्ययेन विप्रोपयो तृतीया; R. 3, 7, 3 विविधैर्दुर्मैः काननम् (a forest with manifold trees).

Examples of its attending a verb. — Then it has the nature of Lat. abl. modi or circumstantiae. R. 2, 64, 47 स तु दिव्येन श्रुषेण स्व-
र्गमध्याह्नहस्तिप्रम्, Panc. 161 वरं मत्ता वापश्रुन्तेनागच्छति (a bridegroom approaches with a great noise of music), ibid. 28 तस्य सकाशं गत्वा भगवतेऽनेकत्र भक्तपापानविहरपाक्रियादिरेकस्यानाश्रयेण कालो नेवः [sc. त्वया] (go to him and while living brotherly with him on the same spot,

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

spend the time with eating, drinking, walking together), *ibid.* 162 अनेन वार्त्तव्यतिकरेण रत्नो लुप्टा (while discoursing thus, the night passed away).

Rem. 1. Note कृत्वि with instrum. >to behave in such a manner," Panc. 56 तं म्यर्त्तव्यतिकरेण वर्त्तमानमालोच्य.

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

Rem. 3. In some turns the instrumental of circumstance may show something of the fundamental character of the sociative. So R. 2, 37, 18 लक्ष्मणेन मदायनं वनं गच्छस्व पुत्रक (with *L.* as your companion go to the forest, my son), *ibid.* 2, 30, 27 न देवि तत्र दुःखेन स्वर्गमण्यभिरोच्ये (I should forsake even heaven, my queen, if its attainment would be joint with grief of you). Similarly Panc. 309 तालदन्तधोवराः प्रभू- र्त्तर्मत्पयैर्वापदिर्त्तर्मस्तकं विभूतैस्तमनयेन्वायां तस्मिन्नलाशये गमायाताः (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 bahuvr̄hi-compound, see chapt. X. Qualities and dispositions of temper and mind are also signified by compounds, beginning with the particle ए, as एरोयम्, सद्यद्गुमानम्, cp. 184, R.; occasionally by periphrase, as KAm. 3, 3 समन्वितः कर्तव्याया पर्या देनमुठरेत् (with the utmost compassion he must succour the distressed).

69. 4. test or criterion. — Examples: Ragh. 15, 77 अन्वमोयत शुटेति ज्ञान्तेन सपुत्रेण सा (her chastity was inferred from her pure body), R. 3, 12, 23 श्रीहोषेणाद्यनच्छामि निधानं तपमामिदम् (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 ततोऽज्ञानिः प्रभूता मा प्रहोष्यामि गांभिर्महिषीर्महिषीभिर्भ्र उवाः, KAc. on P. 2, 3, 18 शहमेण पशून्क्रोषामि,

Panc. 3 नाहं विद्याविक्रयं प्राप्तनशनेनापि करामि, R. 2, 34, 40 उपक्रमणामेव सर्व-
कामैरहं वृषे (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 गृह्णानु कश्चिदलुञ्जितैर्लुञ्जितास्तिलान् (who takes [from me] peeled sesam in exchange for unpeeled?)

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

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

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

72. 7. cause, motive, reason. — Examples: Daç. 198 कोऽपि कुमारः P. 2
बुधा तृया च क्रियन् (some boy, vexed by hunger and thirst), Ch. 21
Up. 4, 10, 3 स ह व्याधिनाऽनशितुं श्रे (from sorrow he was not able to
eat), Çák. IV भर्तृविप्रवृत्तापि शेषपातया मा. स्व प्रतीपं नमः (even when
injured by your husband you should not oppose him from wrath).

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

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

feminine gender, expressing a quality. 1) It may thus be said *वैरिण्य* or *वीर्यनिष्कः* (released by heroism), but only *गिया 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 *ब्रह्म कस्य हृदये चिन्ता सुमहती तदा । त्वरया चापि दूरानां स्वप्नस्यापि च दर्शनात्*, or Prabodh. II, p. 31 *बालः सत्वसि मया द्वापरान्ते दृष्टः । संप्रति कालत्रिप्रकयर्द्धार्धकप्रसतया च न सम्यक्प्रत्यभिज्ञानामि* (as you were a boy, forsooth, I have seen you at the end of the Dvāpara-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 *रूपेण विकृतः* (disfigured), Ch. Up. 2, 11, 2 *महान्प्रज्ञया षण्भिरिविति महान्कीर्त्त्या*, Daç. 77 *कलागुणैः समृद्धो वसुना नातिपुटो ऽभवत्* (he was rich in various kinds of knowledge and in good qualities, but not very bulky in earthly goods), Panc. 274 *किमहमेतायां शौर्येण रूपेण विद्याभ्यासेन कौशलेन वा हीनः* (am I inferior to both of them either in valour or in outer appearance or in study or in cleverness?), Daç. 177 *अभितनेन विद्येन राजान्तरङ्गभावेन च सर्वपा-*

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

रान्तोव कर्ति (he is surpassing all his citizens by his birth, his wealth and his being the king's confidant), Çāk. V वृक्षमवति हि मूर्धा पादपलोक्षमुद्यं ग्रमयति परितोपं द्वायया संघ्नितानाम् (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. द्वायया 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. (तेत्रसा वगसा वीर्यादत्यरिच्यत), Mhbh. 1, 16, 9 they range with a locative (द्वा पुत्रो विनता वये क्रदुपुत्राधिको अन्ते । तेत्रसा वपुया चैव).

Rem. 2. The instrumental is of necessity, when naming the part of the body, by which one suffers, as अक्षणा काणः (blind of one eye), पाणिना कुषिः, पादेन सन्नः. Ch. Up. 2, 19, 2 व एवं वेद नात्रेन विद्वद्भति (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 केनाप्रेनार्थकामा-
तिशयो धर्मः (by how much is duty superior to interest and pleasure?), Utp. on Varāh. Brhats (translation of Kern p. 7) अमुको ग्रह एता-
वदिशोक्तनीर्भूगोलादुपरि भ्रमति (such a planet moves so many yojanas
74. above the terrestrial globe).

Special
con-
struction.

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

1. *to honour-, to favour-, to attend on with.* Çāk. I कलि-
दासप्रयितवस्तुना नवेन नाटकेनोपरयातव्यमस्यानिः (we want to wait upon you with a new drama etc.), Panc. III, 139 स्वैमसिर्निमन्त्रितः [sc. कपोतेन प्रजुः].

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

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

3. *to boast on.* Mhbh. 2, 64, 1 परंपामेव यथासा श्लाघसे स्वम्.

4. *to live by.* M. 3, 162 नक्षत्रैर्यथा ज्ञोवति (v. a. an astrologer), Ç&K. VII प्रापानामनिलेन वृत्तिः.

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

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

Rem. 2. With रम्, क्रीड् and the like the instrum. may be either the sociative proper (then सह, समम् 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 तन्नक्षत्रोऽन्वममापः स्त्रीभिर्वा यानैर्वा सतिभिर्वा (laughing [or eating], playing and rejoicing with women, carriages or relatives).

6. *to fill with.* Panc. 317 तेन भिक्षार्जितैः सक्तुर्निर्मुक्तश्रेयैः कल्पशः 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 पूर्यन्ताम्. — 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 तं त्रिपुं युडेन परिभूय.

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

Rem. In the cases of 7 and 8 the locative is the concurrent idiom. It is said promiscuously युडे and युडेन त्रितम्, स्कन्धे or स्कन्धेन धृतम्. Cp. Kumāras. 3, 22 भर्तुराज्ञामादाय मूर्ध्ना सदनः प्रतस्थे with Kād. I, p. 29 शिरसि कृत्वाज्ञाम्. But always तुलया धृ »to hold on the balance”, v. a. »to weigh, to compare.”

9. It is said *वृत्तैर्द्वयानि* and *वृत्तान्* (he plays at dice). Cp. also R. (Gorr.) 3, 30, 4 *रुधिराभारिर्धर्मनो मेधाः* with Mhbh. 13, 148, 2 *वर्तन्वो खड्गे निर्मलं पयः*, Lat. *pluit lapides* or *lapidibus*. — Similarly *व्रथं व्रपति* and *व्रथेन* (to swear an oath).

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

75. 10.) the set phrases *किं प्रयोजनम्* or *कार्यम्*, *कांश्चिः*

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 मालविक्रया कश्चिदर्षः* (I have nothing 'o meddle with M.), R. 2, 73, 2 *किं नु कार्यं मम राज्येन* (what matters me the kingdom?), Daç. 140 *न मेऽनयास्ति चिन्तया फलम्*, Mudr. I (p. 21) *वप्रात्तेन च कातरेण च गुणः स्यात्सानुरागेण कः* (what profit may be derived from an unwise and coward [officer], though he be faithful?), Pat. I, p. 7 *किं न एतेन* (what matters us this?), Çāk. V *किं पितृकुलया त्वया*.

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

Rem. 1. Like *वर्ष*, its derivative *वर्षिन्* complies with instrum., when = „wanting-, being eager for -, coveting.” R. 3, 18, 4 *भार्यया-र्षो* (he wants to be married), Mudr. V (p. 166) *एतेषां मध्ये केचिदरेः कोय-दन्तियामर्षिनः केचिद्विपणेण* (some of them long after the foe's treasures and elephants, some others are coveting his domains).

Rem. 2. Note *पृच्छन्* with instrum. „dependent on, in the power of,” R. 3, 18, 9 *पृच्छान्भ्रात्रा*, Mālat. VI (p. 97) *पृच्छानस्मि साधुसेन*. Yet gen. and loc. are also available, cp. *वाच* 124.

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

Vikram. I बलमाकन्दितेन (stop your cries), ÇAk. I ब्रुवा कर्म संदेहेन (well, no hesitation more), Mahāv. II (p. 25) ब्रुवु 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 ब्रुवन्वा न दातव्यं कस्यचिल्लोलापि वा (one should not bestow a gift in a disdainful manner nor in jest), Panc. II, 204 मित्राणि करोत्यत्र न कीदृल्येन वदति (he makes friends and does not converse with them falsely), Mreçh. VII (p. 237) सेनेण वृत्र ग्रान्धवान् (auspicious be your way to your kinsmen), Mālat. X (p. 165) कामन्वयापि नातः परं क्त्वात्रियोगेन त्रियितव्यम् (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).

The same applies to space. क्रोशेनानुवाकोऽधीतः¹⁾.

Examples : Panc. 2 द्वादशभिर्षट्षट्कार्णं श्रूयते (v. a. grammar requires twelve years to be mastered), *ibid.* 237 कतिपर्यैवाहोर्निर्वयु रव स शम्बवान्संवृत्तः (in a few days he [the crow] grew strong like a peacock), Daç. 159 ततोऽल्पीयसा कालेन राज्ञः प्रियमहिष्येकं पुत्रममृत (after some time the king's chief queen was delivered of a son), R. 1, 13, 35 ततः कैश्चिद्दहोरात्रैरुपयाताः मदीक्षितः, Panc. 282 तयोर्वृत्ततोर्योत्तनद्वयमात्रेणायतः काचिन्दी नमुपस्थिता (as they went on, after no more than two yojanas the couple came in sight of some river). So दिनैः, दिवसैः etc. = "in process of time."

1) The difference between this *instrum. of time* and the above mentioned *acc. of time* (54) is illustrated by these examples of the Kāçikā: It is said मासेना(क्रोशेना)नुवाकोऽधीतः, but मासमधीतोऽनुवाको न 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 concomitaneity. 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) रात्रपुत्रीणां चतसृणां पापानिहन्तु अथारो रात्रपुत्राः, and such standing phrases as तेन कालेन, तेन समयेन, which are especially frequent in Buddhistic and Jain books.

Rem. 2. The nakatra or constellation, under which something occurs, may be put indifferently in the third or the seventh case: पुत्र्येषां or पुत्र्ये पायसमन्त्रियात्. Examples of the instrum. ऀçv. Grhy. 3, 5, 1 अयातां ऽध्यायापाकर्षामोषधीनां प्रादुभात्रि अत्रणेन..... हस्तेन वा, Pat. I, 231 कनरेषां तिव्येषां 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. 1

General employment of the dative. 12, 7 अनाय गच्छ, Daç. 76 नगरायोदखलम्, Mudr. II कुसुमपुराय कर्मकं प्रेषयामि (I will send Karabhaka to Pataliputra), Kathās. 47, 92 संदृत्य युठं ययतुः स्थानिरेषायोमे अस्ते (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 प्रासान्गलान्पदश्चान् । चित्तिपुः परमकुठा रामाय रत्नोचराः, Mālav. III (p. 76) अगोकाय पदं प्रदद्याति (she lifts up her foot to the açoka-tree), Mhbh. 1, 114, 2 विदुराय चैव पापतुः प्रेषयामाग 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 Rgvedasanhitā 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.

10. In the great majority of cases the destination purported ^{of} 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 द्वाय न विप्राय न अन्धुयो न चात्मने । कृपयास्य धनं यानि दण्डितरक्रयार्थितेः (the riches of the miser go neither to a god nor to a brahman, nor to his family nor to himself, because of fire, thieves, the king). II. R. 1, 46, 7 इत्युक्त्वा तपसे ययो (after these words he set out to penance, viz. in order to do penance), Ven. II (p. 39) गच्छ त्वमात्मव्यापाराय (go to your business).

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

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

Examples: a.) R. 2, 40, 14 जामास्याभरणानि च सीतायै अशुरा ददौ; ^{note} Panc. 173 रात्रपुत्रो विभ्रमुपभुक्तधनाय समर्पयामास (the king's officer gave the money to Upabhuktadhana), Çāk. III दानं त्विदं उपदरामि, Mr̥ch. I (p. 21) कृतो मया गृहदेवतायो अलिः; — b.) Kathās. 29, 32 अदर्शयन्नित्रे सखीम् (she presented her friend to her father); — c.) Ch. Up. 3,

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

11, 4 तडेनदूजला प्रतापस्य उवाच प्रतापतिर्मनखे मनुः प्रतापः; Ksthā. 53, 139
 आलाय.... तदुचे (the matter was told to the boy), ÇAk. VII तस्यै
 कथयति (he tells her so); Āçv. Grhy. 1, 22, 10 तदाचार्याय वेद्योत (he
 should deliver to his teacher [the alms he has received]); Nala 3, 1
 तेऽयः प्रतिज्ञाय नलः करिष्य रति (he promised them, he would do so);
 — d.) Mudr. I (p. 44) प्रीताऽयः प्रकृतिऽयः प्रियमिच्छन्ति रातानः; Mhbh.
 1, 3, 178 तस्यै प्रतिकुरुयु (requite him this).

2.) to intransitives as those of *pleasing, bowing and
 submitting, appearing* etc. So Panc. 282 रोचते मयाम् (it pleases
 me), ÇAk. V वया गुरुवो रोचते; Nala 5, 16 देवेऽयः प्राप्नलिर्भूत्वा; R. 2,
 25, 4 येऽयः प्रपामसे पुत्र ते च स्वामिर्भक्तन्तु (and may those, to whom
 you bow, my son, preserve you); Nir. 2, 8 तस्यै देवता.... प्रादुर्भूष
 (a deity appeared to him).

82. In these and similar instances it is not the use of the
 Co-
 cur-
 rent
 Idioms. dative, which should be noticed, *but the faculty of em-
 ploying 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 loca-
 tive of the purchaser, क्षम (to pardon) with a geni-
 tive, adjectives as प्रिय, अनुग्रह, उचित, युक्त are as
 a rule construed with a genitive, etc.

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

1. The dat. with दित (good for). Cp. Pat. I, 450; PAn. 5, 1, 5
 तस्यै दितम्. 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. 31

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

some of them') either with dat. or with genitive. P. 2, 3. 16, 2, 3. 73.
 नमो हृदाय, स्वाहा देवेभ्यः, स्वभा पितृभ्यः, स्वस्ति प्रजाभ्यः, चायुष्यं तुभ्यम् or
 तव भूयान्, कुशलं देवदत्तस्य and देवदत्ताय. Vikram. p. 62 स्वागतं देखी. In
 the ninth act of the Mrcch. Cārudatta greets the judges with an
 ऋषिकृतेभ्यः स्वस्ति, wherea the chief judge answers him स्वागतमार्थस्य.
 But R. 3, 24, 21 स्वस्ति is construed with a gen. स्वस्ति गोश्राद्धापानां
 च लोकानां च.

4. Verbs of *anger, jealousy, injuring, discontent* agree P. 1, 4. 37.
 with the dative of the object of the animosity. Mhbh.
 1, 3, 186 नृपतिस्तक्षकाय चुकोप ह (the king felt angry towards Taxaka),
 Kuthās. 17, 44 नास्यै चुकोप, Āpast. 1, 1, 14 तस्मै न दुस्तेत्कदाचन (him
 he should never offend), Ait. Br. 8, 23, 11 तस्मादेवं विदुषे ब्राह्मणायैवं चक्रुषे
 न क्षत्रियो दुस्तेत्, Kād. I, 217 ऋसूयन्ति सचिवोपदेशाय (they find fault with
 the advice of their ministers), Mahāv. I (p. 18) स्पृहयामि राज्ञे दण्डराजाय
 (I am jealous of king Daçaratha).

Rem. Yet with ऋसूयति (to find fault with) and दुरुपति (to hurt)
 the acc., with those of anger and jealousy the gen. and loc. or
 प्रति are also available. When compounded, दुष् and क्रुष् must agree P. 1, 4. 38.
 with acc. देवदत्ताय क्रुध्यति but देवदत्तमनिक्रुध्यति.

5. Some other verbs, enumerated by Pānini, viz. प्रलाष्य (to praise), P. 1, 4. 34.
 ह् (to conceal), शप् (to swear, to conjure) and स्वा. Here the dative
 is required of him, whom it is wanted to inform of some-
 thing, f. i. देवदत्ताय प्रलाष्यते 'he praises to N.N.' [here N.N. is the
 person addressed], Prabodh. III, p. 66 श्रुतेभ्यः शतशः शपं (I swear
 a hundred times to the Buddhas), Naish. 1, 49 ऋष्यश्रुतानस्य ज्ञानाय नि-
 ज्ञामधीरताम् (concealing from the people his unsteadiness). — As to
 स्वा, it is not plain, what meaning it has here. By comparing
 P. 1, 3, 23 with the examples adduced there by Kāçikā, तिष्ठते with
 a dat. may be = 'he presents or he discovers himself to 2),' but

1) Viz. चायुष्य, मद्, भद्, कुशल, सुख, ऋष्य, हित and their synonyms
 (vArtt. on P. 2, 3, 73).

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

एत with a dat. may also have had the meaning 'to have faith in —, affection to,' Çvetāçv. Up. 3, 2 एको हि रुद्रो न हि द्वितीयाय तस्य; Naish. 7, 57.

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

7. P. 1, 4, 33 mentions a dat. with verbs of *casting one's nativity* etc., like राध्, र्द्व, 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 अथदाप्येवमेतन्मकार्षेण्यशुभममै तपत (he has taken something, he has committed a theft, heat the hatchet for him), Kām. 3, 9 आधिष्ठ्याधिपतेताय अथ प्रो वा विनाग्निने । को हि नाम प्रतेनाय धर्मापते गमाचरत् (for who, indeed, would do wrong for the sake of his body, a thing beset by sorrow and disease and destined to die some day or other?), Daç. Uttar. page 19 of the ed. of Damaruvallabhaçarman अथै दाम्यमपप्रगत्य-युपते गया (from this day I have come in bondage of her), Çāk. III अहमपि तावदंतानिकं शान्दुःकमर्थं गीतमीदृशे विमर्तयिष्यामि.

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

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

Dat. with words of counterpoising 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 Āpast. I, 14, 15 विद्यमातायागुरवे नाभिवाचम्, *ibid.* II, 11, 3 राज्ञा दृषडाय प्रतिपद्यते [instead of दृषडं प्र°]. A curious dative of the same kind, it seems, is Daç. 149 यावदायुर्त्रत्यायै देवतायै प्रतिशायिष्यामि.

[P. 2, 3, 16 and Pat. on this sūtra I, p. 450, vārtt. 2]. So Daç. 73 श्रेयसे ऽनलयाय कल्पते (he is fit for a considerable share of heavenly blessing); Çāk. VI कल्पिष्यमाणा मदने कलाय वसुधरा; R. (Gorr.) 5, 25, 7 तस्य नैर्ऋतराजस्य भार्यायै किं न कल्पते (why should you not suit to be the wife of the king of the infernal regions?); Âpast. 1, 12, 13 नरकाय राध्यति (he becomes fit for hell); Kumāras. 6, 59 भवत्संभावनोत्थाय परितोषाय.... नाङ्गानि प्रभवन्ति मे (my body is not strong enough to bear the joy, you have caused me by your homage); Vas. Dh. adhy. 8 अन्नमन्त्या-धेयाय नानाद्विताग्निः स्यात् (if he have the wealth to perform the *agnyādhya* sacrifice, he must keep the fires); Pat. अन्नं or प्रभुर्मन्त्रो मन्त्राय (one athlete is a match for another).

Rem. With some adjectives of *competency* the genitive may also be used, especially with पर्याप्त and प्रकृत, as Var. Brh. 32, 4 प्रकृतःदं नास्य खेदस्य, R. 3, 38, 9 रामान्नायद् अन्नं लोकं पर्याप्तं तस्य रक्षणः

16 It is likely, that the genitive had not encroached
da- so much on the dative's sphere of employment in the
ca. 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 उपतमुचे भवति श्रवाणः (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 प्रेङ्गम्. The classic construction is here gen. or locative. See Delbr. l. l. p. 90.

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

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

gya Upanishad (7, 5, 2) तस्मै सुसूचने, but in classic Sanskrit it is mostly a transitive, even when meaning *to obey*, ÇAk. IV सुसूचस्व सुचन्.

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

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

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

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

by the dative of a nomen actionis, the other by an infinitive. The third concurrent idiom is using periphrase by means of such words as अर्थम्, निमित्तम् = „for the sake of.” Prabodh. V, p. 100 वेदसंरक्षणाय नास्तिक्यप्रतिको-
पार्थं च शास्त्राणां साहचर्यमस्ति (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 इदानीं सतीनामुदकक्रियायै भागीरथीमवतरामः (now, let us
plunge into the Ganges for the bathing-ceremony for our kinsmen),
Hitop. 7 एतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् (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 संग्रामावतारणाय, Kathās. 26, 33
दिष्ट्या सास्येव नगरीं तत्राप्यै चायमेव मे..... विद्मो वाहनीकृतः (thank God,
that is the town, for attaining which I have placed myself on
the back of this bird), Mālat. VI, p. 87 जगर्ति देशाय..... भुङ्क्ते,
Kām. I, 66 गुरुस्तु विषाधिगमाय सेव्यते, Mrech. VII (p. 238) एवं पुनर्दर्शनाय
(—till we meet again).

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

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

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

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

dative, when serving to explain a prognostic as वृतात् कपिला विपु-
दात्पायानिलोद्दिनी। पीता खर्षा विसेया दुर्भिक्षाय सिता भवेत्.

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

Rem. 3. With मन्वते (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). Kāç. न त्वा तृणं or तृणाय मन्वे। श्रुगाम् or श्रुगाय; yet it allows the dat. of प्रवन्; न त्वा श्रानं or श्रुने मन्वे. Instances of this dative in literature I have but found for तृणाय, see Petr. Dict. s. v. and Daç. 88 कुब्जे-
रुद्रस्तृणाय मत्वार्षपतिम् »Kub. does not care a straw for Arth."

89. 2y. The dative of the aim aspired after with verbs P.

of *wishing, striving, endeavouring*, sim.

Examples: R. 2, 95, 17 नायोध्यायै न रात्राय स्पृह्ये (I do not long for Ay. nor for the kingdom), Spr. 128 तथापि रामो लुलुभे मृगाय (nevertheless R. aspired after the deer), Çāk. V मन्नेत्याद्य नाशंसे (I do not hope for [the fulfilling of] my wish), R. 1, 18, 57 इच्छाम्यनुमृशिताःहं त्वदर्षं परिवृढये (it is in your behalf I wish to grow mighty), Mālav. I, p. 15 तदन्वेषणाय यत्पिद्ये (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 भोत्रुम्.

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

Examples: Daç. 157 राज्ञमन्दिरदारे चिताधिरोहणायोपक्रमिष्यसे (you shall

begin to ascend the funeral pile at the gate of the king's palace), *ibid.* 126 प्रावर्तत प्रणयाम् (he commenced to take an oath), *Prab. V* p. 102 तेन शीघ्रोत्सर्गयि व्यवसितम् (he has resolved to die), *Daç. 192* सा चेयं कथा क्षत्रियस्याकर्णपायाश्रकम् (and this tale was fit to win the warrior), *Kumâr. 4, 39* देहविमुक्तये स्थिता रतिः (Rati, being ready to give up life); — *Çâk. I* दुहितरमतिविसत्कारायादिश्रय (having charged his daughter with the reception of guests), *Kathâs. 15, 82* रावणोच्छिन्नये देवैर्नियोजितः (he was appointed by the gods to destroy Ravana).

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

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

92. Time-denoting datives may serve for expressing a time to come, when a limit of something to be done. *Mâlav. V, p. 139* मया..... वत्सराय निवर्तनीयो निर्गलक्ष्णुरङ्गमो 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* (Kausalyâ speaks) वनवासाय रामस्य पञ्चरात्रो ऽत्र गणयते यः शोककृतादृष्याः पञ्चवर्षोपगमो मयं we count now on R.'s exile but five nights, which seem to me as many years."

CHAPTER VI. Ablative ¹).

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

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

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

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

94. - I. The ablative, then, is wanted to express, *from* or *out of* what place there is a starting and moving 2):

a.) in its proper sense, as Panc. 21 अहमस्माद्गनादनुमिच्छामि (I wish to get out of this forest), Kādamb. I, 21 क्षितिपतिरास्वानमण्डपादुत्सर्गो (the king got up from his hall of audience), Panc. p. 42 स्वसर्वो ग्रामाद्-यागताम् (— returning from the village), Kathās. 29, 179 वल्लुभितः समागतम्, Çāk. I स्थानादनुसलन् (without moving from

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

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

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

35. *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 चयांथ्य मन्यरा तस्मात्प्रासादादन्ववैक्षत (Mantharā let go her looks over Ay. from the platform¹).

2. *to fall from, to waver from, to swerve from etc.* यूयाद्भष्टः » a beast that has swerved from its flock". Var. *Brh.* 9, 44 पतति न सलिलं स्यात् (no water falls down from heaven). So often with metaphor. *Ch. Up.* 4, 4, 5 न सत्याद्गमाः (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 चापावयतः स्वलितभक्तिमर्दं मुनेन त्रेष्यामि 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 शुरभाषडा-त्शुरमेकं समाकृष्य (he took a razor from his box), *ibid.* 286 कुतोऽपि धनिकात्किञ्चिद् दूष्यमादाय (— raised some money from a money-lender), *Kathās.* 29, 47 मया चैतान्यव्यापानि तातात्. Likewise *to marry from:* *Kathās.* 24, 152 न ह्यहं परिपोष्यामि कुलाश्राद्धशतादृशान्.

4. *to get information -, to hear -, to learn from.* P. 1, *Panc.* 216 स्वराणेभ्यः सुतविनाशं श्रुत्वा, *Daç.* 68 कुतश्चित्कालपतो जनसमात्राद्-²⁹पलाय. (— learnt from a group of conversing people), *Ch. Up.* 1, 8, 7 हन्ताहमेतद्भावन्नो वेदानि (well, let me know this from the Reverend²).

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

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

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

death from the hunter), Mhbh. 1, 159, 17 वाचमानाः परादन्नं परिधावेमहि
श्ववान्.

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 *disjoin-*
ing to denote from whence there is a withdrawal,
as Kathās. 72, 13 भवद्भ्यो वियोजितः (separated from you).
As we have shown above (62), the instrumental is here the concurrent idiom.

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

a.) *to draw off, to sever; to disagree with.* Panc. 50 संज्ञीवकं प्रभोर्विश्लेषयामि, Mudr. IV p. 136 चन्द्रगुणादपरमाः सन्तः (being disinclined to C.) — b.) *to release of.* Panc. 45 तां दन्धनादिमुच्य, Mahāv. I, p. 9 सेयमप तस्मादेनसो निर्मुच्यत (she has now been released from that sin), — c.) *to deprive of.* R. 2, 8, 25 असावत्यन्तनिर्भगस्तत्र पुत्रो भविष्यति सुखेभ्यश्च राजवंशाच्च (he will be wholly spoliated [lit. disinherited], your son, of enjoyments, yea, of all connection with the royal family), M. 5, 161 सप्त... पतिलोकाच्च ह्यीयते, Panc. II, 117 स्वर्गादिश्यते (he forfeits heaven), cp. 95, 2. — d.) those of *desisting from, stopping, ceasing.* Kumār. 3, 58 योगादुपराम (he desisted from his exertions), Daç. 132 त्विदं कर्मणो अस्मान्मलीगसात्, Kumār. 5, 73 निवर्तयांस्मादसदीप्सितान्मनः (turn away your mind from this bad design).

Rem. 1. Note वञ्चयति (to cheat of)¹) with abl. Kathās. 42, 75 अहं सुतप्रापुः सपत्न्या वञ्चितेतया (she, my fellow-consort, has by trickery taken away my obtaining a son), Panc. III, 117 वञ्चयितुं ब्राह्मणं हानसात् (to cheat a brahman of his he-goat).

Rem. 2. With प्रमापति and the like, the thing *neglected* is put in the ablat. (vārtt. on P. 1, 4, 24). Taitt. Up. 1, 11, 2 स्वाध्यायान्मा प्रमट्, Pat. I, p. 326 धर्माप्रमापति, धर्मान्मरुपति (he neglects his duty).

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

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

with
verbs
of *keep-
ing 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.

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

being
afraid
of

being afraid of and *suspecting*, especially भी and उद्दिन्, f. i.

चौरैभ्यो त्रिभेति. Examples: 1. — Kām. 16, 15 वृषा कोलाहला-

डास्याद् घृतात्यानाञ्च वारितः, Mahāv. I, p. 10 मातामहेन प्रतिषिध्यमानः स्वयं-

ग्रहात् (as his mother's father prevented him from taking her [viz-

Sītā] by violence). 2. — Panc. 298 त्वया पुत्रो ऽयं नकुलाद्क्षणीयः,

Mhbh. 1, 82, 21 अर्धमात्याहि मां रात्रन्, Mālav. V, p. 135 इमां परीप्सुर्दुर्गतितेः

(eager for defending her from the wicked [aggressor]). 3. — Panc.

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

102 भेतव्यं नृपतेस्ततः सचिवतो राजस्ततो बल्लभादन्येभ्यश्च ([a king's servant]

must not stand in awe of his master only, but of the king's minister,

of the king's favourite and of others), M. 2, 162 संमानाद् ब्राह्मणो

नित्यमुद्दिन्नेत्रे विषादिव (a brahman should always shun marks of honour,

as if they were poison), Mhbh. 1, 140, 61 अज्ञाङ्गितेभ्यः शङ्केन शङ्कितेभ्यश्च

सर्वज्ञः (he should mistrust those, who are worth mistrusting and

those, who are not so), Kāç. on 1, 4, 28 उपाध्यायादनार्थने (he con-

ceals himself from his teacher).

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

126 c).

Rem. Note नुगुप्यते (to shrink from, to shun, to despise) with abl.

according to a vārtt. on P. 1, 4, 24. Instances are met with in the ar-

chaic literature. In modern Sanskrit it seems to be exclusively con-

strued with accs. — The verb निर्व्रियते. (to be disgusted with) is

construed with abl. or instr., sometimes even with acc. and gen.

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

Ablative, the
terminus a
quo.

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

Examples: — of a.) see in chapter IX.

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

c.) M̄rcc. VII, p. 234 ब्रह्मो नगरात्सुदूरमपक्रान्तो ऽस्मि, Mbh. 1, 152, 1 अत्रिदूरे अनात्रस्मात्, ibid. 1, 151, 44 नातिदूरेषां.... अनादस्मात्, Âpast. 1, 31, 2 आरादवसयान्मूत्रपुरीषे कुर्यात् (he shall void excrements far from his house).

Rem. 1. With derived adverbs of the species दक्षिणात्, उत्तरात्: 1) 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 अत्रभ्रमणनत्पार्श्वतस्तस्य (he dug a hole by his side), Pat. I, p. 475 कः पुनरार्यवर्तः। प्रागादप्राग्विष्यत्कालकवनाद् दक्षिणेन हिमवन्तमुन्नेषा पारियात्रम् (what is Āryavarta? The country east of Ādarça, west of KĀlakavana, south of the Himavat and north of Pāriyātra), ÇAk. I दक्षिणेन वृक्षवाटिकमालाप इव भ्रूयते. — But the genitive with those in °एन is also allowed [see Kāç. on P. 2, 3, 31], as R. 3, 13, 21 उत्तरेणास्य (north of this place).

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

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

दूरादावसयान्मूत्रं दूरात्पादावसेचनम्
दूराच्च भाव्यं दस्युभ्यां दूराच्च कुपितादुरोः

nearness — except compounds of *द्* — 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, प्रमृति, ऊर्ध्वम्, अनन्तरम्*, but there are instances enough of the single ablative. So *मुदृतान्, क्षणात्* (after a while) = *मुदूर्तेन, क्षणेन*. Likewise *चिरात्, अचिरात्, दीर्घकालात्*, etc. and cp. 128. — K&C. on P. 2, 3, 54 quotes the verse *एति त्रिवन्तमानन्दो नरं वर्षशतादपि* (even after hundred years a man may enjoy happiness); Mhbh. 1, 170, 3 *ते त्वगच्छन्द्दोरात्रात्रोर्ध्वम्*, M. 8, 108 *यस्य दृश्येत सप्ताहाद्गन्वाक्यस्य साक्षिणाः । रोगः* (if a witness, who has borne evidence, fall ill after a week).

Rem. 1. This kind of abl. is meant by P. 2, 3, 7, when he enjoins the use of a fifth or seventh case to denote an interval of time or space, f. ex. *अद्य भुञ्जते देवदत्तो प्यहे प्यहादा भोक्ता* (D. has eaten now and will not eat but after two days), *रहस्यो यमिष्यासः क्रोशे* (or *क्रोशात्*) *लक्ष्यं विधत्ति*. Cp. 144.

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

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

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 समुत्पद्यन्ते* (all these things proceed from ether alone), M. 1, 8 *शरीरात्स्वात्सिसृक्षुर्विधिधाः प्रजाः* (desiring to create the manifold beings out of his body), Kathās. 25, 43 *वाताहताच्च त्रलधेरुदतिन्महोर्मयः* (big waves rose from the ocean, as it was swept by the wind); Mhbh. 1, 115, 5 *पापदोः शत्रुस्य समुत्पन्ना देवतेभ्यः पुत्राः पञ्च* — here the name *Pāṇḍu* is

P. 1, 4.
30; 31.

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 तानः पुत्रो दशरथात्केकेयाम्, M. 10, 64 शूद्रायां ब्राह्मणास्तानः. Yet, the father may also be a gen. commodi (132) or an instrumental.

Note such phrases as (Pat. I, 455) कुतो भवान्।पालिपुत्रान् and (Kathās. 25, 55) ब्राह्मणः शक्तिदेवाख्यो वर्धमानपुरादहम् (I am the brahman Çaktideva from the town of Vardhamāna).

2. — Mhbh. I, (Paushyap.) स समावृत्तस्तस्मादुत्कृष्टकुलवासादृहाश्रमं प्रत्यपगत, Daç. 141 ज्ञानयितापि मे नरकादिव स्वर्गं तादृशाद् व्यसनान्नयाभूतमभ्युदयमावृहः (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 उत्सवाद् उत्सवान्तरमापतितम् (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. — Mrcch. IV, p. 135 अयं तव शरीरस्य प्रमाणादिव निर्मितं चलङ्कारः (this ornament has been made, as if it were, according to the measure of your body), Mālav. IV, p. 91 विभवतः परिचारः (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 साऽ त्वन्नः संमानमर्हति (she deserves respect from your side), Mhbh. 1, 145, 9 तान्राज्यं पितृतः प्राप्नान्धृतराट्त्रो न मृष्यते (Dhr. cannot bear them having obtained the royalty because of their father), Panc. 262 सर्वं आह। कस्मान्ने परिभयः। स आह। दायादेभ्यः (from the side of my kinsmen).

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

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

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ive of
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ceived as the origin or starting-point, from whence some consequence has resulted ¹⁾).

The instrumental, as we have seen formerly (72), may likewise serve that purpose, and in the case of feminine nouns of quality it is even obligatory. For the rest, ablative and in.tr. of causality are generally interchangeable, and not seldom they are used side by side. So Kathās. 29, 25 हृषेणा नष्टास्याः क्षुन्न रोगतः (it is from joy she does not eat, not from illness), Mrcch. I, p. 44 अन्यजनशङ्कया खल्विदमनुष्ठितं न दद्यात् (surely, it has been done by taking her for somebody else, not by insolence). But, if the efficient cause be some *obligation* or other binding motive *by virtue of which* some effect is produced, the ablative alone is to be used ²⁾. 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: Mālav. V, p. 140 वीरसूरिति शब्दो जयं तनयान्नामुपस्थितः. 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) Pāṇini's rule, which contains this statement, is too narrowly interpreted by the commentaries. His words अकर्तव्येषु पक्षमी [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 शताद्वयदः (he is confined for a debt of 100), whereas one must say शतेन अन्धितः. But why should we restrict *ṛṇa* to its special sense of a »debt of money" and not take the more general meaning of »obligation" and »duty"? If it could be proved that ऋण implies also the notion of *necessity*, *ἀνάγκη*, the rule would be quite correct, for in the case of direct and unavoidable consequence of an efficient cause the ablative alone is to be used, even of feminine words.

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

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

Examples. — Kathās. 27, 76 दिव्याः पतन्त्येव प्रापान्मानुषयोनिषु (by consequence of a curse celestial beings are borne among men), Panc. 202 कपिलः शालिभक्षपादगीय पोषरतनुः, Panc. 49 स्त्रीधर्षणादधः (he is to be put to death for having insulted a woman), Hit. 96 भयादिद्माह (from fear he spoke thus), Ven. II, p. 39 ह्यं.... प्रीतो ऽस्मिन्योर्वधान् (he is glad on account of Abh.'s death), Mr̄ech. I, p. 45 उन्निष्ठामि समयतः (I will stand up, on condition —), Kathās. 30, 112 नाज्ञायत यदा चौरस्तदा तान्निप्रसिद्धितः । ज्ञानाययामास नृपो हरिप्रार्थामाशु तम् (as the thief was not found, the king sent forthwith for H. on account of the reputation of his knowledge), Panc. I, 180 दुर्मन्त्रान्नुपतिर्गच्छति यतिः सङ्ग-स्तुतां लालनात् । विप्रैः नध्ययनात्कुलं 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), Çāk. I, vs. 22 यं तन्मन्वेयान्मधुकररताः (to seek after the truth [liter. by seeking —], it is I, who have been annoyed by the bee). The examples have been selected so as to show, that the different shades of the notion of causality — *cause, motive, reason* — are promiscuously signified by the ablative.

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

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

Ablative expressive of the side, on which.

the instrumental as the regular case to denote cause or motive, but with these exceptions, 1° that if the cause be a quality (गुणो) the ablative may be used too, but for feminines [or rather — as the term स्त्री is an ambiguous one — only such as have been made by the fem. endings °ई, °ऋ], 2° that the cause being an *ṛna*, the abl. *must* be used, and not the instrum. Now, these rules do not leave any room for neither bhāvacanāni 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 guṇavacanāni. See the examples adduced in the context.

by preference, at least in the case of indicating space and direction. So it is said दक्षिणात्: (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 वृषक्रो दिष्येत्.... यदि वजुष्टः.... यदि सामतः (if [the yajña] would be vicious on account of an ṛc, a yajus, a sāma), Āpast. 1, 1, 15 स हि त्रि-पातस्तं जनयति (v. a. for he is his spiritual father), Mālav. I, p. 25 मध्यस्था भावती नै गुणादोषतः परिच्छेदुर्मर्हति (Your Reverence is even-handed; be you, then, the umpire to judge us with respect to our qualities and our shortcomings).

Vārtt. on P. 5. 4, 44.

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

04. Ablatives of the cause and of the side often have the the character of ad verbs (77); especially when ending in °त्: So स्वभावात् or वतः (by disposition), अनुलोमतः (in due order), प्रति-लोमतः (in inverse order), स्ववीर्यतः (through one's own exertion), शक्तिः (with all one's power), आदरात् (out of respect), अकस्मात् (with-
out motive; on a sudden), and so on. P. 2, 3, 33 gives a special rule for the ablatives कृच्छ्रात्, स्तोत्रात्, कतिपयात्, अल्पात् being in-
terchangeable with the instr. कृच्छ्रेण etc.; both sets have the cha-
racter of adverbs, as अल्पेन or अल्पान्मुक्तः (he was released easily).
Rem. Note दूरात् in comparisons = 'by far.' Panc. II, 170 दूरादरम् (by far better).

05. 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 1).

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 मत्स्वतश्च (there is no happier man in the world than you and I), cp. Lat. *nemo te felicior*;

2^v positives of any adjective. Daç. 141 भगवतो मध्वतो जयि भाग्यवन्तमात्मानमज्ञिगणत् (he considered himself fortunate, even in comparison with Lord Indra);

3^v words, expressing superiority or inferiority, such as वरम् (lit. „the better thing,” = better than), अधिक (exceeding), पूर्वं (superior), अतिरिच्यते (to excel), परिह्यते (to be inferior), sim. Mudr. I, p. 53 सेनाशतेभ्यो जयिका वृद्धिमम (my mind is outweighing hundreds of armies);

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

Here are some more examples. Of 1. — Rgv. 8, 24, 20 वचो घृताग्रादीयो मधुनश्च (utterance by voice being sweeter, than ghee and honey); Ch. Up. 3, 14, 3 एष म आत्मान्तर्दृश्ये ऽपीयान्त्रीदेर्वा यवादा सर्षपादा श्यामाकादा श्यामाकनपुलादा। एष म आत्मान्तर्दृश्ये श्यायान्पृथिव्या श्यायान्नादिसाह्यायान्दिवो श्यायानेभ्यो 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); Āpast. 1, 13, 19 एतेन इहं योगेन भूयः पूर्वस्यात्कालाच्छ्रुतमकारवम् (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 अज्ञादपि कठोर-
रापि मृदूनि कसुमादपि । लोकोत्तराणां चेतासि को नु विज्ञातुमर्हति.

of 3. — R. 2, sarga 95*, 53, एकाङ्गहीनं सूत्रेण त्रिविधं मर्यादादरुम् (to
live, deprived of one member by your weapon, is better than death),
Panc. 142 त्वन्नोऽधिकः परमं सुदृत्, Mhbh. 1, 89, 2 पूर्वे वयसा भवन्नः (your
superior by age), R. 2, 8, 18 कौसल्यातो ऽतिरिक्तं च मम शुश्रूषते द्युः (he
listens much to me, and more than to the Kausalyā), Kathās.
53, 10 लक्षादूनं न दातुं स ज्ञानाति स्व किलार्थिने (indeed, he did not know
how to give less than a *laxa* to an indigent), M. 2, 95 प्रापपात्त-
र्वकामानां परित्यागो विप्रियते (giving up all desires exceeds obtaining
them). Compare this instance from the archaic literature: Ait. Br.
7, 17, 4 गवां त्रीणि ज्ञातानि त्वमवृषीया मत् (you have chosen three hun-
dred of cows instead of me).

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

06. Observations on the abl. of comparison.

Rem. 1. Our "than" with the comparative is to be rendered
in Sanskrit by the ablative. Such restrictions, as for instance limit
the faculty of using the abl. of comparison in Latin, do not
exist in Sanskrit. It is impossible to say in Latin *dat tibi plus
me* = "he gives to you more than to me," but it must be said
plus quam mihi. In Sanskrit nothing impedes such sentences as
तुभ्यं ददाति मत्तु अधिकम्. So Mālat. X, p. 164 स्नेहो मातुर्मयि समधिकस्तेन
युक्तस्तत्रापि (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 द्युतः (a fine of five times the value).

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

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

In Patanjali I have met with some instances of a rather pleonastic idiom, the neuter चन्वद् with abl. = 'but for' put before the ablat., though the adj. चन्व precedes, f. i. Pat. I, 279 को ऽन्यो द्वितीयः सहायो भवितुमर्हन्वन्वदत्त उपसर्गान् (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 चन्वद् (cp. Greek ἀλλὰ, and such phrases as οὐδὲν ἀλλο.... ἀλλ' ἤ) is confirmed by its being named among the nipātās in the gaṇa स्वरार्दि (Kāç. I, p. 17, line 10).

Rem. 4. Çāk. VII मघन्नः सत्क्रियाविशेषादनुपयुक्तमिवात्मानं 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 चन्वयुक्त (not fit); the abl. would be impossible here, but for the negation.

107. In the archaic and epic dialect an instrumental of comparison is sometimes used instead of the ablative. — So R. 2, 26, 33 प्रापोः प्रियतरौ मम instead of प्रापोः; ibid. 2, 48, 36 सुतैर्हि तासामधिको ऽपि सोः स्रवत् (he was to these women even more than their own sons), comm. सुतेः । मृगोदार्यो, ib. 1, 54, 15 न त्वया अलवन्नः । विश्रामित्रः

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

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

1) With होयते and हृद् it is forbidden to express the 'whence'

by the forms in °तः. Therefore स्वर्गादियते। पर्वताद्वरोदति, not स्वर्गतो हीगते, पर्वततो ऽवरोदति. P. 5, 4, 45.

2ly 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 स्वर्गतो वर्णितो वा (a word, wrong on account of its accent or of its sound), स्वर्गतः and वर्णितः are interchangeable with स्वरेण and वर्णेन, not with स्वर्गात् and वर्णात्. Likewise, in Ch. Up. 4, 17, 4 — quoted page 77 of this book — ऋचः। यनुष्टः। सामतः are synonymous with the instrum., and the abl. ऋचः। यनुष्टः। सामः would not be allowed. P. 5, 1, 46; 47.

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

3ly 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. Pānini does not give any rule about using the abl. in तः with such adverbs and pronouns as ऋते, विना, अयं. Now, ablatives of that kind are certainly not expressing the *apādāna*, 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. वा मूलतः = वा मूलात्.

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

CHAPTER VII. Genitive. 1)

1. The fundamental notion of the genitive or sixth

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

General
view
of the
genitive.

case is to mark the *belonging to, partaking of*. In Sanskrit, it is employed in so manifold and so different ways as to make it very difficult to give a satisfactory account of all of 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), दमयन्त्याः स्वयंवरः (the self-choice of Dam.), शत्रोर्वलम् (the enemy's strength), मित्रस्यागमनम् (the friend's arrival), समुद्रस्य शोषणम् (the drying up the ocean), यज्ञस्यावयवः (a part of the sacrifice), युद्धस्यावकाशः (the opportunity of fighting). These examples show 1st that the genitive, at least in prose, commonly precedes the substantive, it is depending upon, 2^{ly} that, like in Latin and Greek,

Its employment
with
substantives.

1) Kâç. on P. 1, 1, 49 ब्रह्मो हि पश्यथः स्वस्वाम्यनन्तरमपि समूहविकाराद्यव्यापारः. — Pânini seems to have not sharply defined the genitive's sphere of employment, at least if we explain his sūtra (2, 3, 50) षष्ठी श्रेये 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 श्रेये षष्ठी (cp. his constant use 1, 4, 7; 1, 4, 108; 2, 2, 23; 3, 3, 151; 7, 2, 90). Now, Patanjali gives a somewhat different explication (I, p. 463) कर्मदिनामविवक्षा श्रेयः »the sixth case is required, if the categories object and the rest are not to be distinctly expressed" but tacitly implied. I am rather inclined to suppose, that either in framing that sūtra Pânini had in view his definition of the employment of the nominative, which immediately precedes; then श्रेये would be said in opposition to the प्रतिपदिक 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 श्रेये may mean »accessory" (see Petr. Dict. s. v. 1, b); then the sūtra 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 श्रेये in the following sūtras (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 युटस्यावकाशः, or Utt. II, p. 28 काश्यामस्य 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 वल्लम् = शत्रोर्वल्लम् or शत्रूणां वल्लम् etc. Of these substitutions the latter is comparatively rare, when contrasted with the utmost frequency of the former.

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

1. 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 पुरात्प्रयागम्, पुरं गमनम् not पुरस्य. Cp. Rem. on 41.

Thus we meet with instrumentals as वियोगो भवद्दूषोः »the separation from men as you are," कन्यया प्रोकः »sorrow on account of a girl;" — ablatives as पतनाद्दयम् »fear of falling;" — datives as वृषाय दाह् »wood for a stake," समयो यौवराज्याय »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 पक्षपातः »partiality for his sake," समं प्रकृतिता युद्धम् »a contention with a mighty one."

Rem. PĀṇini has a special rule about the nouns ईश्वर (lord), स्वामिन् (owner), अधिपति (chief), दायाद (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 त्वमस्माकं स्वामी with ibid. 6, 166 स्वामी विषये. So Mr̥ch. X, p. 384 पृषिष्ठ्यां सर्वविहारेषु कुलपतिदयं 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 वा यद्व्रजति तस्य तत् (what one conquers, is one's own), ibid. 7, 91 the vanquished warrior surrenders himself with these words त्वास्मि (I am yours); Mhbh. I, 154, 3 कस्य त्वम् («whose are you?" that is »of what family?"); Mudr. III, p. 103 स्थाने खलुस्य वृषलो देवचन्द्रगुप्तः (duly, forsooth, the Çūdra-king Candragupta is his = is but an instrument in his [Cāṇakya's] hand). R. 2, 42, 7 (Daçar. to Kaik.) ये च त्वामनुतीवन्ति नाहं तेपं 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 अथ सूत्रस्य प्राटकं त्वय (weave a cloth of this thread), Ch. Up. 6, 12, 2 तं द्वावाच यं वै साम्यैतमपिमानं न निगालयस एतस्य वै साम्यैषांऽपिाम् एवं मदान्यगोपस्तिवति (he said to him: my dear, that subtile essence, which you do not perceive there, of that subtile 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 एकेवाम् »according to some," P. 3, 4, 111 प्राकटाद्यनस्यैव »according to C. alone." This gen. depends on the word मते not expressed »according to the opinion of."

14. The subjective genitive is interchangeable with the instrumental of the agent (66). According to Pāṇini, the latter is *necessary*, if the verbal noun be attended by its subject and its object at the same time. In this manner two genitives are avoided, as गवां दान्को गोपिने [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 विप्रकारमपाकृष्टं राक्षसैर्भवतामिमम् (in order to put and end to the harm caused to you by the rāxasas), MāI. VIII, p. 133 एकाकिनो बहुनिर्भियोः¹⁾; Mhbh. 1, 145, 17 यदा... कार्यमस्माकं भवतिरूपयस्यते (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 चिकीर्षा विष्णुमित्रस्य कटस्य (V.'s desire of making a mat). According to some, the gen. of the agent is nowhere forbidden.

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

1) But Mudr. I, p. 49 न मर्षयिष्यति राक्षसकलत्रप्रच्छादनं भवताः, 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), यज्ञस्यावयवयः (a part of the sacrifice), Kād. I, p. 21 अम्बरतल्लस्य मध्यम् (the middle of the sky) or it carries the notion of selecting out of a multitude as Nir. 1, 12 त्रिाकरणामिके „some of —, among the grammarians". In the latter case, the genitive is interchangeable with the locative: मनुष्याणां (or मनुष्येषु) क्षत्रियो गूरतमः

Examples: of genitive Ait. Br. 1, 5, 25 श्रेष्ठः स्वानाम् (the foremost of his kin), Kathās. 29, 69 धुर्यो धनवताम् (the foremost among the wealthy), Panc. III, 222 स एवैको ऽत्र सर्वेषां नीतिशास्त्रार्थतद्वित्; — of locative Kathās. 24, 47 दृष्टा पुरो युष्मासु केनचित्; M. 5, 18 श्राविषं शल्यकं गोधां खड्गकर्मप्रशास्तया । भक्ष्यान्पक्ष्मनक्षेपाद्गुह्युद्ग्राश्रौकलोदतः

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 क्रौञ्चवियुनादेकमक्षयः (you have killed one out of the couple of plovers), cp. Kathās. 13, 144; 24, 176; Prabodh. V, p. 102 अग्नेः श्रेयमृणाच्छेयं प्रज्जोः श्रेयं न श्रेययेत् (one should not leave a remnant of fire, of a debt, of a foe). 1)

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

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

1) This is the very ablative, enjoined by P. 2, 3, 42. Kāç. is wrong 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 सर्वे; both of us" वावामुभौ¹).

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

1. option between two things is variously expressed:

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

b.) both are put in the abl. M̄rch. I, p. 18 दारिद्र्यमर्षणाद्वा मर्षणं मम रोचते न दारिद्र्यम् (v. a. I prefer death to poverty).

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

Note the standing prolixity of such phrases.

2. Of a partitive gen., depending on some word not expressed, there are some instances. Âçv. Grhy. 4, 4, 11 आदित्यस्य वा दृश्यमाने प्रविशेयुः (or they must enter [the village] while there is still visible ever so a little part of the sun), Kâç. on P. 2, 1, 8 यावदगत्रं ब्राह्मणानामामन्त्रयस्व (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. by the partitive gen., as M. 3, 281 आठं त्रिन्दस्य निवपेत्, Pâr. Grhy. 64. 1, 3, 31 असकृत्संवत्सरस्य. Likewise M. 5, 21 संवत्सरस्यैकमपि चरेत्कृच्छ्रं द्विजात्रयः (a pious twice-born man should perform at least one »strong ponance" a year).

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

18. II. Several verbs are construed with a genitive.

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

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

ruling, viz. *यद्*, *ईद्* [P. 2, 3, 52], the vedic *राद्*. Comp Greek *ἀρξεν τινός*. — So Rgv. 1, 25, 20 त्वं विष्टस्य मेधिर् दिवस्य ग्यस्य रात्सि; Çat. Br. 5, 1, 5, 4 एकः सन्धुनामोष्टे. — M. 5, 2 कथं मृत्युः प्रभवति खेदनाम्बुदाम् (how is it, that Death has power over such as have mastered the veda and the sciences?), Mālat. II, p. 38 प्रभवति प्रायः कुमारीणां सन्धिता देवं च, cp. ibid. IV, p. 70, l. 2, Mālav. V, p. 143. — This construction is rare in classic Sanskrit; *ईद्* 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 PĀṇini. But in classic Sanskrit such phrases as *अमृतस्य ददाति* (he gives of the ambrosia), *सर्पियो नायते* (he desires of the butter) are out of use.

In mantra, brāhmaṇa and upanishad it is often attending verbs of *giving, begging, eating, drinking* and the like¹⁾. Rgv. 10, 85, 3 सोमं यं ब्रह्मणो विदुर्न तस्याज्नाति कञ्चन (of the soma, the brahmins know, nobody eats), ibid. 9, 70, 2 स निज्मणो अमृतस्य चाहूपाः (he, begging [a share] of the delightful ambrosia), Ch. Up. 1, 10, 3 एतेषां मे देहि (give me of these), TBr. 2, 2, 9, 3 समुद्रस्य न पिबन्ति (they do not drink of the ocean), Ait. Br. 1, 22, 6 त्रयाणां ह वै द्विषां स्विष्टकृते न सम-यन्ति (of three oblations they do not cut off for the Svishtakṛt).

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 *यद्*. So f. i. Çat. Br. 3, 8, 2, 26 अग्निगोमातृणां ह्यगस्य वषाये [gen. = वषायाः 86 NB.] वेदगो ऽनुवृत्ति (announce to Agni and Soma [their shares] of the epiploon and the fat of the he-goat), Rgv. 3, 53, 2 मामस्य त्वा वक्षि (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 P. verbs: *a.*) स्मृ (to remember), *b.*) दय (to have mercy), *c.*) अनुकृ (to imitate), *d.*) some verbs of *longing for*. With all of them, however, the accusative is also available.

Examples: *a.*) Mudr. II, p. 71 हा देव नन्द स्मृति ते राक्षसः प्रसादानाम् (ah, king Nanda, RĀXASA is well aware of your marks of kindness),

1) See SIECKE p. 33—37.

Daç. 60 स्मर तस्या हंसकलायाः. Compare with those genitives these accus. MĀlav. III, p. 63 अपि स्मरेदस्मद्वर्धनाम् (should she perhaps remember our suit?), Çāk. V स्मरिष्यति त्वां न स द्योषितोऽपि सन्. The verb विसृ (to forget) is construed with acc.¹⁾

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

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

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

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

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

21. 4. In the archaic dialect many more verbs may be construed with the gen. of their object. PĀṇini prescribes its being used with a) all verbs of remembering²⁾; b) नाप् when = "to desire, to hope," cp. 120, d; c) five verbs of injuring viz. तामयति, नाह, निप्रसृन्, क्रम्, विष्, d) the verbs of illness — fever excepted — as चौरस्य हतति. 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

P. 2, 3,
55.

P. 2, 3,
56.

1) Yet Bhaṭṭ. 17, 10 it complies with a gen., see Petr. Dict. s. v. p. 1386. So in a prakṛt passage of the Uttararāmacaritra p. 19 त्रिगुमरिदा अह्ने महाराजदत्तरहस्य रामभद्रेण "Rāma has made us forget king Daçaratha."

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

Rigvedasanhitā with such verbs as वधी, वधिगां, चिन्, मन् etc. With विद् (to know; to be aware of, to experience) it often occurs in the brāhmana-works. Ait. Br. 2, 39, 11 प्रापो वै ज्ञानवेदाः स हि ज्ञानानां वेद-
As to the foresaid verbs of injuring, in the RĀMĀyana also स्पृ (to touch) is construed with a gen., 2, 75, 31 गवां स्पृगन्तु पादेन, likewise 3, 66, 6 ').

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

122.

5. The *wager* with verbs of playing or betting, the *purchase-money* with those of buying and selling is to be put in the gen., according to P. 2, 3, 57—60, thus exemplified by Kāç. ज्ञातस्य छवहृति or पणाने or दीछति. 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 — ज्ञातस्य or ज्ञातं प्रदीछति —, in the brāhmana the simple दिव् is construed with the acc. of the wager, see P. 2, 3, 60 with comm.

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

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

3) A prakṛt passage in Mrcch. II, p. 68 दशसुवर्णपणाहं सुदुःखं नूदकः [= Skr. दशसुवर्णस्य हतो पूतकः] (this player is detained for 10 *suvarṇas*) may afford an instance of it.

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

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

NB. But the gen. of the person, towards whom kindness is shown with तृप्यति, तुष्ट, प्रसोदति and other similar words is of a different kind (131). Mhbh. 1, 229, 32 तुतोय तस्य मुनेः (he became well-disposed to this brahman), Panc. 314 तुष्टस्त्वाम् (I am satisfied with you), R. 1, 33, 13 तस्यास्तुष्टो भवद्गुरुः ²⁾.

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

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

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

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

24 III. A genitive with adjectives is frequently used. When attending adjectives akin to transitive verbs, it is an objective gen., as Kathās. 29, 55 जरा विनाशिन्यस्य वृषस्य (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 वक्रिपूर्णा being construed with a gen. — नारीषामग्निपूर्णास्तु काश्विम् [sc. नावः] काश्विम् वाश्विनाम् — the commentary deems it necessary to explain the idiom: नारीभिः पूर्णा इत्यार्षः. Cp. the similar process in Latin (Quintil. 9, 3, 1).

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

1. Those of *knowledge, skill, experience* and the contrary (as अभिज्ञ, अनभिज्ञ, कौवित्) and उचित (*wont to*). Mudr. I, p. 34 सायु व्रत्साद्यभिज्ञः 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 श्रीः] असह्य भारस्य (impatient of the burden), Kām. 3, 22 गिरं त्रिसृजेत्] द्वादिनीं सर्वसत्त्वानाम् (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⁾

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

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

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

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

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

Rem. Note *द्वितीय* with *gen.*, when *subst.* = „the match, the counterpart” Pat. I, 445 *इस्य गोर्द्वितीयेनार्धः* (an other ox is wanted like this), Kathāa. 25, 178 *ब्रह्मेवान्याम्यस्य द्वितीयं नूपुरस्य मे* (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.

25. 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).

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

a) The abl. is here the regular idiom; the *gen.* not frequent, as Rājat. 1, 131 *राजस्तस्य..... वृत्ततो वित्तयेष्वरं* (यथाचे काचिद्व्यला भोगान्म, R. 1, 28, 10 *प्रतीच्छ मम* (accept of me), M. 4, 87 *राजः प्रतिगृह्णाति सुदुश्चरित्तोः* (— accepts of a king, who is avaricious and a transgressor of his royal duty), Panc. 225 *ब्रह्मस्य ब्राह्मणस्य गोबुधमपदृष्यामि*. So already in the archaic dialect. Gaut. 17, 1 *प्रशस्तानां स्वकर्मसु द्वितातीनां ब्राह्मणो भुञ्जीत 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 वार्यं रामम्* (Rāvana after having

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

c) R. 2, 29, 4 तव सर्वे हि त्रिभ्यस्ति (all are afraid of you), Panc. III, 195 या ममोदितते नित्यम् (she, who has always an aversion to me). R. 3, 46, 29—31 affords an instance of *both* constructions *together*: इह प्राञ्चामृगाः सिंहाः.... कथं तेभ्यो न त्रिभ्यसे.... कुञ्जराणां तस्त्रिणां कथं.... न त्रिभ्येति.

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

171 मूयक्रमांसस्य निर्विषणाद्म् (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 अथस्त्वं कालपाशेन कु मत्तस्तस्य [instead of तस्माद्] मोक्षयसे; cp. 3, 66, 11. — A very striking example is Bhāg. Pur. 8, 6, 21 अमृतोत्पादने यत्नः क्रियतामखिलम्व्रिताम् । यस्य पीतस्य वै तन्नुर्मृत्युयुक्तो जमरो भवेत्; here the gen. is abusively employed instead of the abl. यस्मात्पीतान्. M. DE SAUSSURE, from whose valuable treatise *de l'emploi du génitif absolu en Sanscrit* I borrow this example (see his note on p. 10), proves the impossibility of accounting for that gen. in a satisfactory way, when starting from the absolute construction. Hereby it is however not said that the presence of the participle पीत has not moved the author of the Bhāgavata to employ the genitive instead of the ablative. Likewise I scarcely believe Kalhaṇa would have used a gen. with दाञ् (Rājat. 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 शृणु वदतो मम. In short, it is likely, that the relative frequency of genitives of participles in Sanskrit style, especially if compared to the rareness of similar ablatives, has favored the spreading of the ablative-like genitive.

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

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

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

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

28. The time-denoting genitive is likewise standing on the ground of the ablative, for it does always express *after what time* something is happening. It is usually restricted to some fixed terms, as चिरस्य or चिरस्य कालस्य = चिरात्, मुहूर्तस्य = मुहूर्तात् etc. Çak. VII एगमात्ताकरिं वो गान्धर्वेषां विधिनोपयस्य कस्यचित्कालस्य [after a while"] अन्धुनिरान्तीतां स्मृतिश्रैशिल्यात्प्रत्यादिशन्नपराटोऽस्मि, Mhbh. 1, 47, 14 कतिपयादस्य (after some days), R. 2, 118, 44 सुदीर्घस्य तु कालस्य राघवोऽयं.... यत्तं द्रुष्टुं ममागतः

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 शिशुकालादेवार्थ (since my very infancy).

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

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

here, but you have not noticed her), Panc. 303 त्रिवाङ्कालसखेवं स्थित्य, 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 Kathās. 29, 98 इहामुत्र च साध्वीनां पतिरेका गतिः (for virtuous wives the only path to follow here and hereafter is their husband), Panc. II, 58 काङ्तिभारः समर्थानां किं क्रूरं व्यवसायिनाम्। का विदेशः सविद्यानां कः परः प्रियत्रादिनाम् (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 मत्स्यामिपं 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 देवा ज्ञान्यस्य जगतो दादृजः परिवत्सर्ः (it is now the twelfth year, that the world is destitute of its queen).

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

with
joc-
res.
प्रिय
tc.

Among the adjectives, which comply with a gen., note such as अनुग्रह, अनुकूल and प्रतिकूल, प्रिय and विप्रिय, योग्य, युक्त — and even the verb युज्यते (to suit) — and their synonyms. So Nala 1, 19 करिष्यामि तव प्रियम्, Panc. III, 104 आत्मनः प्रतिकूलानि परेषां न समाचरेत् (one should not do to others, what is grievous to one's self), Mṛcch. I, p. 58 अयोग्यमिदं न्यासस्य गृहम् (this house is not fit for a deposit), ibid. X, p. 355 न युज्यते तव प्राणापरित्यागः, Mālav. IV, p. 96 प्रीतिक्रिया चास्या हतः प्रशस्ता (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 विमुषोऽस्माकम् (who is so disinclined to me?), ibid. III, p. 75 पर्याप्तमेतावता कामिनाम् (so much suffices for persons in love).

So सद्ग्रा and उचित, when = 'becoming to, suiting.' R. 2, 30, 41 सर्वथा सद्ग्रां सीते मम स्वस्य कुलस्य च । व्यवसायमनुक्रान्ता कान्ते त्वमतिप्रांगमम्; Çāk. I उचितमेवैतत्पुरुषप्रभवनेन्द्रप्रदीपस्य. As to अर्द्ध and अर्द्ध cp. the foot-note on p. 40 of this book. Note also अनघ, अनृषा etc. with a gen. = 'guiltless towards', as R. 2, 49, 7 प्रज्ञानामनघः, M. 9, 106 पितृणामनृषाः (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 राज्ञां मत्तः (approved by the kings), राज्ञां पूजितः (honored by the kings) fall within the limits of this rule. See Mhbh. 1, 141, 36 and Çāk. IV quoted above, and cp. Çāk. II विदितो भवानाश्रमसदामिदस्यः (your staying here is known to the hermits). P.2,3, 67.

Rem. 2. On the genit. with kṛtyās see 66 R. According to P. 2, 3, 69 the genitive is forbidden with the kṛts खल्लरे, that is such as सुलभ, ईयत्कर (cp. P. 3, 3, 126 sq.). Kāç. gives as examples

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

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

131. The dative-like genitive attends even on verbs. Mrccch. X, p. 375 किमस्य पापस्यानुष्ठीयताम् (what is to be done to this wicked man?) and ibid. X, p. 384 किमस्य भिक्षोः क्रियताम् (what is to be done for this monk?) are striking examples of the sixth case used so. It is especially verbs of *doing good or evil* (as उपकृ, प्रसद्, अयकृ, अयराध्), विश्वस् (to trust), क्षम् (to forbear) and some others which partake of this idiom, its concurrent construction being the locative, rarely, if at all, the dative¹).

Examples: R. Gorr. 4, 38, 47 मित्राणामुपकुर्वाणो रात्यं रक्षितुमर्हसि (you

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

must guard your kingdom by doing well to your friends), *ibid.* 3, 1, 16 रामस्य सात्कृत्य (offered hospitality to R.), *Panc.* 289 किं मया तस्यास्तत्रापि चापकृतम् (in what have I injured her or you?), *Çāk.* VII अर्पाटो ऽस्मि तत्रभवतः कपवस्य (I have sinned against the reverend Kanva), *Panc.* 38 स न कस्यचिद्विश्वासिनि (he trusts nobody), *Mhbh.* 1, 23, 26 प्रसोद नः प्रयाचताम् (be merciful to us, who beseech thee), *Mālat.* VII, p. 126 वायुर्वृत्तामभिनयवधुसंनिधानं ज्यनक्ति (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 उपमेन हि सिध्यन्ति कार्याणि न मनोरथैः न हि सिंहस्य सुप्तस्य प्रविशन्ति मुखे मृगाः (it is by exertion, that enterprises are successful, not by wishing, doer do not enter the mouth of a sleeping lion), *ibid.* p. 145 हिरण्यकोऽपि मन्यर्कस्य प्रणामं कृत्वा (H. made his reverence to M.), *ibid.* 137 मम महती प्रीतिः संज्ञाता (I have got great pleasure).

2. 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

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

of frequent occurrence in literature'). 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 प्रतापतेरात्मानं परिददानि (let me surrender myself to Pr.), Panc. 85 मया तस्याभयं प्रदत्तम् (I have granted him safety), Çāk. I सुतस्याभरणानि धनुश्चोपनीयार्यवति, Mrech. II, p. 80 चन्यान्नावद् दश सुवर्णानस्यैव प्रयच्छ (give but to this very fellow ten other pieces of gold).

2. Mhbh. 1, 12, 6 चक्ष्यो पितुः (he told his father —), Panc. 292 कथयास्माकं देशान्तरवृत्तान्तम् (relate us of your adventures in foreign countries), Mrech. I, p. 45 वदीमं वार्त्तामार्थचारुदत्तस्य नाख्यास्यसि, Panc. 246 ततपौः सत्रेणैव गत्वा दुर्दुरातस्य वित्तपूम् (then they went all and addressed the king of frogs), ibid. 62 स तदाकर्ष्यान्येषामपि तलचरुपां तन्नस्य वचनं निवेद्यामाग.

3. Çāk. III कस्येदगुणीरानुलेपनं मृपालवन्ति च नलिनीपद्मणि नीयन्ते (to whom are carried —?), ibid. IV तामय सप्रैव परिगृहीतुः (having sent her now to her husband).

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

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

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

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

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

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

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

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

Rem. Even ग्रहा (to believe) is met with gen. Ait. Br. 1, 6, 11 न ग्रहूनां चानान्येषां ग्रहदधाति he does not believe others, however many).

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

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

कृञ्चित्प्रवृत्तिः कृञ्चिदप्रवृत्तिः कृञ्चिद्दिभाषा कृञ्चिदन्यदेव

विधेर्विधानं अहुधा समीक्ष्य चतुर्विधं आहुलकं वदन्ति

(see BOETHLINGK Pāṇini II, p. 82). — As to sūtra 63 इन्दसि यज्ञेऽत्र कर्पो, 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.

Locative of the spot where.

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

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

b.) it denotes a surface, trodden or touched: *on, upon, over, at*. Panc. 307 रासगः कश्चिन्नत्र प्रप्राप्ते दृष्टः (an ass was seen on that cemetery), R. 3, 5, 10 व्यत्नेने गृहीते वारुणादीनां धूमने च मूर्धनि (courtesans, holding fans, waved them over his head), Panc. 331 ते च मस्या वृद्धे पाचनाय तिष्ठन्ति (and those fishes are being boiled over

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

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

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

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

d.) it indicates something very near, though not directly touched: *near, on, about* ¹⁾. Mhbh. 1, 170, 3 चासेदुर्गाङ्गायां पापुनन्दनाः (Pându's sons pitched tents near the Ganges), Hitop. 29 नो चेदनाहारेपात्मानं तव द्वारि व्यापादयिष्यामि (otherwise I will kill myself by starvation at your door). So Kâd. I, p. 39 यत्र is used, while meaning 'about which spot.'

e.) it is expressive of *among, amid*. Nala 1, 13 न देवेषु न यक्षेषु नादृशूषधती कुञ्चित्। मानुषेषुपि चान्येषु दृष्टपूर्वाय 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 अयमस्य पौरजनानपदेष्वियं वार्ता (this report spread among the townsmen and the countrymen). Cp. 116.

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

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

1) This is the so called सामोष्ये सप्त्मी.

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

to enter. Panc. 283 *मत्स्यो नपां प्रविद्येन्न*, *ibid.* 52 *त्वया सह वद्मि*
प्रविशामि (with you I will go into the fire).

to fall on or in. R. 3, 18, 25 *व्यात भूमौ, ÇAk. I रेणुः पतति*.....
वायमदुमेषु (the dust falls on the trees of the hermitage).

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

to throw in. Daç. 61 *सर्वमेव कुमुद्वक्रं ग्रन्थने क्षिपन्वा*, Panc. 124 *ते*
नदीगुहायां प्रक्षिप्य.

to place —, to put in, upon. Mudr. III, p. 91 *न्यस्तं मूर्ध्नि*
पदे तत्रैव ज्ञया (old age has set its foot on your head), Panc. 146
तत्रैव निक्षिपात्रे निधाय (— put it in that very beggar's bowl), Mhbh.
1, 40, 21 *तस्य स्कन्धे मृतं सर्पं कुडो राता समासतत्*, Âpast. 1, 15, 21 *सद्भ्यायं*
च नोपदधात् (nor shall he put [fire] under his bedstead). Metaphor:
Prabodh. V, p. 112 *यदादिप्रति भावती मूर्धनि निवेष्टिताः सर्वा एवाज्ञाः*

to ascend. Kathâs. 29, 129 *तरो*..... *आरूढा तत्र राक्षसो* (the rāxast
climbed in'o the tree). Metaphor: Panc. I, 266 *यस्मिन्*..... *चक्षुरारोपयति*
पार्श्वे (he, on whom the king fixes his looks).

to strike, to hit. ÇAk. I *अर्तत्रापाय वः प्रास्त्रं न प्रदत्तुमनागसि*, Kathâs.
28, 31 *तस्मिन्क्षेत्रेन प्रादरन्मुनो* (he stroke the holy man with his sword),
M.cch. II, p. 83 *घोषायां मुष्टिप्रहारं ददाति*, Panc. 295 *तं प्रिरस्यताडयत्*.
And so on.

Rem. Note कृ with loc., a very common turn = "to put in
or on," as स्कन्धे, हस्ते, पापां 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 *समित्तमेयाव*
(he came at the meeting), Panc. 143 *स्वपृष्ठमारोप्य माम्* (after having
put me on your back), ÇAk. I *तपोवनं तावत्प्रविशामि* etc. etc.

1) Cf. P. 1, 4, 77, where it is taught, that हस्तेकृत्य पापांकृत्य 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 क्त्, क्षिप्, न्यच्, निक्षेपयति, स्वापयति — seem to be construed with the locative exclusively. On the other hand the accusative is obligatory, if „to come to” is the metaphorical expression of „to become” (236), and in some other standing turns, as तुलामारोदति.

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

In some turns the locative is standing, as in divisions of literary works as इति श्रीमद्‌रामायणे वाल्मीकीयं चरपयखण्डे प्रथमः सर्गः, we say, the first sarga of the *Āranyakhaṇḍa* of the *RĀmāyana* of Valmiki.

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

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

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

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

1) See DELBRÜCK l.l. p. 33.

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

to reckon among. Daç. 199 चाणक्यतामरेषु (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 अनायादं त्वयि वस्तुमिच्छामि (I am without protector and wish to stay in your house), Mhbh. 1, 74, 12 गरीषां चिरवाप्तो हि दान्धक्षेपु न रोचते, Mudr. VII, p. 229 अयं मलयत्रेतां किञ्चित्कालान्तरमुपिताः (I have stayed for some time with Mal.). So especially गुरुं वसति (he dwells with his spiritual father), Ch. Up. 4, 4, 3 अहमर्चयं भगवति वस्त्यामि (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. Çāk. VI न मे प्राप्ते तिष्ठसि (you do not obey my order), Daç. 72 मातुर्गते वर्तस्य (comply with the wish of your mother). Cp. Lat. *stat promissis*, *stat sententiā* and Kāç. 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, श्लिप्, सन्न 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), Çāk. VI शृङ्गे कृत्तमृगस्य वामनयनं कण्डूयमानां मृगीम् (an antelope's female, rubbing her left eye against the horn of her male companion).

with
verbs of
fastening.

Examples: a) Panc. 238 तत्र वृत्ते पाशं ग्रथयन्, ibid. 286 दासेत्क-
प्रीतायां मदतो घपरा प्रतिघटा, Fac. I, p. 40 नानावि घटा, Bhāg. Pur. 4, 27, 10

विषयेषुश्रयत (he was attached to wordliness), Ragh. 3, 4 अमिलाषे तथात्रिषे मनो द्यद्यन्ध (she bent her mind to such a desire).

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

c) 1. *to lean on.* R. 2, 46, 27 न.... स्वपेयुर्वृक्षमूलेषु संश्रिताः (lest they should sleep, lying down on roots of trees). — With *सि* and its compounds, likewise with *अवलम्ब्य*, 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 चात्मते। विश्रम्भस्तादृशः पुंसां यादृशित्रे निरन्तरे, Çák. I अलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः (even these who possess strong learning, mistrust themselves). So with *आशंसु* (to hope on), *विश्रवसु* (to trust), *sim.* Çák. II आशंसन्ते सुराः.... अस्याधिःधये धनुषि विजयं पौरुषते च अत्रे (the gods have confidence in his bent bow and in Indra's thunderbolt), Panc. II, 48 विश्रवसि गन्तुयु. Cp. 131.

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

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

5. The locative, when used in the same way as English "in him I see much skill." So Mhbh. I सर्वं संभावयाम्यस्मिन्नाश्रमपि साधयेत् (I may expect all of him, he can do impossibilities), Çák. II दृष्टदोषा मृगया स्वामिनि (hunting is reckoned to be vicious in a prince), Prab. V, p. 109 आर्तानामुपदेशे न दोषः (there is no sin in giving a good counsel to the afflicted), R. 2, 7, 10 आचचक्षेःन कुत्रार्थे मर्त्यां राघवे श्रियम् (and she told Kubjā of the great happiness of Rāma).

Rem. 1. When used as the predicate of the sentence, this locative is occasionally carrying the notion of 'suiting, befitting.' Panc. I, 305 समानशीलव्यसनेषु सख्यम् (friendship suits similar characters and inclinations), *ibid.* p. 251 नयत्यानर्थायसंपन्ने पुरुषे राव्यम् (the

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

Locat.
= -in the
meaning
of."

Rem. 2. Synonyms explaining the meaning of some word, are put in the locative, which accordingly = "in this meaning." Amarak. कलापो भूषणे यदे नृपोरे संहतावसि (the word *kalāpa* may have the meaning of *bhūṣaṇa* ornament, *barha* a peacock's tail, *tāṅtra* quiver and *samhata* mass or heap), Kām. 2, 17 विदित्तिनि निरुच्यते (*vid* is explained as meaning: to know), Āpast. 1, 5, 1 नियमेपु तपः शब्दः

141.

6. Locat.
with words
of excellen-
ce, weak-
ness etc.

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

R. 1, 1, 17 समुद्र इव गाम्भीर्यं स्वैर्यं च दिग्वाणिवि। विद्युणा सदृशो वीर्यं जगया पृथिवीसमः। धनदेन समस्त्यागे सत्ये धर्मं रचापरः, Mhbh. 1, 88, 13 प्रभुरग्निः प्रतपने भूमिरावपने प्रभुः। प्रभुः सूर्यः प्रकाशित्वे. 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 होत्रीषे कुशला बभूवुः (three men were well-versed in the Word), Kathās. 24, 187 रत्नादि-
द्वन्निस्तस्य (of one, not being a judge of jewelry), Mālav. V, p. 131 कस्यां कलायामभिखिनीते भवत्यां (what art the ladies are acquainted with?), Nāgān. I, p. 2 नाट्ये दक्षा वयम् (we are skilled in dramatic representations). — It attends also verbs of that meaning. Pat. I, p. 280 विद्यासु शिक्षते। धनुषि शिक्षते.

Rem. 1. Vārtt. 1 on P. 2, 3, 36 gives a special rule for adjectives in °इन् made of participles in °त, complying with locative. The examples given by Pat. I, p. 458 अधीति व्याकरणं (well-read in grammar), ज्ञाती 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 एव मे ज्ञामाता..... अधीति चतुर्धाम्नायेषु गृहीति पदस्वप्नेषु.

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

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

i. Lo-
native
of time
and
ircum-
stan-
ces.

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

Mudr. IV, p. 147 त्वय्युत्कृष्टबले ऽभियोक्तृरि नृपे नन्दानुरागे पुरे
आपाव्ये चलिताधिकारविमुले मार्ये नवे राजनि
स्वाधिने मयि मार्गमात्रक्रयनव्यापारयोगोषमे

त्वद्वाङ्मन्त्रितानि 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 *द्विद्वेषनर्था बहुलोभवन्ति* (v. a. misfortune never comes singly), Panc. V, 103 *नेकः सुप्तेषु जग्यात्*. 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 सहस्राञ्जने वा इतः स्वर्गो लोकः (heaven, indeed, is from here at a distance of a thousand journeys on horseback), R. 3, 4, 20 इतो वसति.... अर्धयोत्तने महर्षिः, Kathās. 28, 188 इतो मे पट्टियोत्तना¹) गृहम् (my house is at sixty yojanas from here). Cp. 99 R. 1.

Rem. Pat. I, p. 455 mentions the promiscuousness of the turns गयोधूमतः सांक्राश्र्यं चत्वारि योत्तनानि or चतुर्षु योत्तनेषु. But if an interval of time is to be signified, the locative alone is available: कार्त्तिक्या आग्रहायणो मासे (the full moon of Āgrahāyana is a month after that of Kārttika).

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 राषत्रे कर्तुमिच्छति, *ibid.* 1, 51, 5 राम उपादरत्पूजां मम माता, *ibid.* 1, 75, 7 सदमासे प्रतिताय (promised it to Indra), Mudr. V, p. 159 प्रतेरं विक्रीय धनवति (having sold himself to a rich man), Mhbh. 1, 30, 6 नाम चक्रुर्मदाक्षणे (they gave a name to the great bird), Kathās. 28, 34 इतकृतं त्वयि (this is done to you). Cp. R. 2, 96, 28 मांक्ष्यामि प्रवृत्तेषु कसेष्विव दुताग्रामम्.

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 *स्यापयति*, *आदिश*,

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

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

Examples: a) Mhbh. 1, 138, 69 प्रयत्नितं राज्ये मया तत्र (I have coveted your kingdom), Panc. IV, 26 सर्वस्वद्वारो युक्तं व्रजं.... तोषयन्त्य-
स्पदानेन (an enemy, who has prepared himself to take off the whole, may be appeased by a small gift), Mālat. III, p. 50 मद्द्वारापयो यतः
(endeavours to attain at greatness), Mhbh. 1, 141, 2 दहने युद्धिनकारयत्
(he made up his mind to burn [the Pāṇḍavas]), R. 3, 4, 4 वेगं प्रच-
क्रतुर्वि तस्य (both made speed to kill him).

b) M. 1, 28 कर्मणि न्ययुक्त्वा (he has appointed to a task), Çāk. I
रमां वल्कलधारो नियुक्त्वा (v. a. he obliges her to wear a dress of bark),
Kathās. 25, 123 स राजा मल्लस्य युधे तस्य समादिशत्.... तम् (the king
designated him to fight the athlete), ibid. 29, 29 अनुज्ञा त्वत्पात्रगमने
(permission to go to you). — In the same way one says राज्ये स्थापितः
(he is appointed to the kingdom), पत्नित्वे वर्यामास तम् (she chose
that man to be her husband), Panc. 162 तं योवरज्ये उन्निषिक्तवान् (he
anointed that [young man] heir-apparent) and the like.

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

47. **IV. Nimittasaptamī.** As the locative often denotes the spot, towards which there is some movement, so it may be used at a very large extent to signify the person or thing, *towards which* some action is directed, in other terms, that *on account of which* something is done. Speaking exactly, the dative-like locative, we have dealt with in the last two paragraphs, is but a consequence of this general faculty to denote that, *about which* one is engaged. Here are some examples of this idiom: Kāç. on P. 2, 3, 36 चर्मणि द्वीपिनं हन्ति दन्तार्दन्ति कुञ्जराः केशेषु चमरीं दन्ति सीमि पृष्कलकां 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), Kāç. on P. 1, 3, 47 क्षेत्रे विद्यन्ते (they are at law on account of a field), Panc. 288 युक्तमिदं स्वामिनो नित्तभूयेषु

(this is convenient for a lord with respect to his attendants), M. 3, 107 उपमेयुषमं कुर्याद्विने हीने समे समम्.

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

The *nimittasaptamī* (locative of the motive; locative of reference) often serves to qualify such substantives as सौहार्द, भक्ति, वैर, अभिलाष, आदर, अनादर, अनुक्रोश, अविज्ञा, 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 चर्हसि कृपां कर्तुं मयि (you must have pity on me), Çåk. I अस्यामभिलाषि मे मनः (my heart longs for her), R. 2, 103, 22 रामे दृढमन्त्रिमान्, Hitop. 9 कथं त्वयि विप्रत्रासः, R. 1, 50, 24 मदाधुन्यि त्रितासा, Panc. 251 न च लघुयुषि 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, रत (fond of), निरत (delighting in) etc. Mālat. X, p. 172 प्रीतो अस्मि तामातरि, Çåk. II अनुकारिणि पूर्वेषां युक्तपुमिदं त्वयि, Panc. V, 65 नार्यः केवलं स्वसुखे रताः

149. In general, the locative may denote a disposition P. 2,
43 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 प्रतिनिवृत्तो युष्मासु वयाई प्रतिपत्स्ये (when I shall be returned, I shall deal with you as you deserve), Çåk. I कथं वया वयमस्यामियमप्यस्मान्प्रति वया स्यात् (how, can it be, that she feels towards me, as I towards her?), Panc. IV, 72 उपकारियु वः साधुः साधुत्वे तस्य को गुणः। अकारियु वः साधुः स साधुः सद्विहृच्यते (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), ÇAk. IV
 भव दक्षिणा परिव्रजे (be kind to your household).

3. Many locatives have the character of adverbs, as चादौ
 (in the beginning), रहसि (secretly), एकान्ते (apart), श्रेणे (at the head),
 etc., especially such as denote time or space¹).

CHAPTER IX. Periphrastic expression of case- relations.

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

The third class is made up of gerunds — as चात्-य,
 चादाय, उद्दिश्य, चास्त्राय, मुक्ता, अधिकृत्य, etc. — or participles in °त
 — viz. युक्त, सहित, रहित, हीन, गत and the like.

2. I. PREPOSITIONS²).

Sanskrit prepositions should rather be styled „post-

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

एवं तेषु प्रयातेषु तन्मृत्युको दृष्टमानसः

आदति स्म तदा मांसमेकस्मिन्मन्त्रनिश्चयात्

Cp. Dutch: in zijn eentje.

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

Prepositions. positions," as they are generally put behind the nouns, they are construed with, ऋ 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 — ऋषि, ऋषि, उप, परि — seem to have been in common use, but in classic literature they are, if at all, rarely met with.

Rem. The vaidik mantras contain accordingly a still greater number of prepp. and are displaying a still greater variety and manifoldness in employing them. So the old words सन्तुः (without) preceded by an acc., its synonym सन्तुः preceded by an abl., सन्तुः (with) construed with instrum., do not occur but in the mantras, likewise तिरः and परः, see 160. — The upasargas ऋव, निः, वि do not do duty of karmapravacaniya, 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 *karmapravacaniya*, when separate words. For this reason, the karmapravacaniya-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 ऋषि, सु. Cp. P. 1, 4, 58; 59; 83—98.

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

positional employment of निः is proved by compounds of the type निव्यवाणि (fresh from the loom), निष्कौत्राम्नि (from Kauçambi), if compared with अनुगङ्गम्, अतिखट्ट (P. 2, 2, 18 with वार्त्त.) 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. वहिः |
| 3. अधि* | 8. आ* | 13. परि* | 18. विना |
| 4. अनु* | 9. उप* | 14. पुरः | 19. सह |
| 5. अन्तः | 10. उपरि | 15. पुरा | |

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

a.) OBSOLETE PREPOSITIONS.

155. 1. अति is rarely used as a prepos., however frequent, when P. 1, 4. 95 2)
अति. mere adverb = "exceedingly, very." When prepos. it agrees with
accus. Ait. Br. 4, 6, 13 अति वै प्रतात्मानमति पत्नवः (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 P. 2, 1. 6.
is adverb: अतिनिद्रम् (beyond one's sleep).

156. 3. अधि is of frequent occurrence in the archaic and old epic अधि. 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 *karmapravacantiya*, 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 Kâçikâ gives no example of अति being employed as a preposition; it does illustrate but its being = "too much" or = "very well." Pâṇini, however, must have thought also of the preposition अति. — Patanjali does not comment on this sâtra.

as the standing *under*; then it is construed with a locative. It is said either *अधि पञ्चालेषु ब्रह्मदत्तः* (Brahmadatta [ruling] over the Pancālās) or *अधि ब्रह्मदत्ते पञ्चालाः* (the P. under Br.). So Daç. 112 *अपेक्ष प्रहारवर्मण्यधि विदेहा ताताः* 1).

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

When compounded with its noun, the compound is an adverb and P. is equivalent to the simple locative of the noun, especially to the *nimittasaptami* (147): *अधित्त्रि* (with respect to women), *अधिरैवतम्* (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 *ऋषीणां लक्ष्मीर्निदिताधि वाचि* (holy bliss is seated on their tongues). — *With abl.* it signifies the coming "from". — *With acc.* it is = "over, on [a surface];" so it is often met with in mantras, sometimes in the brāhmanas. Çat. Br. 1, 1, 4, 3 *कृष्णात्तिन्मधि दोषन्ते*.

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

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

अभि 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. Kāç. on P. 2, 1, 14 *अभिमभि* — or *अभयभि* [compound adverb] — *शलभाः वतन्ति* (the fire-flies hover round the fire); Ch. Up. 4, 6, 1 *अभि सायम्* (about the evening); Kath. 1, 10 *वीतमन्युर्गौतमो मामभि* (G. feels no anger against me).

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

Rem. 1. Pāṇini (1, 4, 90¹) 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 अग्नि, save that it cannot be karmapravacaniya in the case c.). The Kāçikā illustrates this rule by these examples: a.) वृक्षं परि - or प्रति or अनु or अग्नि - विपोतते विपुत् the lightning flashes round the tree;" b.) साधुर्वेदज्ञो मातरमग्नि - or अनु or प्रति or परि - "N.N. is good for his mother;" d.) वृक्षंवृक्षमग्नि - or अनु or प्रति or परि - सिञ्चति "he waters one tree after another,"²) whereas c.) यदत्र मां परि - or प्रति or अनु - स्यात्तद् दीयताम् "give me whatever be my share of it," but यदत्र मामग्निष्यात्, here अग्नि is upasarga not karmapravacaniya.

P. 1, 4, 91.

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

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

Rem. 3. An *ablative* is taught with परि, when = अप (157). Then P. 3, 3, the prepos. should be put twice: परि परि त्रिगर्तेऽगो वृष्टो देवः In literature, P. 8, 1, however, परि with abl. is as little met with as अप, except the vaidik mantras, but there it has a larger employment, being = Lat. ex or ab.

P. 3, 3, 10, P. 8, 1, 5.

9. उप is frequent in the vaidik mantras, afterwards rare. P. 1, 4, 87 classes it among the karmapravacaniya, 1. to denote a "going beyond," then it is construed with a locat. उप निष्के कायपिषाम् (by P. 3, 3, a karshāp. more than a nishka), 2. to denote inferiority, then it complies with the acc. उप प्राकटायनं वैयाकरपाः

P. 3, 3, 9.

1) P. 1, 4, 90 लक्षपोष्यंभूताख्यानभागवोप्यासु प्रतिपर्यन्तवः

• • 91 अग्निर्भागे.

2) When used in a distributive sense, अनु, अग्नि, परि are rather to be considered adverbs; वृक्षं वृक्षमनु सिञ्चति is literally = "he waters tree tree successively," similarly "परि or अग्नि सिञ्चति "he waters tree tree roundabout." Cp. such passages as R. 3, 47, 10 अयाचतार्थैरन्वयैः "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 अभि, 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 अमूर्धा उप सूर्ये वाभिर्वा सूर्यः सह. — *With accus.*, I have met with this instance in epic poetry. R. 3, 37, 21 Mârîca dissuades the rapture of Sitâ on account of the irresistible power of great Râma दृष्ट्येत् त्वं रूपे तेन तदन्तमुप ज्ञेयितम् (if he will meet you [Râvaṇa] in battle, then your life is on its end).

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

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

13. परि see 158.

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

Rem. Sometimes पुरा may have expressed separation. Rgv. 8, 44, 30 पुरा अग्ने दुरितेभ्यः पुरा मृधेभ्यः कवे व पा आयुर्वसो तिर (extend our life, Agni, keeping it, wise being, far off from misfortune etc.), Ait. Br. 2, 6, 14 पुरा नाभ्या अपिशसो वषामुत्विदतात् (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.

3. [2.] अधः (below, under). Its synonym is अधस्तात्, a derivative of it. Both are construed *with preceding genitive*. Çak. I नीवाराः... भृटास्तद्वपामधः, Panc. 211 अस्वेव न्ययोधस्याधस्तात्स्त्वित्य माम्.

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

Rem. 2. To denote a lower place or state the old dialect possessed also the adverbs अधः and अधस्तात्¹). Çat. Br. 9, 3, 1, 6 अधस्तादि दिव आदित्यः

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

Its manifold employment may be illustrated by these examples:

1. *after* - in space, time, rank - R. 2, 90, 3 जगामानु पुरोहितम्, Panc. 203 अहमपि तावन्नु प्रस्थितः, KĀç. on P. 1, 4, 86 अन्वर्तुनं योऽदारः (warriors inferior to A.); — 2. *along* R. 2, 83, 26 निवेश्य गङ्गामनु चमूम् (he encamped his army on the banks of the Ganges); — 3. „following” = „adhering to” Mhbh. 3, 12, 45 यस्त्वां देष्टि स मां देष्टि यस्त्वामनु स मामनु; — 4. „after” = „according to” R. 2, 58, 19 अनु रातानमार्या च कैकेयो कारय; — 5. *about* Nir. 12, 1 प्रकाशोऽनावस्थानुविट्मामनु (about the gradual advancing of dawn); — 6. *concerning* Ch. Up. 4, 17, 9 एवंविदं ह वा एषा ब्रह्मणामनु गाय (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 Gangā), Kathās. 28, 26 अनुताड्वि.

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

If **अनु** have a distributive meaning, compounding is obligatory: **अनुवहम्** (day after day), **अनुस्येयम्** ([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 **अनु वृषम्...** (you are cursed, but after a year you will be released of the curse); *ibid.* 14, 71, 6 — the Pāṇḍavas enter Hastināpura and make their compliments to Dhṛtarāshṭra — **अनु वृषम्** च ते गान्धारी... कुन्ती च... विदुरं वृत्तित्वा etc.; R. Gorr. 6, 10, 23 **अनु** लोको भवते 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. **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 avyayibhāva. — Examples: a) of **अन्तः** with locat. M. 7, 223 **अन्तर्द्वारान्तर्वेद्यनि** (he must give audience within doors), Panc. I, 32 **अन्तर्गन्तुर्दक्षिणं** (the fire, dwelling within the wood), Kathās. 4, 57 **अन्तर्गन्तुर्दक्षिणं** (and the purohita was likewise led into the darkness); b) of **अन्तः** compounded. Panc. 144 **अन्तर्गन्तुः** (I entered the water), *ibid.* 277 **अन्तर्गन्तुः** पातितः; Kād. I, 47 **अन्तर्गन्तुः** क्रोडान्तर्निहिततनयाः ([birds] which have put their young ones between their wings).

Rem. **अन्तः** occasionally complies with a genitive. Yājñ. 2, 104 **अन्तर्गन्तुः** कर्मभूतानामन्तर्गन्तुः, Kumāras. 2, 5 **अन्तर्गन्तुः** वीर्यम्.

166. Kindred forms of **अन्तः** are the particles **अन्तरा** and **अन्तरेण**, petrified instrumentals. Both agree *with the accusative*. They are 1st = „between,” 2^{ly} = „without,”

1) The Petr. Dict. reads **अनुसंखत्सरात्** as a compound.

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

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

Examples: of 1. — Çāk. III यावद्विष्टपान्तरेणावलोकयामि (meanwhile I will look *between* [= *through*] the foliage). When construed with two nouns, the prepos. precedes, and च is put twice. Pat. I, 45 अन्तरा त्वां च मां च कमपडलुः (the pitcher is *between* you and me), Çat. Br. 1, 1, 1, 1 अन्तरेणाह्वनीयं च गार्हपत्यं च¹⁾; — 2. Pat. I, 8 अन्तरेणापि मन्त्रमग्निः कपालानि संतापयति (even *without* the uttering of mantras fire heats the plates), R. 2, 11, 18 तत्र त्वां व्यावपच्छत्रुसव ज्ञोवितमन्तरा (there the enemy threw thee down lifeless); — 3. Panc. 60 नूनं स लुब्धो गोपायमन्तरेणा वध्यः स्यात् (I am sure that voracious beast cannot be killed *but* by a stratagem), R. 3, 19, 7 नहि पश्याम्यहं लोके यः कुर्यान्मम विप्रियम् । अन्तरेणा... महेन्द्रम् (none *but* Mahendra); — 4. Çāk. V. तदस्यां देवीं वसुमतोगन्तरेणा महदुपालम्बानं 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 वृषलकुलमनारन्तरा (between these two [families of brahmins] there dwells a family of çûdras), here अन्तरा complies also with the gen., it seems.

Rem. 2. Difference between is expressed not by a proposition, but by means of two genitives. R. 3, 47, 45 यदन्तरं सिंहशृगालयोर्वनि यदन्तरं स्यन्दनिकासमुद्रयोः । सुराग्र्यसोत्रीरकयोर्दन्तरं तदन्तरं दाशरथेस्तावैव च (what difference there is between lion and chawal 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 prakṛt passage of the Mālavikāgnimitra IV, p. 89 तदो ताए... भवदो अविषाचं अन्तरेणा परिगदत्वा किदा.

and you), Mhbh. 12, 8, 15 विशेषं नाधिगच्छामि पतितस्यापुनस्य 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 दुमन्नालानि मध्येन जगाम. It may be compounded with its noun. Panc. 151 चापक्रोर्दिर्मस्तकमध्येन 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 गिर्येरियावतं विदुर्बुधाः (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 बाल्यान्नापमो ऽवम् (since my childhood I was an ascetic);

2. *term. ad quem.* Mhbh. 1, 163, 8 आ कर्पाङ्गिन्नवक्रः (having his mouth split up to the ears), Çāk. IV श्लोकान्तास्मिधा क्रनोऽनुगन्तव्य इति श्रूयते; — Çāk. V आ प्रसत्रादस्मदूरे तिष्ठतु (let her stay with us till her delivery), Āçv. Grhy. 1, 19, 5 आ षोडश्याद् [viz. वर्षाद्] ब्राह्मणस्यानन्तः काल आ द्वाविंशत्तन्त्रियस्य चतुर्विंशत्तद्वैश्यस्य (until the sixteenth year the time is not passed for the brahman, etc.). — In a figurative sense f. i. Çāk. I आ परितोषादिदुषां न साधु मन्ये प्रयोगवित्तानम् (I do not approve the skill of performing a representation, unless the connoisseurs be contented).

आ is often compounded with its noun into an avyaybhāva. Daç. 175 आकपटं पयो (he drunk his fill, liter. „till his throat"), Kathās. 5, 103 आगंसारं जगत्स्थितेका नित्या स्थान्यता (for, since the world exists, there is but one thing steady in the Creation, namely unsteadiness); Panc. 1, 39 आमर्षां निजा (a lifelong beggary).

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

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

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

Rem. As *यावत्* is properly no propos., but the acc. of the neuter of a pronoun, used as an adverb „as long as, as far as,” it is plain that it may also signify „during some time.” Panc. 198 *कदाचिन्महत्त्वनावृष्टिः संताता प्रभूत्वर्षाणि यावत्*. Cp. 54 R. 1.

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

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

Examples of *प्रभृति* = since. Panc. 51 *त्राल्यात्प्रभृति सहस्रादिषां*; Mālat. III, p. 50 *मन्मयोपानयात्रादिप्रसात्प्रभृति* (since the day of the procession in the garden of Kāma); Mudr. II, p. 70 *आज्ञाप्य कुतः प्रभृति कथयामि*.

Rem. 1. They may also be used of space. Hit. 132 *नकुलवियरादारभ्य सर्पविवरं यावत्*; Kumāras. 3, 26 *असूत राघः कुसुमान्वशोकः स्कन्धात्प्रभृत्येव*.

1) In a period as early as Yāska, *ञा* with loc. had antiquated, for this exegete deems it necessary to interpret the mantric expression *अञ्च* *ञा अच*: (water in the cloud) by *अचो ऽञ्चे ऽधि* (Nir. 5, 5). In a subsequent time the very gloss of Yāska would have required another, for *अधि* with loc. in this meaning being obsolete (156), classic Sanskrit would have employed *अन्तः* or *मध्ये* or have said *अभाता अच*:

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

171. [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 *nimittasaptami*, e.) = "before, under the eyes of."

Examples: a.) Kāç. on P. 8, 1, 7 उपरि शिरसां घटं धारयति (he carries a jar upon his head), Panc. 125 रातो ब्रह्मःस्यलोपरि मन्त्रिकोपचिटा, Kathās. 25, 228 स रात्रा तदेमाद्वं स्वापयामास.... कलत्रापरि, Panc. 112 कायाब्रह्मोपरि पयास (moved by anger he made a bolt at him). — Metaphorically f. i. Panc. I, 166 देजानामुपरि ज्वाभृदानुराणां चिकित्सकाः etc. "the king lives on his dominions, physicians on the sick," R. 3, 54, 23 क्रोधं

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

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

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

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

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

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

Rem. Occasionally उपरि is construed with a locative. Kathās. 3, 58 उपर्यन्तःपुरे सा च दत्तमित्यगिरिच्यते. — With ablative it is also sometimes met with, as in the passage of Utpala, quoted by Kern in his translation of Varāham. Brh. I, p. 7, which has been adduced 73 R. 3²). Even the *accus.* with उपरि is not forbidden. Pāṇ. 8, 1, 7 teaches उपरि, अधि and अधः being put twice, when denoting a close nearness, as उपर्युपरि ग्रामम्, अधधि ग्रामम्; here the *accus.* is standing (see the *kārikā* quoted by Kāç. on P. 2, 3, 2). Çiçup. 1, 4 नवान्धं श्वो मृदतः पयोधरान्, Mhbh. 1, 120, 9 उपर्युपरि गच्छन्तः प्रेलागतम् ³).

2. उपरिष्टान्, a derivative of उपरि, is construed, when propos., with

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

2) The example of the Petrop. Dict. (s. v. V, p. 1191), Kathās. 53, 125 वाद्यस्वगोदुपर्यगान् is not convincing. It is rather probable, that the abl. should be construed with वाद्यन् [169], उपरि being a mere adverb = "upward." — For the rest, it is not strange that the wavering between abl. and gen. in construing adjectives and adverbs of space and time (125) appears also in the syntax of prepositions. Cp. 173 R. 1.

3) It is no exception, that Nala 1, 2 the gen. is used उपर्युपरि सर्वेषाम्, since the repetition does not imply here the notion of proximity, the meaning being "[standing] high above all men."

preceding genitive, and generally signifies 'above, upon' in space. The archaic dialect did use it also as a time-denoting word = 'after' [cp. उपरि. 171 b)]. — In the Çat. Br. it sometimes complies with the accusative.

Rem. उर्ध्वम् = 'above' is not frequent. M. 1, 92 उर्ध्वं नाभेर्ध्वतरः 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-
स्तान्, परतः, and परेण, all of them expressive of the notion *beyond*. When denoting space, they serve also to signify the *passing by* — especially परेण with accus. — and the *surpassing* — especially परस्तान् 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 ज्ञानपदाः (all countries *beyond* the Himālaya); Mhbh. 1, 232, 11 परेणास्मान्प्रेरि (pass by us", v. a. do not harm us"); Kām. 5, 61 लक्ष्मीरेवान्वयं लोके न लक्ष्याः परतोऽन्वयः (— nor does noble extraction go *beyond* wealth); Malāv. I, p. 1 यः परस्तापतोनाम् (who surpasses all ascetics).

b.) of time: "after." M. 2, 122 अन्वितादात्परम् (after the salutation), Panc. V, 58 मुहुतात्परतः (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 दृशाहस्य [Kull. = दृशादादृर्ध्वम्], Ait. Br. 2, 33, 5 संवत्सरस्य परस्तात्.

Rem. 2. As परम् etc. answer to Latin *ultra*, so अत्राक् is the equivalent of Lat. *citra*, denoting the side next to us. When time-denoting, अत्राक् contrasted with परम् and the like is accordingly = "before;" then it may be construed with the ablative. M. 8, 30 वनस्त्वामिकं रिक्तं रात्रि अत्राक् अत्राठरेत्वामी परेण नृपतिरेत् (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 **उर्ध्वम्** or **अनन्तरम्** **उर्ध्वम्**
and **अनन्तरम्**
with *ablative*. Of them, **अनन्तरम्** commonly makes up the latter part of a compound adverb. Kumāras. 6, 93 अदादूर्ध्वम् (after three days), Ragh. 3, 7 पुरापापत्रापामादनन्तरं लता (a creeper at the time it has lost its old foliage), Panc. 52 तस्या दर्शानानन्तरम् (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. Kuthās. 6, 134 अहं प्राविशं मम पश्चाच्च प्रवर्तवर्मा; Panc. 181 अस्य पश्चान्नायः सुदृग्मे (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 तृष्णेन (back). The last seems to be restricted to the old liturgical dialect.

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

Examples of **पुरः** etc. applied to space. Çāk. V ततः प्राविशन्ति मुनयः पुरश्चैषां कञ्चुकी पुरोहितश्च; Âçv. Grhy. 1, 11, 6 तस्य [पशोः] पुरस्तादुत्सुकं हरन्ति (before the victim they bear a blazing stick); Panc. 286 तस्या 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 (प्रति-
गृणाति etc.) or तस्मै —, तस्य —, तं प्रति कथयति (प्रति-
गृणाति etc.)

Examples: 1. — पुरः etc. = Lat. *coram*. Daç. 96 सा तान्पुरुषान्तामपूर्वं मम पुरस्तादयाचत; Ratn. III, p. 67 द्विया सर्वस्याग्रे नमति ¹⁾ वदनम् (for shame she lowers her face before everybody); Kathâs. 4, 79 सत्यं रामक्षम-
स्वाक्रमेणाङ्गीकृतं धनम् (forsooth in our presence he has avowed [as to] the money); Daç. 176 तस्याः पुरो हरोद (— wept before her eyes).

2. — पुरः etc. with verbs of *saying, telling, bringing* etc. Kathâs. 27, 27 स राज्ञः पुरतः सर्वमब्रवीत् (he told the king all); Panc. 274 तां पित्रोरग्रतो विदग्न्तां श्वेदभ्रातृचेदितमूचतुः; ibid. 25 the chacal says to the lion किं स्वामिपादानामग्रे ऽसत्यं विज्ञाप्यते; Nala 1, 15 तस्याः समीपे तु नलं प्रजांगुः.... नैयथस्य समीपे तु दमयन्तीं पुनःपुनः; Kathâs. 25, 211 एतत्प्रतिज्ञातं स्वयं नरूपोः पुरः.... मया (I myself have promised so to the king). Panc. 277 वेदा राज्ञाग्रे नीता (the basket was brought to the king), Mahâv. I, p. 18 रामभद्रस्य पुरतः प्रादुर्भवतु तदनुः = रामभद्राय [or द्रुस्य] प्रादुर्भवतु.

Rem. The inverse of Lat. *coram*, viz. *clam* „at the back of, without the knowledge of” is expressed by परोक्षम् or °क्षे, पृष्ठे, पृष्ठतः sim. Kathâs. 29, 73 सा स्नुषां.... पुत्रस्य परोक्षमकर्द्वयत् (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 brâhmanas परोक्षम्, °क्षत् when = *clam*, is also construed with instrum. Çat. Br. 1, 5, 2, 7 यत्तमानेन परोक्षम्, Ait. Br. 3, 36, 5 अहिना मुध्येन परोक्षान्.

78. When of time, **पुरः** etc. agree likewise with a genitive ¹⁾. 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 कृच्छ्रकालस्य धीमन्नागतिं वृष्यः; — b.) of **प्राक्** and **पूर्वम्**. Çāk. V प्रागन्तरि जगमनात्स्वमपत्यज्ञातमन्यैर्दितैः परभृता खलु पोषयन्ति; Ragh. 12, 35 अगिगमनात्पूर्वम् (before approaching).

79. [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 **प्रत्यहम्** (every day).

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

Examples: a) Panc. 42 गृहे प्रति प्रतस्ये (he set out homeward), Daç. 30 गच्छन्तिदेशं प्रति; — methaphor. R. 2, 107, 11 गयेन वत्तमानेन

1) Note the ablative with अग्नेः M. 3, 114 अतिथिभ्योऽग्र एवेतान्भोजयेत्. he must entertain them even before his guests” [Kullūka अतिथिभ्योऽग्रे पूर्वमतिथिभ्यः.]

स्मिन्वति (by Gaya, as he directed his worship to the *pitaras*).

b.) Panc. 159 भवितं त्वां प्रति तया; — R. 2, 52, 79 नदीं तां सह सीतया प्रयामत्यति संतुष्टः; — Mudr. I, p. 22 तद्गुहां प्रति यतः; — Çāk. III एवमुपालक्ष्य ते न मां प्रयनुक्रोशः; — Çāk. VII सहधर्मचारिणां प्रति न त्वया मन्युः कार्यः; — R. 3, 54, 23 वैरं रामं प्रति; — Çāk. I मन्दोत्सुक्योऽस्मि नगरगमनं प्रति.

c.) M. 8, 245 सीमां प्रति समुत्पन्ने विवादे (if a contest have arisen *about* some boundary); Nala 2, 6 चिन्तयामास तत्कार्यं सुमदत्त्वां सुतां प्रति (— *concerning* his daughter); Mālat. IX, p. 154 प्रियां तु मालतीं प्रति निराश्रोऽस्मि; Panc. 3 Viṣṇuçarman engages himself to make the king's sons नयशास्त्रं प्रत्यनन्यसदृशान्; Çāk. I किं नु खलु यथा जयमस्यामेवमियमप्यस्मान्प्रति स्यात् (should she perhaps be disposed towards me, as I am to her?).

Rem. Note the phrase मां प्रति 'in my opinion, for my part,' fr. *selon moi*. In full मां प्रति प्रतिभाति (it looks-, seems to me). Hitop. 100 तेन विना सकलजनपूर्णाऽप्ययं ग्रामो मां प्रत्यरुपयवत्यतिभाति.

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

e.) Panc. 286 तस्य त्रयं प्रति कर्भमेकं प्रयच्छति (he gives him one camel a year); Yājñ. 1, 110 वत्सं प्रति (at every sacrifice). — Compounded f. i. Çāk. I प्रतिपात्रमाधीयतां यतः (let each actor do his duty), Bhojapr. 14 तस्यै रास्यं ददां नितपुत्रेभ्यः प्रत्येकमेकैकं ग्रामं दत्त्वा. A concurrent idiom is mentioned 158 R. 1.

180. Pāṇini enjoins also the *ablative* with प्रति, in two cases viz. P. 1, 92, 1 when pointing out a) one's match or substitute, b) something 2, 3, 1 given in exchange. The Kāçikā illustrates our rule by these examples: a). प्रयुग्मः कृत्वात् or कृत्वातः प्रति (Pr. the match or substitute of K.), b). तिलेभ्यः प्रति यच्छति मायान् (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 उक्षापां पक्वा सह श्रोद्नेन अस्मात्कपोतात्प्रति ते नयन्तु. Yet there are several instances in the ancient Vedic dialect as well as in classic Sanskrit of an *accus.* with प्रति, when signifying the 'match.' Rgv. 2, 1, 8 त्वं सहसाणि प्रसा २प्र प्रति (you are equal to

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

81. [17] बहिः (outside, out) is the very opposite of अन्तः
बहिः (165). It is more used as a mere adverb than as a preposi-
tion. In the latter case it complies with preceding *ablative*.
Panc. 176 त्वं जलाद् अहिभ्य (get out of the water), ibid. 291 तद्दृष्ट्वाद्
अहिर्निष्क्रान्तः. Or it may be the latter part of a compound: Utt.
IV, p. 73 आश्रमग्रहः.

Rem. Daç. 77 अहिः is construed with a genitive: अर्धं च मार्गा-
भ्यासवर्तिनः कस्यापि क्षपपाकविहारस्य अहिः.... कमपि क्षपपाकम्.

82. [18] विना (without) is construed with *instrumental*, P. 2, 3,
अना- *accusative* or *ablative*. In prose it is commonly put behind 32.
its case¹⁾, in poetry it often precedes.

Examples: with *instrum.* Panc. 266 अहं त्वया विना नात्र वस्तुं
शक्नोमि (I cannot live here without you); — with *accus.* Panc.
269 सा पुनर्न शक्ता त्वां विना स्यातुम् (but she cannot stay without you),
R. 3, 9, 20 न विना याति तं खड्गम् (he does not go abroad without
that sword); — with *ablat.* Daç. 141 तादृष्ट्वाद् भाग्यराशेर्विना (without
such a store of happiness), Var. Brh. 44, 17 स जयति तदा गदेन्द्रः
शत्रून्चिराद्दिना यत्नात्.

Rem. 1. Occasionally विना may have the meaning of 'save,
if not". Panc. I, 42 विना मलयमन्यत्र चन्दनं न प्ररोहति, ibid. p. 244 न च
रक्ताक्षं विना धीमान् (there is nobody wise but Raktāxa).

Rem. 2. Just as विना are construed पृथक् and नाना 'apart from." P. 2, 3,
Of नाना, when a prepos., I can quote no instance from literature, 32.
of पृथक् only with an *ablat.* Bhojapr. 27 राजधर्मः पृथग्विद्वद्दमन्ति (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 युदादर्येषा 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 **अन्तरेणा, अन्तरा, अन्यत्र, ऋते**, moreover by verbal periphrase (202, 2°). About **अन्तरा** and **अन्तरेणा** see 166.

अन्यत्र with *ablative* is „except, save,” in interrogative and negative sentences = „but;” **ऋते** is likewise construed with *ablative* and generally it is also = „except, save,” sometimes = „by default of,” rarely = „without.”

Examples: of **अन्यत्र**. Mhbh. 1, 147, 20 न चैनानन्वद्युध्मन नरा नगरवासिनः। अन्यत्र विदुरामात्यान्नस्मात्स्वनकसन्नमात् (and nobody among the citizens did know them, but —); Ch. Up. 6, 8, 4 तस्य कु मूलं स्यादन्यत्रान्नात् (and where could be its root except in food?). The proper meaning of **अन्यत्र** being of course „elsewhere,” the *ablat.*, which attends on it, is that of comparison (105).

of **ऋते**. 1. = save, except. Bhojapr. 27 कालिदासादृते अन्यं कविं न मन्ये, ÇAk. III किं नु खलु मे प्रियादर्शनादृते शरणमन्यत् (what other relief is there for me, except beholding my sweetheart?); — 2. = by default of. R. 2, 66, 27 ऋते तु पुत्राद् दहनं महीपतेर्नारोचयन् (they did not approve burning the king's body, no son of his being present); YAjñ. 2, 117 it is said that after the death of the mother her daughters must have the succession ऋते ताभ्यो ऽन्वयः (by default of them, the descendants); — 3. Ch. Up. 5, 1, 8 कथमशक्तते मद्गीवितुम् (how did it forbear to live without me?).

Rem. Sometimes **ऋते** is construed with the *accusative*, especially in epic poetry. Nala 4, 26 प्रविशन्तो च मां तत्र न कश्चिद् दृष्टवान्तरः। ऋते तां पार्थिवसुताम्.

184. [19] Of **सह** „with” and its synonyms **समम्, सार्धम्, साकम्** a full account has been given in the chapter on the instrumental (58). Mostly they precede the instrumental, they are complying with, but they may also be put behind or be separated from it by one or more

सह and its synonyms.

interjacent words ¹⁾. As they are, when without noun-case, adverbs meaning „together,“ it is, exactly speaking, a pleonasm to put them to the instrumental, as the notion of concomitancy is already carried by that case.

Rem. Occasionally सह with instr. may even be expressive of the instrument. Kathās. 37, 62 प्रत्वाल्याग्निं सहेन्धने: (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 दिव्यस्त्रवा मा धाग्विपुता सह (lest the Celestial burn thee with his lightning).

85. Compounding सह with its noun is allowed. Yet in ^{P. 6, 3. 83.} most cases to सह° one substitutes स°, either of them being the former member of the compound. It is exactly the same to say रामः ससीतः or रामः सह सीयता. An instance of interchanging सह° and स° may be Ven II, p. 43 सह-भृत्यगणं सत्रान्धवं सहमित्रं ससुतं सदानुज्ञं। स्वस्त्रलेन निहन्ति..... पाण्डुसुतः सुगोधनम्.

Rem. 1. Some cases are taught by Pāṇini, where सह is required to be the compound's former member, not स, some others in which on the contrary स must be used. Thus सह° is wanted a) in time-denoting adverbs as सहपूर्वह्निम् (the forenoon included), b) in blessings as अस्मै सहपुत्राय 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.

But स° — not सह° — is required a) in all compound adverbs, not expressive of time, therefore exclusively in such terms as सरोर्यम् (with anger), सत्रदुमानम् (respectfully), Daç. 84 सलज्जस्य सदर्पस्य ससंभ्रमस्य माम-गावत (he addressed me in a manner adapted to his shame, to his joy and to his excitement) and so often; — b) in some special phrases, as सकलं ज्योतिषमधीते — not सहकलं —, वेदः सवेदाङ्गः, and the like.

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

1) So f. i. Daç. 156 सह विहृत्य रातकन्यया. Ait. Br. 1, 13, 18 तेरेवेनं सहगामयति, B. 2, 95*, 29 गिरिपुत्र्या पिनाकीव सह, etc.

If this be the case, they make up the latter member. Panc. 276 वाक्स्वयमेव 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 of in the foregoing, viz. 1st **समया** and **निकषा**, both = **निकषा**
 2. **अभितः**, **परितः**, **सर्वतः**, **समन्ततः**
 etc. („near, about,“ 2^{ly} **अभितः**, **परितः**, **सर्वतः**, **समन्ततः** (round, about, on all sides), **उभयतः** (on both sides). All of them agree with the *accusative*.

Examples: 1. Daç. 146 समयया सौधनिनिं... प्रसुप्तमङ्गनात्तनमलक्षयम्;

2. Kathās. 33, 113 अभितः क्षेत्रं पाशान्दन्वा; R. 2, 103, 21 सीता पुरस्ता-दुक्तु स्वमेनामभितो वृत्त; Kathās. 18, 5 तं सामन्ताः परितो भेमुर्ध्वं ग्रहगपा 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 सामन्तात्. Panc. 185 तस्य न्यग्रोधस्य समन्तात्परिभ्रमति.

Rem. 2. In modern writings त्रिपुक् 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, meaning *proximity, vicinity, neighbourhood* (as अन्तिक, समीप, सकाश, संनिधि) or the *side* (पार्श्व) and similar, are a means for expressing „near; to, towards; from.“

This periphrase is especially employed to signify a moving towards or from a *person*. „He has come to me" मद्दन्तिकं [or कै] आगतः or मत्सकाशम्, मत्समीपम्, मत्पाश्वम् etc., „he is gone from me" मत्पाश्वदिपयातः etc.

Examples: 1. moving to a person. Accus. and locat. of the periphrasing noun. — *antika*: Daç. 19 ब्रालं.... भवदन्तिकमनीतवानस्मि, Panc. 269 त्वान्तिके तमानेष्यामि; — *sakdça*: Mrcch. III, p. 125 मैत्रेय गच्छ वसन्तसेनायाः सकाशम् (M., go to V.), Panc. 262 अहं त्वत्सकाशे मैत्र्यर्थागतः (I have come to you for friendship); — *samipa*: Hit. 22 अल्य समीपमुपाच्छामि, Panc. 178 भूयोऽपि सत्वरं चित्राङ्गसमीपे गतः; — *parçva*: Panc. 257 वानरुपाश्वर्थागतम्, ibid. 55 भावान्नाश्वर्याः कन्यकापाश्वर्थागतेति; — *samnidhi*: Daç. 133 आदाय चैनं मम पित्रोः संनिधिमन्यम्; — *nikata*: Kathâs. 24, 66 द्राक्ष्यां तं विसृष्टवान्... दुहितुर्निकटे तदा (thou he allowed that brahman to go to his daughter), Bhojapr. 60 राजनिकटे नीतः; — *abhyarna*: Daç. 36 वनितं... मत्पितुरभ्यर्णमगमय (conducted the woman to my father and —); — *upakantha*: Daç. 39 तदुपकण्ठमुपेत्य. This list may easily be enlarged. From the archaic dialect I add an instance of अर्थ being equivalent with पाश्व. Ch. Up. 5, 3, 4 स हायस्तः पितुरधमियाय (he went sorrowful to his father).

2, moving from a person. Ablat. of the periphrasing noun. — Kathâs. 10, 26 श्रोतवः सह तैर्मित्रैस्तत्समीपादपाश्वरन् (Çrtid. with his friends withdrew from him), Ragh. 5, 24 रघोः सकाशादनवाप्य कामं गतः (gone from Raghu, without having obtained his desire), Mrcch. X, p. 375 अयनीयतामयं चारुदत्तपाश्वरन्.

3. Staying near. Locat. of the periphrasing noun. — Åçv. Grhy. 1, 18, 7 स्थित्वाहःश्रेषमाचार्यसकाशे वाचं विसृजेत, Panc. 277 कूपोपकण्ठे विभ्रान्तो द्राक्ष्याः, ibid. 160 धवलगृहपाश्वे = „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 व्याकृतं द्वित्संनिधा (so I have spoken to the brahmana).

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 चौरकुमारकेयो भीमः सक्राशात्फलमाद्धानि (Mars takes away the fruit of thieves and princes).

Rem. 2. Kathās. 25, 129 we have वृत्तिकेन = 'near,' प्रश्नानस्यान्तिकेन स.... वृत्तपोद्दिग्म्.

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

189. Moreover सक्राशात् — and also, but not so often, वृत्तिकान् and पार्श्वान् — serves also to periphrase many other kinds of ablative, especially if = „from the side of a person”. So Panc. 28 स्वामिनः सक्राशाद्भयदक्षिणा दापयित्वा [sc. त्वया] (you must procure me safety from the side of your master), ibid. 137 भोच्चि-त्रग्रीवस्य मया तत्र सक्राशात्प्राप्तमोक्षपां दृष्टं । तेन मम महती प्रीतिः संताता । तत्कदाचि-न्मयापि ग्रन्थे ताते तत्र पार्श्वान्मुक्तिर्भवति (well, I have seen how you have loosened Citragriva of his fetters, and I was much pleased at this, for I too, if perchance I should get into captivity, may be released from your side); — to receive from: Mrcch. X, p. 341 दृष्ट्वाभ्यहं भवतः सक्राशात्प्रतिग्रहं कर्तुम्; — to ask from: Panc. 75 मया त्वत्सक्राशाद्गोत्रनमर्ष-नीयम्; — to learn from: M. 2, 20 एतद्देशप्रसूतस्य सक्राशाद्ग्रन्थनमनः । स्वस्वं कर्तुं प्रिक्तेः नृपयित्वा सर्वमानवाः; — to buy from: M. 9, 174 क्रीयतीयायस्त्वपत्यर्थं मातापित्रोर्व्यमन्तिकान् । स क्रीतकः पुत्रस्तस्य (he whom somebody has bought from his parents that he might be instead of a son, is called his *bought son*); — to be borne from: Panc. 318 मम कन्यां दास्यति तत्सक्राशात्पुत्रो मे ऽधिष्यति (he will give me his daughter, of her I shall have a son). — Abl. of comparison: Panc. 271 अतस्तं संमानादिभिः सर्वेषां रातपुत्राणां सक्राशाद्दिशेयप्रसादेन 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 पुण्यस्कन्धस्यान्तिकदासौ पीर्यकः पुण्यस्कन्धः प्रतप्तमोमपि कलां नार्हति (forsooth, if compared to the foresaid bulk of good works, this second bulk of good works is not equal to the hundredth part of it).

190. In the same way the loc., acc. and abl. of अन्तरं, मध्ये, वन्तरे. मध्य, sim. may periphrase the being or the getting „within,” the moving „from within.”

a.) being within. Panc. 259 अस्मि समुद्रान्तर् ब्रह्मदृहम्; ibid. 67 कूपमध्यं ज्ञात्मनः प्रतिश्रित्यं ददर्श; — b.) getting within. Panc. 246 ब्राह्मणानामनन्त-
रुपक्रान्तः (he disappeared in a crowd of brahmans); ibid. 39 रात्रौ
मठमध्ये न प्रवेष्टव्यम्; — c.) coming from within. Panc. 38 नक्तंदिनं कक्षा-
न्तरात्रं मात्रं न मुञ्चति (never at day nor at night he draws the money
out of his belt), ibid. 70 ततः प्रतिश्रित्येन कूपमध्याद् दिगुपागतो नादः समुत्थितः
(then, the echo caused a noise twice as heavy to go up from the
interior of the pit).

Rem. अन्तरे may occasionally be = 'with respect to, concerning.'
So R. 2, 90, 16; cp. the same meaning of अन्तरेण 166, 4°. As to
मध्येन see 167.

91. मध्ये and मध्यात् are often used in a partitive sense;
and then they are concurrent idioms of the partitive cases,
तत्. see 116, Rem. 2. Panc. 120 अथयोर्मध्ये यश्चोत्सं कथय; ibid. 86 तेषां
मध्यात्काकः प्रोवाच (among them, the crow spoke).

92. The locative denoting „on or in what spot”, is often
specified by means of such words as °देशे, °उद्देशे,
तले, तटे, पृष्ठे sim. When translating such tatpurusas,
these latter members must generally be rendered by
prepositions: in, upon, over etc. Pat. I, 123 धूमः स चाक्रान्तरे
निवाते नैव तिर्यग्गच्छति नावागवरोहति (that smoke being in the atmo-
sphere, it does not go athwart, if the air be calm, nor falls down),
Daç. 169 कमप्यवनिपृष्ठे विचेष्टमानं पुरुषमदाक्षीत् (he saw somebody moving
on the earth).

Rem. Likewise विषये may periphrase the metaphorical sense of
the locative, as Bhâg. Pur. 1, 4, 13 मन्ये त्वं विषये याचां मातम् (I
think you are accomplished in grammar), Panc. 173 धनविषये संतापो
न कार्यः (one must not be grieved for the sake of earthly goods).
So often अत्र विषये in this respect.”

93. Several periphrasing words may signify for the sake
of, because of, for, viz. 1. कृते, used almost as a real

कृते, हेतोः;
अर्थ, निमित्त-
न, कारण
etc., ex-
pressive of
cause, mo-
tive, aim.

preposition, 2. हेतोः the ablative¹⁾ of हेतु, "motive," 3. अर्थम्, अर्थि and अर्थे, the acc., dat. and loc. of अर्थ (matter, sake), 4. the instrum., accus. and abl. of निमित्त and कारण "cause, motive." They are construed with preceding genitive, if they do not make up the latter part of a compound.

Examples: 1. कृते. — Panc. IV, 29 न स्वल्पस्य कृते भूरि नाशयेत् (one must not spend much for the sake of little); Mr̥ch. IV, p. 131 मया खलु मदन्विकायाः कृते साहसमनुष्ठितम्; Panc. IV, 51 वाक्कृते रासभो हतः (the ass was killed for his voice).

2. हेतोः. — Bhagavadgītā 1, 35 एतान् हन्तुमिच्छामि.... अपि त्रैलोक्यराज्यस्य हेतोः किं नु मदीकृते (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 स्वसुखनिर्गिलायः खिणसे लोकहेतोः (while not caring for your own pleasure, you tire yourself for the sake of your people); Ragh. 2, 47 अल्पस्य हेतोर्दु हातुमिच्छन्विचारमूढः प्रतिभासि मे स्वम् (you seem to me a thoughtless fool, that you desire to give up much for a trifle); Mālat. IV, p. 65 तीव्रितत्रापाहेतोः = तीव्रितत्रापाय. — 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, 3, 26 पञ्चो हेतुप्रयोगो, that is "the genitive is required [instead of the instrum. of causality] when employing हेतु", he adds this clause (s. 27) सर्वनामसूत्रतोया 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.) चर्यम्. — Panc. 169 जलार्थं तदेव पुलिनमवतीर्षाः (he is gone to the same bank for water), *ibid.* 212 उलूकाधिपो वायसवधार्थं प्रचलितः (— set out in order to kill the crows), *Mrcc.* III, p. 116 मदनिकाया निष्कयपार्थं वसन्तसेनामृहं गच्छामि, *R.* 3, 35, 34 अमृतानयनार्थं चकार मतिम् (he made up his mind to fetch the amṛta). It is plain, that चर्यम् is in all such phrases the equivalent of a final dative. Cp. 87.

b.) चर्यति. — *Mhbh.* 1, 144, 17 न गद्दियुस्मान्धे पापउवाचयं कर्द्विचित् (they will not reprove us for the sake of the Pāṇḍavas); *Panc.* III, 178 एक एव हितार्थाय तेजस्यो पार्ष्विणो भुवः (no ruler but a monarch promotes the welfare of his country), here हितार्थाय is = हिताय, cp. *Nala* 13, 19.

c.) चर्ये. — *Mrcc.* III, p. 116 गणिकार्ये द्राष्टापाकुलं तममि पतितम्, *Panc.* 325 आपदर्ये धनमित्रसंग्रहः क्रियते (it is for evil days, that wealth and friends are sought after), *R.* 2, 118, 53 उर्मिला भाग्ये लक्ष्मणव्यापि दत्ता (U. has been given to L. to be his wife) [भाग्ये accordingly = भाग्ये or भाग्य, cp. *ibid.* 3, 34, 21; *Mhbh.* 1, 14, 7].

4. निमित्तम् etc. — *Daç.* 25 महोशुरनिमित्तं गततोऽवितोःभूत् (he has died for a brahman), *Panc.* 228 वृत्तैल्ललत्रपातपडुलादिक्रयनिमित्तं सपरिवारं गता, *Mhbh.* 12, 342, 23 ब्रह्मल्यार्थपानिनिमित्तं हि गंतमाठरिभ्रभुतामिन्द्रः 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 कस्माद्धेतोः.

कस्माद्धेतोः reminds me of the vārtt. on P. 2, 3, 27 निमित्तकारणहेतुषु सर्वसां 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 Gaatama); — R. 2, 90, 12 नियुक्तः स्त्रीनिमित्तेन पित्रासी (he, being enjoined by his father because of a woman —); — Nala 4, 4 विषमर्तिं तलं रक्षुमास्यास्ये तव कारणात् (for you I will take poison etc.)

194. The foresaid apparatus for expressing the *purpose*, the *aim*, the *motive*, the *sake*, though the most common, is not the sole, अर्थ, निमित्त, कारणा, मूलं, हेतु etc. serving also for this purpose, when being part of a bahuvrīhi. Daç. 75 f. i. विस्मयदर्पमूलः कोलाहलो लोकस्योद्विहित (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 शोभापार्थिवो द्यूह न धनुर्भूषणाय मे

नासिरात्रधनापयि न प्रायः साम्प्रदेतवः (2, 23, 31),

in each *pāda* a different way has been followed to signify the aim. In the first अर्थ is the latter member of a bahuvrīhi, in the fourth हेतु, in the second the dative of the aim has been used, and the third has periphraze by means of अर्थवि. Cp. R. 3, 43, 17; Nala 14, 19.

Rem. It is plain that datives as अर्थवि, निमित्त्राय, हेतवे will signify but the *purpose* or *aim*, whereas ablatives as कारणात्, instrumentals as निमित्तेन, compounds in मूलं are only expressive of the *cause*. But in some of the foresaid implements for periphraze, as कृते, अर्थम्, निमित्त्रम्, 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 वशान् and वलान् rule of” and वलात् (or वलनेन) liter. „by the power of.” Panc. 43 कथं मयपानवप्रादप्रस्तुतं ददसि, ibid. 327 दैववप्रातरोपपत्ते नृपतिं शुभाशुभम्; Var. Brh. 2, 4 आसादयेदन्तिलदंशयत्रेण वारम् (he may perhaps reach the other side by the strength of the wind); KathAs. 12, 59 आत्मनः

बर्धनं युक्तिबलाद् अभाषोगन्धरायाः (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), योगिन or योगात् (by exercising, practising), अनुसारेण (agreeably to), sim. Prabodh. II, p. 35 तेन [sc. चावकिण] च शिष्योपशिष्यद्वारेणास्मिन्लोके व्यदुल्लोकं 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); Mṛcch. VIII, p. 255 यदि पुनरुद्यानपरम्परया नगरीमुत्तयिनीं प्रविशामः (but if we entered the city of U. by following the line of groves); Panc. 56 स राज्ञा देवीमुखेन तां दुहितरमुवाच; Çāk. II रत्नायोगाद्ययमपि तपः प्रत्यहं संचितोति (he too [the king] earns *tapas* day after day by his giving protection); Panc. 126 कोपि विप्रो मद्रात्रिद्वान्यर् पूर्वतन्मयोगेन चोरो व्रतति (— but *because of* deeds, done in a former existence he was a thief); Bhojapr. 3 वदामि स्वमत्यनुसारेण (I speak *according to* my opinion).

III. PERIPHRASE BY MEANS OF PARTICIPLES, GERUNDS AND THE LIKE.

197. Some participles in *त* may serve the want of periphrase, as:

गत 1. गत, often used as an equivalent of the locative, as it may be rendered by *into, to, towards*. Panc. 155 आद्ययोर्दस्तागतं ज्ञातम् (it has come *into* our hand), Mālav. I, p. 12 गवाक्षगता तिष्ठति (she stands *at* the window), M. 2, 218 गुरुगतं विद्यां शुश्रूषुर्धिमच्छति, 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 दुःसाः = जनस्थाने सन्तो दुःसाः 'the trees in Jan.'

Examples of गत, periphrasing the nimittasaptami (147). R. 3, 43, 48 पत्र लक्ष्मणा वेदेका मृगयन्ति गतां स्यूहाम् (Laxmana, look how fond Sitā is of the skin of the antelope), Çāk. I सक्त्रोगतं किमपि पृच्छामः (I will ask something concerning your friend).

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

198.
other par-
ticiples =
"with" and
"without."

2. Such as are expressive of *concomitancy* or the contrary of it, as सहित, युक्त, when = „with,” रहित, दूत, 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 सनाद्य, which is often almost equivalent to our „with,” as Panc. 62 अस्ति.... नातिदूरे प्रभूततलसनाद्यं सरः (a lake with much water).

Rem. To them we may add वीत, अघात, विगत and the like, when being the first members of bahuvrhis as अघातभ्य = „fearless,” Daç. 25 वीतद्वयः „pityless.”

3. Some participles in the neuter gender may be met with occasionally, used as adverbs with a prepositional function. Mhbh. 1, 115, 11 अज्ञातं धृतराष्ट्रस्य (without the knowledge of Dhṛ.); Panc. 272 तेन भृशुत्रा य कुम्भकारः प्रस्ताद्यानुगतं पृष्टः (in the course of the conversation the king asked the potter). Cp. Kathās. 39, 167.

199.
अभिमुख,
उन्मुख,
संमुख.

To them we may subjoin, as they do duty of participles, the adjectives अभिमुख, उन्मुख, संमुख, when pointing out the direction of a movement. Then their proper meaning „[having] the face [turned] to” has dwindled down to a mere *to* or *towards* = प्रति. They are often used so, either as adjectives, or adverbially. — Examples of adjective: Panc. 208 स्वपुराभिमुखः प्रतस्ये which is identical with स्वपुरं (or स्वपुरं प्रति) प्रतस्ये; ibid. 299 मातुः संमुखो गतः = मातुः सक्त्रो गतः; — of adverb: Panc. 64 सा स्वगृहाभिमुखं प्रतस्ये.

10. 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 प्रपलायितः (he fled to his home), Mudr. I, p. 8 ब्राह्मणानुद्दिश्य पाकः (the cooking for the brahmana). In the former instance the mere accus. स्वगृहम् would suffice, in the latter the gen. or dat. ब्राह्मणानाम् or षोऽयः.

Other examples: R. 3, 11, 44 रामः] प्रतस्येऽगस्त्यमुद्दिश्य (- to Agastya), KAd. I, p. 19 राजानमुद्दिश्यायामिमां पपाठ ([the bird] pronounced this Aryá with regard to the king), R. 3, 38, 13 यत्तमुद्दिश्य द्रोक्षितः, Panc. 82 निमित्तमुद्दिश्य प्रकुप्यति, (he is angry for some cause), Çák. V किमुद्दिश्य भावता काश्यपेन मत्सकाशमूययः प्रेरिताः स्युः (for what purpose — ?), etc.

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

11. 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.

Examples: Panc. IV, 70 मित्रतां च पुरस्कृत्य किञ्चिद्व्यामि तच्छृणु (I will say something about the friendship, hear it); Çák. II अहं तु तामेव शकुन्तलामधिकृत्य ब्रवीमि (but I say so only in regard of the fore-said Ç.), ibid. I ग्रीष्मरामयमधिकृत्य गीयताम् (sing of the hot season); R. 2, 9, 60 उवाच कुश्रा भरतस्य मातरं हितं वचो राममुपेत्य चाहितम् (Kubjá spoke well as far as her words regarded the mother of Bharata, but not well with respect to Râma); ibid. 2, 40, 14 वनवासं हि संख्याय वासांस्याभरणानि च। भर्तारमनुगच्छन्त्ये सीतायै शशुरो ददां (in regard of the life in the forest, her father-in-law gave to Sítá —).

12. Among the other gerunds, which may in some degree or other do duty of prepositions, we notice:

other go-
runds.

1. those, expressing concomitancy, as आदाय and गृहीत्वा, when = „with;”

2. such as are expressive of separation, as मुक्त्वा, बर्त्नयित्वा, परित्यज्य sim., as they are = „save, except, but for;”

3. such as serve to denote the instrument, means, manner, in short, to periphrase the third case, as आस्थाय, द्वारिकृत्य, अवलम्ब्य, अधिष्ठाय;

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

5. आरभ्य „since.”

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

मुक्त्वा, वर्त्नयित्वा, परित्यज्य. of 2. — Panc. 203 धर्मं मुक्त्वा नान्या गतिरस्ति (there is no other path, *except* duty); R. 1, 67, 19 निपेतुश्च नराः सर्वे तेन शब्देन मोहिताः। वर्त्नयित्वा मुनिवरं रात्रानं तो च राघवो (and all the people fell down, confounded by that sound, *save* Viçvâmitra, Janaka and the two Raghuides); Panc. 273 मयायै नं प्रगालक्षिणुं परित्यज्य न किञ्चिन्नमसादितम् (I have caught to day not a single animal *except* this brat of a chacal).

वर्त्नम्. NB. Another implement of the same purport as मुक्त्वा etc. is वर्त्नम्, always making up the latter part of a compound adverb. Var. Brh. 47, 28 वदित्स्त्रेण कथितं मुनिभिस्तदस्मिन् । सर्वं मया निगदितं पुनरुच्यते (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 । यमदं 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 वयममावराजसद्वारेण [cp. 190] कुमारमाश्रयामहे किं तु कुमारस्य सेनापतिं द्वारिकृत्य (we do not approach the Prince by the interference of Minister Rāxasa but by that of the Commander of the Prince's Army); Mālav. II, p. 45 राज्ञाः दक्षिणपथलभ्य = सदाक्षिणपथम् >courteously".

Likewise the participle चास्थित. Panc. I, 243 नृपतिर्लोकान्यालयेत्तु-
मास्थितः = यत्नेन लोकान्यालयेत्.

of 4. — Çāk. II. मूर्खं चन्यमेव भागधेयमेते तपस्विनो निर्वपन्ति यो रत्नराशो-
नपि विहायाभिनन्यते (fool, these holy men strew about a quite dif-
ferent tribute, which has a greater value than even heaps of
precious stones); R. 2, 94, 26 यतोत्यैवोन्नान्कुरन् । पर्वतश्चित्रकूटो ऽसौ यदु-
मूलफलोदकः (Mount Citrakūta has even more roots, fruits and water
than the land of the Hyperboreans).

of 5: have been given already 170.

Rem. This list is not complete. It may happen that some more
gerunds are occasionally to be rendered by English prepositions
or prepositional phrases. So अनादृत्य may admit of the translation
>in spite of," अवष्टभ्य may be = Lat. ob, as R. 3, 18, 15 where
Çūrpanakhā speaks so to Rāma इमां विदूषां.... वृथां भायमिवष्टभ्य न
मां त्वं बहु मन्यसे (it is for that old and ugly wife you do not esteem
me), etc.

In determining the site of some locality gerunds are often
used, which admit of being rendered by prepositions. R. 2, 80,
21 जगद्वीं तु समासाय [रात्रमार्गः] (the highway is along the Ganges).
Kāçikā on P. 3, 4, 20¹⁾ gives these instances: अग्राय नदीं पर्वतः स्थि-
तः । अतिक्रम्य तु पर्वतं नदी स्थिता (the mount is before the river, but the
river is beyond the mount).

CHAPTER X. Compounds.

In western languages compounds are not considered
a topic of Syntax. The fact of their being made up

1) The rule of Pāṇini treats only of this idiom when expressive of
the notions >beyond" and >before."

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 illimited freedom of expressing any kind of relations, grammatical or logical, by the way of compounding. Every moment the speaker and especially the writer of Sanskrit may have the opportunity of substituting compounds to the analytical mode of expression. For this reason, Sanskrit Syntax has to deal with compounds, as far as regards giving an account of the part they are acting in the phraseology and of the modes and ways how to employ them, whereas it is a topic of Sanskrit Etymology to expound their structure and their outer shape.

The three great classes of compounds, set up by vernacular grammar, are *dvandva*, *tatpuruṣa*, *bahuvrīhi*. They include nearly all varieties as well of the simple compounds, which are made up of but two non-compound words, as of those, which are most intricate and of an immoderate length. Outside of them, there remains only the class of such compounds as are produced by putting together the preposition + the noun-case depending on it, as *आकण्ठम्* etc. (152)²⁾; in most cases

1) Such as *हिमालय* when the name of the mountain, *महात्मन्* »noble,» *भृशुर* »brahman,» *सप्तर्षयः* the well-known constellation, *स्रजला* »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.

05. The dvandva serves to express concatenation and addition. Two or more nouns linked to another by „and” may be united into a dvandva. So instead of saying रामा लक्ष्मणश्च we may use the dvandva रामलक्ष्मणौ, instead of स्त्रियो वालाश्च वृद्धाश्च it may be said स्त्रीवालवृद्धाः.

Rem. In the archaic dialect the freedom of making dvandvas was very little. At least in the vaidik writings dvandvas are almost bound to set formulae and do never consist of more than two members. Most of them are dvandvas of divinities, especially in the mantras, such as मित्रावरुणा, इन्द्राग्नी. See WHITNEY, *Sanskrit Grammar* § 1255 and 1256.

06. 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 वृत्तान्तमृतमूर्खयो मृतात्ततो सुतो वृम् (from the three classes of sons: 1 not born at all, 2 sons died, 3. blockheads, the first and second classes are to be preferred), *ibid.* p. 195 प्राणान्तिकं सदैव वायसोलूकानां वैरम् (there always is a deadly hatred between crows and owls), Harshac. p. 28 नृत्यगोतवादित्रेपुत्राः (no strangers to dancing, singing and playing

1) All compound adverbs, the former member of which is an indeclinable word, are comprehended by the general appellation avyayibhāva (P. 2, 1, 5—16). Moreover this category contains some few kinds of compound adverbs, whose former member is a noun-case or an adj.; they are summed up by Pāṇini (2, 1, 17—21). — But compound adjectives are never styled avyayibhāva, even if their former member be an indeclinable word. So for example when saying रामः ससीतः, we have a „prepositional compound” indeed, ससीतः being = सद् सीतया, but not an avyayibhāva.

on instruments). As the number of the members is illimited, we may have such long dvandvas as f. i. Nala 1, 28 वयं हि देवान्धर्वमानुषो-
रगराक्षसान्द्रुहन्तः etc.

But if the dvandva is to represent a real unity or if not individuals but categories are linked together, it generally is & neuter and & 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 P. 1 the army, as पाणिपादम्, रथिकपादात्मम्, likewise if names of rivers and countries, when of different gender, are linked together, as P. 1 गङ्गाशोषाम्, कुरुक्षेत्रम्. On the other hand, dvandvas made up of nouns denoting animate beings are not allowed to be put in the singular number, save a.) very small animals, as दंशमशकम्, b.) such P. 1 as by their nature are living in eternal mutual enmity, as मातरि- P. 2 मूषकम्, गोव्याधम्, c.) classes of çūdras, not considered abject¹), as P. 2 तक्षायस्कर्मम्, d.) some others as गवाश्वम्, पुत्रपौत्रम्, श्वचपडालम्, स्त्रीकुमा- P. 2 र्म्. — Dvandvas of contrasting qualities or things are optionally put in the singular or in the dual, as सुखदुःखम् or खे, शीतोष्णम् or P. 2 षपो. 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 कालः पितरौ वन्दे पार्वतीपरमेश्वरौ. Likewise P. 1 श्वशुरौ is synonymous with श्वभ्रूश्वशुरौ, see f. i. Kathās. 58, 89. — and

1) P. 2, 4, 10 शूद्रापामनिर्वचसितानाम्. Kāç. वैभुक्ति पात्रं संस्कारेणापि न शुध्यति न निर्वचसिताः

Dvandvas = "brother and sister," "son and daughter" are not used, P. 2, 1, 68. here भ्रातरौ, पुत्री are of necessity. — Cp. Latin *soceri* = *socer et socrus*, *fratres* = *frater et soror*.

Rem. 4. As to the order, to be followed in putting together the links of a dvandva, fixed rules cannot be given. Yet it is common to put at the head either the themes ending in ३ or ३, or those commencing by a vowel while ending in ष, or the shortest.

P. 2, 2,
32-34.

7. Besides its most common duty of expressing coordination, the dvandva is also available, if "and" connects persons or things standing in mutual relation with one another. Another species is the distributive dvandva.

Examples of the dvandva of relationship. — R. 3, 27, 10 म् संग्रहार्स्तुमुलो रामत्रिप्रिसोसदा। संग्रभूवातिग्रलिगोः सिंहकुम्भयोर्वि (then a wild battle began between Rāma and Triçiras, both of extraordinary strength, as if between a lion and an elephant), Mālav. I, p. 21 अत्रभवतः किल मम च समुद्रपल्लयोरिवान्तरम् (forsooth, there is as great a difference between you and me, as there is between a pond and the ocean), Harshac. 5 निसर्गाविरोधिनी चयं पयःपावकयोरिवैकत्र धर्म-क्रोधयोर्वृत्तिः (and like water and fire, so righteousness and anger, [when meeting] at the same place, by their proper nature combat each other).

Examples of distributive dvandva. — Mālav. V, p. 137 तौ पृथ-ग्वाग्दाकूले शिष्टामुन्नदक्षिणो। नक्तं दिनं विभयोभौ शीतोष्णाकिरपाविव (let them rule severally the banks of the Varadā, one the northern bank, but the other the southern, as moon and sun share their sway over night and day); Mudr. I, p. 19 द्वितयं कलं कापयोर्द्विपति च विभक्तं सुदृदि च (I have bestowed the double fruit of my wrath and my affection on foe and friend); Kathās. 25, 229: Açokadatta by his utmost bravery has conquered a golden lotus and presents it to the king his master, who puts the precious flower in a silver vase; on that account the poet makes this comparison उगो कलश-पद्मौ च शुभ्रभाते सिताहूणौ। यशःप्रतापाविव तौ भूपालाप्रोक्तद्वयोः (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 adjecti-
ves.

So Kathās. 25, 6 संप्रप सोऽथ विन्ध्यमहाटवीं विवेश च.... तां गहनाय-
ताम् (thick and long), Kumāras. 1, 35 वृत्रानुपूर्णे च नातिर्दिग्ने ऋक्षे (legs
round, well-proportioned and not too long), Kathās. 25, 229 शितारूपो
see 207, Malāv. V, p. 137 उन्नरदक्षिणो see 207. — Panc. I, 204 व्याकी-
र्षाक्रेसारकरालमुखा मृगेन्द्राः (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 :

Combina-
tion of par-
ticiples :

1. कृताकृत
and the
like;

2. दृष्टनष्ट
and the
like.

1. Such as अन्नितानन्नित (eatable and not eatable), कृताकृत (done and
undone; wrought and unwrought), कृतापकृत, गतप्रत्यागत. Cp. Kathās.
27, 1 नमितान्नमितेन निद्रसा (by turns lowering and raising his head).
2. Those made up of two participles in °त, the compounding
of which declares the two actions being done immediately one
after another. The former in time is also the former member. Of the
kind are दृष्टनष्ट (as soon lost as it is seen), स्नातानुलिप्त (after bathing
and anointing one's self). ÇAk. IV अय प्रविशति सुप्तोत्थितः शिष्यः (enters
a disciple, just arising from his couch), Ragh. 4, 37 कृतमा इव ते...
उत्खातप्रतिरोपिताः (like stalks of rice dug out and forthwith replant-
ed), Panc. I, 5 ज्ञातप्रेतः (died soon after birth), ibid. V, 7 विन्नविद्दिनाः]
एतत्तं ज्ञातविनष्टाः पयसामिन्न शुद्धशुद्धाः पयसि. Kathās. 29, 141 an illness (रोगः)
is said to have been ज्ञातापनोतः »as soon driven out as its nature
had been recognised."

2. TATPURUSHA.

210.
Tatpu-
rasha.

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),
अद्विहृतः = अद्विना 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 member ').

Rem. The efficient elements of a tatpurusha are not of necessity self-existent words. The former part may be such a particle as सु°, दुः°, अ°, see 218. The latter may be a kṛt, not otherwise used but in compounds, as ँन, ँग, ँस्य, ँत्त, ँभुत्, ँभात्, ँशय, ँकृत्, ँकारिन्, ँभोक्तिन्, ँहारिन् etc. Many of these compounds have got a special meaning so as to make them indissoluble unities, as वृषउत्त 'bird,' कुम्भकार 'potter,' क्लिकर 'servant.' Yet free compounding is also allowed. So Panc. I, 103 कोप्रेयं कृषितम् may be analyzed into को° कृमेतितम्, *ibid.* p. 28 प्रसादममुषो नः स्वामो वचनव्रणमश्च [= वचनव्रणे गतः], Bhojapr. 2 लोको सं मां सर्वज्ञं वक्ति, Panc. 41 समीपवर्तिनि नगरे [= समीपे वर्तमाने न°].

211. The former member may be either = a noun-case (as in तत्पुरुषः, अदिदत्तः), 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 used¹⁾. Most karmadhārayas are terms often recurring which *either* have got some special meaning,

1) Pat. I, p. 392 उन्नयपदार्थप्रधानस्तत्पुरुषः. In the same way the dvandva is styled उन्नयपदार्थप्रधानः, the bahuvrīhi वन्नयपदार्थप्रधानः, and the avyayibhāva पूर्वपदार्थप्रधानः.

2) Pāṇini's rule 2, 1, 57 विशेषणं विशेष्येण अट्टलम् 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 कृष्णासर्पः (a black serpent), पक्वान्नम् (cooked rice), and the great class of compounds, a full account of which is given by Pāṇini in the first adhyāya of his second aṣṭakam (see espec. the sūtras 49, 58, 61, 67 and 70), containing those, the former member of which is a pronoun as सर्व, एक, पूर्व, अपर, स्व, and such adjectives as नव, पुराण, महा°, मध्य, मध्यम, सत् (good) etc. To them we may add such words as निज, मुख्य, प्रधान, and even such as begin by सु°, दु°: and the negation अ°, as सुतनः (an honest man), दुर्जनः (a bad man), अक्रोवित् (not skilled).

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

Panc. 327 क्रमेणं पलायते श्लोकभयेन (why do you run away thus by a false fear?), Pat. I, p. 2 शक्यैः = शक्यैः, Panc. 30 अनुचितस्थान उपविष्टः, Mālav. I, p. 3 वर्तमानकवेः कालिदासस्य (of the living poet K.), Harshac. 6 शैल्युय इव वृथा वहसि कृत्रिमोपशमम् (like an actor you are displaying in vain a fictitious tranquillity of mind), Bhoj. 28 शक्यकर्मणो दारिद्र्यमनुभवति (in consequence of his deeds in a former existence he is now poor), Panc. 37 त्वदीयवचनम् (your orders), Mālav. I, p. 28 यस्यागमः केवलजीविकायै (to whom his learning serves only for a livelihood), Kathās. 39, 131 दत्त्वा वराश्वम् (— 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 अनेकसाधुजनदत्तसूक्ष्मवस्त्रविक्रय-वप्रात् (by selling fine clothes given to him by many pious people), in analyzing which we get अनेकसाधुजने[karm.]दत्तानां सूक्ष्मवस्त्राणां [other karm.] विक्रयस्य वप्रात्.

Rem. In the case of such words as वापनापितः, there seems to exist a slight difference between the karmadh. and the analytical construction of the same purport; वापनापितः is "a bad barber" who knows his art badly, but वापो 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 शर्यचापावधः (Sir Cānākya), अमात्यराजतः (Minister Rājasa). So Utt. II, p. 30 कुमारलक्ष्मणः (Prince L.), Mālav. I, p. 24 पण्डितकौशिकी बलु भवती (you are the learned Kauçiki, are not you?), Mṛcch. III, p. 115 अहं हि गणिकामदनिकार्यमकार्यमनुतिष्ठामि, but some lines after (p. 116) we read in inverse order मदनिकागणिकार्ये, cp. Panc. 59 अनेन विष्णुनामातृपभावेण 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 °जन, the former part being a subst., as स्त्रीजनः; दुहितृजनः; गुरुजनः. Here जन has sometimes the power of a collective, sometimes it denotes the individual (19 R), स्त्रीजनः may be = »womankind," »women" or even one »woman," and so on;

c.) the type अर्धपिप्पली (half a pepper). It is not allowed to say पिप्पल्यार्धम्, but पिप्पल्या अर्धम्; when compounded it must be अर्धपिप्पली. ^{P. 2, 3, 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, उपर, 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), पूर्वाह्नः (fore-noon), अपररात्रः (the latter part of the night), उपरमात्रम् (head), प्रथमरात्रौ (the fore-night), and the like. So मध्य in मध्याह्नः = मध्यमह्नः. We have here the same adjectival conception as in Latin *summus mons*, *media urbs*, Greek μέση ἢ πάλις 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 दाहमयः 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 द्वितीयभिन्ना as भिन्नाद्वितीयम् (half an alma) 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 पिप्पल्यार्धः (a portion of a pepper). Pat. I, 407 states अर्ध to be a neuter, when meaning »half," but a masculine, when = »portion, part:" समयविभागे नपुंसकलिङ्गो ऽवयववाची पुँल्लिङ्गः

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 प्रमाणाभूत आचार्यः (the teacher, who is [the pupil's] authority), Daç. 176 तस्याहमस्युदाहरणभूत (I am an example thereof), M. 1, 5 आसीदिदं तमोभूतम्. Moreover there is a class of much used compound verbs, whose former part is a noun, whereas the latter is the verb कृ or भू; they carry the conception of something transformed from one state into another. They will be dealt with when treating of the Syntax of the Verb; see 308.

Among other similar tatpurushas we notice a.) those ending in उक्त, तनांमृत, मत, तनाख्यात, कृत etc. Daç. 61 स च.... इन्द्रालिकायाम-श्लारुत्तमनाश्रयातायामतिगात्रागिलायः (he, being passionately in love with Ambâlikâ surnamed: the jewel of womankind); b.) those in युव (having but the name of) and मानिन् and मन्य (thinking one's self —), as आश्रयायुवः "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 अवात्यो ज्वालयुवः, R. 3, 21, 17 शूरमानो न शूरस्तम्, 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 उन्नतगण्य and अन्नमूर्धगण्य given as examples by the comm. of vârtt. 3 on P. 3, 2, 15 and पूर्वगर् (going at the head) see P. 3, 2, 19.

215. Among such tatpurushas as are made up of a noun-case + the noun qualified by it, by far the most common are those, whose former part is to be paraphrased by a genitive, as राजपुरुषः = राजः पुरुषः, शत्रुवधः =

1) With them may in some degree be compared such tatpurushas as Kathâs. 9, 48 कामिगजक्या (holding [her] for a piece of raw flesh), Hit. 93 व्याघ्रमुदधा (taking [him] for a tiger). Here the former member is the predicative object of the verbal noun, which is the latter member.

शत्रोर्वधः 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 अकृतः = अहिना कृतः. Panc. 118 गुरुनानुत्तातः = गुरुनेनानुत्तातः, ibid. V, 93 राक्षसेन्द्रगृहीतः (seized by the prince of giants), Bhojapr. 7 सोऽपि तदाकर्ण्य वदाह तत्र भूताखिष्ट इव गुरुगस्त इव.

For the rest, any noun-case may become the former part of a tatpurusha, as मासकल्याणः = मासं कल्याणः (happy for a month), मातृसदृशः = मात्रा or मातुः सदृशः (resembling his mother), यूपदारु = यूपाय दारु (wood for a sacrificial stake), वृकभयम् = वृकान् or वृकभ्यो भयम् (fear of a wolf or of wolves), स्यात्पाकः = स्यात्पाकः (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:

I. As a rule, any genitive may be compounded (*shashthisam-* P. 2, 2, 8. *dsa*). 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 °तृ or °शक. Therefore, such phrases as मनुष्याणां शूरतमः (the most heroic of men), द्वात्रिंशत्तमः (the fifth of the disciples), स्रवां स्रवा (the creator of the waters), श्राद्धाण्य कुर्वन् or कृत्वा or करणीयम् or कर्तुम् (doing etc. for the benefit of a brahman) are unfit for compounding. Partitive genitives are likewise excluded, nor is the dative-like genitive (129), it seems, as a rule, fit for being compounded. —

As little, so we learn from Pāṇini's 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 *śaśāṭṭisamāsa* is treated by Pāṇini in the second adhyāya of his 2d book (2, 2, 8—17), some statements are also scattered in the third book, see f. i. 3, 3, 116. Additions and corrections on them are of course made in the commentaries. But now and then the cavillations of the commentators have rather obscured the good understanding of some rules. So the Kāçikā is wrong loosening sūtra 2, 2, 14 from its adhikāra क्षेत्रेण 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 उभयप्राप्ती कर्मणीति बहूया इति ग्रहणम् which statement certainly will be correct by itself, but not the smallest trace of which is to be found in Pāṇini. In fact, Pāṇini has here not thought of an *objective genitive*. When reading the sūtras 12, 13, 14 at a stretch and without prejudice, one sees plainly that कर्मणि of 14 qualifies क्षेत्रेण of 12. Sūtra 14 prohibits compounding a *genitive* + a participle in ण्त with *passive* meaning. It is not allowed to say तद्दर्शितम् instead of तस्य दर्शितम् (shown to him), whereas Pāṇini allows it, when representing तेन दर्शितम् (shown by him), cp. 2, 1, 32.

The following sūtras 15 and 16 — तृप्तकार्यां कर्तरि । कर्तरि च — afford a fair sample of absurd hairsplitting. In s. 15 Pāṇini had given a rule about the words in ण्तृ and ण्तृक when denoting the agent; with them a genitive cannot be compounded, save the few instances mentioned 2, 2, 9. Accordingly it is prohibited by Pāṇini to say वज्रभर्ता instead of वज्रस्य भर्ता (bearer of the thunderbolt) or श्रोतनपाचकः instead of श्रोतनस्य पाचकः (one who cooks rice). But some schoolmaster, who commented on our great grammarian, discovered Pāṇini to have omitted some kind of words in ण्तृक, which though not-denoting the agent are likewise forbidden to be compounded with a preceding genitive, as भ्रतः श्रायिका (your lying down) cp. P. 3, 3, 111. In order to make our sūtra comprise even them,

accusa-
live; II. compounding the accusative is allowed;

P. 2, 1, 29. 1)

a) when being one of time as मासकल्पायः. So R. 2, 71, 18 सप्तरा-
त्रोषितः पदि, MĀlat. I, p. 14 अद्भुद्विस्तोपचोयमानमिष मन्मथव्यवाहिकारमुपल-
ब्धवानस्मि;

b) with some participles in °त, with active or intransitive mean-P. 2, 1, 24.
ing, as ग्रायगतः (gone to the village), नर्कपतितः (fallen to hell), P. 2, 1, 26.
कष्टमितः (come to hardship), सुखप्राप्तः²⁾ sim. In practice, there are
more. So f. i. the restriction of सद्भावरु (P. 2, 1, 26) to a reproachful
term does not imply the prohibition of compounding सारु other-
wise. See but Panc. 51 कोपुकारु, ibid. 30 गृहायातः

instru-
mental; III. compounding the instrumental is allowed:

a) if denoting the agent or instrument + some verbal noun, P. 2, 1, 23.
as अहितः. The participles in °तवन् are excepted, compounding
अहिना + हतवान् therefore not allowed. — Some proverbial locutions P. 2, 1, 23.
are explicitly named by Pāṇini, as काकपेया नदी, अ्वलेकः 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
तृप्तकाभ्याम् or with the general adhikāra वृत्ते; in other terms, P. could
mean either *any genitive + agent in तृ or वृत्त* or *the subjective genitive +
any noun in तृ or वृत्त*. By combining both and assigning to either an
own sūtra the *ἀπορία* felt by the commentator found its *ἀπορία*. See but
the artificial interpretation of both in the Kāçikā. How Patanjali inter-
preted 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 con-
cerning the ordinal nouns of number — is enjoined immediately after
the general one (2, 2, 10) which includes also that special case.

1) The preceding sūtra 28 is too artfully interpreted by Pat. and
Kāç. to have been interpreted well. It is likely, we have here again an
instance of distortion by *yogavibhāga*. I am sure, Pāṇini himself has
given but *one* rule काला अत्यन्तसंयोगे च. Patanjali's defence (I, p. 384) is
not persuasive.

2) I agree with BOETHLINGK and WHITNEY in explaining प्राप्तीत्यक and
the like as bahuvrhis. Pāṇini brings them under the tatpurushas, see
2, 2, 4. Inversely such compounds as सुरापित, मांसजात which P. 6, 2, 170
understands as bahuvrhis, 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 स्वहृद्यो सं मानुषः = स्वया भ°. Yet such compounds are not frequent.

b) if the latter member is a word expressive of likeness, equality, superiority, want¹⁾, see 61 and 73. Of the kind are such compounds as पितृसमः (equal to his father), मातृसदृशः (resembling his mother), मातापूर्वः and मातावर्तः (earlier —, later by a month), M. 8, 217 अल्पानं कर्म = अल्पेनानं कर्म (s. a. work, almost finished), Panc. 23 स्वामिसदृशा एव भवन्ति भृत्याः;

c) the instrum. + the words कलह (quarrel), निपुण (clever), मिश्र P. 2, (mixed), श्लक्ष्ण (lax). Kāç. gives these examples: अस्त्रिकलहः, वाङ्निपुणः, गुडमिश्रः, शब्दाश्लक्ष्णः. When extending the rule to all words of the same purport, as we may do (see above p. 92 N.), the frequent compounds in °निलिन, °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, is an instrumental of causality, illustrative of the adjective it is joined to²⁾. So R. 3, 16, 13 निःश्वासान्ध चादर्शः (a mirror tarnished by exhalation), ibid. 3, 55, 20 बोर्यसमः (equal by strength), ibid. 2, 118, 4 गुणश्लाघ्यः (praiseworthy by his qualities), Panc. I, 39 त्रात्यादिमहोत्साहा नरेन्द्राः = त्रात्यादिना महोत्साहा नरेन्द्राः, Kumāras. 3, 12 तपोबोर्यमहत्सु (men, great by their heroic penance). — Of the same kind are the compounds, made up of instrum. + अरिन् (75 R. 1), as Panc. 10 किं

1) In Pānini's text पूर्वसदृशमोनार्थं अर्थ is of course to be construed with each of the members: पूर्वार्थ, सदृशार्थ, समार्थ, उन्नार्थ, cp. p. 92 N.

2) Sūtra 2, 1, 30 is ill-handled by the commentaries. They expound तृतीया तत्कृत्यायेन गुणवचनेन, as if तत्कृत्यायेन were a dvandva = तत्कृतेन + अयेन. 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, 384sq.) must have provoked it. Yet the aim of the author of our sūtra is unmistakable. He allows the instrumental to be compounded with any adjective (गुणवचनेन), which has its justification by that instrumental: तत्कृत्यायेन = यत्पर्यवसाया तृतीयया कृतः स्वानेन. So in निःश्वासान्ध चादर्शः the instance, I have quoted from the Rām., it is the exhalation that causes the mirror to be qualified a tarnished one.

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

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

Dative: IV. the dative may be compounded:

a) the dative of the aim in such cases as वृषदारु = वृषाय दारु, कुण्डल- P. 2, 1, 36.

द्विपयम् = कुण्डलाय द्विपयम्;

b) the dative of the remote object with the words अलि (offer- P. 2, 1, 36.
ing to), दित (good for), सुख (pleasant for), रक्षित (kept, guarded
for) and the like, as विष्णुअलिः, गोदितम्, Panc. I, 47 सा सेवा या प्रमुदिता,
etc. — With them is named चर्च »purpose, aim, scope." On the
compounds in °चर्च we have treated 194.

Ablative: V. the ablative:

a) with words expressive of fear, as वृकभयम् (fear of wolves), P. 2, 1, 37.
R. 3, 27, 20 व्याध्रस्ता मृगः (deer, afraid of the hunter);

b) with some participles, which signify a withdrawal 1). Daç. 89
नृत्योत्थिता सा प्रातिहत (she rose from the dance and went away), M. 2, 89
सावित्रीपतितः (one who has forfeited the *savitri*), R. 3, 25, 24 चिच्छि-
दुत्रिभिदुश्चैव रामश्राणा गुणच्युताः.

Locative: VI. the locative:

a) with such nouns as are construed with a locative of refer- P. 2, 1, 40.
ence, as those of attachment, skill and the like (148). R. 3, 19, 22
मानुयो शस्त्रसंपन्नो (two men, accomplished at arms), Panc. I, 18 आपट-
क्रयविचक्षणः (skilled in the commerce of merchandises);

b) in some cases, when denoting a time or a place. Of the
kind Pāṇini names compounds in °सिद्ध (prepared, dressed), °शुक्र P. 2, 1, 41.
(dried), °पक्व (cooked), °अन्ध, also parts of the day or night + क्त, P. 2, 1, 45.
as मांकाप्रसिद्ध (prepared in Sāṅkāçya), ज्ञातपशुक्र (dried in the sun),
पूर्वाह्निकृत (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 चल्पकः (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 tatpuruṣas occurring in fact in some literary work.¹⁾ So, among others, Pāṇini does not mention the abl. of comparison, compounded with अन्व and इतर; the instrumental + words expressive of plenty; the accu. 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 + अन्व, especially, if the former part be a pronoun, as Hit. 30 भवदन्वो मया कः सुहृत्पापूष्यः, Panc. I, 12 trade is said to be the best means for making money, तदन्यः [sc. उपायः] संशयात्मकः (any other but this is dangerous).

2. abl. of compar. + इतर. — Such compounds are an elegant paraphrase, while calling something: the contrary of its opposite. So दक्षिणेतर = सख्ये 'left,' सुलभेतर उपायः (a difficult expedient), Daç. 175 तथा नववधुा देवमल्पेतरं अग्रन्ध (he bore his newly married wife a heavy grudge).

3. instrum. + word expressive of plenty. Of the kind are those in °आह्वय, °प्रचुर, °समाकुल etc. Panc. 319 उपाधिचुरोऽयं मेवः, ibid. 7 सिंहव्याघ्रसामाकुलेऽस्मिन्वने.

4. accu. + adjective in °उ derived of a desiderative. Panc. 3 नाहर्मर्षलिप्सुः, M. 7, 197 युध्येत त्वप्रेप्सुरपेतभीः.

5. Instances of noun-cases + participles are manifold and often met with. First, such as where the former part represents a sociative instrumental, as Panc. I, 164 संमानसंयुक्ताः सेवकाः, ibid. I, 229 भार्या परसंगता (a wife, who holds illicit intercourse with another). — Then, such as are expressive of separation (62). Panc. I, 35 सेवाविवर्जितः (abstaining from attendance), ibid. p. 1 पुत्रा विवेकरहिताः (sons, deprived of discernment), ibid. I, 189 संमानविहीनः cp. 198. — Further locatives + स्थित, गत (cp. 197), ज्ञात, उत्पन्न etc., as R. 3, 31, 2 ज्ञानग्यानस्थिता राज्ञणाः (the rājasas, staying at Janasthāna), Panc. I, 128 सदेवापदतो राज्ञा 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 गृह्णातापि हनन्त्या, *Kathās.* 42, 149 ऋषिपतितः (fallen at their feet). — Or the former member is a dative or loc. of purpose: *Panc.* I, 125 राज्य-लाभोपतो वृत्रः (*Vrtra*, striving for obtaining the royalty); an accusative: *ibid.* p. 37 संतीवकानुरक्तः (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 मोदिककर्मनियुक्तः. And so on.

6. As to the compound adjectives, they may generally be said to be comprised by the rules of Pāṇini, as their former part is a genitive or may be accepted as such. Among them are to be noticed योग्य, अनुत्तर, उचित, समर्थ, those of skill and ability as विचक्षण, वृत्ति, कोवित्, then such as सदृश, सम (*op.* 216, III *b*). *Panc.* 17 राता भृत्यानुत्तरपदयोग्यान् हीनाधमस्याने निवोत्रयति, *ibid.* 21 तस्य च शब्दानुत्तरेण पराक्रमेण भाव्यम् (his strength will be in proportion to his voice), *ibid.* 27 भवान्वचनापरुद्धृष्यते, *ibid.* 13 कथमहं सेवानगितः. Even indubitable dative-like genitives are compounded with the adjectives, which they qualify. *Panc.* p. 1 राता तान् शास्त्रविमुलानालोक्व (as the king understood they were averse to the śāstras —). *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 Pāṇini, are in fact met with. *Panc.* I, 2 नमोऽस्तु नयशास्त्रकर्तृभ्यः, *ibid.* p. 7 तस्य मङ्गलवृषभो धूर्वोहारो स्थितो (two splendid bulls drew his chariot).

8. Finally we may set up a category apart for such tatpuru-
shas, the former part of which is a noun-case, doing more or less duty of an adverb. *Panc.* 21 न युक्तं स्वामिनः पूर्वोपार्जितं यं त्यक्तम्, here पूर्वोपार्जितं = पूर्वमुपार्जितं "acquired before," *Kathās.* 29, 82 व्याजसप्रपायैवविश्वैर्वह्यते (— is deceived by words falsely kind), *Panc.* 63 श्रेद्दसंभाषः (a friendly discourse), *Mhbh.* 1, 152, 34 सुषुप्तान्त्रणे भ्रातृन्... न शोधयिष्यामि (I will not awake my brothers who are sleeping quietly in the forest), *Kathās.* 42, 149 पर्यालिङ्गितः (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 ad-
 verb or a particle. Panc. 59 प्रायश्चान्तः (the matter of late), Kathās.
 6, 165 प्रतिवसन्तिपताकाः (flags, waving from every house), ibid. 25, 29
 सा [viz. पुरी] च मे शय्यान्तल्या (and I have to go from necessity to
 that town), Kumāras. 3, 4 नितान्तदीर्घसापोभिः (by very long penance).

Among the particles several are noticed by Pāṇini, viz. स्वयम्
 [2, 1, 25], सामि [ibid. 27], the negation च^o [2, 2, 6], ईप्त् [2, 2, 7],
 किम् [2, 1, 64], क, the particles styled "gati" and such particles
 as अ, अथ, वा when meaning "a little," सु, दुः, अति [2, 2, 18]¹⁾ cp. 210
 at the end. — So स्वयंमृतः (died of himself), सामिकृत (half done),
 अत्राह्मणाः "no brahman" or "none but a brahman," ईपदुन्नत (a little
 elevated), अपितामद्ः (a great-grandfather), सुतनः (a good man), दुर्तनः
 (a wicked man), etc.

219. Some relative pronouns and adverbs are likewise fit for
 being compounded with some noun, especially यथा and
 यावत्. 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 यथात्त(assaid)²⁾. Examples: Mhbh.
 1, 145, 16 निवर्तन्धं यथागृहम् (go back, each to his own house), ibid.
 1, 149, 1 यथासंप्रवयं..... प्रययामास पुरुषम् (he sent a man, as was agreed
 before); — R. 3, 13, 25 यथोपदिष्टेन वया (on the way, as has been pointed
 out), Daç. 151 इममर्थं लब्धसप्तपो यथोपपन्नैरुपायैः साधयिष्यति (when having
 got the opportunity he will discharge this affair by such means,
 as are fit), Panc. 295 यथानिर्दिष्टः क्षपपाकः सहसा प्रादुर्भूत्.

Examples of यावत्. — Panc. 276 इतः प्रभृति यावत्तत्रैवं मयात्मा भवते
 इतः (from this day, I have given my own self to you for my whole
 lifetime), K&ç. on P. 2, 1, 8 यावत्सत्रं ब्राह्मणानामामन्त्रयस्व (invite of the
 brahman according to the number of the vessels), Panc. 54 यावदा-
 स्त्यायनोक्तविधिना (conformably to the rules, taught by Vātsyāyana).

1) As to सु, दुः, ईप्त्, in सुकर (easy to be done), दुष्कर (hard to be
 done) and the like, see P. 3, 3, 126-130.

2) Pāṇini (2, 1, 7) mentions only the former type.

3. The tatpuruṣa serves also to express comparison. Such compounds are partly adjectives, partly substantives. The former are of the type घनश्याम (cloud-black), इन्द्रनील (sky-blue). The latter are made up of the thing's real name + the image, under which it is represented, as पुरुषव्याघ्रः, राजसिंहः, दीर्घपटः, करकिसलयः.

Examples of the former type. Kām. 3, 12 तलान्नाशन्द्रचपलं तीव्रगम् (life, as fickle as the moon, that shines in the water), Daç. 174 हिमशिथिरं (as cold as ice), R. 3, 23, 1 गर्दभारूपाः (red-grey as the colour of an ass), Mhbh. 1, 152, 2 प्रावृत्तलघुश्यामः (as dark as a cloud in the rainy season), Mālav. V, p. 122 पट्टिगुरुदिर्घभिः, 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 गुलपद्मम्, शाननारविन्दम् sim., eloquent speech वासुधु, heavy sorrow is by a standing comparison शोकसागरः which ocean it is difficult or impossible to pass, and so on. In ancient literature this rather allegorical style is still employed with moderation and within certain limits. But the flowery compositions of medieval India are full of them so as not rarely to make the image appear an appendix wholly meaningless, if not to please the ear of the reader and to display the vaidagdhya of the author. The accumulation of such allegorical designations becomes tedious indeed, unless good taste direct their employment.

Sometimes the metaphor is worked out. Then we may have a set of homogeneous images, expressed by compounds. So Panc. I, 241 गोपालेन प्रतापेनोर्विन्नदुग्धं शनैः शनैः। द्याकृम्, here गोपाल is "king" but at the same time it conveys the meaning of "cow-herd," as गो is = "cow" and = "earth," he must draw the विन्नदुग्धम् (money-milk) of his प्रतापेनोः (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." Mr̥ch. IV, p. 138 रू सवस्वपत्निः कुलपुत्रमहादुःमाः। निष्कलत्रमलं यान्ति श्रेयाविद्गमजिताः (young gentlemen

often come to poverty, being spoiled by courtesans, like great trees, the fruits of which are eaten out by birds). Kathās. 29, 188 a faithful wife is thus compared to a warrior — her conjugal faith is her chariot, duty her charioteer, good behaviour her armour, wit her weapon अर्तुःशक्तिर्यावृष्टाः प्रीलसंनारक्षिताः। धर्मसारथयः साध्व्यो जयन्ति मतिदेसवः.

Rem. 1. According to vernacular grammar, this class of compounds is to be considered a subdivision of the karmadhārayas, there being sāmānādhikaranyā between both members. This explanation cannot be right, for it does not account for the inverse order of the two members; one should f. i. expect रत्नस्त्री instead of स्त्रीरत्नम्, as in the karmadhāraya the qualifying noun is of course put first. In fact, we have here no karmadhārayas, but shashthīsamāsas. The former member is a genitive, but it does not bear everywhere the same character. Sometimes it is a partitive one, as पुरुषसिंहः = पुरुषाणां (or पुरुषेषु) सिंहः, रातापसदः = "an outcast among the kings," cp. the compounds in उत्तम (best) and अत्तम (worst, lowest). Sometimes, too, it is a genitive of the kind represented by our "a jewel of a woman," "a hell of a fellow," Lat. *scelus hominis*; so गृहभूतिः (Mudr. III, p. 102) = "a beauty of a house," सहायसंपन्न (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; स्त्रीरत्नम् f. i. may be as well = स्त्रीषु रत्नम् = "a jewel among women" as = "a jewel of a woman."

Rem. 2. Pāṇini treats the said compounds severally, see 2, 1, 53; 56; 62; 66; 6, 2, 126 sq. — Note °कीट and °अपसद expressing blame, and °रत्न, °पात्र, °इय 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 सुखदुःखगुह्यद्वान्, here the former part is a dvandva सुखदुःखयोः सुहृद्वान् = सुखे च दुःखे च. Panc. 323 मत्कपठस्थिता [viz. रत्नमाला], here the former part is a tatpurusha itself, मत्कपठस्थिता being = मत्कपठे, that is मम कपठे, स्थिता. — Panc. II, 153 स्त्रीवाच्यगुणविक्रुपाः (stirred by the sting-like words

tatpurushas made of three or more stems.

of a woman), here विष्णुपुत्र is the latter member, the former being a tatpurusha of comparison, the former member of which स्त्रीवाक्य is itself an ordinary shashthi-samāsa. — Mhbh. 1, 155, 24 पुष्पितदु-मसानुपु = पुष्पितदुमेपु सानुपु, here the former part of the tatpurusha is a bahuvrīhi. — Kām. 2, 43 नियतविषयवर्तो (one firmly attached to wordliness) is illustrative of the species of those, whose latter member is a compound, the analysis being नियतं विषयेषु वर्तमानः.

3. BAHUVRĪHI.

222. The difference between the tatpurusha and the bahuvrīhi is an essential one. The former implies no more than is purported by its constituent elements, but the bahuvrīhi always adds something tacitly understood, generally the conception of „having, possessing.” इन्द्रशत्रुः when tatpurusha = इन्द्रस्य शत्रुः „Indra's foe,” when bahuvrīhi it means „having Indra for foe, one whose foe is Indra;” सूर्यवर्णः, when tatp. = सूर्यस्य वर्णः „the colour of the sun,” when bahuvr. it denotes „one having the colour of the sun.” The bahuvrīhi, therefore, is invariably an *adjective*, referring to some substantive 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. अदुबोहितनेकमन्यपदानि. 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 bahuvrhis may be used as adverbs, when put in the accus. of the neuter singular, see 240.

223. From a syntactic point of view, the bahuvrhi, it may be made up of three, four or more elements, does contain but *two* members, virtually identical with the subject and the predicate of a full sentence, just as the tatpurusha represents a main noun with its attribute. And, as within the tatpurusha the attribute is put at the head and the main noun behind (210), so within the bahuvrhi the predicate precedes, the subject is the latter member. When analyzing f. i. the bahuvrhi महावीर्यः we get the clause यस्य वीर्यं महत्, "he whose strength is great," similarly सूर्यवर्णः = यस्य वर्णः सूर्यस्येव, "he whose colour is like the sun's," भूतलान्यस्तलोचनः is an epithet of somebody, whose eyes are fixed on the earth यस्य भूतले न्यस्ते लोचने. In these examples, the words वीर्यं, वर्णः, लोचन are the subjects within the bahuvrhis, that which precedes them being the predicates.

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

स्वातं यदि पदे दे तु यदि वा स्युर्धन्यपि
तान्यन्यस्य पदस्यार्थे द्रुव्रीहिः etc.

Nevertheless, in analyzing even intricate bahuvrhis 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].

ber of which represents some noun-case, 3. where it is a particle. In an analogous way we may speak of three types of bahuvrhis: *a.*) those, where there is grammatical concord between subject and predicate, *b.*) such, whose predicate is a noun-case, *c.*) such, where it is a particle.

Type *a.* — Here the predicate is mostly an adjective or a participle, as इन्द्रशत्रुः „having Indra for foe.” When adjective, the bahuvrihi has generally the worth of Latin *gen.* or *abl. qualitatis*, or *abl. modi*. So वीरौ व्यूहोरस्कः = *heros lato pectore*, Panc. 62 सरः स्वल्पतायम् = *lacus exiguae aquae*. When participle, the bahuvrihi not rarely concurs with the gerund, the absolute locative and the like. It may as well be said त्यक्तानगरो ऽरण्यायाहं प्रातिष्ठे as नगरं त्यक्त्वा or त्यक्ते नगरे° (I left the town and set out for the forest).

Those belonging to type *b.*) are such as अश्वमुखः (having a horse's face), Panc. 71 संजीवको युष्मत्यादानामुपरि द्रोहबुद्धिः (Sanj.meditates of doing harm to Your Majesty), here द्रोहबुद्धिः = यस्य द्रोहाय (or द्रोहे) बुद्धिः „whose mind is to do harm.”

Those belonging to type *c.*) are such as अधोमुख (having one's face cast down), अन्तःसत्त्वं (pregnant), एवं-प्रभावो राजा (a king of such a power). Very common are those, commencing by अ°, सु°, दुः°, as अपुत्रः (having no sons), सुपुत्रः (having a good son or good sons).

Type *a.*) and *c.*) are much more common than type *b.*)

224. Examples of bahuvrhis. Type a.) Nala 1, 5 तथैवासीदितिर्भेषु भीमो भीमपराक्रमः. R. 3, 16, 11 मृदुसूर्याः पृथुशीताः.... दिवस्ता भान्ति सांप्रतम् (now the days are appearing with a mild sun, much fog and a sharp cold). Hit. 90 व्रता पापाश्रयः (he is of a wicked disposition). Panc. 150 तेन [sc. क्रोडेन].... देष्ट्राग्रेण पाटितोद्गः पुलिन्दो गतासुःशूले ऽपतत् (the Pulinda fell down *lifeless* on the earth, *having his belly split up* by the edge of the teeth of the boar). Mālav. I, p. 14 राज्ञाः अनुवाचितालेखममाद्यं त्रिलोक्य (as the minister has finished his lecture of the letter, the king looks on him). Panc. 71 संदक्षमानहृदयः स्वयमेवा-यागतो वक्रुम् (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 राज्ञानः कोशबला एव व्रितयिनो गान्ये (no other kings are successful in their wars but those, whose power is a treasury), Panc. 185 तत्र वायसरातोऽनेककाकपरिवारः प्रतिवसति स्म [the bahuvr. = यस्यानेके काकाः परिवारः > whose attendances are many crows"], Daç. 82 चर्यचर्यः कुब्रेद्भनामा (a great merchant, whose name is Kub.), R. 3, 19, 22 मानुषो चीरकृष्णातिनाम्बरी.

Rem. 1. In such bahuvrhis, as have an adjective behind, that adjective does duty of a subst. So f. i. Çāk. I अग्नित्रयभूयिष्ठा परिपत् (the assembly is for the greater part made up of distinguished people) here the bahuvr. = यस्या अग्नित्रया भूयिष्ठाः > most of which are अग्नित्रयाः," Mālat. I, p. 2 उदितभूयिष्ठ एव भावान्तापनः > the sun has almost risen," R. 2, 40, 17 सोतामृतापानान्नाह्वान्दृष्ट्वा (— saw them mounted, having Sītā as the third), R. 3, 55, 15 सहस्रमेकं मम कार्यपुरःसत्म् (thousand men whose *main object* [पुरःसत्म्] it is to carry out my orders).

Rem. 2. A proper kind of bahuvrhis are such as अस्त्रिकर (having a sword in one's hand), अश्रुकण्ठ (sobbing, liter. > one having tears in his throat"). In analyzing them, the latter part turns out a locative, for अस्त्रिकरः = यस्यासिः करे स and अश्रुकण्ठः = यस्याश्रूणि कण्ठे स. For the rest, we have here no exception to the general rule on the arrangement of the two members of a bahuvrhi. It is अस्त्रि and अश्रु which are predicated, not करे nor कण्ठे, for the intention is to say not that Mr. so and so has a hand or a throat, but what

it is, he keeps within. 1) R. 3, 51, 9 Stā has the epithet आल्लोचना 'having tears in her eyes.' Comp. WHITNEY § 1303.

Rem. 3. In some bahuvrhis the order of the members is optional. One may say promiscuously आदित्याग्निः and आग्न्यादितः (one who keeps the holy fires), ज्ञातपुत्रः or पुत्रज्ञातः (one having children). Of the kind are हन्ताज्ञात or ज्ञातहन्त, see M. 5, 58 with Kull., गुडप्रिय and प्रियगुड (fond of sweetmeats) 2), R. 2, 119, 5 मुनयः कलशोपताः (hermits with uplifted pitchers). Participles in °त must be put behind, if the predicate be a weapon, therefore अश्वयुजतः (with uplifted sword), see vārtt. on P. 2, 2, 36.

Rem. 4. The type a.) of the bahuvrhi 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 bahuvrhis such compounds as are wont to be karmadhārayas, as सर्वज्ञ, महर्षि, कलश, and inversely such as महाशत्रु, अश्वयुज, कृतकार्य will not have to be otherwise accepted than as bahuvrhis. 3) Yet, it often is only the context which will enable the reader how to accept a given compound.

225. Type b.). Panc. 24 कदाचिद् दमनकोऽयमुभयवेगिनो भूत्वा ममोपरि दृष्टयुतिः

1) Cp. vārtt. 4 of Pat. on P. 2, 2, 36.

2) As to प्रिय, Pat. vārtt. 2 on P. 2, 2, 35 teaches the option. But it seems better to explain गुडप्रिय as being a tatpurusha, because 1st प्रिय may be not only = 'beloved,' but also = 'loving,' see Petr. Dict. IV, p. 1161 s. v. 1 c). 2ly as Pāṇini somewhere else [P. 6, 2, 15 sq.] mentions some tatpurushas in °प्रिय. The same may apply to some of the participles in °त, if not to all. Since पित may sometimes have an active signification and sometimes a passive one, it is plain we are allowed to compound as well the tatpurusha क्षीरपितः = lac potus, as the bahuvr. पितक्षीरः = lacte potu. 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: काचिद्गालिका मांसपिण्डगृहीतवदना. here the author seems to have blended promiscuously two bahuvrhis मांसपिण्डवदना and गृहीतमांसपिण्डा, either of which would have sufficed. Comp. Hariv. 5814 चक्रोपतकर्.

3) See CAPPELLER l'āmana's Stilregeln: Kāvyaśamaya 7 and 8.

स्वात्, here उभयवेत्न is the epithet of one "who accepts wages from both parties," Kathās. 72, 186 हंसदन्द्त्रं किञ्चित्सिद्धयम् (two siddhas, who bore the shape of flamingos), Mālav. I, p. 24 कौशिकी यतिवेया (K. wearing the dress of an ascetic).

Rem. Comparison is sometimes expressed by them, as R. 3, 69, 43 कीं कृयां वृषभस्कन्धी (who are you, whose shoulders are like those of a bull?). R. 5, 17, 10 Rāxasawomen bear the epithet गजोद्गृह्यपादाः (with the feet of elephants, camels and horses). — But also by type a.) as रातोयलोचनः (having lotus-eyes), चन्द्राननः (moon-faced).

225*. Type c.) Prabodh. V, p. 103 देवी मामेवमवस्थं न समाश्रयति (the queen does not comfort me, who am in such a state), Pauc. I, 137 चनाःशारैः..... मन्त्रिभिर्धरिति राडयम् (a kingdom is upheld by pithy ministers), Kumāras. 3, 14 the gods bear the epithet उच्चैर्दिवः (whose adversaries are mighty). — Apart from the very common employment of च, सु, दुः as the predicate in bahuvrhis, several particles and prepositions may be used so, as उन्, निः, वि, चति, च्व etc., as नीरस (sapless), उद्गलिः "one with folded hands," Ragh. 2, 74 पुरमुत्पताकम् (a flagged town), Daç. 137 उदायुधः (with uplifted weapon), Harsha 9 तर्हिर्पल्लवः (a leafless tree), Bhoj. 8 खड्गामपयोशं कृत्वा त्रगाम.

Rem. Compounding with स°, सह° and the like has the same power, as English -ful, similarly English -less is expressed by compounds, beginning with च°, निः°, वि°, विगत°, वीत° etc. 1).

1) PATANJALI enumerates also different species of bahuvrhis: a) those, the members of which are samānādhikaraṇa as चित्रगु, b) the former part of which is an avyaya, as नीचैर्मुल, c) whose former part is a locative or something compared as कण्ठेकाल, उद्गुल, d) where it is a gen. generis or a gen. materias as केशच्छट (with one's hair tied up, liter. "[bearing] a knot of hair"), सुवर्णालङ्कार (wearing golden ornaments), e) whose former part is one of the gaṇa प्रादयः [P. 1, 4, 58] as प्रपर्ण (unleaved), f) negation + noun, as अयुत्र. In the case of c) an ellipsis is stated of a middle element, कण्ठेकाल representing कण्ठेस्थः कालोऽस्य and उद्गुल being = उद्गुल-समिव सुखमस्य. As to e) and f) Patanjali states the option between saying in full प्रपतितपर्णो वृक्षः and the abridgment प्रपर्णो वृक्षः, likewise between अविपमानपुत्रः and अयुत्रः. Cp. f. i. Daç. 35 उद्गतयाप्लोचनं तमपृच्छम् with ibid. 176 सा..... उद्गयाप्लोवाच; here the full उद्गतलोचन and the short उद्गयाप्ल are synonymous.

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

1. the subject is a compound. Panc. 322 त्यक्ताहारक्रियः (abstaining from taking food) here the subject of the bahuvr. is वाहारक्रिया, a tatpurusha; Vār. Yog. 1, 8 क्षयितधनराष्ट्रो भवति (he loses his wealth and his kingdom) here the subj. is a dvandva धनराष्ट्रे 'wealth and kingdom;" Daç. 78 a Jaina monk is thus qualified प्रकीर्णमलपङ्कः प्रथलकेशलुञ्चनव्ययः प्रकृष्टतमसुत्पिपासादिदुःखः (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 मलपङ्कः, the tatp. केशलुञ्चनव्यया and the tatp. सुत्पिपासादिदुःखम् and of them the two tatpurushas are themselves made up of more than two themes, as it is the compound केशलुञ्चन which qualifies व्यया, and similarly the compound सुत्पिपासादि, 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 तदन्ता मद्रविह्वलाङ्गः = मदेन विह्वलान्यङ्गानि यस्य स; Kathās. 72, 180 प्रापार्कसंतपसिकतां मद्भूमिम्, here the bahuvr. is to be analyzed संकेपा संतपाः सिकता यस्यां सा [मद्भूमिः]. But also other types, as: Mudr. III, p. 124 vultures (गृध्राः) have the epithet दीर्घनिष्कम्पपक्षाः, here the analysis is येषां दीर्घा निष्कम्पाश्च पक्षाः, the predicate, therefore, is an adjective-dvandva (208). Çāk. VII a curse is said to be षडुलीय-कदर्शनावसानः = यस्याङ्गुलीयकस्य दर्शनमवसानं स प्रापः.

3. both subject and predicate are compounds. Kād. I, p. 46 तत्र विस्मयविरचितकुलायसहस्राणि..... शुकप्रकुनिकुलानि प्रतिवसन्ति स्म (crowds of parrots and [other] birds were dwelling there, building confidently thousand(s) of nests), here विस्मयविरचित is the predicate and कुलायसहस्र the subject of the bahuvrīhi, the analysis of which is of course येषां विस्मयं विरचितानि [०तं] कुलायानां सहस्राणि [०यम्].

227. In the case of non-compound words, adjectives carrying the notion of *having*, *possessing*, as is taught in Sanskrit etymology, may be made by putting some

derivative suffixe as 'मन्त्, 'वन्त्, 'भय, 'इत्, 'इन् etc. to the substantive, as अग्निमन्त् (fiery), पुत्रिन् (having a son) and the like. Of these suffixes, 'इन् is very common¹).

Kathā. 24, 9 क्रिटी कुण्डलो दिव्यः सङ्गो चावातरत्युमान् (a divine person descended wearing a diadem, earrings and a sword), cp. R. 3, 50, 21. P. 5, 2, 128.

They may also be put to dvandvas. Mhbh. 1, 126, 21 तटात्रिणी (wearing tresses and a deer-skin), Pat. I, p. 1 सांज्ञालाङ्गलककुटुबुविषाणि संप्रत्यया भवति स [गो]प्रत्यः.

Now, sometimes, these suffixes are added even then, if they are in no ways necessary for the understanding. So R. 3, 15, 11 पद्मेः सुगन्धिनिधिः..... इम्या पद्मिनी (a pond charming by its sweet scented lotuses), likewise Panc. 53 the weaver, who has assumed the attributes of Vishṇu, is said to be विष्णुचिह्नितः = विष्णोर्मिद्वैरन्वितः, Bhoj. 2 a brahman is said सकलविषाचातुर्यवान् = सकलासु विषासु चातुर्येषा युक्तः. In these cases no suffix was required, for the bahuvrhis सुगन्धिन्ध, विष्णुचिद्, सकलविषाचातुर्य would be quite regular and plain. Compare Panc. I, 46 सुवर्णपुष्पिता पृथ्वी = सुवर्णपुष्पा पृथ्वी.

This rather pleonastic idiom is especially used in some standing compounds. Grammarians teach and practice confirms 'इन् being readily added to compounds in 'जोगा, 'जाला, 'माला, 'धर्म, 'श्रील, 'वर्षा. P. 5, 2, 128.

TYPICAL COMPOUNDS.

228. So I call such compounds whose latter element is almost used in a typical sense, which is more or less remote from their primitive meaning. By them the great importance of compounding for Sanskrit composition appears best. Such among them, as are fit for periphrasing case-relations, have already been dealt with in Chapter IX, especially 188—196. Of the others the most remarkable are: 1. those in आदि,

1) See P. 5, 2, 115; 116; 128 with the vārttikas on them.

आद्य, आदिक, प्रभृति, which are expressive of „and so on,” 2. those in पूर्वम् and पुरःसरम्, which may serve to make adverbs of manner, 3. those in पूर्व = „formerly —,” 4. those in मात्रम्, which does duty of a limitative particle, वाञ्छाम् being nearly the same as वागेव, 5. those in कल्प, देश्य, देशीय, प्राय, to express „nearly, almost,” 6. those in त्रय, if त्रय may be rendered by „namely,” 7. those in अन्तरम्, when having the worth of „some” or „other.” And so on.

29. To give a fuller account of them, we will treat of them separately.

1. Those in आदि, आदिक, आद्य, प्रभृति are bahuvrhis, meaning properly „the beginning of which is —,” as is still plain f. i. in M. 1, 50 एतदन्तास्तु गतयो ब्रह्मापाः (the existences, at the head of which stands Brahmā, end here). Commonly they are expressive of „etc.; and the like.” Panc. 8 तस्यर्षुदेदिकत्रिया कृषोत्सर्गादिकाः सर्वाश्चकार (he performed in his honour all the funeral rites, viz. the vṛshotsarga etc.), Hit. 123 सुवर्णवस्त्रादि प्रसाददानं क्रियताम् (bestow on them presents of the king’s favour, gold, clothes and so on), Panc. 62 सर्वे मत्स्य-कच्छपप्रभृतयस्तं पचक्षुः (all [aquatic animals], fishes, tortoises etc. —). In these examples the compounds are adjectives, but often they are used as substantives too [see note 1 on p. 165], as Bhoj. 64 अहमपि ब्राह्मणपुत्रः। त्वामत्र शयानं खीच्य कम्पटलपयोतादिभिर्ब्राह्मणं तात्त्र्या भवदास्तरामान् एवाहं प्रमुखाः, Panc. 27 अद्यप्रभृति प्रसादनिग्रहादिकं त्वयैव कार्यम् (from to-day it is you by whom favour, punishment, etc. are to be administered.)

2. When adjectives, those in पूर्व and पुरःसर may have the same purport as those in आदि etc. Panc. 20 व्याघ्रदीपिक्यपुनःसराः सर्वे (all of them, tigers, panthers, wolves and the rest). When adverbs, the latter member is almost meaningless: प्रीतिपूर्व भाषते = सप्रीति भाषते. Hit. 7 तस्य अदुमानपुनःसरं पुत्रान्गमर्षितवान् (respectfully he gave over his sons to him).

भूतपूर्व 3. Those in पूर्व may also signify 'having been formerly so and so,' but now being so no more: चाह्यपूर्वः 'one who once has been rich,' भूतपूर्वः (of old). N. 1, 13 न क्वचिद् दृष्टपूर्वा (never seen before), ÇAk. VI सत्यमूढपूर्वा तत्रभवती रक्षसि प्रकुन्तला (indeed, I once have wedded secretly the Lady Çak.)¹).

मात्रम् 4. α) Compounds in मात्रम् are bahuvrhis, used as substantives of the neuter, and properly have the meaning 'the exact measure (मात्र) of which is —.' Yet, as a rule they are used as if their latter member were some limitative particle and मात्रम् may be translated by 'but, only.' Prabodh. I, p. 13 किं वदन्ती मात्रमेतत् (it is but a vain rumour), Panc. 192 कोऽपि ते खासात्रेणापि सदायत्वं न करिष्यति (nobody will make you his friend only on account of your voice), R. 3, 71, 22 नाममात्रं तु ज्ञानामि न ह्ये तस्य रक्षसः. 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 brahmau, nor drinks anything, to which the appellation 'strong liquor' is applicable). Comm. on R. 2, 12, 100 कैकेयीर्दार्ढ्यं दृष्ट्वा रात्रा शोकेन स्त्रीमात्रं निन्दति (the king seeing the foul conduct of K., by his sorrow chides the whole feminine sex). — In this meaning मात्रम् is almost synonymous, as Daç. 22 चीटोपनयनादिसंस्कारज्ञातमलगत (he obtained the cauda, the upanayana, in short the whole set of sacraments), Bhoj. 62 अत्रिलेख्यपि कोऽप्यु यदित्रज्ञातमस्ति तत्सर्वं देवेन कविभ्यो दत्तम्.

Adject. **मात्र-** β) मात्र is also put to participles; then it is an adjective and signifies 'as soon as —.' Panc. III, 3 ज्ञातमात्रं जत्रुं प्रशमं नयेत् (one must abate a foe, as soon as he has arisen), ibid. p. 58 भावता नारायणो न स्मृतमात्रो वैनतेयः संप्राप्तः, Kathās. 36, 111, etc.

Rem. The adjectival employment of those in मात्र is however

1) One is wont to analyze भूतपूर्वः by पूर्व भूतः and so on, see f. i. Kāç. on P. 5, 3, 53, but that analysis does not give a satisfactory account of the nature of the compound. If the adverb पूर्व were compounded with the noun भूत, one would expect पूर्वभूत in the same way, as f. i. M. 9, 267 पूर्वतस्कराः 'people who have formerly been thieves.'

not restricted to the case that the former member is a participle. See but Panc. II, 95 नाममात्रा न सिद्धो हि धनहीनाः... नराः (poor people do but bear the name of men, as they are of no use whatsoever).

°कल्प, 5. "Almost, nearly, like" is signified by °कल्प, °देष्ट, °देष्टोय, °प्राय, °प्रायैय, which have almost got the nature of pure formal suffixes, and, 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 वाक्यान्वमृतकल्पानि (speech like ambrosia), Kumāras. 3, 14 कार्यं त्वया नः प्रतिपन्नकल्पम् (you have nearly engaged yourself to do our affair), Kathās. 6, 51 इन्द्रोऽगः कश्चिदित्युक्तो विटप्रायेण येनचित् (some Sāmavedin was thus addressed by somebody like a rake), Mālat. IX, p. 149 एवं पर्यवसितप्रायेव नः प्रत्याशा (in this manner all my hope is almost gone), Panc. 202 पक्कालिप्रायं देशं गतः (gone to a country, where a good deal of the paddy was ripe), Daç. 78 विप्रलम्भाप्रायमिदमधर्मवर्त्म (this way of unrighteousness, full of deception). Those in °प्राय are, indeed, bahuvrhis, to be analyzed thus: "the greater part of which is —," just as those in °कल्प properly are = "the manner or mode of which is —."

l. °रूप. 6. Those in °रूप are likewise adjectives. As रूपम् means not only "shape, form" in general, but also "a beautiful shape, a beauty," so the bahuvrhis ending in it admit of either acceptation. Pāṇini (5, 3, 66) mentions the latter, when teaching such compounds as आर्षपात्रपः, पचतिरूपम् to be praise-denoting.¹) But, in practice, those in °रूप are not often met with in this meaning, by far oftener they are employed for the sake of qualifying some general kind by describing its species. Then we may often translate them by means of "f. i.; viz." Instances are chiefly found in commentaries and the like. Sāy. on Ait. Br. 2, 37, 1 [p. 272 ed. Aufrecht] रूपभङ्गरो व्यामोहः.

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

7. **बन्धुवि.** 7. Bahuvrīhis in **बन्धुवि** (limit) may be synonymous of **वस्तु** in both of its acceptations (169 with Rem.). See f. i. Kathās. 4, 100 **प्रत्यागमात्रवि** (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. **बन्तर.** 9. Tatpurushas in **बन्तरम्** are often to be rendered by "some" or "other." Properly speaking, **बन्तरम्**, **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 **पूर्वस्मादवस्थान्तरमुपावृत्ता तत्र गच्छती** (v. a. the lady has changed her former attitude to another), Panc. I, 132 **शुभाशुभफलं सद्यो नृपाद् देवाद्भवान्तरं** (the fruit of good and evil deeds comes instantly, when from the king, but in some other existence, when from Destiny), ibid. p. 83 **सङ्घनामपि दुर्जनानां मध्ये वस्तुं न शक्यते। उपायान्तरं विधाय ते नूनं भ्रून्ति** (one cannot dwell among wicked people, for they will hurt you by some means or other). The proper meaning of **बन्तरम्** is not rarely transparent, as in the example quoted first. Likewise Panc. 248 **भर्तान्यगामान्तरं पापमयं**, Panc. 205 **शुभयोगार्थान्तरं सम्यक् शृणोमि** (I do not hear distinctly, of what kind of things you speak).
10. **विधि.** 10. Tatpurushas in **विधिः** may denote, that the action spoken of is done "in due form." Panc. I, 335 **प्रदानविधिना..... संप्राप्यते पालम्**, Daç. 80 **तद्गारे अयुदात्तमभ्यवहारविधिमकरम्** (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

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available, and in fact they often occur, albeit that the field of combinations and images is in some degree limited by conventional usage and by the examples of the best authors. For the rest the frequency and the nature of those intricate and bulky compounds will much depend on the style of the literary work. It requires, therefore, a good deal of training to catch forthwith the purport of many an intricate compound.

A few instances will suffice. Kādamb. I, p. 15 the king, it is said, saw a lady कृपितहृद्दुताशनेन दक्षमानमदनधूममलिनोक्तामित्र रतिम् who was like Rati, stained by the smoke of Kāma burning by the fire of angry Çiva," for when analyzing the complex, we get कृपितस्य हृदस्य दुताशनेन दक्षमानस्य मदनस्य यो धूमोऽभूत्तेन मलिनोक्ताम्, apparently a tatpurusha, the former member of which is also a tatpurusha the former member of which is also a tatp. and so on. Now a bahuvrīhi. In the same Kād. (p. 39) a forest अरण्यम् bears the epithet दशरथसुतनिशितशरनिर्करनिपातनिहतत्रनीचरत्रयलत्रुल्लहृदिशिशुमूलम् (where the roots [of the trees] had been moistened by the abundant blood of the army of the Rāxasas killed by the shots of the crowd of sharp arrows [discharged] by the son of Daçaratha), here मूलम् is the subj. of the bahuvrīhi, the preceding complex being its predicate, an intricate tatpurusha, as it is thus to be analyzed दशरथस्य सुतस्य निशितानां शराणां निर्करस्य निपातेर्निहतं त्रनीचराणां अलं तस्य अत्रुलेन हृदिरेषा सिक्त्वम्. This whole clause is comprehended within one compound. And so often.

31. 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

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whole or any part of it. But on the other hand nothing compels him to do so. The qualifying noun may as well be a self-existent word having its own noun-case. 1) So Çak. V हिमवतो गिरिरूपत्यकारणवासिनः (dwelling in the forests on the slope of mount Himavân), here हिमवतो गिरेः stands outside the compound as to its form, but belongs to it by its meaning, as it qualifies the member उपत्यका. Panc. 42 a weaver returns home to his wife, प्रमेव कर्णपर्या तस्याः श्रुतापवादः 'having heard evil report on her account;' when using a more analytical expression, the author of the Pancatantra would have said तस्या अपवादं श्रुत्वा or श्रुते तस्या अपवादे etc., when a mere synthetical one श्रुततदपवादः, but he has here availed himself of a mixed idiom. — Mâlav. V, p. 140 सगरः पौत्रेण प्रत्याहूताश्वः (S., who had the horse brought back by his grand-son); Kumâras. I, 37 दृतावता नन्व-नुमेयप्रोति..... [अस्या] अङ्गम्, here दृतावता qualifies अनुमेय the former member of the compound; Mahâv. I, p. 6 प्रकृत्या पुष्यलक्ष्मीकौ 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.... तद्रूपवती क्वचित्.... दृष्टव्यायैवा श्रुता, here श्रुत is of course = श्रुतपूर्वा. By a similar abridgment Mâlav. V, p. 137 moon and sun are named सौम्योत्पाक्रिणौ 'the hot- and the cold-rayed?.'

1) I wonder, what reasons may have induced WHITNEY (§ 1316) to speak of this idiom as something irregular. On the contrary, nothing can be more regular.

2) A striking example is afforded by R. 3, 20, 12, if I am right reading there राक्षसास्ते चतुर्दश। उचुवाचिं सुसंकुटा अक्षय्याः शूलपापायः। संक्रान्तना 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 संरुलोचनं। परुषा मधुराभायं दृष्टादृष्टपराक्रमम्; the Bomb. edition has दृष्टा-दृष्टप०. There is antithesis between the परुषाः [in full परुषा-भायाः] Rāxasas and Rāma मधुराभायः, and likewise between them दृष्ट[पराक्रमाः] and Rāma who was अदृष्टपराक्रमः. The *samdhir 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 *dravyāni* nor the *jātayas* are the exact equivalent of our »substantives”. The term *viśeshana*, used by Pāṇini himself, comprises both the apposition and the attributive adjective. The only term adopted to point out the adjective as such is नाम त्रिलिङ्गम् »noun of three genders.”

the ellipsis of the concordant subst., as शीताः [viz. आपः] „cold water,” पलिताः [viz. केशाः] „grey hairs;” b) they are substantives when having got some special meaning, as तनु adj. „thin,” subst. fem. „body;” हरि adj. „brown,” subst. masc. „lion; monkey; Indra; Vishnu;” c) they are used as substantives while retaining their general signification, as प्रियः when meaning „a or the beloved one,” पापः „a (the) wicked man.” The last category is the sole regarding us here, for any adjective may in this way turn substantive. The diversity of the endings for the different genders and numbers enables to express by one single word such phrases as „a rich man,” „a young woman,” „a business of weight,” resp. आयः, तरुणी, महत्. The plural of course, if a plurality of things is meant; hence तानि „that” when = those things, Lat. *ea*, भद्राणि Lat. *fausta*, वरूनि *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 बलवनेनातीतोपालम्बेन (enough of this chiding the past).

ABSTRACT NOUNS.

134. Abstract nouns are much used in Sanskrit composition. They are partly derivatives of verbs, partly of nouns. The verbal abstracts are not rarely to be paraphrased in translating, especially if the predicate of the sentence be made up by them. Then, our language generally prefers finite verbs. R. 3, 2, 11 the man-eater says to Rāma

कथं तापसयोर्वा च वासः प्रमदया सह (and how is it, that you dwell with a woman, being ascets?), Daç. 101 अमुना मन्मोक्षनाय शपथः कृतो मया च रहस्यानिर्भेदाय (he took an oath, he would release me, and I, not to reveal the secret), ibid. 95 शीलं हि मदोन्मादयोर्मार्गेणाप्युचितकर्मण्येव प्रवर्तनम्, Mrcc. I, p. 32 न पुष्पमोपमर्दयुषानलता (the garden-creepor does not deserve to be stripped of its flowers), Mudr. V, p. 180 (Malayaketu to Râxasa) शार्यं तातेन धृतपूर्वापाप्माभरणविशेषाणां विशेषतश्चन्द्रमण्ड-स्तगतानां वणिग्भ्यः क्रयादधिगम इति न युज्यत एतत् (sir, it is inconsistent, that by purchase from merchants you should have come by precious jewels, once worn by my father, especially as they have passed into the hands of Candr.).

235. Of the nominal abstracts the most important are those in °ता, °त्वम् and °भावः, as they may be derived of any noun. Of मृदु (weak) the abstract „weakness” is not only मर्द्वम् or मृदिमा (see P. 5, 1, 122), but also मृदुता, मृदुत्वम् and मृदुभावः. Nothing, too, impedes making them of compounds, as श्रेष्ठपत्यता or °त्वम् or °भावः „the being the child of a set” or चतुर्मुखत्वम् (°ता, °भावः) „the having four mouths”¹⁾. Hence the abstracts in °ता and °त्वम् and their synonyms are a fit means for expressing clauses and the like in a concise form, especially when attended by a subjective genitive. So देवदत्तस्य श्रेष्ठपत्यत्वम् = „the fact of N.N.’s being a merchant’s son,” ब्रह्मणाश्चतुर्मुखाता „the four-facedness of Brahma.”

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

1) The suffixes for making these abstracts are taught by Pāṇini 5, 1, 119—136. Those in °नाञ् are evidently tatpurushas, नाञ् meaning „the state, the being.” For this reason Pāṇini is right not mentioning them.

ibid. p. 71 दृष्ट्वा मयास्य विद्वलकस्य 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 कुर्युर्बलिप्रियत्वं त्रियिकं चमयः; Daç. 36 प्रवहणस्य मग्नतया सर्वेषु निम्नोषु (as all were drowned because of the ship's foundering); Panc. 73 त्वयास्य सखित्यात्सर्वोऽपि रात्रधर्मः 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 कृत्ययोर्भिन्नेषुदेष्टव्याद्, दैर्घोभवति मे मनः; Utt. II, p. 35 वन-त्रिलनायः "the density and the being scattered," that is "the relative density;" Comment. on R. 3, 42, 10 पन्नननर्योरुत्तरात्तथानीरुत्तथानोत्त्वेन 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.

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Verbs of
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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 प्रायज्ञः कृतिनां कार्ये देया याति सदायताम् (— become helpers), Var. Brh. 2, 17 देवज्ञत्वं प्रायते (he becomes an astrologer), Panc. 38 तदेतं मायायचनैर्वि-
ष्टास्याद् इति तत्रास्मि (— I will become his disciple), ibid. 62 सः] प्रोद्यं प्रोद्यं गालयति (the lake will soon grow dry), Bhoj. 28 कलदो बल-
भतामेति सर्वलांकरय.

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

The in- rendered by means of „as.” So Hitop. 103 कश्चिद्वको
 mental in ab- द्वितीयत्वेन प्रयातु (let some other heron go with him
 t noun receive as [his] second), Ratn. IV, p. 114 अयि प्रिये किमग्यायि
 u what as [his] second), Ratn. IV, p. 114 अयि प्रिये किमग्यायि
 ility; मध्यस्थतया वर्तसि (why, my dear, do you behave as
 u. if you were indifferent even now?).

This idiom is much used with verbs of *acting-*, *behaving-*,
being as; *knowing-*, *considering as*, *taking for*; *calling-*, *signi-*
fying as; *treating as* and many others. Instead of the phrase
 ब्राह्मणं त्वां ज्ञानामि संभावयामि व्यदिशामि one may say
 ब्राह्मणत्वेन त्वां ज्ञानामि etc.

Examples: Kathās. 26, 8 कर्णधारतया स्थितः (being steersman); Pra-
 bodh. IV, p. 81 तस्य कामः प्रथमो वीरस्य प्रतिवीरतयास्मान्निर्घानेन निरूपितः
 (Kāma is his chief warrior, it is you we have looked for *as his match*);
 Daç. 76 ऋषिमुक्ता रगः संध्यात्वेनास्फुरत् (and the glow [of passion],
 which had been loosened from the holy man, [now] shone *as twilight*);
 Ragh. 14, 40 द्वाया हि भूमेः प्राग्निना मलत्वेनापिता शुद्धिगतः प्रतापिः
 (on spotless moon people have thrown earth's shade *by way of a spot*);
 Daç. 112 मां तु न कश्चिदित्य र्दृक्कया ज्ञानं ज्ञानामि (nobody here *knows*
 me *as such*); *ibid.* 93 त्वया नियतमस्मि तदानतिक्रान्तेनात्मगद्वयः
 (you cannot but *denounce me as the person*, you have got it from); *ibid.* 144
 र्ये... तथैव ज्ञायात्वेन समकल्प्यत (she has been *destined a wife* for you);
ibid. 94 स एव तपस्वी तस्करत्वेनार्थपतिरग्राहृत (it was the unhappy Arth.
 who was *seized as the thief*); Pat. I, p. 399 when treating of the
 karmadhāraya कृष्यानिलाः, says तिलाः प्राधान्येन विवक्षिता भवन्ति कृषणो
 विशेषपात्वेन; Kathās. 52, 60 दासोत्वेनाग्रयसि रात्रपुत्रम्; Mhbh. 1, 43, 24
 मच्छ्वं यूयमव्यं राज्ञानं कार्यव्रजया. 1).

1) The germ of this much used idiom is found already in the R̥gveda-
 mantras, in such phrases as पुत्र्यता (instr. = skrt पुत्र्यतया). R̥gv. 10, 15, 6
 मा हिंसिद्द पितरः केन चिन्नो यद् ज्ञामः पुत्र्यता कर्तव्य (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 °त्व and °त्वेन. But although these suffixes are the most employed ones, any other abstract has the same effect. Daç. 15 तदीयनिर्वाच्योर्धमत्तयोर्ध-
 न्नीभाचनं पदिकल्पिताहम् (I was appointed nurse of the twins, his children); Kāç. I, p. 16 स्वमिति सातिधनयोः संसारूपेण वर्तते (sva is used as a designation of kinsmen and property); Pat. I, p. 230 उमानो-
 न्दियाणि कदाचित्स्वातन्त्र्येण विवक्षितानि भवन्ति तवया। इदं मेऽस्ति सुदु पश्यति।
 कदाचित्स्वातन्त्र्येण। अनेनास्मा सुदु पश्यामि. For this reason, different ab-
 stracts made from one noun are as a rule promiscuous; compare f. i Kathās. 13, 132 प्रयाति स्म दूतया with Hit. 97 प्रयातु दीत्येन, both
 दूतया and दीत्येन signifying in the quality of a messenger."

238. Occasionally — but not often — an ablative will do the same
 Other similar idioms: duty as the instrumental of 237. R. 3, 6, 10 त्वामासाव महात्मानम्...
 परित्रान्नाय वक्ष्यामः (— we will address you, Lord, as supplicants),
 cp. Kathās. 72, 165.

Locative. The locative of the abstracts may also be used so, as R.
 3, 36, 17 ज्ञानु तत्कर्म साहाय्ये यत्कार्यं वचनान्मम (be informed of the matter,
 which you must perform as my helper on my order). It is espe-
 cially used with verbs of *appointing, choosing, designing* to some rank
 or dignity. Panc. 26 स्वामो यदि कथयति ततो भृत्यत्वे नियोजयामि (— I
 will make [him] your attendant); Nala 3, 23 तेवामन्यतमं देवं पत्नित्वे
 वरयस्व ह (choose one of those devas for your husband); Hit. 91 स
 पत्नित्वेऽभिपिक्तः.

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

239. The dative of the abstracts with verbs of appointing etc. will
 Dative. occasionally occur. Mhbh. 1, 139, 1 योत्रराज्याय स्थापितो धृतराष्ट्रेण युधिष्ठिरः;
 Kathās. 38, 153 वृत्तवान्मित्रत्वाय नृपो नृपम्.

Rem. In the ancient liturgical books we met with two datives,
 one of the person and one of the abstract noun, both attending
 on the same verb, especially स्या and कल्प्. Ait. Br. 4, 25, 8 इन्द्राय
 वै देवा इन्द्राय श्रेष्ठाय नातिष्ठन्त (the devas did not yield to Indra
 as to the eldest and most excellent [of them]). सोऽश्र्वीद् वृहस्पतिं
 यात्रय मा दाद्ग्राह्णेनि। तमयात्रयत्। ततो वै तस्मै देवा इन्द्राय श्रेष्ठयायातिष्ठन्त
 etc., cp. T. S. 2, 2, 11, 5. Ait. Br. 7, 17, 7 Viçvāmītra thus ad-

dresses his sons वृषोत्तन..... ये के च भ्रातरः स्वन् । असौ शैशुवाय कल्पधम्
(— attend on him [Çunahçepha] as your eldest), cp. 7, 18, 8. Note
the attraction in this idiom. — Cp. a similar employment of the loca-
tive: Ait. Br. 4, 25, 9 समस्मिन्स्त्रा श्रेष्ठतायां ज्ञानते »his kin acknowledge
his authority.”

ADVERBS.

40. Sanskrit adverbs, as far as they are not old words
Ad- of uncertain and forgotten origin — as मुहुः, द्राक्, मृग, मधु,
verbs. बलम् and the like — are noun-cases either distinctly felt
as such or in some degree petrified. The accusative of
the neuter singular is as a rule employed, if adjectives
be wanted to act as adverbs ¹⁾ (55).

Bahuvrhis, like other adjectives, may do duty of adverbs,
when put in the accus. of the neuter. Daç. 169 अमुं च..... आत्म-
निर्विज्रेयं पुषोय (and he took no less care for him as for himself);
Panc. 55 इति वदत्यां मातरि रात्रपुत्रो भयन्तःप्रानताननं प्रोवाच (as her mother
spoke thus, the princess lowered her head for fear and shame and
said); Çāk. I जीवाभङ्गागिरामं मुहुर्गुपति सन्दने दत्तदृष्टिः (([the stag] runs on
casting now and then a look on the chariot so as to cause to turn
its neck ever so neatly); Âçv. Grhy. 1, 9, 1 वापिग्रहादि गृहं पश्चिन्ते
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
क्रिमपाप्याययातयेन मयोक्तृत्वं, here आयायातयेन = »falsely;” R. 3, 61, 20
निखिलेन »wholly”. Likewise पययिषा »alternately,” लोल्या »jokingly,”
etc., and ablatives, as हृदान्, स्वभावात्.

41. For the sake of comparison one uses adverbs in वन्
Ad- They may be made of any noun, and are to be rendered
verbs. "वन् _____

1) Adverbs are styled क्रियाविशेषणानि »attributes of verbs.” The acc.
neuter of an adjective, when used adverbially, is named कर्म क्रियाविशेषणम्,
see f. i. Kāç. on P. 2, 3, 33.

by „as” or „like.” When paraphrased, they are = यथा or इव with any noun-case wanted by the context, therefore सिंहवत् may be = सिंह इव or सिंहमिव or सिंहयिव and so on. — R. 3, 45, 5 सौमित्रे मित्ररूपेण भ्रातृस्त्वमसि शत्रुवत् [= शत्रुत्वि] (in the shape of a friend, Laxmana, you are like a foe to your brother); Mhbh. 1, 148, 15 शुचोऽन्यापुत्रुदायादान्द्राह्यामास शत्रुवत् [= यथा शत्रून्] (the innocent Pāṇdavas he did burn as if they were his enemies); Kām. 3, 31 पत्रयेद् देवताः यदा । देवतावदुत्तनमात्मवच्च सुदृङ्गनम् [= देवता इव and चात्मानमिव]; Mhbh. 1, 159, 4 तर्ध्वं पृथ्वन्मया [= पृथ्वेन] (pass over by me as if by a vessel); Hit. 10 मातृवत्परदार्येषु परद्रव्येषु लोष्टवत् चात्मवत्पर्यभूतेषु 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 पापउत्वाः..... भीष्मस्य पादां क्रमुदुरार्तवत् (*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 अग्निमुक्तो नाशं गतिं वद्धो फलञ्चत् = यथा वद्धो फलञ्चो गतिः.

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

As to those in °था see 302 R.

243. Sometimes — but not so often as in Latin and Greek — adjectives are used, where one might expect adverbs. Of the kind are f. i. चित्रा = Lat. *invitus*, क्वल (mere). Kathās. 28, 70 इमां चित्रां सा निर्देष्टे (R. disappeared against her will); Kathās. 29, 120 यन् मुक्तागुणितत्र कारणं क्वलां चिधिः (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 मयि चिन्मथः कथयस्व (tell it me confidentially), M. 3, 101 तृपानि भूमिहृदकं

Adjectives
doing duty
of adverbs.

वाक् चतुर्थी च सूता (grass, earth, water, and fourthly, friendly speech). Compare these more instances, taken from the ancient language: Ait. Br. 1, 7, 13 उन्नमामदितिं यजति (finally he worships Aditi), Ch. Up. 6, 6 स उर्ध्वः समुदीयति (it rises upwards), Âçv. Grhy. 1, 11, 5 उर्ध्वं नयन्ति (they lead [the victim] to the north).

DEGREES OF COMPARISON.

4. 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), त्रयो मधुनः स्वादीयः (words, sweeter than honey). Even if the person or thing compared with, be implied, not expressed, the comparative may be used. We then translate it by „tolerably, rather'." Daç. 159 ततोऽल्पीयसा कालेन राज्ञः प्रियमदियो पुत्रमगूत (not very long hereafter —), Prabodh. II, p. 30 मया स्वगृहिणी प्रियस्यपि प्रोक्तता (I have abandoned my wife, though I loved her very much), Panc. 35 तच्छ्रुत्वा पिङ्गलकः सादरतरं तमुवाच (after hearing this, P. addressed him in a rather respectful manner). — Occasionally the comparative may even express „too." Mhbh. I (Paushyaparva) Upamanyu, when asked by his master why he looks fat though every opportunity of getting food has been intercepted to him, answers he has drunk the foam, given back by the calves after having drunk the milk of their mothers. But even that livelihood displeases his spiritual teacher, for एते त्वदनुकम्पया गुणवन्तो वृक्षाः प्रभूततरं फेनमुद्दिशन्ति। तदेवमपि वृत्तानां वृश्चुप्राप्तं करोषि (these virtuous calves give back *too much* foam, for pity on you, for this reason you prevent also their being fed).
5. 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) Cp. *Vâmana's Stilregeln* by CAPPELLER, ch. Çubdaçuddhi, s. 62.

nerally some word added, as सर्वेषाम्, लोके etc. Mhbh. 1, 143, 3 अयं समाजः सुमहात्रमणीयतमो 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 ज्ञायान्, the other कनीयान्, of more one the ज्येष्ठः, another the कनिष्ठः.

246. Yet carelessness in the employment of comparative and superlative is not rare in Sanskrit. ¹⁾ Sometimes the comparative is used instead of the superlative. Pat. I, p. 77 या तर्हि बहुषु पुत्रेषु तदुपपन्नं अत्ययं मे ज्येष्ठः पुत्रो अयं मे मध्यमं अयं मे कनीयानिति — instead of कनिष्ठः. Panc. I, 408 it is said that of the śhāḍḡuuya the daṇḍa is the worst expedient, here we find वापीयान्, not वापिष्ठः, ibid. p. 305 among four individuals one is said the ज्येष्ठतः ²⁾.

Sometimes again the superlative is used instead of the comparative. Kathās. 43, 23 of two brothers one calls himself कनिष्ठ, and his brother ज्येष्ठ. Panc. 113 स्वाम्यमात्ययोरेकतमस्य विनिपातः (a mischief of either king or minister). Cp. ibid. V, 36 विद्याया द्युष्टि-
हृत्तमा (judgment is better than learning), here the superl. is of necessity, as the comp. उत्तर does not purport the meaning of excellency. For a different reason प्रथम a superl. as to its form, is the equivalent of both "first" and "former." So f. i. Mālav. II, p. 35 अत्र-अत्रोत्तराचार्ययोः कतरस्य प्रथमं प्रथमं दृक्ष्यामः (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 language ³⁾. Panc. 326 स च सत्रनि-

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 भूयस्तर्म् and WHITNEY *Sansk. 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 अश्वतर्ः (mule), वत्सतर्ः (Ragh. 3, 32) "an older calf."

अत्रान्वलोवष तं राक्षसमश्रुतमं विज्ञायाधिष्ठः (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 duty of adverbs, they are put in the accus. of the neuter, just as is done with all other adjectives (55). So

भूयः is adverb of भूयान्, प्रथमम् of प्रथमः, etc. Pat. I, p. 10 ननु ये कृतयत्नास्ते साधीयः शत्रुान्प्रयाक्यन्ते (will they, who have studied [grammar], apply words the better?); Çāk. IV भूयिष्ठं भव दक्षिणा पदिक्ते.

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

यत्नित-
म् and
like. Such comparison is made also of forms, belonging to the finite verb. Instances of comparatives, made from the 3^d person of the present not rarely occur in literature. R. 2, 64, 72 हृदयं सोदनेतराम् (my spirits almost lower). Prabodh. IV, p. 87 त्रिनागो लब्धस्य व्यययतितरां न त्वनुदयः (to lose something gained before grieves more than having gained nothing at all). Vikram. V, p. 178 प्रकृतिततरां.... भुतङ्गिप्रोर्विषम् (even of an infant-snake the poison is rather strong). Ratn. III, p. 74 रमयतितराम्. — Kathās. 102, 35 we meet °तराम् put to a 3^d person of the perfect: अद्दधेतराम्.

P. 5, 8,
56.

Instances of the superlative I do not recollect having met with, but they must be or have been not less allowed, as both degrees are equally taught by Pāṇini.¹⁾

250. Than with the comparative is expressed by the ablative, see 105. But the particles न, न च, न तु, न पुनः are also used for that purpose, especially with वरम्.

1) WHITNEY § 473, al. 3 says that both compar. and superl. of verbal forms are 'barbarous forms;' for what reason, I do not understand. Is it perhaps, because KALIDĀSA wrote barbarous Sanskrit, or because PĀṆINI did not know well the idioms of his language?

Kathāa. 29, 113 मृत्युर्मम श्रेयान्न पुनः शीलविव्रजः (death is better for me than parting with my virtue); Panc. 213 अरम्भनाम्भो न चारम्भविद्यतः (not beginning at all is better than ceasing after having commenced); ibid. I, 451 पण्डितोऽपि अरं प्रबुधं मूर्खो हितकारकः (a wise foe is even preferable to a foolish friend ¹).

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

Concurrent idioms, expressive of a high degree.

1. by °कल्प²), °देश्य, °देश्योय, °प्राय, see 229, 5th inasmuch as they are a concurrent idiom of the comparative in one of its meanings:
2. by putting अहु³ or परम⁴ before. Panc. I, 191 ज्ञानापवादे ज्ञानति अहुचिन्ने (slander being rather manifold in the world); R. 3, 53, 1 ज्ञान-कात्मना दुःखिता परमादिगा; Mālav. I, p. 10 some female is said to be परमनिपुणा मेधाविनी च. Properly अहु³ means "tolerably, nearly" see P. 5, 3, 68, परम⁴ "exceedingly."
3. by such phrases as प्रियात्प्रियतरम् (liter. "dearer than dear" = the very dearest), गुह्यान्गुह्यतरम्; Mahāv. I, p. 21 प्रियात्प्रियतरं नः (we are exceedingly rejoiced at it); Panc. 326 वेगादेनतरं गच्छति (247).
4. by putting the word twice, see 252.
5. by adding °रूप, see 229, 6th.

252. For different reasons a word may be put twice, either when put two times as a separate word, as शनैः शनैः, or when making up some kind of compound, as परुपरुः⁵.

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

अरमेको गुणो पुत्रो न च मूर्खशतैरपि
एकशतैस्तमो हन्ति न च तारागणैरपि.

The instrum. must be that, which expresses: equivalent to; exchangeable for. "Better is one virtuous son, and [not to be given up for,] that is] outweighing even hundreds of stupid ones; one moon dispels the darkness, outweighing even crowds of stars." Cp. 70.

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

3) Pāṇini deals with this idiom at the commencement of his eighth

1. Adjectives may be put twice, the two making but one word, in order to signify our „—like,” „rather.” Daç. 149 कामक्षामापि देवतानुभावान्निक्षीपावर्णविकारांश्च सीमन्तिनी (a woman, who though [of a] rather thin [aspect] had by divine power not too much lost of the brightness of her colour), R. 3, 67, 14 तं दोन-दीनया वाचा.... अयभायत, Panc. II, 50 भीतभीतः पुरा प्रवृत्तं 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 पुष्पन्ते, प्रथमप्रथमं पच्यन्ते (they blossom, they ripen the very first) 1). Instances of adverbs put twice are not rare, as जनैः जनैः (slowly, by degrees), मुहुर्मुहुः (repeatedly), पुनःपुनः (again and again), etc. Daç. 172 शालीन् मृदु मृदु वर्णयन्तो.

2. In the same way substantives, gerunds, participles when put twice, may indicate the non-interruption of some time or action. R. 3, 10, 5 कालकालेषु (in uninterrupted time), Mālav. IV, p. 105 पथि नयनयोः स्थित्वा स्थित्वा तिरांग्रति जगाम् (at the very moment she is standing on the path of my looks, P. 8, 1.

adhyāya (8, 1, 1—15). In interpreting sūtra 9, the commentaries are wrong accepting it as teaching the formation of the word एकैक. The sūtra एकं बहुव्रीहिवत् cannot have this purport; its literal sense is >if a unity, [it is] bahuvrīhīlike.” If Pāṇini had meant the word एकैक, he would have written एकस्य, not as he does एकम्; cp. the constant genitives in sūtras 5—8. Our sūtra refers to the cases, mentioned by s. 4—8. There the employment is taught of the >two (द्वे)” spoken of in 8, 1, 1. Sūtra 9 teaches, how these two are to be accepted, for it says: >[but these two may be] one; then the whole is as if a bahuvrīhī”, likewise in the case of s. 10. But from s. 11 the unity is as if a karmadhāraya. Pāṇini's words in 9—11 are: एकं बहुव्रीहिवत् । अत्रार्थे च । कर्मधातुवद्भवेत् । From the conclusion of Kāç. on P.'s sūtra 9 I infer that the right interpretation had been proposed by somebody, but that it has been objected to by Patanjali. On the other hand, such forms with distributive sense as पूर्वपूर्वः being by necessity instances of the idiom, taught P. 8, 1, 4 afford some evidence for my own acceptance.

1) See vārtt. 7 on P. 8, 1, 12 in the commentary of the Kāçikā. Cp. also P. 8, 1, 13, which teaches to say सुखसुखेन and प्रियप्रियेण, when = >with all one's heart.”

she suddenly disappears), Daç. 95 बहं राममन्त्रविः..... तानुनयं पायितायाः पुनः पुनः प्रयायसामर्पितमुत्सृज्यतुल्यमास्वादमास्वादं मदेनास्वप्ये.

3. Moreover, putting a word twice is also often a ^{P. 8.}_{4.} proper means for signifying a distributive sense (*vīpsā*). Instances of this idiom are frequent. KĀç. on P. 8. 1, 4 पुरुषः पुरुषः निधनमुपैति (every man is mortal), Panc. 42 पदेपदे प्रस्त्रलन् (stumbling at every footstep), Daç. 99 अदरदृश नवनवानि प्राभृतान्युपहरन्ती (offering [her] always new presents day after day), ibid. 216 वषमासे वषमासे पिच्छमकैकं पतित्यन्नानि (every sixth month they lose one single feather); R. 2, 91, 53 अष्येकमेकं पुरुषं प्रमदाः सपू चाट च समापेतुः (singulos viros septenae vel octonae mulieres appetierunt), Āpast. Dh. 1, 13, 18 संवसरे संवसरे दौ दौ मारो समाहित आचार्यकुले वसेत्, M. 2, 20 स्वं स्वं चरित्रं जिज्ञेत् (they must learn every one his own duty). So दिशि दिशि (in every region), अदरदः (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 मपडूका उपुल्योत्पुय 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. Mṛch. I, p. 34 रत्नं रत्नेन संगच्छते (pearls string with pearls), Vikram. II, p. 31 तप्तेन तप्तमयसा घटनाय योग्यम्; Pat. I, p. 233 चासो चासश्चादयति (one cloth covers the other), Panc. 322 वनादनं पर्यटति (he rambles from forest to forest), ibid. 267 पदात्पदमपि प्रचलितुं न शक्नोति, Daç. 61 करिषाः करिषामत्रपुत्य (jumping from one elephant's back on another).

254.

Of a somewhat different nature is the type represented by R. 2, 12, 8 किं कृतं तव रामेण पापे पापम् (what *evil* has RĀma done to you, *evil-minded woman*?); cp. the Greek *κακὸς; κακῶς; ἀπόλοιστο*. Here the inclination towards homophony is still more pronounced than in the idiom of 253. Compare Mhbh. 1, 145, 14 तांस्तयाद्यादिनः पौरान्दुःखितान्दुःखकर्षितः । उवाच (tristes tristis est allocutus cives); Kathās. 38, 153 नरसिंहः.... तं.... वृत्तान्मित्रत्वाय नृपो नृपम्.

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

Sanskrit for bringing together words kindred in sound and playing with the different meanings inherent to them. Nearly all literary documents from the Vedas to our days afford the most ample evidence of it. For this reason, one must always be prepared to have to deal with riddles and the most various kinds of quibbles and puns. More information on this subject is to be given by works on Sanskrit rhetoric and Sanskrit literature.

55. It may be of some use to mention here the figure *yathāsam-*
*kyam*¹⁾, as it is employed not rarely and as its nature should be
 called rather grammatical than rhetorical. By it a series of sub-
 stances 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 अग्नेर्द्विन्दस्य सोमस्य यमस्य वरुणास्य
 च। श्रोत्र्यं तथा विक्रमं च सौम्यं द्युपदं प्रसन्नताम्। धारयन्ति महात्मानो रातानः (the
 kings possess the qualities of the five devas, Agni etc., viz. the
 glow [*ausknya*] of Agni, the strength [*vikrama*] of Indra, etc.),
 Āpast. Dh. 1, 5, 8 यत्किं च मनसा वाचा चक्षुषा वा संकल्पयन्ध्यायत्यादाभिवि-
 पश्यति वा = यत्किं च मनसा संकल्पयन्ध्यायति वाचा वा सं° वाद् चक्षुषा वा
 सं° अभिविपश्यति (whatsoever he, desirous to accomplish it, thinks
 in his mind or pronounces in words or looks upon with his eye).

CHAPT. II. Pronouns.

I. PERSONAL PRONOUNS AND THEIR POSSESSIVES.

56. 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 end-
 ings of the verb (10). Nor are their oblique cases always
 wanted in Sanskrit, when indispensable in English. So in this sentence Hit. 24 ततो दिनेयु गच्छत्यु पक्षिप्रावकानां क्रम्य कांद्-
 मानोय प्रत्यहं खादति, the word पक्षिप्रावकान् is at the same time ob-
 ject of क्रम्य, of मानोय, of खादति; it is of course put once, but

1) I borrow that designation from P. 1, 3, 10, which s. may be compared.

the pronouns referring to it are omitted as being easily supplied by the mind, whereas the English translator is bound to say "she [the cat] reached the young birds, took *them* to her hole and devoured *them*." Cp. *ibid.* 96 भावन्तं चन्द्रमसं प्रपाम्य प्रसाप च [sc. एनम्] गच्छ, Mhbh. 1, 154, 30 निष्पिष्येनं शलाहूमो पशुमारममारयत्, where the pronoun एनम् though being construed with two verbs is put but once, Daç. 152 ब्रह्मं च तत्र संनिहितः क्रिञ्चिदस्मेपि ¹⁾ संनिधिनिपपणालु मे वृढविटः कोऽपि श्राद्धपाः प्रनक्तैः स्मितहेतुमपृच्छत्, sc. माम्, as is plain by the foregoing ब्रह्मम् 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 विष्णुशर्मणाः पुत्रान् [sc. स्वान्] समर्पितवान् ²⁾.

257. 1st and 2^d person. — The short forms of the acc., gen., dat. ³⁾ are enclitic, and used therefore if there is no stress to be laid on the pronoun. It is useless to give examples of them, as they are met with on almost every page. The acc. मा and त्वा are however not so frequent as the other enclitic forms ⁴⁾.

Their
enclitic
forms.

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

2) So was already taught by Patanjali (I, p. 62) मातरि वर्तितव्यं पितरि शुभ्रपितृव्यमिति । न सोच्यते स्वस्यां मातरि स्वस्मिन्वा पितरीति संयन्धाच्चैतदभ्यते वा यस्य माता यच्च 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 = इत्सासु. The former passage runs thus अग्रमन्त्रेन ते भाव्यमाश्रमस्येन (you must keep watchful in the hermitage), the latter मा त्वं..... ब्रह्मं कार्योः सुतेषु नः Cp. *Vâmana's Stilregeln* ch. Çabduçuddhi, s. 11.

4) As मा and मां, त्वा and त्वां are easily exposed to be confounded in manuscripts, it is possible that the enclitical forms have sometimes disappeared in our texts, if the following word commenced by a consonant. At all events, they seem to occur oftener in the ancient dialect than afterwards.

They are of necessity unavailable, if some emphasis of the pronoun be wanted. For this reason they are forbidden:

a) when heading a sentence, or in poetry even a pāda, b) when immediately after a vocative, which heads the sentence, c) when followed by some particles, that give them some emphasis, viz. च, वा, ह, च्चद्, एव. See P. 8, 1, 16; 20; 24; 72. Mhbh. 1, 229, 24 त्वामेकमाहुः कत्रयस्त्वामाहुस्त्रिचिथं पुनः [here त्वा would not be allowed]; K&ç. on 8, 1, 18 हृदो विष्टेष्ट्वरो देवो युष्माकं कुलदेवता [वः instead of युष्माकम् cannot be, as it heads the pāda]; Hit. 110 राज्ञाह। मन्त्रिन्ममोत्साद। न्ने मा कृयाः [मम not मे, according to b)]; R. 3, 55, 22 भगस्व सीते मामेव (— none but me); Mālav. I, p. 21 चक्रभवतः किल मम च [not: मे च] समुद्रपल्लवयोरिवान्तरम्.

Rem. According to P. 8, 1, 25 they are also forbidden with verbs of seeing, when used in a metaphorical sense.

58. 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 त्वयं वनचरा युष्मद्दोषं च तलान्ते गृहम् (we monkeys are living in the forest, and your abode is in the water). Mhbh. 1, 152, 26 Hidimbā says to the single Bhīmasena अहं प्रेषिता भ्रात्रा..... द्विभक्तयिषता 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]."

59. The pronoun of the 2^d person is used without respect to social relations; the singular त्वम् is applied to superiors as well as to equals and to inferiors. The only case of वृष्म् 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 संतोषकः शय्य-गोत्री भवान्सादास्त्व प्रकृतयश्च ([the bull] Sanj. is an herbivorous animal, but you [भवान्] and your [त्व] subjects feed on flesh); Kathās. 30, 17 गान्धर्वविधिना भार्या कुर्याद्भवनिमाम् पृथम्.... अतो तव.... सेत्स्यति (make her your wife by the Gāndharva-rite, in this way she will become yours). In the first book of the Hitopadeṣa (p. 35 of B. K. Vidyāratna's ed.) the sly cat thus addresses the blind vulture गुप्यान्धर्मज्ञानरतान्विष्वासाभूय इति पक्षिपाः सर्वे सर्वदा ममाग्रे प्रस्तुवन्ति। अतो भवद्भ्यो विपाकयोग्येभ्यो धर्म श्रोतुमिहागतः [अहम्], as to the plural गुप्यान्, भवद्भ्यः see 24.

260. By pointing out भवान् as the proper term for addressing in a polite manner, it is by no means said it is the sole. Many other titles, such as signify *sir*, *lord*, *reverend*, *master* are used according to duty, custom, dignity, age. So holy men are duly addressed by ःगवान्, f. ःगवती, kings by देवः, respectable merchants and the like by शूर्यः, matrons by शूर्या, the wife duly addresses her husband by शूर्यपुत्रः, the charioteer his prince by ःगुप्यान् etc. As a rule a greater respect is shown by such titles than by using the general term भवान् (vocat. ः). 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 Ṣāṅkh. Grhy. 2, 2, 8 अन्नचारी भवान्भृदि, instead of अन्नोत्तु or भूताम् = say, you are a *brahmacārin*."

ceded by some pronominal prefix, viz. चक्रभवान्, तत्रभवान्, सभवान्. As सभवान् and तत्रभवान् point at somebody absent, but the चक्रभवान् is always present, so the former two cannot refer but to a 3^d person, but चक्रभवान् may denote as well the person spoken of as the person addressed. Utt. I, p. 1 the director thus addresses the spectators अथ खलु.... धार्यमिध्रान्विज्ञापयामि। एवमत्रभयन्तो विदाकुर्वन्तु, but Çāk. VII Dushyanta when speaking of Çakuntalâ says अग्रे तयमत्र-भवती प्राकुन्तला.

61. For the third person Sanskrit does not possess a ^{third} proper personal pronoun, like our *he, she, it*. Its duties ^{are ex-} ^{cessed.} are discharged by demonstratives. When wanted to be emphasized, by स, अयम्, असी, otherwise by the oblique cases derived from the pronominal roots अ, अन्, एन्, 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.

62. The ^{pos-} ^{sive} ^{pro-} ^{nouns} possessive pronouns are relatively less used than the genitives of the personal ones. One will oftener meet with मम सूनुः, सूनुर्मै or मत्सूनुः (a *shashthîsamûsa* 216, 1°) than सूनुर्मदोयः.

The difference, which exists in English between *my* and *mine, your* and *yours* etc., is not known in Sanskrit; मदोयं or मम पुस्तकम् may be as well „my book” as „a book of mine,” also „the book is mine;” मत्पुस्तकम् of course cannot have the last meaning, for subject and predicate are by necessity unfit for being compounded.

Rem. 1. Apart from the regular possessives of the 2^d person त्वदोय and युष्मदोय, there exists also भवदोय

derived from the polite भवान्. Panc. 168 भवदीयसाहसेनाहं मुष्टः [= भवतः साह° or भवत्साह°].

Rem. 2. The possessive of the 3^d 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 persons. — 1. आत्मा, acc. आत्मानम्, instr. आत्मना etc. is the proper equivalent of English *myself, yourself, himself, herself, itself, one's self; ourselves, yourselves, themselves*. It is always a masculine and a singular, even when referring to a plural or a not-masculine. Properly it is a subst. meaning "soul, spirit, individuality" and in this meaning it has always remained in common use. But even when pronoun, its origin is more or less perceptible. Occasionally it may be rendered as well by a pronoun as by a subst. 1).

2. स्व generally — though not always — does duty of a possessive; it does denote the subject being possessor and may be rendered, according to sense, by *my, your, his, her, our, their*. Often it is compounded with its noun.

264. Examples of आत्मन्, when a refl. pronoun. — a) 3^d person: Panc. 263 सर्पस्तेनात्मना स्थालयं नीतः (he *himself* brought the serpent to his dwelling); Var. Yog. 1, 19 प्रत्रोरवधाय सचिवं शुभदैवयुक्तं चात्तापयेन्नृपतिरात्मनि देवरीने (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 प्रत्रमात्मानमुद्यनाय प्रायच्छत् (Vāsav., though betrothed by her father to king Sanj., gave *herself* to Udayana); R. 2, 64, 29 तौ पुत्रमात्मनः स्पृष्ट्वा तपस्विनो (both of them touched [the body of] their son); Panc. 184 पुनर्जातिमिवात्मानं मन्यमानाः (they..... feeling *themselves* as if they were born again); —

1) Compare the similar use though less developed of Latin *animus*, आत्मानं विनोदयामि = *animus oblecto*. Panc. 160 मयात्मा प्रदत्तोऽयम् (I have given him my heart = myself).

b) 1st and 2^d person: Hit. 107 चात्मनः किमुत्कर्षं न साधयामि (why should I not elevate *my own* rank?), Çāk. I पुण्याश्रमदर्शनेन तावदात्मानं फनीमहे (in the meanwhile, let us purify *ourselves* —), Çāk. IV भगवतिमात्मवत्पुंसं सुकृतैर्गता त्वम् (by your good actions you have got a husband becoming to *yourself*); — c) referring to a general subject: Panc. III, 174 यः करोति नरः पापं न तस्यात्मा भुवं प्रियः (who does evil, certainly does not love himself).

As appears from the instances quoted, the gen. चात्मनः or चात्म^० in compounds are used to denote the reflexive possessive. There exists even a possessive चात्मीय, as Kād. I, 19 तदयमात्मीयः क्रियताम् (take him [the parrot] as yours).

Rem. 1. It is plain, that स्व चात्मा is said in the same meaning as चात्मा. R. 2, 6, 21 रात्रा] सात्वा वृद्धं स्वमात्मानं रामं रात्रे उभियेक्ष्यति.

Rem. 2. The instrum. चात्मना when added to the reflexive lays stress on the fact, that the subject is acting by himself. Mhbh. 1, 158, 30 तारयात्मानमात्मना (help yourself); Panc. 276 न प्रक्राम्यात्मानमप्यात्मना वीरुम् (I cannot bear my own self); R. 3, 47, 1 सीता] प्रण-सात्वानमात्मना (Sītā named herself [to her guest])¹).

265. Examples of स्व. — a) 3^d person: Nala 3, 13 चाक्षिपन्ती..... प्रभां शशिनः स्वेन तेजसा (scorning as if it were at the moon's splendour by *her own* brightness); Panc. 230 अयासो प्रत्यू उत्याय स्वगृहनिर्गतः (then at daybreak he rose and went out of *his* house); Çāk. I वृतास्तगन्त्रिकन्यकाः स्वप्रमापानुत्तपैः शेचनघटैः etc. (these girls of the hermitage, with watering-pots as to suit *their* size); — b) 1st and 2^d person: Panc. III, 177 देहं स्वः..... शोषयिष्याम्यहम् (I will dry up *my* body); Hit. 137 अस्माकं परभूनिष्ठानां स्वदेशगमनमपि दुर्लभं भविष्यति (when residing abroad it will be hard for us to go to *our own* country); Çāk. VI त्वमपि स्वं नियागमग्रन्थं कुरु (and you, do *your* duty without fault); Vikram. I, p. 2 स्वपु स्थानेष्ववहितैर्भ्रियतयं भवतिः (you are requested to listen with attention on *your* seats).

Yet स्व is not necessarily a possessive. It may also be equivalent to चात्मा. Hit. 109 स्वस्य रात्रानं प्रपातयान् = चात्मनो रा^०; Panc. 305 नास्मै स्वोपार्जितं दास्यामि (I will not give him, what I have earned

1) चात्मना may even stand alone. Kathās. 25, 133 गच्छाम्यहमात्मना (I will go [by] myself); Kumāras. 2, 54.

myself), here स्वोपाहितम् = स्वोपा° = चात्मोपा°; Schol. on R. 2, 40, 39 रामो मातरं रात्रानं च स्वमनुगती ददर्श (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 = चात्मा, it has also a possessive; viz. स्वीय. Panc. 162 स्वीयपितृमातरी.

Rem. 1. स्वक, poss. स्वकीय, is a deminutive of स्व and स्वीय as to its form, but there is scarcely any difference of meaning. Nala 5, 40 उय तत्र वधाकामं नेपथः... जगाम नगरं स्वकम्, Panc. 233 स्वकीयामेव योनिं श्रद्धुगन्धसे (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 नित्त 'own,' as it may not rarely be rendered by the possessive pronoun. Panc. 56 the king says to his daughter संशोधोऽथ त्वया नित्तभर्ता यथा मम शत्रून्व्यापादयति (you must to day exhort your husband, that he may destroy my enemies). Inversely स्व may also be = 'own:' Kathās. 39, 53 स्वसुखं नास्ति साधुर्मां तासां भर्तृसुखं सुखम्.

267. The reflexives are not bound to refer exclusively to the grammatical subject. In passive sentences they often refer to the agent, in clauses and the like to the main subject. Instances hereof have already been given in 264 and 265, viz. Panc. 263; Panc. III, 174; Kād. I, 19; Hit. 137; Vikram. I, p. 2. Here are some more: Panc. 24 न प्रोभनं कृतं मया यत्रस्य विज्यासं गत्वात्मानिप्रायो निवेदितः, here चात्मानिप्रायः is of course ममात्मनोऽनिप्रायः; R. 2, 11, 22 वाप्रात्रेण तदा रात्रा कैकेया स्ववशं कृतः sc. कैकेया वशम्.

Rem. On the other hand, one may meet with instances of pronouns not-reflexive, in such cases as where one might expect

1) As it is good Sanskrit, it makes doubtful how to explain स्व° in such compounds as स्वगृहम्, स्वधर्मः, whether = स्वस्य गृहम् or = स्वं गृहम्.

2) Çācavatakoça ed. ZACHARIAE, vs. 187 स्वशब्दो वदति ज्ञानिमात्मात्मोय-धनानि च.

reflexives. So R. 3, 62, 3 स्वमशोकस्य प्राणाभिः..... चाक्षुषोषि शरीरं ते [not स्वम् or आत्मनः]; Kathās. 36, 102.

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

269. The reciprocal pronouns अन्यान्य, परस्पर, इतरेतर have almost assumed the character of adverbs. As a rule, they are used in the acc. of the masc. अन्यान्यम् etc. while being applied to every gender and every case-relation. Çāk. I उभे [सख्यौ] परस्परमवलोकयतः (the two friends look at each other); Vikram. I, p. 18 अन्यान्यं हस्तं स्पृशतः (they shake hands); Panc. 216 एवं च परस्परं द्वेषमुत्पन्नम् (and in this manner discord arose between them); Daç. 151 उभो..... त्रयया साध्वरोन त्रान्योन्यमात्मानं न विवृण्वते (both, either by shame or by confusion, do not open their soul to each other); Çank. on Ch. Up. p. 42 समानमितरेतरं प्राणादित्यौ (the principle of life and the sun are identical to one another); Pat. I, p. 426 सार्धिकानामेकप्रतिश्रय उदितानां प्रातहृत्याय प्रतिष्ठमानानां कश्चित्परस्परं संश्रन्धो भवति. Cp. also Kām. 2, 42; Mālav. I, p. 24; Kathās. 2, 41 etc.

Yet they admit also of other case-endings, f. i. Panc. III, 200 परस्परस्य मर्माणि ये न रक्षन्ति तन्मत्रः (they who do not observe the weak points of each other); Harshac. 2 तेषामन्योन्यस्य विवादाः प्रादुरभूवन् (disputations arose between them). So Nala 5, 32 तौ परस्परतः प्रीतो. Nala 1, 16 the acc. अन्यान्यम् is depending on the prep. प्रति. And so on. See Kāç. on P. 8, 1, 12 vArtt. 9 and 10; vArtt. 10 teaches the optional employment of forms in °ञाम्, if feminine and neuter words are concerned f. i. इतरेतराम् [or °रम्] इमे ब्राह्मणकुले — इमे ब्राह्मण्यो — भोजयतः.

The same meaning is carried by the adverb मित्यः (mutually), which is not less used.

2. DEMONSTRATIVES, RELATIVES, INTERROGATIVES.

170. 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. Pano. 204 भो भो कपिलस्य एष नदीतीरे तस्मिन् भ्रमरादी तिष्ठति (say, woodcock, *here* on the river-side a holy devotee stands); Vikr. I, p. 15 the king says to his charioteer सूत इदं तच्छैलशिखरम् (— *here* is that mountain-top); Cāk. IV Kanva asks "where are Çārngarava and Çāradvata," they answer आगच्छामि सः (Reverend, *here* we are). From the Vaidik writings I add Ath. V. 1, 29, 5 उदसो सूर्यो षगादुदितं मामकं वचः (*there* the sun has risen and *here* has my spell).

271. Of the four demonstratives, used in classic Sanskrit, अयम् and एष are opposite to स and अस्मी. Their different nature is well described by a vernacular grammarian, when pronouncing that एष is expressive of *nearness* but अस्मी 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

Difference of employment between them.

1) See the kārīka, quoted in a foot-note on p. 188 of ÇRĪRĪMAMAYA-ÇARMAN's edition of Mṛcchakati (Majumdār's series):

इदम्: प्रत्यक्षरूपं समीपत्ववर्ति वैतदो रूपम्
अदससु विपकृष्टं तदिति परोक्षे वितानीयात्.

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 *ὄυτος* and *ὅδε*, Engl. *this*.

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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. एव and अयम्. — Vikram. I, p. 14 Purūravas points with his hand to Urvaśī her attendante: एताः says he सुतनु मुखं ते सख्यः पश्यन्ति (Lat. *haec amicae* —); Nala 3, 4 Indra declares to Nala the name of himself and his comrades: अहमिन्द्रो ऽयमग्निश्च तथैवायमपां पतिः।... यमोऽयमपि पार्ष्णित्र (Lat. *ego Indrus, hic Agnis* etc.).

2. असौ and स. — Nala 3, 2 Nala asks the devas, for what purpose they wish him to be their messenger कश्चासौ यस्याहं दूत रक्षितः किं च तद्दो मया कार्यम्, here both असौ and तत् answer to Latin *iste*; — Mudr. II, p. 77 the minister Rāxasa, when hearing from his spy that the physician, whom he had despatched to empoison king Candragupta, had been prevented from performing that plot by the vigilance of Cānakya, exclaims शठः खलुसौ अतः। अय स त्रैयः 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 भूतान्यन्वायत्रानि (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 चारौ चोष्णोऽयमुष्णोऽसौ (this breath here and that sun there are indeed the same, this is hot and that is hot); Utt. II, p. 27 अयमगावध्य-नविष्टः *hoc illud studiorum impedimentum* "that well-known hindrance now presents itself." — In the first act of the Mudrarāxasa the minister Cānakya, after having put the jeweller Candanadāsa into prison, thus expresses his contentment: हन्त लब्ध रत्नानां राजसः। कुतः

त्यस्यप्रियवत्प्रापान्यथा तस्यायमापदि

तथैवास्यापदि प्रापा 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 Vikramorvaçī king Purūravas designates his beloved Urvaçī 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 व्रतस्य, expresses his disappointment about her female attendant coming सख्या विरहिता तया, and says on account of her पयुष्मका कथयति प्रियदर्शनां ताम्। चार्तिं न पश्यति पुत्रव्यसनादर्शाम् — whereas in the first act, when looking at her face, he admires इदं त्वयम्, exclaims नेयं तपस्विनः सृष्टिः, is uneasy, as चख्या भयक्रवः is noticed by him.

272. Though एव may be styled the emphatic अयम्, both pronouns are sometimes used almost promiscuously. Mhbh. 1, sarga 154 Kuntī asks Hidimbā, who she is: "are you a deity of this forest?" इत्यथनस्य देवता, Hidimbā answers वदेतत्प्रयसि वनम् etc. In the second act of the Vikramorvaçī the king offering a seat to Citralekhā says इतदासनमास्यताम्, in the first act of the Mudrarāksa Cānākya to Candanadāsa इदमासनमास्यताम्.

273. अयम् — not एव — 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 बाहुः may signify "this arm of mine," ईडे इ ब्रजेष्टुव, hoc brachium. Vikram. II, p. 46 Purūravas laments इदंयमिदुभिः कामव्यान्तः सप्रलयमिदम् — viz. मम, Mṛcch. IV, p. 141 न खलु मम विपादः सारसेऽस्मिन्नायं वा (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 ईडे इ अयंप. Vikram. II, p. 56 the king when taking his leave from Urvaçī says स्मर्तव्योऽयं जनः; Mṛcch. VII, p. 238 Cārudatta tells his friend, he longs for Vasantasenā सखे मैत्रेय वसन्तसेनादर्शनोन्मुक्तोऽयं जनः; Daç. 164 सोऽयमर्त्येणात्ताकर्तुं जनोऽन्यथमनुगृहीतः (my lord has much gratified his most obedient servant).

274. Pānini teaches, there is some difference in the flexion of अयम् according to its being used either when referring to somebody or something already spoken of before, or

when pointing at or showing. In the former case 1. the cases, derived from the root **अ** are treated as enclitics, 2. the accus. is **एनम्, एनाम्, एनत्** in the singular, **एनान्, एनाः, एनानि** in the plural, **एना, एने** in the dual, 3. the instr. of the sing. **एनेन, एनया**, 4. the loc. of the dual is **एनयोः**. It is in such instances of *anvādeṣa* (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 दृष्ट्वा नरः कृतान्तापदितां प्रपद्यते । तदास्य मित्राप्यपि वान्यमित्रताम् (if a man has by Destiny been reduced to poverty, then even his friends become enemies to him), *Çāk. I* एतास्तापस्त्रिकन्यकाः.... इत एवागिद्यर्तन्ते । अहो मधुरमासां दर्शनम् (those girls of the hermitage approach hither, it is pleasant to look on them), *Vikram. I, p. 2* वद्विपदेया पूर्वेषां कवीनां दृष्ट्वाप्रथमम् । अहमस्यां कालिदासमु-
 यितवस्तुना नवेन त्रोटकेनोपस्यास्य; — 2. instances of **एनम्** etc. *Mhbh. I, Paushyap.* तमुपाध्यायमुपतस्थे प्रोवाच चैनम् (he made his compliment to his teacher and spoke to him), *Vikram. III, p. 72* अये । एत एव प्रस्थितां देवः.... वावदेनमत्रलोकनमार्गे प्रतिपालयामि, *Nala 13, 24* तां प्रासादगतापश्य-
 द्वात्प्रमाता जनैर्वृताम् । धात्रिमुवाच गच्छैनामानयेद् गमान्तिकम् (her the king's mother saw from the balcony, as she was followed by the crowd, and said to the nurse: »go and bring her to me"), *Mhbh. 5, 16, 29* Indra receives a deputation of devas, rshis etc., and after being addressed by them उवाच चैनान्प्रतिभाष्य, *Ait. Br. 1, 29* treats of the two हविषनि (carts in which the soma-herb is carried) in § 6 देवयन्तो ह्येने मानुषाः प्रःरन्ति, *ibid. 1, 30, 3* एनो refers to अग्नीषामो, mentioned before.

NB. The instr. **एनेन** and **एनया** seem to be extremely rare; **अनेन** at least and **अनया** are regularly used, when *anvādeṣa* is required. *Mālav. I, p. 14* the minister of king Agni-mitra reads a letter from the king of Vidarbha; when asked about its contents, he answers to Agn. **इदमिदानीमेनेन** [not: एनेन] प्रतिनि-
 खितम्. And so often.

275.
The pro-
noun स and
its employ-
ment.

स likewise points at somebody or something known, and therefore, like अयम्, it is fit for doing duty of the pronoun *he, she, it*. Yet, they are not synonymous. Like Greek, especially Homeric, *δ, η, τδ*, it signifies, that the person or thing referred to is well-known, or has been named just before, or will be named forthwith. It is therefore never an enclitic, and is sometimes = Lat. *ille*, sometimes = *is* „the afore said.” Hence its fitness to be rendered by „the.” When referring to the relative ए, it may be equivalent to „he,” German *derjenige*. It is also used to indicate the changing of the subject, f. i. स आह् or सोऽप्याह् = „the other said, answered.” Yet it may as well point at the same throughout a succession of sentences, in which case one is inclined to put it at the head, as Daç. 12 वामदेवनामानं तपोधनं त्नाम। तं प्रपाय तेन कृता-
नियस्तथै कथितकृत्यस्तदाश्रमे..... कञ्चित्कालमुपित्वा.... मुनिमभाषत; Nala 1,5
Bhīma king of Vidarbha has been named, it follows स प्रतार्ये परं यत्-
मकरोत्..... तम-वगच्छद्, अस्मिर्पिर्मनो नाम..... तं [viz. दमनं] स भीमः [the
aforesaid Bh.] प्रताकामस्तोपयामास..... तस्मै प्रसन्नो दमनो वरं ददौ. Cp. also
the examples adduced 271, 3°.

Examples: 1. of स = *ille* (the well-known, the famous). Çāk. VII तत्कोटिमकुलिश्रमाभरणं मघोनः (the renowned thunderbolt, Indra's attribute, Lat. *fulmen illud Jovis*).

2. स = „the afore said.” Çāk. IV Kanva says to Çakuntalā ययातेरिष शर्मिष्ठा भर्तृश्रुमता भव। पुत्रं त्वमपि समुत्तं सेव पूरुमवाप्सि, here सेव „as she” means of course Çarmishthā; Kathās. 27, 109 उपाध्या-
यस्य कस्यचित्। आश्रमपास्याभवन् शिष्याः सप्त आश्रमपापुत्रकाः। (110)स तान् शिष्या-
नुपाध्यायो धेनुं दुर्भिक्षदोषतः। गोमतः प्रवशुरादेकां याचितुं प्राहिषोन्नतः। (111)ते च
गत्यान्यदेशस्य दुर्भिक्षतामुकलयः। तं तद्दिना तच्छुश्रुं तच्छिष्या गां ययाचिरे। (112)सोऽपि
वृत्रिकरोमेकां धेनुं ते-यः 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 तद्विरा etc., ते pointing at the disciples, तं at the father-in-law, तत् at the teacher. It is, indeed, always allowed to employ स many times in the same sentence, though pointing at different persons or things, f. i. Mhbh. 1, 2, 395 यो गोप्रातं कनकशृङ्गमयं ददाति । विप्राय वेदविदुषे च ह्युद्युताय । पुष्यां च भारतकर्यां 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..... समन्तापर्यन्तः प्रास्ताः [»the branches of which]” शतयोजनमायताः; Utt. II, p. 29 one asks श्रय स राजा किमाचारः संप्रति (but what is the king doing now?) another answers तेन राजा क्रतुश्चमेधः प्रक्रान्तः (the king has commenced an aṣvamedha).

4. स in correlation with य = Germ. *derjenige*. Mhbh. 1, 74, 40 सा भार्या या गृहे दत्ता सा भार्या या प्रतावती. 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 Kuntī and her strong son Bhīmasena hear cries of distress in the house of the worthy brahman, whose hospitality they are enjoying of. Though the family of the brahman has not been named in the foregoing, vs. 10 introduces them by the pronoun तान्. The same idiom exists in Latin.

76. स may point at a general subject, see 12. Occasionally it may be rendered by „such a one.” Mhbh. 1, 158, 31 धर्मान्नाक्षसानाकुर्न हन्यात्स च मामपि (rāxasas, it is told, know the dharma, nor would such a one kill me); Kumāras. 5, 83 न केवलं यो महतो अभाषते । शृणोति तस्मादपि यः स पापनाक् (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 नियमैस्तेः कर्षयित्वा प्रयत्नतः प्राप्यते निपुणैर्धर्मः, Kathās. 29, 169 महादेवो च तैस्तेः सामुपचारैरुपाचारम् (— with all sorts of civilities —). For the rest स put twice is mostly met with in the apodosis after a double यः preceding. Nala 5, 11 यं हि ददूषे तेषां तं मेने नलं नृपम् (287). This repeated स has accordingly a distributive meaning, see 252, 3°.

277. With एव added to it, स = „the very,” often „the same,” Lat. *idem*. For the rest comp. 398.

स एव
= .the
same.”

Pane. 172 तावेष्वेव दो पुरुषो मियो मन्त्रयतः (*the same two men keep counsel together*); *ibid.* V, 26 तानोन्द्रियापयविक्रानि तदेव नाम । सा श्रुतिरपनिदना वचनं तदेव । अयोऽप्यया विरहितः पुरुषः स एव । व्याकृतः क्षणेन भवतीति त्रिचित्रमेतत् (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 तस्मिन्नेतस्मिन्नागौ.

278. स may be added to other demonstratives, to personal pronouns, to relatives. As to the last combination यः स, see 287.—सोऽयम्, स एष and the like, सोऽहम्, सा त्वम्, etc. mostly are to express the worth of a conclusive particle, therefore, for this reason, then,” as will be shown further on, when describing the connection of sentences, see 445.

279. Some other observations on the demonstratives. —

Demonstratives,
when first
members of
compounds

1 In compounds, तत् and एतत् are considered as the themes, which represent स and एव; likewise मत्, त्वत्, अस्मत्, युष्मत्¹) are respectively the thematic shapes of अहम्, त्वम्, अयम्, यूयम्. — अयम् and

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

इसो are seldom used in compounds, if they are, the neuter (इत्म्, इत्ः) is employed. But, as a rule, एतत् and तत् are substituted for them. In other terms: in compounds, एतत् has the meaning of Lat. *hic* and तत् that of Lat. *is* or *ille*. Mr̄ch. I, p. 3 the director informs the public यदिदं वयं मृच्छकटिकं नाम प्रकरणां प्रयोमुं व्यवसिताः..... एतत्कविः etc., while speaking of the poet of the piece he has named. Kathās. 64, 25 अवार्यत पान्येन तद्दधात् (he was prevented from injuring them by a passer-by), here तद्दधात् refers to अमोभिः. लामप्रैः [sc. तापसैः] in vs. 24.

2. The idiom, represented by Latin *is pavor = ejus rei pavor* 1) is not unknown in Sanskrit. Mhbh. 1, 6, 11 Agni says त्रिभेति कां न प्रापान्मे कस्य चायं व्यतिक्रमः, here अयं व्यतिक्रमः = अस्य [प्रापय] व्यति° (who is not afraid of my curse, who has an escape from it?). Panc. 158 a boy has been turned out of doors by his father गृहान्निःसारितः. The author proceeds स च तेन निर्वेदेन देशान्तरं गत्वा, apparently तेन निर्वेदेन is here = तस्य [निःसारणस्य] निर्वेदेन 'by despair caused by this expulsion'. Cp. Kumāras. 3, 17, Kathās. 1, 33.

3. In formulae one uses इसो as significative of the proper name of him, whom the formula is to be applied to. When employing them, the proper name is substituted for it. See f. i. Pār. Grhy. 1, 18, 3 इसो त्रैव प्ररुदः प्रतम्, Âçv. Grhy. 1, 20, 5.

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 सर्वेर्षे इन्द्रोऽग्निरिष्ट्वा देवाः स्वर्गं लोकमनयंस्त- येवैतद् यत्तमानः.... स्वर्गं लोकं त्रयति, here एतत् means 'in this case.' Cp. ibid. 1, 4, 2; 1, 15, 4, Ch. Up. 4, 2, 1 तद् = 'then,' etc. etc. The classic language has retained adverbial functions of तत् and यत्, see 444 and 463.

5. The interrogative pronoun is कः. 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 percudit Romanos. Cp. VIRG. Aen. 1, 261, Νερος Lys. 3, 1.

Interrogatives. **क्व** simply asks „who ?” „what ?” „which ?”, कतर, like Lat. *uter*, arch. Eng. *whether* „which of the two ?”, कतम „who etc. of many ?” They are wanted both in direct questions and in the so-called indirect questions. One says, therefore, को भवान् (who are you ?), देवदत्त इत्ययोः कतरः (which of these two is Devadatta ?), Vikram. I, p. 5 परिज्ञायते कतमेन दिग्दिशभागेन गतः स जाल्मः (is it known, in what direction the rascal has departed ?). Cp. 411.

If wanted, **क्व** may be the former part of a bahuvrihi. Daç. 30 एतत्कटकस्थितिः किं नामधेयः (what is the name of the chief of this encampment ?); *ibid.* 74 — an ascetic speaks — अर्थकामवात्तन्निमित्तं खं सेयो चेमां किं रूपो किं परिवारो किं गली.

Rem. 1. The distinction between क, कतर and कतम is not always strictly observed. Rām. 1, sarga 38 Rāma asks Viçvāmītra, which of the two, Kadrū or Vinatā will have one illustrious son, and who sixty thousand sons कः कस्याः सुतो ब्रह्मन्का ब्रह्मन्नपियति, here क is used, not कतर. — Panc. 284 सामादीनामुपायानां मध्ये कस्यात्र विषयः (for which of the six well-known expedients, *sāma* 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 भद्रदात्राग्रमे पया, though the country is wholly unknown to him, and he, therefore, does not want to be informed „whether” but „which” of the many ways will conduct him to Bharadvāja 1).

Rem. 2. On the faculty of putting in the same sentence two or more interrogative pronouns referring to different things, see 409, 2°.

281. At the outset **क्व** 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, **क्व** is then combined

1) Cp. 246 and the foot-note 1) on page 188 of this book.

Indef- with some particle: चित् or अयि or चन. Hence कश्चित्, nites. कश्चन, कोऽपि are the proper indefinite pronouns, expressing *some(any)body*, *some(any)thing*; *some*, *any*. To them we must add एक, for this word, properly meaning „one,” does not, rarely duty as an indefinite, and is to be rendered by „some” and even by the so-called article „a.” — सर्व is „every; all.”

कश्चित्, Instances of कश्चित्, कश्चन, कोऽपि¹⁾ it is superfluous to give. As to एक = „a.” R. 2, 63, 32 अहं चैकेयुषा हतः (I am hit by an arrow), Daç. 25 एक. कदाचिदेकस्मिन्कान्तारे मदीयसदृशगणो न तिष्ठांस्यमानं भृशुरमेकमत्रलोच्य (once in some forest I saw some brahman being about to be hurt by the crowd of my companions). Even कश्चित् etc. may be = „a”: Daç. 132 सा कंचित्सुतं सूत्रतो (she was delivered of a son). It is consistent, that एक may also be combined with some other indefinite. Kathās. 27, 89 कस्याप्येकस्य अणितः साधुः कर्मकरो गृहे (an honest servant in the house of some merchant), Panc. 9 एकस्य कस्यचिच्छिल्पिनः.

Kathās. 1, 56 may be an instance of the sole क, bearing the character of an indefinite: नान्यो ज्ञानाति कः (and nobody else knows it). Cp. R. 2, 32, 42 वृषोष्व किं चेदपरं व्यवस्यसि (choose something else, if you have made up your mind).

विश्व. Rem. 1. The old dialect possessed a synonym of सर्व, viz. विश्व; in the classic language it is no more used, save in some standing phrases as विश्वे देवाः, being the name of some special class of deities, विश्वं जगत् or simply विश्वम् „the Universe.”

सर्व. Rem. 2. सर्व is = „every” and „each,” सर्वः „everybody,” सर्वम् „everything.” Nala 20,6 सर्वः सर्वं न ज्ञानाति सर्वतो नास्ति कश्चन (not everybody does know everything, nobody is omniscient).

1) According to the Petrop. Dict. the indefinite pronoun कोऽपि was made in a latter period than the other combinations, as it does not occur in the older literature, Manu included (see II, p. 6 s. v. क). Yet in the Mahābhārata and the Rāmāyana कोऽपि and such adverbs as क्वापि, कथमपि are as well met with as those in °चित् and °चन. R. 2, 52, 45 क and अपि are separated by च, अहं किं चापि वक्ष्यामि.

282. By adding to the foresaid indefinite pronouns the negation न one expresses the negative indefinites „nobody, nothing, no, none.” It is indifferent at what place one puts the negation. Nala 3, 24 प्रविशन्तं न मां कश्चिदपश्यत् (nobody saw me, as I entered), Hit. 95 कोऽप्युपायोऽस्माकं तीर्थनाथ नास्ति (we have no livelihood), M. 9, 26 न विप्रयोऽस्ति कश्चन (there is no difference), Kathās. 34, 120 दरिद्रश्च एकस्य नासौत्र (there nobody could be named poor).

It is not only said न कश्चित् and न कोऽपि, but also न कश्चिदपि. Panc. 71 न किञ्चिदप्युक्त्वान् (he said not a single word).

283. There are several words for „other”, viz. अन्य, अपर, पर, इतर. Of these अन्य is the most common and has the most general meaning.

“Other”
how
expres-
sed.

1. अन्य generally denotes „somebody or something else.” In such phrases as अन्यस्मिन्नाहनि, „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 मन्त्रो च स्थितो तत्र अन्ये ऽन्यत्र गताः (— the others withdrew).

2. अपर properly means „the subsequent, the following;” hence it has got also the meaning of „other,” but commonly it retains its proper nature of signifying what is named in the second place. Mrech. I, p. 55 एवं सा रदनिका। एवमपरा का (this is Radanikā, but this other, who is she?).

3. पर is etymologically related to our far, and accordingly it serves also to denote the opposite of स्व. Hence it displays all shades of meaning, as are directly opposite to the notion of „own, proper.” It may be sometimes = „strange” and „stranger,” sometimes = „enemy,” sometimes also when used in a broader sense = „other.” Nala 3, 8 कथं नु ज्ञातसंकल्पः स्त्रियमुत्साहते पुमान्परार्थमोदृशं वक्तुम् (how should a man bear to speak in this way for the sake of another to a woman, whom he desires for himself?). Mrech. I, p. 55 न युक्तं परकलत्रदर्शनम् (it does not become a man to look on the wife of his neighbour). Its adjective परकोय = alienus. Çāk. IV चर्यो हि कन्या परकोय इव (a daughter is a possession one cannot call one’s own).

4. इतर, the comparative of the pronominal root इ, bears a strong affinity to Latin *alter*. It is used, indeed, to signify "the one" and "the other" of two. Brh. Ār. Up. 1, 4, 4 अथवेतराभवदश्रवृष इतरः, cp. M. 4, 137, Kathās. 19, 50. When dual or plural, it denotes the other of two parties. Mrech. I, p. 33 अष्टासत्रविशस्तरन्ति च यया नाथा तथैवेतरे, Mudr. V, p. 184 तेषां मध्ये ये त्रयः प्रधानतया मदीयां भूमिं कामयन्ते ते... इतरां तु द्वौ हस्तिश्रलकामौ हस्तिनैव धारयेताम्. — Cp. 217, 2.

Rem. 1. To the foresaid pronouns we may add निन्न "different," as it sometimes may be rendered by "other." Kāç. on P. 2, 3, 29 निन्नो देवदत्तात् = अन्यो देवदत्तात्.

Rem. 2. अपर and अन्य, when qualifying some noun, may be used in a somewhat particular manner. Panc. p. 77 contains the story of the jackal who, being hunted by a band of dogs, fled to some dyer's and there jumped into a pot filled with dye. As he got out, he had got a blue colour, तत्रापरे सारमेयास्तं गृणालमयानन्नो यथाभोष्टदिशं तामुः. Here अपरे सारमेयाः means "the other, namely the dogs," not "the other dogs." Compare *ibid.* p. 83 कस्मिंश्चिद्वनोद्देष्टे सिंहः प्रतिवसति स्म। तस्य चानुचरा अन्ये द्वीपिषावसगोमायवः 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 विवरणं विधयेति. — The same idiom exists in Latin and Greek, f. i. Od. β, 411 μήτηρ δ' ἔμῃ οὐ τι πέπυσται, οὐδ' ἄλλαι θυγαῖ.

१. „Either," Lat. *alteruter*, is expressed by एकतर. Mudr. IV, p. 146 तयोर्द्वयोरैकतरं जहाति.

२. एकतम denotes "one out of many," cp. कतम (280). Panc. 12 संधिविग्रहयानासनसंश्रयद्वैधीभावानामेकतमेन संधिधास्ये (I will arrange it by means of one of the six expedients: *sandhi*, *vigraha* etc.). Likewise अन्यतम, see f. i. Daç. 101.

How "neither" is to be expressed, may appear from these examples. Ch. Up. 5, 10, 8 अथैतयोः पर्याप्तं क्रतूरेण च न तानोमानि भूतानि भवन्ति (on neither of these two ways these foresaid beings are moving), Panc. 50 तौ दावपि न ज्ञास्यतः (neither of them will know it).

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

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

Examples: 1. of अन्य.... अन्य. R. 2, 108, 15 यदि भुक्तमिहान्येन देहमन्यस्य गच्छति (if what is consumed by one, goes into the body of another —), Mhbh. I Paushyap. 174 अन्यस्मिन्कारणोपे तु कार्ये पार्थिवसत्तमः शाल्यादिवान्यदेव त्वं कुरुष्वे (you do other things, my prince, than what you should have done). — 2. of एक, कश्चित्, etc. Panc. 297 तेऽपि ताड्यमाना एके मृता अन्ये गिन्मस्ताकाः पृष्टकर्तुमुपचक्रमिरे (and as he struck them, some of them died, some others had their heads broken and began to cry violently), M. 9, 32 चादुः.... केचिदपरे... विदुः; — 3. of more links connected. Varâh. Brh. 32, 1 क्षितिकल्पमादुरेके बृहदन्तर्लनित्वासिमन्नुकृतम् । भृगार्षिर्नृदिगतविध्रामरामुदुभयं चान्ये । अनिलोऽनिलेन निहतः क्षितौ पतन्मस्थनं करोत्येके । केचिन्नुदककारितमिदमन्ये प्रादुराचार्याः (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.

Relative
pronoun.

Rem. The comp. and superl. यत्, यत्तम 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-

How
generalized.

ination यः कश्चित्, यः कश्चन or यः कोऽपि; c) by putting together य and स in the same case, gender and number, यः सः = „whosoever it may be, any.” For the rest, cp. 453.

Examples of a). Nala 5, 11 is quoted 276; Bhojapr. 36 वयं नृपोऽनुरागेण संमानयति संसदि। तस्य तस्योत्सार्णाय 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 दृष्टुमिच्छति स त्वया प्रवेष्टवितव्यः (whosoever it may be, that wishes to see me, you must admit him), Nala 4, 2 अहं चैव यच्चान्यन्ममास्ति किञ्चन (myself and whatsoever belongs to me). This idiom is used so as to be synonymous with the simple indefinite pronoun, as Hitop. 10 सुवर्णाकङ्कणां यस्यै कस्मैचिद् दातुमिच्छामि (I desire to give the golden bracelet to whomsoever); Schol. on R. 3, 10, 19 यस्यै कस्मा अयि प्रतिस्सं प्रतिस्साय न त्काम्. 1).

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

c.) Kathās. 27, 208 इत्थं क्रियासु निवसन्त्यपि यामु तामु। पुंसां श्रियः प्रयत्नस-
न्नुद्यद्भिकृतासु (in this way fortune dwells in any action, done by men, when carried out with vigorous energy).

3. PRONOMINAL ADVERBS.

The pronominal adverbs may be divided into four main classes: 1. those in 'त्र, doing duty as locatives, 2. those in 'तः, mostly doing duty as ablatives, 3. those

1) यः कोऽपि seems to occur much less than the other combinations. The Petr. Dict. gives no instance of it, ANUNDOHAM BOROAH does not mention it.

Pronominal ad-verbs. in **दा** expressive of *time*, 4. those in **या** significative of *manner*. They are derived of the roots क(कु), अ, इ, त, व, अन्य, एक, सर्व etc. and display the same differences of meaning and employment as the pronouns, which they are made from; they are therefore interrogatives or demonstratives or relatives or indefinites.

1. Those in **त्र** are: Interr. कुत्र (where?); Dem. अत्र (here), तत्र (there), अमुत्र (yonder); Rel. यत्र (where); Indef. अन्यत्र (elsewhere), एकत्र(1.at one place, 2.some-where); सर्वत्र (everywhere), etc. To these we must add two of a similar meaning, but made with different suffixes, viz. Interr. क्व = कुत्र and Dem. इह (here).— By putting °चित्, °चन or °अपि to the interrog., one gets the indefinites क्वचित्, कुत्रचित् etc. „somewhere, anywhere;” यत्र क्वचित् (or कुत्रचित् etc.) = „wheresoever” (287 b).

2. Those in **तः** are: Interr. कुतः (whence?); Dem. अतः (hence), इतः (hence), ततः (thence), अमुतः (from yonder); Rel. यतः (whence); Indef. अन्यतः (from some other place), एकतः (from one place, etc.), सर्वतः (from every place), and so on. — By putting °चित्, °चन or °अपि to the interrog., one gets the indefinites कुतश्चित्, कुतोऽपि, कुतश्चन; of course यतः कुतश्चित् etc. = „from whatever place.” (287 b).

3. Those in दा are Interr. कदा (when?); Dem. तदा (then); Rel. यदा (when); Indef. अन्यदा (at some other time), एकदा (once), सर्वदा (always). Besides, the dem. तदानोम् is the emphatic „then,” इदानोम् and अधुना = „now.” — By putting चित्, चन or अपि to the interrogative, one gets the indefinites कदाचित् etc. = „at some time;” यदा कदाचित् etc. = „whenever.” (287 b).

An other set of temporal adverbs are कर्हि (when?), तर्हि, एतर्हि, यर्हि, यर्हि कर्हिचित्. Of these, all but तर्हि are restricted to the archaic dialect and even in the epics they are seldom used, except the phrase न... कर्हिचित् (nowhere).

4. In था there are: Dem. तथा (so); Rel. यथा (as); Indef. अन्यथा (otherwise), सर्वथा (in every manner at all events). The Interr. is slightly different, being कथम् (how?). Demonstr. are also एवम्, इत्थम् and इति = „thus, so, in this manner.” — By putting चित्, चन or अपि to the interrog., one gets the indefinites कथंचित् etc. = „somehow;” of course यथा कथञ्चित् etc. = „howsoever.” (287 b).

Rem. 1. The archaic idiom यः कश्च (287 R.) is of course also represented in the adverbs of the ancient dialect. ऀव. Grhy. 1, 3, 1 यत्र कु च होष्यन्स्यात् (wheresoever he may intend to make oblations), Ait. Br. 2, 23, 7 तस्य यत एव कुतश्च प्राप्नोयात्.

Rem. 2. The adverbial suffixes are not limited to the adverbs, enumerated above. So it is said एतत्र „in the world to come” (f. i. Panc. 39), अपत्र (f. i. R. 3, 11, 25), पूर्वत्र; सदा (always), नित्यदा (f. i. R. 3, 5, 18), etc.

Rem. 3. A negation added to the indefinites कुञ्चित्, कुतञ्चित्, कदाचित्, कथञ्चित् and their synonyms, serves to express „nowhere,”

»from no place," »never," »in no ways," cp. 282. Kathās. 3, 57 चिन्ता मे पुत्र वद् भार्या सदृशी नास्ति ते कुचित् (I am anxious that nowhere there is a fit wife for you to be found); Nala 4, 19 दोषो न भविता तत्र रत्नकर्यचन (at any rate, you will incur no sin, my king); Panc. 34 मया... कदापि किर्भटिका न भक्षिता (I never have eaten cucumbers); ibid. 149 न मया तत्र हस्तलाभाया कुचिदपि लब्धं सुखम् (since I am depending on you, I have nowhere enjoyed pleasure).

Rem. 4. The idiom ऋ: सः = »whosoever, any" (287 c) has of course its counterpart in the adverbs derived from the roots ऋ and ऋ. Mrcc. X, p. 360 सुरपतिःखनस्या यत्र तत्र स्थिता वा (staying at the king of the gods, or anywhere).

Rem. 5. कथञ्चित् and कथमपि have also got the sense of Lat. *vix*. Panc. 71 चेतनां समासाय कथमपि (after having scarcely recovered his spirits). With emphasis, one says even कथंकथमपि. — Similarly कदापि etc. may be used almost synonymous with our »perhaps." Panc. 200 ह्यमगिहिते अष्टेय्यचनात्कदापि निवर्तते (if one speaks thus [to the king of the elephants] he will perhaps withdraw by the force of so trustworthy speech).

Rem. 6. अन्यथा may signify »wrongly, falsely." Hit. 95 उपतेष्वपि प्रक्षेपु दूतो वदति नान्यथा. Likewise Çāk. I सलमस्मानन्यथा संभाव्य (do not take me for another person, as I am). As to अन्यथा when = »otherwise" see 485 R. 2.

289. The adverbs in ञ्त्र and ञ्तः are not restricted to the denoting of space. Their province is the same, as that of the locative and ablative ^{P. 5, 7}). 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

Prone-
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1) ञ्तः is a common suffix expressive of the abl., and accordingly put also after nouns (108). Locatives in ञ्त्रा made of nouns are taught by P. 5, 4, 55 sq. But such forms as द्राक्षापात्रा, देवत्रा, मर्यत्रा are only met with in the archaic dialect. Yet, though obsolete in the classic period of Sanskrit literature, they must have been in common use in the time of PĀṆINI.

genders and numbers. Similarly अत्र, तत्र are identical with the locatives अस्मिन्, तस्मिन् etc. For this reason, like the real ablatives and locatives, they express not only space, but also time and circumstances, and refer equally to persons and things. When pointing to a singular, they may even be used as attributes of ablatives and locatives of substantives. The adverbs क्व and इह, though not made with the suffix ञ्, have similarly the functions of the locative of the stems क्व and इ in all genders and numbers.

Examples: 1. of their not referring to space. Kathās. 4, 20 वर्षस्य शिष्यवर्गो महान्भूत् । तत्रैकः पाणिनिनाम तदुच्यतेऽतरोऽभवत् (Varsha had a great crowd of disciples; among them there was —). Mudr. IV, p. 145 किमिदानीं चन्द्रगुप्तः स्वराज्यकार्यधुरामन्यत्र मन्त्रिणयात्मनि वा समासद्य — (why has Candrag. now put the yoke of government on [the shoulders of] some other minister or his own....?). Çāk. III अये स ते तिष्ठति संगमोत्सुकः । विप्राङ्गुसे भीरो यतोऽवधीरुषाम् (he, from whom you are apprehending a refusal, that man stands here longing to meet you). Kumāras. 2, 55 इतः स दैत्यः प्राप्नोति त्वं एवार्हति क्षयम् (it is from this man [me, cp. 273] that the Daitya has obtained his glory, therefore it is not I, who must kill him). Mudr. II, p. 86 अमात्यनामङ्कितेयं मुद्रा । तदितो अद्भुतेपार्थेन भवन्नाममात्यस्तापयिष्यति (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 शिस्तप्रोपं च तत्रैव शिस्तपात्रे निधाय (— put the rest of the alms in that very begging-bowl), ibid. 147 एकत्र कुशासन्तरे द्वावपि प्रसुप्ता (they slept both on one couch of kuṣa-grass), Kathās. 27, 4 प्रसङ्गे कुत्रापि (at some emergency), Daç. 80 अहं च किञ्चित्प्रमादद्वारादिके क्वचित्किलत्रे (and I laughed somehow at some player making a rash move); — Panc. 308 ततः स्थानात्स्वदेशे

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 कार्पाद्यग्रात् (by some cause), *Daç. 96* मां कदाचिद्दर्शयिष्यति (perhaps, it will rescue me from this misadventure).

Rem. 1. It must be mentioned, that in the case of the *anvadeça* (274) चत्त and चतः are enclitics. So neither रत्त nor रतः can be used.

Rem. 2. Instances of the adverbs in °त्र and °तः denoting time, are not rare. So one uses चतः परम् = „afterwards,” ततः = „then,” क्वचित्..... क्वचित् may be = „sometimes... sometimes.”

290. There is no proper adverbial suffix for the category of the „whither.” Nor is it necessary. For the locative being expressive of the aim and scope with the words of *going, arriving, entering* and the like (134), it results, that one says क्व गच्छामि, तत्र प्रतस्ये and so on, as well as नगरे गच्छामि, नगरे प्रतस्ये. On the other hand, since the adverbs in °तः may have the meaning of „on the side of,” *cp.* 103, कुतः may be „on what side?” इतः „on this side” etc. Moreover they may even signify „in, what direction,” *f. i.* ततः = „towards that place.”

a) *Panc. 154* अचिन्तयं च किं करोमि क्व गच्छामि, *ibid.* 289 यदि कश्चिदिह व्याघ्रः समायाति (if some tiger come hither), *Mhbh. 1, 163, 4* भोमसेनो ययो तत्र यत्रासौ पुरुपादकः.

b) *Mālav. I, p. 17* इत आस्यताम् (sit down on this side).

c) *M. 2, 200* गन्तव्यं वा ततोऽन्यतः (or you must go from that place to another), *Kull. तस्माद्वा देषाद् देषान्तरं गन्तव्यम्; — Çāk. I* एतास्तपस्वि-कन्यकाः.... इत एवाभिवर्तन्ते (— are moving on in this direction).

4. PRONOMINAL ADJECTIVES.

291. Pronominal adjectives are: I. कियन्त् (how great, *quantus*), Dem. इयन्त्, तावन्त् and एतावन्त् (*tantus*), with the relat. यावन्त् „[as great] as.”

Pronominal adjectives.

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

II कति (how many ?), Rel. यति „[as many] as”, Indef. कतिचित् (some, any). Like the kindred Latin *quot*, *aliquot*, they are indeclinable.

The Dem. तति is not used.

2. 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 एवन्त् and ईदृश् are to तावन्त् and तादृश्, what अयम् is to स; that यावन्त् and यादृश् require an apodosis with तावन्त् and तादृश्; that such a combination as यादृश्-स्तादृश्: = »of whatever quality” (Panc. I, 420 उपदेशा न दातव्या यादृशे तादृशे ज्ञे); that यति कतिचित् = »however many,” etc.

2. Those of Group I may be the former member of compounds in °दृश्, °चिरम्, °वारम् and the like. F. i. क्रियद्दृश् »how far?,” क्रियस्वरिम् »how long?,” क्रियद्वारम् »how many times?”. Bhoj. 28 रात्रा क्रियद्वारं मम मनोरथमपूरयन्, Panc. 63 क्रियद्दृशे स तलाजयः, Kathās. 13, 137 एवमिदं मया धर्मो न ज्ञातः.... अयम् (for so long a time I did not know this duty), Panc. 56 क्रियन्मात्रास्त्वयेते तव पितुः शत्रवः (but how insignificant are these enemies of your father).

3. Instances of कति, क्रियान् and its adverb क्रियन् used as indefinites [281] are now and then met with. Panc. 211 कति व्यापाद्यति कति वा ताडयति (he kills some of them, some others he wounds). — Note the compound कतिपय = »several, sundry.”

CHAPT. III. On nouns of number.

3. As Sanskrit grammars not only teach, which are the different nouns of number for the unities, decads

Expressing etc., but also how to make the interjacent ones (see 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 Varāh. Brh. 11, 5 शतमेकाधिकम् = 101, Ch. Up. 3, 16, 7 षोडशं वर्षशतम् = 116 years" [liter. a hundred of years, determined by sixteen]. — Of addition, as f. i. पञ्च दश च = पञ्चदश, instances are found very often, especially in poetry. — Expressing numbers by multiplication is not rare, either by saying f. i. द्विः पञ्च instead of दश, or by using the type तिस्रो षोडशः = 240 [lit. three eighties], cp. 295. Mhbh. 1, 32, 24 नवत्या नवतीर्मुखाणां कृत्या (having made 8100 mouths) we have an instance of multiplication expressed by the instrumental of the multiplier.

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 ऋषि पदिशतानि संवत्सरस्याह्वयम्, 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 अशो-
नितने = 280. So R. 2, 39, 36 त्रयः शतशतार्था मातरः are not $= 3 \times 150$, but = 350, cp. ibid. 2, 34, 13, where the same number is thus expressed: अर्धसप्तशतः = half-seven hundreds, that is $3\frac{1}{2} \times 100$.

Rem. 2. In the ancient dialect cardinal nouns of number show in some degree a tendency to become indeclinable words. See WHITNEY § 486 c.), who gives instances from vaidik works. But classic Sanskrit disapproved that loss of flexion and checked 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 Kathās. 44, 77 the nom. पञ्चाशत् does duty of an accusative.

singulars having a gender of their own, but they are also construed with the genitive. Yet, this construction is not used exclusively. By a false analogy side by side with the regular construction, as **त्रिंशतिः पुराणाम्, शतं पुराणाम्**, one says also **त्रिंशतिः पुराणि, शतं पुराणि**, instr. **त्रिंशत्या पुराणाम्** or **पुरैः**, **शतेन पुराणाम्** or **पुरैः**, etc. The same applies of course to the compounds in **त्रिंशतिः, 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: Varāh. Brh. 54, 75 **त्रिंशत्या पुराणाम्** (by 20 men); Ragh. 3, 69 इति क्षितिशो नवति नवाधिकां मदाकृतानां.... ततान् (thus the king performed 99 great sacrifices); R. 2, 54, 31 **शतं शतम्**; Mhbh. 14, 88, 35 **शुभेभ्यु** नियता चासोत्पशूनां त्रिंशती तथा (300 animals were then fastened to the sacrificial piles); Kathās. 18, 124 **दशो**.... **विदूषकाय शतम्** ग्रामाणाम्; Daç. 142 **सु.गणानामनेकसहस्रमस्त्येव**. — b) of compounding: Rāj. 1, 311, स वर्षसप्ततिं भुक्त्वा भुवम् (after having reigned seventy years), M. 8, 237 **धनुःशतम्** (a hundred bow-lengths), Kathās. 44, 77 **उद्रपशुशतौ** (500 camels).

2. of **त्रिंशति** etc. concurring in case with their substantives. — R. 3, 14, 10 **प्रतापतेस्तु दक्षस्य श्रुतुः**.... **पट्टिर्दुहितः**, Gaut. 8, 8 **चत्वारिंशता संस्कारैः संस्कृतः** (purified by 40 sacraments), M. 3, 40 **तीव्रान्ति शतं समाः**, ibid. 4, 87 **यानि**.... **नरकानेकत्रिंशतिम्**, Kathās. 10, 39 **अयं दैत्यपतेर्बलः** पीयां **दशशतम्** (we are 1000 granddaughters of the chief of Daityas, Bali); Mhbh. 1, 16, 8 **अत्रे कदूः** **गुणानामान्शतम् तुल्यवर्चसाः**.

Higher numbers, as **श्रुतम्, लक्षम्, कोटिः**, are substantives, and always construed with the genitive of the object numbered. R. 1, 53, 21 **दशम्येकां गवां कोटिम्** (I give a crore of cows); Panc. I, 251 **न गतानां शतमेण न च लक्षेण त्रिंशतिनाम्**. **यत्कृत्यं ताप्यते राज्ञां दुर्गोपैकेन सिध्यति** (designs of kings, that do not succeed by a

thousand elephants nor by a hundred thousand horse, are successful by one stronghold).

Rem. 1. The double construction of विंग्रति etc. is as old as the Rgveda. Cp. f. i. Rgv. 2, 18, 5 चत्वारिंशता हरिनिः with Rgv. 5, 18, 5 ये मे पञ्चाशतं ददुश्चानाम्.

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

On the other hand, a singular of the substantive construed with शत and सद्म occurs now and then, as Hariv. 1823 सद्मेपा शतुपा [instead of शतुभिः or शतुनाम्], Bhâg. Pur. 4, 29, 24 त्वं शतम्¹).

295. Multiples of विंशति and the rest are denoted by putting them in the plural. R. 2, 31, 22 कौसल्या विनृयाद्यां सद्मान्मदिधानपि (the princess Kausalyâ might entertain even thousands of men such as I am²); R. 3, 53, 24 राजसा निहता येन सद्मणि चतुर्दश (by whom fourteen thousand Râxasas have been killed); M. 11, 221 पिपडानां तिस्रो शतानिः.... मासेनाशन् (eating in a month 3 × 80 balls); Mhbh. 13, 103, 14 मृतेनां शतानि³); — Panc. 253 प्रयत्नैरपि (even by hundreds of endeavours); Mhbh. 9, 8, 41 दश चाश्वसद्मणि (and ten thousand horse); Kathâs. 35, 96 नद्य क्राश्वनकोटीश्च त्रिषे-यः प्रतिपाद्य तः.... तपस्तेपे.

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

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

1) Another singular idiom occurs R. 1, 18, 8 ऋतूनां षट् समत्ययुः (the six seasons passed), as if षट् meant •a hexad," not •six." Cp. Verz. der Berliner Sanskrithandschriften, n°. 834.

2) सद्म is masc. or neuter. See the gaṇa चर्चवादि on P. 2, 4, 31.

3) An irregular plural is KAm. 15, 11 नुरङ्गमानां पट्टिकल्पितानामेको गजः षट्शतानि हन्ति instead of either षट्शतम् or षट् शतानि.

Note the use of the words द्वयम् and त्रयम्, or द्वितयम् and त्रितयम् = "couple" and "triad;" "tetrad" is चतुष्टयम्. They are often the last members of compounds. M. 2, 76 वेदत्रयम् (the three Vedas), Utt. III, p. 37 ततः प्रविशति नदीद्वयं तमसा मृत्वा च.

Putting अत्रि after a cardinal expresses the completeness of the number. So द्वात्रयि "both of them," त्रयांश्रि "all three of them." One says even सर्वेषु, सकला अपि etc. = "all of them." Bhoj. 91 ब्रह्मिः ऋषिर्निर्मृगफलानि गर्वापयति चान्ति-
मानि.

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 चतुष्टयम् (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.} 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 द्विगु itself, meaning "bought for [having the value ^{P. 2. 1.} of] two cows." Ait. Br. 1, 1, 6 द्वादशकपालः पुनोडाशः (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, अनुस्त्रिद्व्येकभागः स्वर्षर्षो ब्राह्मणात्मताः (the sons of a brahman according to the caste [of their mother] four, three, two and portions), Pat. I, p. 62 त्रिपदोऽथ बहुव्रीहिः (this bahuvrīhi is of the elements).

300. Ordinal nouns of number, when latter members of a bahuvrīhi, are of course used as substantives (cp. 224 R. 1). So R. 40, 17 सीतानृतीयानाञ्चानृद्वौ (after seeing them mounted, having 8 as the third, that is: them two with Sītā). — Note the phrase चात्मनृतीयः (himself with two others), चात्मपञ्चमः (himself with 4 others) and the like, cp. Greek αὐτὸς τρίτος (πέμπτος). An instance of the same phrase, but in analytic form, may be Mah. IV, p. 74 चात्मना तृतीयेन गन्तव्यमित्यध्याया चादेशः. — As to °द्वितीय also = "with" cp. 58 R.

301. Fractions are expressed, as with us, by ordinal numbers, either accompanied by some word meaning "part," as in the proverbial phrase कलां नार्हति षोडशोम् (see f. i. Panc. II, 61, M. 2, 86), R. 2, 66 उपभोगं षट्शतमुर्ध्वः (to enjoy the sixth part of the earth), put alone, when substantives of the neuter gender. M. 8, 398 षड्विंशं नृपो हरेत् (the king must take the twentieth part of it).

Moreover, they may be denoted also by compounds made of a cardinal number + such a word as भाग, अंश etc. M. 8, 140 त्रिभागं गृह्णीयात् (he may take $\frac{1}{3}$); ibid. 304 षड्विंशभागः (a sixth part of the virtue); Kumāras. 5, 57 त्रिभागशेषासु निशासु (when but a third part of the night is left); Varāh. Brh. 53, 25 षट्शतः = $\frac{1}{6}$).

Very common are षड्विंश = $\frac{1}{2}$ and षट् = $\frac{1}{6}$. They are substantives and accordingly construed with a genitive, but often also compounded. Note such turns as Bhoj. 48 सषादशतं गतेन्द्राः (125 t

1) This mode of designating fractions is however not free from a bignounness, as त्रिभाग may denote also "three parts." See Mullin. on Kumāras. 5, 57. Nor are compounds, beginning with षड्विंश always exempt from it. So f. i. षड्विंशतम् may be = half a hundred that is 50, or = a hundred half of it, that is 150. R. 2. 34, 13 षड्विंशतः is explained in the Pe. Dict., as being 750, but GORRESIO is right in accepting it = 350.

elephants, lit. a hundred + a fourth of it), R. 2, 39, 36 अर्धसप्तशतः प्रमदाः = half seven-hundred women, that is 350. RAj. 1, 286 तत्सन्नु-स्त्रिंशत् सार्धं अर्धशतान्मन्त्रशान्महोम् (— reigned 45 years —). Such numbers as 1½, 2½ 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 युक्कण्डान्दास्यधीयेत मासान्विप्रो अर्धपञ्चमान् (for 4½ month a brahman must study the vedic texts). 'One and a half' is also अर्धार्धम् [literally = 'with a half more'], as अर्धशतम् = 150.

Rem. How the interest of money is denoted, may appear from this passage of Manu (8, 142; द्विकं त्रिकं चतुष्कं च पञ्चकं च शतं समम्। मासस्य वृष्टिं गृह्णीयाद्दणानामनुपूर्वशः (he may take 2, 3, 4 and 5% a month according to the caste).

2. By being repeated, cardinals or ordinals acquire a distributive meaning, see 252, 3°. Panc. 194 त्रिगिस्त्रिगिर्गुणचरैः = *per ternos speculatores*, Vār. Yog. 2, 35 पञ्चमे पञ्चमे ऽद्दि (every fifth day). The same duty may be done by adverbs in °शः, especially by बहुशः, शतशः, सहस्रशः 'by hundreds, by thousands,' also 'in hundred, thousand ways, manifold', गणशः (by crowds, f. i. Çat. Br. 14, 4, 2, 24, etc.

The proper employment of the adverbs in °धा is to indicate a real division of a whole into so and so many parts. M. 7, 173 द्विधा बलं कृत्वा (divided his forces in two parts), Kathās. 106, 133 तदा ते शतधा मूर्धा विदलिव्यति (— into a hundred pieces).

Our adjectives in — fold, etc. are represented in Sanskrit by compounds in °गुण — see the dictionary — as द्विगुण (twofold, double), त्रिगुण, चतुर्गुण, सहस्रगुण. The standard of comparison is here of course put in the ablative, cp. 106 R. 2.

1) On this subject see the disputation of Patanjali I, p. 426 who, as is often the case, rather obscures than illustrates the subject which he treats.

SECTION IV.

SYNTAX OF THE VERBS.

CHAPT. I. General remarks Kinds of verbs.
 Auxiliaries. Periphrase of verbs.

303. The verbal flection, which plays a prominent part in books on Sanskrit Grammar, has not that paramount character in Sanskrit Syntax, at least within the limits of the classic dialect. In days of old, the full value and the different properties of the rich store of the various verbal forms were generally much better understood and more skilfully displayed in literature, than in and after the classic period. The history of the syntax of the Sanskrit verb is a history of decay. Some verbal forms get wholly out of use, others become rare or are no more employed in their proper way. In this manner the conjunctive mood (लोट्) has been lost between the Vedic Period and Pāṇini, and in post-Pāṇinean times the differences between the past tenses are disappearing, and upon the whole the tendency of substituting participles and verbal nouns for the finite verb -- see 9; 14, 1°; 234 -- is increasing. Similarly the faculty of expressing by means of mere flection, not only tenses, moods and voices, but also newly framed verbs: causatives, desideratives, intensives, denominatives, has been much impaired in practice, though it has never ceased to be recognised by theory. In fact, it is only the causatives that have retained their old elasticity and are still made of any verbal root, but the desideratives and denominatives are as a rule em-

ployed within a little circle of forms often recurring, and the intensives have almost fallen out of use.

The **causatives** are expressive of such actions, whose subject is not the agent, but he at whose prompting the agent acts, as **देवदत्तः कटं कारयति** (N. N. gets the mat made). They are much used both in the active and in the passive voice. Their special construction has been dealt with in full (49—51).

P. 3. 1.
26.

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 **वृत्रमघातयत्सुरपतिः**; here **मघातयत्** is quite synonymous with **मघत्**.

Panc. 168 **किं मामुपालम्भवसि = उपालभसे**, *ibid.* 257 **मे मित्रं क्रियष्विद्वेलायां समायातो अति।कस्मात्साद्ग्राहं नालापयसि [= नालपसि]**. Thus often in the *prākṛts*. Sometimes the primitive and its causative are used promiscuously, as **धरति** and **धारयति**, both "to bear." Sometimes there is some idiomatic difference, as in the phrase **राज्यं कारयति** (to exercise the royal power), here the primitive is not used. Sometimes the primitive having got obsolete, the causative has been substituted for it, as **विवाहयति** (to wed) instead of the archaic **विवहते**; of which primitive it is only the participle **व्यूह** that is used in the classic dialect. In special cases refer to a dictionary.

The **desideratives** are expressive of the "wish of doing" the action, which is denoted by the verbal root: **चिकीर्षति** P. 3. 1.
= **कर्तुमिच्छति** (he wishes to do), **लिप्सते** (he wishes to obtain). Sometimes they simply denote the "being about:" **पिपतिपति फलम्** (the fruit is about to fall). It is stated in express terms by native grammarians,

1) This employment of the causatives is termed by vernacular grammarians **स्वार्थे पिपच्**.

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 ञ्रा (subst.) and उ (adj.), which may be made from any desiderative, as चिकीर्षा (the wish of doing), चिकीर्षु (wishing to do).

Examples: Daç. 90 इयमर्थनिरपेक्षा गुणोऽथ एव स्वं योवनं विचिकीर्षते कुल-
स्त्रीवृत्रमेवानुतिश्रासति (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 मदीयसहचरगणोऽन
तिश्रास्यमानं भूसुरमंक्रमन्नांका (as I perceived some brahman, whom
the crowd of my attendants were about to kill), Kathās. 29, 157
राता ... सुसुपुत्रांशितः (the king being about to die of illness).

306. The intensives are not frequent in literature. In the
Inten-
sives. brāhmaṇas and in the great epic poems they are more
to be met with than in younger texts. The participles of
them seem to be more employed than the finite verbs.

Examples: Mhbh. 1, 90, 4 नरकं ते वतन्ति लालयमानाः, R. 2, 95, 10
वापुष्यमानानपरान्पथ्य. Kathās. 81, 17 the glow of the sun at the hottest
part of the day is thus described द्रुप हि संप्रति । देदीप्यते स्फुरद्भिमश्रिता-
त्तानो ऽद्रिगोपनिः. 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 त्रात्रल्यमानप्ररीः.

307. Various classes of denominatives are explained by Pāṇini (3, 1,
Deno-
minati-
ves 8—21; 25; 27—30). Among these, some verbs are very common
in literature, as श्रुकर्षयति (to hear), मिश्रयति (to mix), प्रवृत्तयते (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 समानकर्तृकादिच्छायां वा sc. सन्, to be under-
stood from s. 5. But in P. 3, 1, 26, which sūtra teaches the form and em-
ployment 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), श्रेनायते 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 स्वतनायते। स्वतनोऽपि दरिद्राणां सर्वदा दुर्तनायते (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), KAd. I, p. 30 सवमिष देवीभिः स्वयं कर्तलोपनीयमानमृतायते (everything which is given [to me] by the queen herself in her own hand, is as ambrosia), Bhoj. 61 सोमनाथेन त्वद्दृढभिक्षुपाप मयि कल्पदुमायितम् (Somanātha..... has become a cornucopias to me).

P. 3, 1.
12.

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

Inchoatives may be made of any noun, by compounding it in a special manner with the verb भू <sup>P. 5, 4.
50.</sup> (WHITNEY § 1094), as भृशीभवति (to become frequent), शुक्लीभवति (to become white). The same compounds, when made up with the verb कृ, signify „to bring something into a state, the reverse of that, in which it was before ¹⁾” as शुक्लीकराति (to make white), कृष्णीकराति (to make black). These inchoatives are very common. Some of them have got some special meaning, as स्वीकृ (to get possession of), अङ्गीकृ (to allow), क्राडकृ (to embrace) see f. i. NāgAn. IV, p. 62.

P. 7, 4.
26, 27
and 32.

1) KAc. on P. 5, 4, 50 अशुक्लः शुक्लः संपद्यते शुक्लीभवति। तं कराति शुक्लीकराति.

Examples: Daç. 59 सकलमेव जन्यान्तःपुरमाकुलोद्भूय, Çāk. II कृष्यवो-
र्भिन्नदेश्वाद् देधीभवति मे मनः; — Prabodh. II, p. 42 Krodha says कृन्धी-
करोमि भुवनं अधीकरोमि (I make the world blind and deaf), Mrcch.
VIII, p. 256 दुष्करं विषमापधीकर्तुम् (it is difficult to change poison into
medecine).

Rem. Pānini allows even inchoatives, made with the verb वृत्ति-
From the examples given by Kāç. it is likely, they do exist
only in the optative: शुक्रोस्यात्. As far as I know, instances are
not found in literature.

309. Another mode of making inchoatives is putting the suffix °सात् P. 5
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 अग्निसाद्भवति (it vanishes in
fire), अस्मसात्करोति (he lays in ashes). According to 308 one may
say likewise अग्नीभवति, अग्नीकरोति, अग्नीस्यात्, etc. — Mhbh. 1, 33, 7
स तूर्णं अस्मसाद्भवेत्, Kathās. 5, 100 राज्ञा हन् निशम्य त्वामुपकोशाग्निसाद्दुः
श्चकरोत्.

Rem. 1. In the case of partial transformation one likewise uses P. 5
°सात् करोति, भवति and also °सात् संपद्यते f. l. अस्त्रां सेनायामुत्पातेन सर्वं
ग्रन्थमग्निसात्संपद्यते (in this army all weapons become fiery by a mi-
racle). See Kāç. on P. 5, 4, 53.

Rem. 2. The same idioms °सात् + करोति, भवति, संपद्यते may also P. 5
signify 'to make —, resp. to become the property of:' राजसाद्
भवति (संपद्यते) 'it becomes the king's.' Kathās. 38, 157 ब्राह्मणासात्कृत
व्यतिं स्वाम् (she bestowed her estate on the brahmans), Panc. I, 224
परमात्कृता [दुहित्वा] (given into marriage).

Rem. 3. Panc. 45 °सात् is construed with the verb नी. It is
written there [द्विवा] मां अस्मसान्गन्तु.

309. The upasarga प्र° prefixed to the verb has sometimes the power
of denoting the beginning of the action. Kāç. on P. 1, 2, 21 प्रपोतितः
or प्रपुतितः (he commenced to shine), Panc. I, 195 हसन्तं प्रहसन्त्येता
हृदन्तं प्रहृदन्त्यपि (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

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, अस्ति, वर्तते, तिष्ठति, संयज्यते 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 —, संयज्यते (the knot is —, gets loose), ग्रन्थं शिथिलं करोति (he loosens the knot).

Examples: 1. of कृ and its synonyms. Çāk. I दृष्य मृगां त्रिप्रकृद्: संवृत्रः (this deer has got out of reach), Panc. 51 किमेवं त्वमकस्मादिचेतनः संतातः (why did you swoon thus on a sudden?), Nala 9, 19 त एमे प्रकुणा भूत्वा वासोऽप्यपहरन्ति मे (they, having turned birds, bereave me even of my garment).

2. of कृ. — Çāk. I कथमिदानीमात्मानं निवेद्यामि कथं आत्मनः परिहारं करामि (— or shall I conceal myself?), R. 3, 25, 25 अर्तस्वरं चक्रुः.... निग्राचराः, Kumâras. 1, 48 कुर्युर्वाल्लिप्रियत्वं शिथिलं चर्मणः (the female yaks would abate of their pride on account of their tails), ibid. 4, 41 अग्नित्वा-षमुदीरितेन्द्रियः स्वसुतायामकरोत्प्रतापतिः, Panc. 58 Vishnu says कालिकजग्दरे प्रवेशं करिष्यामि [= प्रवेक्ष्यामि]. Kathâs. 27, 160 अनायत्नं तो पुरुषो..... अटो अकारं च [= अन्ध्यागमास 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, ब्रह्मति, अर्धाति. One says कर्णं दा to listen," हस्तातालं दा to clap hands," अनालं दा to bolt the door;" वृत्रिं वद् to behave" (cp. R. 2, 12, 8) and the like. Vikr. II, p. 38 नोपवगलतामु.... चक्षुर्धधाति धृतिम् ([your] eye does not rest on the creepers in the garden); Mhbh. 1, 74, 101 कपटं न वादुं त्वमि-

द्वाहसि (you ought not to use deceit); Hariv. 531 नारायणो दूषे निद्रुं
 द्राष्टं धर्मसहस्रकम् (Nar. was asleep —), Ragh. 2, 7 राजलक्ष्मीं दधानः;
 Mudr. IV, p. 137 अमात्यराजसमाधानाद्ये घटवैरः (R. is at enmity with
 C.); Daç. 19 मद्ददाश्रयं त्रिभागः (being much astonished). And so on.

311. The verb substantive has been dealt with in the opening of
 this book (2 and 3). Here some remarks may be added:

अस्ति
 and its
 employ-
 ment.

1. The negation put to अस्ति or अस्ति may signify "not to exist
 at all, to be lost or dead." Mudr. VI, p. 197 येषां प्रसादादिदमासौत्र एव
 न सन्ति (those, by whose favor I enjoyed all that glory, are now
 dead); R. 3, 31, 31 सीतया रुहितो रामो न.... अत्रिय्यति. Even the mere
 negation without verb may have this meaning. R. 3, 41, 19 Māricā
 dissuades Rāvana from carrying off Sītā, saying अज्ञानवित्यसि चेत्सो-
 नामाश्रमात्सहितो मया। नैव त्वमपि नाहं वै नैव लज्जा न राजसाः.

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 Çiva begins to tell a story:
 अस्ति मामोजितुं पूर्वं अश्रया नारायणास्तथा..... 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 कुचिदन्यत्राप्यपवादे प्रतिषिद्ध
 उत्सर्गोऽपि न अस्ति (but it happens also elsewhere that —), ibid. p.
 444 अयमग्निहोत्राद्योऽस्त्येव श्यान्तिपि वर्तते.... अस्ति हविषि वर्तते.

3. अस्मि, the first person, is now and then used instead of अहम्.
 See Petr. Dict. I, p. 536 s. v. अस् 6). — Daç. 158 सोऽहमस्मि सुहृ-
 त्साधारणाभयनाकारणः सुहृतेषु.... महान्तमुत्सवसमाप्तमात्सोऽहम्, here अहमस्मि
 seems to be quite the same as अहम्. Likewise अस्ति and त्वमस्ति may

1) Cp. the imperatives अस्तु and अस्तु, which are used to express the
 necessity or suitableness of yielding to some outward circumstance, like
 Greek *εὐ*. 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 passa-
 ges from the Kathāsaritsāgara, quoted by the Petr. Dict., viz. 1, 27 and 22, 56.

be occasionally used = लृप्, as is mentioned by Vāmana; see Vāmana's *Stilregeln* by CAPPELLER, *Çabdaçuddhi* s. 12.

2. 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 °न्, the durative (378), etc. The same may be said of some others as तिष्ठति, वर्तते, आस्ते, when signifying the durative, see 378.

3. The ancient dialect had the faculty of severing preposition and verb in compound verbs, the so-called tmesis¹⁾. The sacred texts from the mantras up to the sūtras abound in examples. The greatest freedom is of course found in the sanhitās. Ait. Br. 1, 21, 7 उपगच्छिनाः पियं धाम गच्छति = अग्निनोः सि° धा° उपगच्छति, Ch. Up. 5, 3, 1 कुमारानु त्वाग्निपत्निता = कु° अन्वशिपन्ना पिता, Āpast. 1, 25, 10 एते त्रिभिर्विषैरप पापं नुदन्ते. Classic Sanskrit has lost this faculty¹⁾.

CHAPT. II. On voices.

4. The Sanskrit verb has three voices: the active (परस्मै-पद्म्), the medial (आत्मनेपद्म्) and the passive. Of these, the active is formally different from the other two, but the medial and passive voices have many forms in common. The perfect चक्रे may be = „he made [for himself]” as well as „he was made,” the future धरिष्यते is either „he will bear [for himself]” or „he will be

1) P. 1, 4, 80—82 ते प्राधातोः। इन्दसि परेऽपि। अत्रहिताश्च > 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 सोऽर्षे न त्वा क्रमेदति.

borne. 1)" But in the present and its system (present, imperfect, potential or optative, imperative, participle of the present) each voice has a different formal expression, कुरुते etc. serving exclusively for the medium but क्रियते again having exclusively a passive meaning.

315. The participle in त् may have a passive, an intransitive and a transitive meaning, as will be shown afterwards. See 360.

Passive aorist in ३ and the tenses derived from it. 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 ३ was a medial tense. See WHITNEY § 845 and DELBRÜCK *Altind. Tempuslehre* p. 53 अचेति, p. 54 अदृशि etc. Pāṇini teaches an intransitive employment for अवादि (has arisen, — come forth), अदीपि (has shone), अतनि (was born), अद्योधि (has awaked), अपूरि (has grown full), अतापि (has extended), अव्यापि (has grown big). In classic literature अवादि is not rare. Kathās. 42, 134 एको अवादि तत् (the giant died). P. 60;

316. From this 3^d person in ३, however, it is allowed to derive several passive tenses of all such roots, as end in a vowel, moreover of अह्, दृष् and हन्, see WHITNEY § 998 d. So f. i. दृष्यते, 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 त्गृहे चार्जुनो धनुः (and Arjuna took the bow) with Kathās. 71, 34 स तया कण्ठे त्गृहे (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 *âtman.* of दृष्, may sometimes have a passive meaning, sometimes it is medial, but the future दृष्टिष्यते — derived from दृष्टि — cannot be used except in a passive sense. In practice, these tenses of an exclusively passive meaning seem to be very rare. Daç. 132 मन्त्रिणाहम-वधायिषि (I was addressed by the minister), *ibid.* 133 क्वापि दिव्याकार्या क-वयोपास्यायिषि.

117. The difference between the active voice and the medial is for the greater part only a formal one, at least in the classic language. Many verbs are used in the *parasmaipadam*, but not in the *âtmanepadam*, 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.

Difference between active voice and medial.

Compare the fact, that sometimes the same verb is a *parasmaip.* in one tense and an *âtmanep.* in another. So म्रियते (he dies), but the future is म्रिष्यति.

118. Nevertheless, the original difference between active and medial is not lost. Not only the grammarians, who have invented the terms *parasmaipadam* and *âtmanepadam*, but the language itself shows, it is well aware of it. Several verbs may be employed in both voices in this way, that one avails one's self of the medial especially to denote „the fruit of the action being for the subject,” f. i. देवदत्तः पचते „N. N. cooks for himself,” but पचति, when it is to be told, he cooks for others. Of the causatives the medial voice serves always for that purpose: कटं कारयते „he orders a mat to be made for his own behalf.”

P. 1, 3, 72 foll.

P. 1, 3, 74.

Proper
sphere
of the
me-
dium.

Within this proper sphere of the medium some distinctions may be made. The action may be done *a.*) by the subject himself in his own behalf, as *Āpast.* 1, 25, 10 एते त्रिभिर्वैर्यप 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 ज्ञावालो ब्रवीथाः (you must name yourself —). Compare with *a.*) such Greek medial verbs as *κορίζομαι* „I acquire for myself,” with *b.*) such as *παιδεύομαι τὸν υἱόν* „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 परिधस्व चासः (put on the garment [yourself]), for परिधेहि would mean „put it on another;” *Ait. Br.* 2, 11, 1 देवा वै यजमानन्वत [for their own benefit]; *Kathās.* 42, 201 अचृषोति कामार्ता तं विवाधर्कन्यका (she chose him [for her husband]) and in this meaning regularly वृणुते, *f. i. Kumāras.* 6, 78; *R.* 1, 61, 21 राजपुत्रं 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 — अस्वापयिष्ये चामुष्मिन्दितीये कलशेऽपि तम्; — *Pat.* I, p. 281 उन्नपते पाणी (he warms his hands), *ibid.* p. 282 अयच्छते पाणी (he stretches his hands); — *Panc.* 64 राज्ञोऽन्तःपुरं तलश्रीडां कुरुते (the king's zenana are sporting in the water); *Mhbh.* 1, 175, 33 सा गोः..... विश्वामित्रस्य तस्मैन्यं स्यद्रावयत सर्वज्ञः.

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

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

c.) Āpast. 1, 6, 3 न चैनमग्निप्रसारयोन (he shall not stretch out [his feet] towards him); Mhbh. 1, 121, 31 दर्शयस्व नरव्याघ्र (show yourself, gallant prince); R. 1, 75, 3 महठनुः । पूरयस्व शरैषौव स्वञ्जलं दर्शयस्व च.

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

P. 1, 3.
87.

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

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

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

P. 3, 1.
87.

Moreover it serves to signify such intransitive actions as the rice boils, the wood splits पच्यत आदनम्।भिद्यते काष्ठम्'), whereas "I boil the rice, I split the wood" is expressed by the active voice आदनं पचामि।काष्ठं भिनद्धि³). Pat. II, p. 14 कूलस्य विपतियतो लोदाः शीर्यन्ते (from a river-bank, which is about to give way, lumps of earth are breaking off), Kumāras. 4, 5 न विदीर्यि (v. a. my heart does not break), Kathās. 25, 45 वहनं समभद्यत (the vessel burst), Çat. Br. 1, 5, 4, 5 प्र वनस्यतोनां फलानि मुच्यन्ते (the fruits fall down from the trees). Of the kind are दृश्यते (to appear, to seem), उपचोयते (to increase), अचोयते (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 कर्मकर्तृ (express. of both subject and object).

2) Yet one likewise says f. i. माधु स्थाली पचति (the pot boils well), cp. K&c. on P. 3, 1, 87.

Rem. 1. It is not allowed, however, to use that intransitive P. 3. passive of all verbs. Pānini excepts the roots दुह्, लु and नम्. One says दुधे - not दुह्यते - गोः स्वयमेव, नमते - not नम्यते - दण्डः स्वयमेव "the cow is milking; the stick benda." Patanjali extends the exception to others, especially to all causatives, and mentions a vārttika of the Bhāradvājyas which enumerates even a larger list of exceptions. This statement of the Bhāradvājyas has been accepted by the Kāçikā. At all events, this much is certain, that of several verbs the medial voice has also an intrans. meaning. A concurrence of medial and passive is taught by P. 3, 1, 62 and 63 for the aorist of roots ending in a vowel and also of दुह्; with intransitive meaning it may be said सकृदि or सकृत, षटोहि and षटुध, f. i. सकृदि or सकृत कटः स्वयमेव.

On the other hand, the pure reflexive — 318 c) — is occasionally expressed by a passive; especially मुच्यते "to release one's self." R. 3, 69, 39 परिमुच्यस्व तवच.

Rem. 2. Note the idiom तप्यते तपस्तापसः, a passive with etymo. P. 3. 59. logical object. See f. i. M. 2, 167.

320.

In trans
itives—
how
ex-
pressed.

Intransitives are often expressed also by the verbs of the so-called *fourth* class of conjugation, which chiefly comprises roots with intransitive meaning, as क्रुध्यति, कृष्यति, सिध्यति, भ्रश्यति. For the rest, intransitive meaning is by no means restricted to a special set of forms and may be conveyed by any. So f. i. स्वप् "to sleep" is formally an active स्वपिति, शो "to lie" a medial शेते, मृ "to die" a passive म्रियते.

The difference of accentuation which exists between the verbs of the 4th class and the passives, must not blind us to the incontestable fact of their close connection. At the outset, there is likely to have been one conjugation in °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 WARTNER § 761.

especially b.) and c.) and 762, cp. also the rule of P. 6, 1, 195. — The old language, especially the dialect of the Mahābhārata, affords many instances of passive forms with the endings of the *parasmaipadam*, even with passive meaning. See f. i. Mhbh. 1, 24, 15; 38, 13; 51, 9; 102, 23; Nala 20, 31 etc.¹⁾.

CHAPT. III. Tenses and moods.

1. The Sanskrit finite verb comprises the following tenses and moods: 1. the *present* (लृट्), 2. the *imperfect* (लृङ्), 3. the *perfect* (लिट्), 4. the *aorist* (लुङ्), 5. and 6. the *future* in स्यति (लृट्) and the *periphrastic future* (लृङ्), 7. the *imperative* (लोट्), 8. the *potential* or *optative* (लिट्), 9. the *precative* (लिट्शिशिषि), 10. the *conditional* (लृङ्). To them we must add for the archaic dialect the *conjunctive* (लेट्), for the classic language the *participles* in त 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 Pānini expressly states that the eastern grammarians teach so, the passive of them may, therefore, be also employed, f. i. कुर्याति or कुर्याते पादः स्वयमेव (the foot strikes), रस्यति or रस्यते वस्त्रं स्वयमेव (the garment is dying). Utt. V, p. 102 नेत्रे स्वयं रस्यतः.

2) In Pānini's grammar the 10 or 11 tenses and moods form *one* category,

322. Of the tenses, which constitute the indicative mood, the present is represented by *one*, the future by *two*, the past by *four* (aorist, imperfect, perfect, participles). Of the two futures, that in *स्यति* is the general exponent of the future. Likewise the aorist and the participles are the general exponents of the past. The other past tenses and the other future have but a limited sphere of employment. We may remark that those limits are quite different from what one would expect judging from the names, by which Sanskrit tenses have been termed by European scholars. Sanskrit imperfect and perfect have nothing in common with their cognominal tenses in Latin or French or Greek, and the difference f. i. between the employment of Skr. *लेखितास्मि* and *लेखिष्यामि* can in no way be compared with that which exists between Lat. *scripturus sum* and *scribam*.

Rem. Sanskrit makes no distinction between absolute and relative tenses. Hence, if one wants to denote what *was* about to be done in the 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. Nāgān. III, p. 55 *प्रिये गच्छ त्वमात्मनो गृहमहमपि मित्रावसुं दृष्ट्वा त्वरितमागत एव*, here the past tense *मागतः* has the value of the so-called *futurum exactum* of Latin, *ego advenero*.

For this reason too, the present does also duty for the durative of the past (327) and the past tenses are also significative of the remote past (339).

but do not bear a common appellation. The *Kātantra* names them *विभक्ति*, by the same term which is used for the "cases" of the nouns. See *KAt.* 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 B.

PRESENT. (लट्).

13. 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.

14. Further, the present may denote a near past or a near future.

1. 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 भुङ्क्ते = कदा भोक्ष्यते, etc.

Bhoj. 42 यदि न गम्यते श्वो राजसेवका क्ष्माग्निः सारयन्ति (if we do not go, the king's attendants will turn us out to-morrow), R. 3, 68, 13 क्षिप्रमेव विनश्यति (he will die soon), Panc. 143 धन्योऽहं यद्वता सह तत्र कालं नयामि (I am happy, I shall pass the time there with you).

In subordinate sentences the present is very often employed in this manner, especially in final and consecutive clauses, as will be shown afterwards.

Rem. 1. Pānini gives a special rule concerning the present denoting the future with यावत् and पुरा. Example of यावत्: Panc. 286 एतौ वृत्तेन रक्षणीयो यावदहं समागच्छामि (— till I come back). As to पुरा, it may be 1. an adverb „erelong.” 2. a conjunction = Lat. priusquam. The rule holds good for both. Daç. 136 क्षिपोति च पुरा स कृतघ्नो भवन्तम् (and that ungrateful man will ereelong kill you); R. 2, 116, 19 पुरा.... प्राणीरोमुपहिंसां तपस्विषु । दर्शयन्ति हि दुष्टास्ते त्यज्या

अभरम् may be both a synonym of Latin *ferebam*, and of *tuli* 1). But the present भरामि is by its nature a durative tense, and for this reason it is eminently adapted to signify the durative, even of the past. Of course, स्म may be added in that case (326), but it is not necessary and is generally wanting in the body of a narration. Accordingly, भरामि is often = Lat. *ferebam*.

Examples: Panc. 165 a new story begins in this manner अस्ति कस्मिंश्चिदधिष्ठाने सोमिलको नाम कोलिको वसति स्म (*habitabat*). स च... परित्रोचितानि सदैव वस्त्रापयुत्वादयति (*is vestes conficiebat*). परं तस्य... न भोक्तुनाच्छादनाभ्यधिकं कथमप्यर्थमात्रं संपद्यते (*iebat*); Ch. Up. 1, 2, 13 स ह नैमिषीयानामुदाता अभूव (*fuit*). स ह स्वैर्यः कामानागावति (*incantabat*); Mhbh. 1, 157, 5 निवेदयन्ति स्म तदा कुन्त्या भैक्षं सदा निशि (at that time they delivered the food begged to Kuntī every night); Pat. I, p. 5 पुराकल्प एतदासीत्. संस्कारोत्तरकालं ब्राह्मणा व्याकरणां स्वाधेयते (*discebant*)..... तदप्यत्रे न तथा; Bhoj. 40 तदाप्रभृति न निद्राति न च भुङ्क्ते न केनचिदपि केवलमुद्दिग्गमनाः स्वित्वा 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 (प्रतिव्रसति स्म) some monastery, his ordinary life is described by a set of present tenses without स्म (समाचरति.... स्वपिति.... समासापयति). — A past tense and the present may even be put close together. R. 2, 63, 14 Daçaratha relates to his queen देव्यगृहा स्वमन्त्रो

1) In the brāhmaṇas the present with स्म, according to DELBRÜCK *Altindische Tempuslehre* p. 129, is always = Lat. imperfect, never = Lat. perfect: »Das Präsens mit sma steht im Sinne der Vergangenheit, jedoch — so viel ich sehe — nicht so dass damit ein einmaliges vergangenes Ereigniss bezeichnet würde. Vielmehr drückt das Präsens mit sma dasjenige aus, was sich öfters, besonders was sich gewohnheitsmässig ereignet hat.»

In the classic dialect, however, भरति स्म is both = *ferebat*, and = *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.

पुत्ररातो भवाम्यहम् (at the time you were not married and I was heir-apparent).

Rem. Pāṇini especially mentions the freedom of employing the present instead of a past tense with पुरा (formerly, before). So Panc. 202 the crow says कस्मिंश्चिद्दृष्टे पुराहं वसामि. Here the present is used, but the aorist f. i. Kathās. 25, 74 पुराभूत्सुमहाविपः, the imperf. f. i. ibid. 24, 19 काश्वसुरे..... 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 (अवादेत् aor.), vs. 13 the former asked again (अपृच्छत् perf.). Ibid. vs. 214 (भयान्न ते । यदा तस्याशकन्वक्तुं दूतान्विसचक्षुस्तदा । ते च.... तमश्रुवन् >as they could not tell it him [themselves], they sent messengers, who told him") is an other instance of aor., perf. and imperf. used promiscuously and without the slightest difference of meaning. Panc. 276 we have this succession of facts: ब्राह्मणो भार्यामिहितवान् (participle)..... इत्यभिधाय प्रायासीत् (aorist); अथ तस्यां पुष्यवारीकायां पद्भुर्गतिमुद्दिश्यति (histor. pres. with durative meaning >was singing)"; तच्छ्रुत्वा तयागिहितम् (participle)..... पद्भुर्ब्रवीत् (imperf.) and so

on. In an other story Panc. 51, we have this succession of facts: a weaver and a cartwright dwelled (प्रतिवसतः स्म) in the same town and lived always together (कालं नयतः). One day a great festival took place (संवृतः) and a procession, in the midst of which they beheld (दृष्टवन्तो) a maiden of great beauty. On seeing her, the weaver fell in love with her and swooned (सद्सा भूतले निपपात). His friend the cartwright got him carried home (स्वगृहमागयत्) and by proper treatment he soon recovered (सचेतनो अभूत्). — Upon the whole, there seems to be a tendency to alternate the past tenses in literary compositions.

9. Now, the imperfect and the perfect are restricted to that sphere of employment. They cannot be used except of such facts as have lost their actuality for the speaker ¹). 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)

10. There is, however, a difference between the perfect and the imperfect. It is taught by Pānini 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-

P. 3, 2.
116.

1) This is meant by Pānini, when he teaches लङ् (and, as it stands under the same adhikāra, also लिट्) to be used अनयतने. P. 3, 2, 111.

2) Cp. Kathās. 24, 214 दूतान्विसममुस्तदा। ते च तमशुचन् = nuntios miserunt, iique ei dixerunt, with Mbh. 1, 68, 9, which verse describes the happiness of the subjects of Dushyanta during his reign स्वधर्मं रेमिरे वर्णाः.... आसञ्चैवाकुतोभयाः = 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 *Daṣakumāracarita* 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 Dhūmīni etc., perfects abound.

2) Exceptions may, however, occasionally be found. Daṣ. 110 and 111 prince Upahāravarma, when relating his own adventures, says twice हूरोद, while speaking of a woman, who wept before his eyes. R. 3, 67, 20 the vulture Jatāya informs Rāma, how Rāvaṇa सोतामादाय वेदेहीमुत्पपात विहायसम्. Kathās. 6, 43 the clever merchant, who has made his fortune by trade, uses the perfect ददो, 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 परोक्षे 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 लिट् and at the commentaries and disputes of his scholiasts, we may consider it a tenet of the grammarians, that लङ् is not available within the sphere set apart for लिट्. From 3, 2, 116 ह्यप्रत्ययान्तोर्लङ् च with ह् and प्रत्यत् (forsooth) — cp. 397 R. 3 — लङ् may also be used within the sphere of लिट्", cp. s. 115, we can draw no other inference, than even this, that in any other case one would be wrong in using लङ् 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 up to 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 अनपत्ने "denoting the not-actual past." From there अनपत्ने 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 अनपत्ने 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 लिट्) 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" *व्यक्तकाले*. Kāç. exemplifies this rule कश्चित्कञ्चित्पृच्छति । अगच्छद् देवदत्तः । ज्ञायाम् देवदत्तः. R. 3, 19, 6 Khara asks his sister Çārpaṅakhā कोऽयमेवं महावीर्यस्त्वं विदूषां अकारुह (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 स्म¹) in two cases: क्रियाप्रत्ययसामोचयोः. According to the gloss of the Kāçikā *kriyāprabandha* is "uninterrupted action," *admīpya* "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 वाचसोवमन्मदान् (as long as he lived he distributed food [to the poor]), येवं पोषामास्यतिक्रान्तेतस्यामुपाध्यायोऽग्निनाधित (at the next full moon the teacher worshipped the holy fires). I do not know how far this injunction is confirmed by the evidence furnished by Sanskrit literature. For the rest cp. 341 R.

331.

The perfect of the archaic dialect.

Perfect, when a present tense.

At the outset, the perfect had not the restricted function, which it has in the classic dialect. In the old vedic mantras, like the aorist, it may denote every shade of the past, and occasionally it has even the power of a present tense, in the same way as for instance Greek *ἴσθηκα* *oidēx*, Latin *memini consuevi*, Gothic *vait mag*, sim. So Rgv. 5, 60, 3 त्रिभयः is afraid," *ibid.* 1, 113, 3 नस्यतुः "they stand still" and the other instances to be found in DELBRÜCK *Altindische Tempuslehre* p. 103 sqq.

P. 3, 105.

The classic language has but two perfects, expressive of the present, viz. वेद् (he knows) and आह (he says); the latter may also be used of the past. ²) From the litur-

1) Though not mentioned either by Kāç. or by Patanjali, the लिट् and the लृट् स्वे must needs be implied in the prohibition, for the adhikāra चनयत्ने implies them too.

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

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 the rules" (f. i. Ait. Br. 1, 30, 3), जगार् "he is awake" Ch. Up. 4, 3, 6 and perhaps some others, see f. l. Ait. Br. 2, 41, 4.

132. 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 ग्राह. — 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 *Mahābhāṣya*; there it is observed, that such forms as उव, तेर्, चक्र, देच exist in theory only, as one does not say क्व उव but क्व यूयमुचिताः. See Pat. I, p. 8, l. 23; p. 9, l. 11.

133. There is no syntactical difference between the perfect simple and that, which is made by periphrase with आस, चकार med. चक्रे, and बभूव.

Peri-
phras-
tic
perfect.
331.

In the brāhmanas 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 *ἔκω*. The serpent declares to the frogs ततो ऽहं युष्माकं ब्राह्मण्यमात्मगाम (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 Gauri recension of the *Çākuntala*, V, p. 109 of the 2^d ed. of Tarkavāgīṭa (Calc. 1864) Çarngarava says to Dushyanta वन्मियः समयादिमां मदीयां दुहितरं भवानुपयेमे तन्मया प्रीतिमता युवयोरनुत्तातम्. In both instances the perfect is rather expressive of an action finished, than of an action past.

1) The example given is मन्त्रो — or सुयो — ऽहं किल विललाप. — Another case of its employment is in strong denials, as when one asks दक्षिणापयं प्रविष्टोऽसि and the other answers नाहं दक्षिणापयं प्रविवेश. 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 AUPRECHT, p. 429.

3) To interpret P. 3, 1, 40 कृजः, as if it were a pratyāhāra of कृ + भू + जस्, is, not to mention other objections, too artificial and too subtle,

But even in the epic poems all of them are used, especially **अत्**, which seems also afterwards to be the most frequent, whereas **अभूत्** is the rarest.

334. II. The aorist (लुङ्) is expressive of any past, either historical or actual; **अकार्षम्** may be = „I did,” and = „I have done.” Examples of the historical aorist have been given 328.

Aorist.

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 **अद्रान्तं पुरुषम्** or **दृष्टवानस्मि** [not **अपश्यम्** nor **दर्श**].

Examples of the aorist denoting the actual past. Ait. Br. 1, 6, 11 **तस्मादाचक्षाणामादुरद्रागिति। स उपदर्शमित्याहायास्य अदूधति** (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 **कवित्सुखं नदीतीरे ज्वात्सोः काकुत्स्थ प्रवृत्तेम्** (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 परल्लेष्ट माम्**; Daç. 27: it has been predicted to the brahman Mâtanga that he will soon meet with a prince, now, when he really meets with a prince, he tells him this prediction and adds these words **तदाद्रेशानुगुणमेव भद्रदामनमभूत्** [neither **अभूत्** nor **अभूत्** are here admissible]; Çâk. VII Mâtali congratulates Dushyanta on finding back his wife with his son, the king replies **अभूत्संवाहितस्त्रादुफला मे मनोत्सवः** (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); Kathās. 40, 108 तुःं नया त्रायमदायि (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 गणादादीहवान्¹).

Rem. In the archaic dialect of the brāhmanas 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 जसिरे। तं होवाचासत वा अस्य दन्ताः..... तस्य ह दन्ताः पेदिरे। तं होवाचापस्यत 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 (एयाय) to the meeting of the Pancālas. To him the xatriya Pravāhana said (उवाच): 'has your father instructed you?' (अनु त्वाश्रियत्पिता) ३). The other answered: 'yes, Sir.' Then Pr. put five questions to him successively, none of which he could solve, and said: 'why have you said (अवोचथाः) yourself instructed, as you do not know these things?' Then Çvetaketu, being sad with grief, came (एयाय) to his father and said (उवाच): 'why did you say (आगवानग्रवीत्) I

1) We may translate here the aorist by a present: 'as you say.' Cp. Çāk. II, p. 38 ed. Tarkavāgīṭa सखे तावदेनां न ज्ञानासि येन त्वमेवमवादीः (you do not know her, since you speak thus). Cp. Greek *τί ἐγέλασας*; 'why do you laugh?' and the like.

2) DELBRÜCK *Allind. Tempusl.* p. 128 'Niemals steht der Aorist [in this kind of works] im erzählendem Sinne, wie etwa das Imperf. oder Perf.' Yet, Ait. Br. 2, 23, 3 the aor. 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 स्वाश्रितम्), a simple xatriya has put (अप्राचीत्) five questions to me and I could not (नाश्रकम्) answer even one." So in the story of Uçasti Cākṛāyana Ch. Up. 1, 10 etc. the perfect is used while the author himself is speaking, but 1, 11, 2 when the king excuses himself to Uçasti, that he has not chosen him to be his officiating priest, the aorist appears भावन्तं वा ब्रह्मेभिः सर्वैराहित्यैः पर्येषिषं भावतो वा ब्रह्मविद्यान्यानावृषि (I have looked for you, for all these sacrificial offices, but not finding ¹) Your Reverence, I have chosen others). Cp. *ibid.* 6, 13, 1 etc. DELBRÜCK, *Altindische Tempuslehre* p. 117 etc. has given a great number of instances from the Çatapatha and the Aitareya.

335. The aorist is used throughout Sanskrit literature in both its acceptations, actual and historical. Instances of the historical aorist occur as early as the R̥gveda-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, अवा-
दोत्. Yet, in more elegant style, in the works of such writers as Dandin, Bāna, 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 भावतो.... ब्रह्मिषा, instr. of ब्रह्मिषि. 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.

do] the same duty as the aorist, whether they are attended by the verb substantive, or without it (७). 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 तावन्निरुद्धा सा पुरोधसा (when she had gone some steps, the purohita stopped her); Panc. 51 कदाचित्. . . . यात्रामहोत्सवः संवृत्तः (once it happened that a religious feast with a procession took place); Daç. 111 स राता. . . चिरं प्रयुध्य अटो देवो च अन्धनं गमिता; — b.) partic. in °तवन्त्. Panc. 148 कंचिद् ब्राह्मणं वासार्थं प्रार्थितवान् (he asked a brahman for lodging); R. 1, 56, 14 अक्ष्मस्त्रं क्षिप्रवान्नाधिगन्धनः (the son of Gādhi threw the *brahma*-weapon); Hit. 109 युक्तः. . . . स्वदेशं वयो ततो विन्ध्याचलं गत्वा स्वस्य रातानं चित्रवर्षा प्रपातवान् (— made his obeisance to his king Citravarna).

2. Examples of the actual past. — a.) partic. in °त. R. 3, 17, 24 Çûrpanakhâ says to Râma राम त्वा. . . समुपेतास्मि (R., I am come to you); Kathās. 42, 100 अनागतो कथं पित्रा गमितो स्वो दृशामिमाम् (how is it that our father has brought us that are guiltless, into this state?); Çāk. I [the charioteer to the king] एष मृगो विप्रकृष्टः संवृत्तः; — b.) partic. in °तवन्त्. R. 1, 76, 2 श्रुतवानस्मि यत्कर्म कृतवानसि भार्गव (I have heard, what deed you have done); Çāk. IV Kanva to Anasūyâ अनामूये गतवती वीं सहधर्मचारिणी (Anasūyâ, the friend and companion of both of you has departed); Mudr. III, p. 107 Cāṅakya to Candragupta वृषल सम्यग्गृहीतवानसि 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 (301). सुप्तः कुमारः "the boy is asleep, is sleeping" as well as "he has just awaked from sleep" (actual past) or "he slept" (historical past). To remove all ambiguousness, one derives participles in °तवन् even from *intransitives*, as गतवान्, ज्ञातवान्, सुप्तवान्; such participles serve exclusively for the past. — Vikram. V, p. 173 यः सुप्तवान्मदङ्गे..... तं मे प्रेषय शिखिनम् (—"the peacock, that has slept on my bosom"), Panc. I, 224 जननीमनो हृत्ति ज्ञातवती, Kathās. 81, 51 प्राविशत् सा च तत्रैव.... सत्प्रोत्थोऽप्यसौ तस्याः पश्चान्नत्र प्रविष्टवान्, Çāk. IV गतवती see 336, 2°, Hit. 109 प्रजातवान् 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 तस्विवान् (f. तस्युयो) or चक्राणः, had the same function as those in °तवन् and °त, which have almost wholly superseded them in the classic dialect (359, 2°). In the epic poems and in kāvyas several of them — at least in the active voice — also do duty as finite verbs; they are then expressive both of the actual past, as R. 1, 58, 2 उपेयिवान् (you have gone to —) and the historical, as R. 2, 12, 6 नराधिपः मोहमापेदिवान्. Cp. Kathās. 35, 41 and Çiçup. 1, 16.

339. Sanskrit lacks a special tense for the so-called remote past or plusquamperfectum. The general past tenses are used even then. It must accordingly be inferred exclusively from the context, in what case a Skr. past tense answers to our "remote past." That f. i. Kathās. 25, 180 the words यत्रैव तपश्चापवान्.... तत्रैव mean "on the very spot, where he had got it," can only be shown by reproducing the whole story, from which they are quoted. — R. 2, 26, 3 Rāma has told his mother the cruel order he has just received from his father, to retire into the forest; now he goes to Śītā, who did not know anything about it वेदेही चापि तत्सर्वं न बुध्वात् तपस्विनी (the unhappy princess had not yet heard anything of it). — Daç. 92 स खलु विमर्दकः.... तद्दृशेव

विवृत = 'Vimardaka had indeed already departed that very day.'
 It is plain, that gerunds are especially fit to signify the remote past.

FUTURE TENSES.

Sanskrit has two future tenses, 1. the so-called periphrastic future (लृट्): कर्तास्मि, 2. the future made with 'स्य' (लृट्): करिष्यामि.

The former is a compound tense, being made up of a noun in °त् + a formal element, expressive of the person, signified either by the auxiliary (अस्मि etc.), or by the personal pronoun¹). Yet for the third person neither is wanted and the simple noun in °त् may suffice: one says कर्तास्मि or कर्ताहम्, कर्तासि or कर्तावम्, 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 कर्तास्वः, कर्तास्मिः, but in the 3^d person कर्तारौ, कर्तारः, and

1) Pāṇini does not mention the 1st and 2^d person formed by simply putting together the noun in °त् and the personal pronoun. Accordingly this mode of formation has been excluded from the official paradigms of the periphrastic future. Yet वक्ताहम् is quite as correct and as much used as वक्तास्मि. That Pāṇini left it unnoticed, may be due to his system of explaining grammatical forms. To him वक्तास्मि, वक्तास्वः are forms to be dealt with, because by the union of both elements a new word arises, bearing one accent, but वक्ता + हम् and the like are units syntactically only, not so from a formal point of view. Hence, to Pāṇini the noun in °त् 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, 33; 2, 4, 85 and 7, 4, 50-52, cp. BOETHLINGER's note on 7, 4, 52.

of course also कर्तारवावाम्, कर्तारो वयम्, sim. Both pronouns and auxiliaries are occasionally severed from the verbal noun; the pronouns may precede as well as follow. Even the auxiliary sometimes precedes in poetry.

Examples: 1st and 2^d person: Kathās. 26, 31 गन्तास्मि (I shall go), R. 3, 69, 40 अघिगन्तासि वैदेहीमचिरेषा, Mālav. I, p. 15 मोक्षा माधवसेनं ततोऽहम् (then I shall release M.), R. 2, 118, 10 तयावृत्तिश्च याता त्वं पतिशुश्रूषया दिवम् (— you will go to heaven), Mudr. V, p. 175 पञ्चवैरहोर्गिर्यमेव तत्र गन्तारः (— ourselves shall start), Mhbh. 1, 186, 39 किं ददानि ते। प्रयद्दि रातभ्रातृल कर्ता कृस्मि तथा नृप, ibid. 1, 120, 26 अत्यं गुपासपन्नं लब्धा प्रोतिकरं कृत्सि.

3^d person: Ch. Up. 4, 6, 1 अग्निष्टे पादं वक्ता (Agni will tell you a fourth part [of it]), Mhbh. I, Paushyap. 56 अश्विनो स्तुहि। तौ देवभिपत्तौ त्वां चक्षुमन्नं कर्तारौ, Bhojapr. 55 न ज्ञाने यातारस्तव रिषवः केन च पया, Nala 7, 5 नलं देवा भवान्दि सदितो मया.

Rem. 1. The future in °ता may be also used with a feminine subject — R. 1, 38, 8 एका जनयिता पुत्रम् —, but occasionally the fem. in °त्रो is used, at least भवित्री, see f. i. Kathās. 35, 105. — Some कृत्s in °न्, fem. °नो, 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 (Wङ्गङ्ग, Sanskr. Gramm. § 947). In the classic language they seem to be no more employed. Without auxiliary, there is of course no formal distinction between the active and the medial voices. One says अध्येता (he will study) from the medial अधीयते, Panc. 161 अहं परित्राता from परित्रायते, as well as f. i. दृष्टा or वक्ता. Even a passive meaning may be conveyed by this future. Kirāt. 3, 22 हृते.... उन्मूलयितारः कपिकेतनेन (they will be eradicated by Arjuna), R. 3, 56, 5 उपहं.... त्वया वै धर्पिता ब्रह्मात्। प्रयिता त्वं हतः संब्ये (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 हानिता, "it will be given" either दाता or दानिता, see Kāç. on P. 6,4, 62 = II, p. 311 of the Benares-edition.

Rem. 3. Mhbh. 3, 176, 20 this future is construed with an objective genitive भूयो दृष्टा त्वास्मि (I shall see you again). Likewise Nāgān. IV, p. 65 कस्याता 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.

As regards its function, the tense in 'त्ता cannot be ^{P. 3, 3, 15.} used of every future, but only of such actions, as will not occur soon, in other terms which have not yet actuality. It is, therefore, a *remote future*. The future in 'स्यति, on the other hand, is the *general future*, and may be used of any future action, whether intended or not, whether actual or remote. Hence, for the future in 'त्ता one may everywhere substitute that in 'स्यति, but not inversely.

That the future in 'स्यति may express also purpose, intention etc. will be shown hereafter, see 344.

The grammarians make the same distinction between लृट् and लृट् as between लुङ् and लङ्. Both imperfect (लङ्) and लृट् are restricted to the अन्वयतन¹⁾.

1) Commentators explain the term अन्वयतने भविष्यत् as meaning "future facts, not to happen to-day, but to-morrow and afterwards." According to them, that which will happen to-day cannot be signified by लृट्. When exemplifying this tense, they are wont to add अन्वः. The Kātantra names it even अन्वस्तनी. Yet, this explication of अन्वयतन is no less narrow as regards the future, as it has been shown to be for the past, see note 1 on p. 249 and note 3 on p. 253 of this book. Nor are instances wanting from literature of लृट् denoting facts to happen on the same day. Panc. 61 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 *अन्यत्काले*, as has been stated above (330 R. 2), is to be expressed by the *general* past tenses in two cases. Similarly the future *अन्यत्काले* 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 *एवञ्जो-
द्यमन् दास्यति* [not *दाता*], *येयमाग्राह्यागामिन्येतस्यामुपाध्यायोऽग्निनाथास्यति* (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 *सुट्* in a few other cases; but nothing, he says, prevents the use of *सुट्*, if the time be exactly defined by a word meaning "day" or "night." The employment of *सुट्* 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 *श्लोका एव वक्ष्यति वसिष्ठः*; cp. R. 1, 38, 8 and 2, 8, 22. This alternation is most apparent in conditional sentences; then either *सुट्* is used in both protasis and apodosis (Ait. Br. 1, 27, 1), or in the apodosis only, but *सुट्* in the protasis (Kathās. 28, 131 *तोऽस्य.... यदि वक्ष्यति। तस्यापि भविता मृत्युः*), or conversely (Kathās. 1, 60 *यदा तस्मै कथामिमां। पुण्यदन्त प्रवक्ष्यासि तदा प्रापाद्विमो-
क्ष्यसे*), or the future in *स्यति* in both (Kathās. 39, 67). In putting questions, in uttering prophecies the future in *स्यति* 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 *वा भैगोर्हं परिज्जाता*. Prabodh. VI, p. 134 Purusha exclaims *सायंगृहो मुनिर्हं भवितास्मि सद्यः*. Inversely, the other future is used even with *अन्तः*, f. i. Mālav. II, p. 46 *त्वदीयमुपदेशं श्रुत्वा दूक्ष्यामः*.

1) DELBRÜCK, *Altindische Wortfolge* p. 6—8, treats the future in *स्यति*, as far as it is employed in the *Śatapathabrāhmaṇa*. 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 *सुट्*. R. 1, 20, 3 Daśaratha offers to Viśvāmitra to fight, himself and his army, against the demons: *अनया [viz. सेनया] सहितो गत्वा वोढ्याहं*

41**. According to the vernacular grammarians the general future in °स्यति may even be expressive of the past in this case, if a verb of remembering be added to the past action related. The imperfect, then, is forbidden and the future to be employed instead of it. Kāç. gives this instance अगितानांति देखद्म कर्मोरेषु वत्स्यामः, likewise स्मरति, युध्यसे, चेतयसे.... वत्स्यामः = "do you remember, that we dwelled —?" But this substitution of the future cannot be, if the action remembered or reminded is introduced by यत्. A third rule of Pāṇini on this head is explained as allowing both imperf. and future, if the verb of remembering introduces two or more past actions, of which the preparatory action is first named, the main action afterwards. See Pat. II, p. 119.

P. 3. 2.
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P. 3. 2.
113.

P. 3. 2.
114.

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 Pāṇini¹).

CHAPT. IV. Tenses and moods (continued).

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

subjunctive mood.

तेर्निशाचरैः।..... अहमेव धनुःपाणिर्गोपा समर्मूर्धनि; when he then adds वाचस्पान्धरिष्यामि तावद्योस्ये 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 Pāṇini's words have been well understood by the commentators. Especially the phrase अगित्तावचने is likely to mean something different. If it could be proved, that Pāṇini used अगित्ता in the sense of "purpose" अगित्ताय, all difficulty of interpretation would be removed. Then, indeed, Pāṇini would simply teach the future in °स्यति doing duty as a future's past (322 R.), वच्यति = *dicturus erat*.

conjunctive by European grammarians, which was already obsolete in the days of Paṇini. The duties of the missing tense are performed by the imperative, partly also by the present (लृट्). Nor is the present the only tense, which apart from its expressing the indicative, may sometimes have the force of a subjunctive; for the future in 'स्यति— and, in prohibitions, even the aorist — is occasionally concurrent with लिङ् and लोट्. That the conditional (लृट्) was at the outset an indicative tense, appears sufficiently not only from its outer form, but also from its original employment. Upon the whole, the boundaries between indicative and not-indicative are less marked in Sanskrit than in Latin and Greek.

343. The subjunctive mood finds its general expression in the tense termed लिङ् by Paṇini, and which one is wont in Europe to name either optative or potential, though it is not restricted to the expression of both wishes and possibility. In fact, any shade of meaning, inherent to the Latin conjunctive, may be imported by it. Its manysidedness entails the great variety of its translation. According to sense कुर्याम् may be = *I can (could) do, I may (might) —, will (would) —, shall (should) —, must do, let me do, sim.*

Its subdivisions.

We may make some main distinctions:

- a.) लिङ् is used in exhortations and precepts: hortative.
- b.) it is expressive of wishes: optative.
- c.) it is a potential, that is, it may purport a

possibility, or a probability, on the other hand also uncertainty and impossibility or improbability.

d.) it is used in hypothetical sentences.

e.) it may be used in such relative sentences, as bear a general import.

f.) it may be used in subordinate sentences expressive of a design or of inevitable consequence.

a.) hortative.

a.) Ch. Up. 7, 3, 1 मन्त्रानधीयोय (let me study the mantras), कर्माणि कर्माणि (let me do sacrificial acts); Panc. V, 103 एकः स्वादु न भुञ्जीत नैकः सुप्तेषु जगृष्यात्. एको न गच्छेद्दधानं नैकश्चार्यान्प्रचिन्तयेत् (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 झलनं.... त्वरयेदक्षिणावातवीक्षितैः (you [Spring] must inflame the fire by the breezes of the southwind); Daç. 152 एषा चाहं पितुस्ते पादमूलं प्रन्युपसर्षेयम् (and now, I might return to your father). — From these examples it appears, that the hortative लिङ् is expressive of any kind of exhortation. भवानधीयोत may be = "you must study" or "you may," "you might," "you are allowed to study," "it is your duty, the due time —" etc. See P. 3, 3, 161; 163; 164 with comm.

P. 3, 3, 161.

b.) optative.

b.) R. 3, 19, 20 Çarpanakhā utters this wish तस्यास्त्वयोश्च रुधिं पित्रेयमहमाहवे (o, that I might drink their blood). To this pure optative often the particle अयि is added or अयि नाम. Mudr. II, p. 89 अयि नाम दुरात्मनश्चाणव्यवहतकाचन्द्रगुणो निषेत; R. 2, 43, 9 अपोदानां स कालः स्यात्.... पश्येयमिदं राघवम् (if that time were already present and I should see Rāma here). — The verb of "wishing" being added, it may also be put in the लिङ्. One says either उच्छामि भुञ्जीत भवान् or उच्छेयं भुञ्जीत भवान्. Cp. R. 3, 58, 5.

P. 3, 3, 157 and 159.

c.) potential.

c.) The potential लिङ् comprises various kinds:

1. *possibility and ability*, as Panc. 226 कदाचित्त्विद्यं ब्राह्मणो गोशब्देन युष्येत (perhaps this brahman will awake by the lowing of the cows), Mr̥ch. VII, p. 238 पश्येयुः क्षितिपतयो हि चार्द्रह्या (for princes can see through the eye of their spies), Kathās. 2, 37 सकृच्छ्रुतमयं ब्रालः सर्वं चाधारयेद्गृदि (this boy is able to retain by heart all he has heard but once).

P. 3, 3, 160.

2. *probability*. Mrcch. VIII, p. 268 the rake says क्वथा मयि गते नृपांसो हन्यादेनाम् (in my absence the cruel man will kill her), Kathā. 25, 24 ज्ञानीवात्स वृद्धो ज्ञातु तां पुरीम् (that old man, methinks, will know that town);

3. *doubt*. ÇAk. V किमुद्दिश्य भावता काश्यपेन मत्सकाश्रम्ययः प्रेरिताः स्युः (for what reason may the Reverend K. have sent holy men to me?), Panc. I, 215 एकं हन्यान् वा हन्यादियुर्गुक्तो धनुष्मता । श्रुतिर्युक्तिमतोत्सृष्टा एन्नि 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 नियुषामन्विष्यन्नोपलब्धवान् [sc. एनम्] । कथं चापलभ्येत (he sought carefully, but did not find him; how could he?), Mrcch. VII, p. 236 अयि प्रापानहं तस्यां न तु त्वं प्रयागतम् (I had rather forsake my life, than you who are a suppliant to me), R. 2, 37, 32 लोके नहि स विपेत यो न राममनुवृतः;

5. A special kind is the लिङ् being employed for asserting one's power "he may even do this." R. 3, 49, 3 Rāvana boasts उद्धेयं भुजायां तु मेदिनीमय्यरे स्थितः । चापिभ्येयं समुद्रं च मृत्युं हन्यां रूपो स्थितः । अर्धं तुषां प्रसेतोऽप्योर्ध्विगिन्यां हि महीतलम् (I am able to lift up the earth with my arms, drink up the ocean etc.). So often with अयि (or उत) see P. 3, 3, 152. — But if one says "he may even do this," in order to express blame on that account, the present is necessary, and the लिङ् is forbidden (P. 3, 3, 142). Kāç. gives this example अयि — or ज्ञातु — तत्रभवान् वृषलं यातयति (he is even able to officiate for a çūdra).

d.) hy-
pothet-
ical.

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 Çarmishthā says to Yayāti स्वप्नोऽपत्यवती लोके चरेयं धर्ममुन्नमम् (if I had offspring from you, I would walk in the highest path of duty), Pat. I, p. 2 यो ह्यज्ञान-ञ्चे ब्राह्मणं हन्यात्सुरां वा पियेत्सोऽपि मन्ये पतितः स्यात् (for he, who should kill a brahman or drink strong liquor without knowing it, even such a one would be an outcast, methinks), Panc. III, 203 वदि

स्वात्पावकः श्रोतः प्रोषणो वा शत्रुलाञ्छनः । स्त्रीणां तदा सतीत्वं स्याद्यदि स्याद् दुर्जनो हितः. Cp. 469 and 471 R. 4.

e.) लिङ् used in relative sentences of general import. *Āgṛ.* 1, 3, 1 यत्र कुं च होष्यन्स्यात् (wheresoever one has the intention of performing oblations), *Panc.* I, 165 कालातिक्रमणां वृत्रेयो न कुर्वीत भूपतिः । कदाचिन्नं न मुञ्चन्ति भर्त्सिता अपि सेवकाः (the king who duly observes the time of paying the wages to his officials, him —), *ibid.* I, 271 अर्धराज्यहरं भृशं यो न हन्यात्स हन्यते.

f.) लिङ् expressive of a design or a consequence. *Kathās.* 36, 106 हरिं शरणमाश्रये येन स्यां नैव दुःखानां पुनर्भङ्गिनमोदृशाम् (I betake myself to Hari, in order that such grief may never again befall me), *R.* 3, 13, 11 आदिश मे देशं.... यत्र वसेयम्, *ibid.* 3, 50, 18 स भारः सीम्य भारज्यो यो नरं नावसाद्येत् (one must bear only such a burden, as will not exhaust its bearer).

Rom. मा — in epic poetry also न — with लिङ् = „lest.” Cp. 405 R. 1.

It needs no argument, that the subdivisions laid down here and other similar ones are somewhat arbitrary. It is one and the same लिङ् that is involved in all of them, and it is only for the sake of developing the variety of the logical relations, which are signified by that so-called „optative” or „potential,” that we have tried to distinguish at all.

344. Apart from the many-sidedness of its employment, it is to be observed, that the लिङ् is in most cases not indispensable. The imperative, the present, the future, the *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,

The idioms, concurrent with लिङ्.

468, 471)¹). On the *krtyas* see 357, on the conditional 347.

Especially the future in 'स्यति'.

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 *लिट्*, save the hypothetical mood.

Examples of the future = subjunctive mood.

a.) *exhortation and precept*. R. 1, 61, 2 दिशमन्यां प्रपत्यामस्तत्र तस्यामहे तपः, from the context it is evident that these words mean: *let us go to another region, let us do penance there*. Kathâs. 43, 86 तदच्छ पार्श्वं तस्याप्य प्रभाते दूतमेष्यसि (— you shall return quickly at daybreak).

b.) *wish*. R. 2, 96, 21 अयि नो वशमागच्छेत्कोविदारुध्वतो रणे। अयि दूष्यामि 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 *pâdas* being made up of a relative sentence, whereas the fourth makes up the apodosis, being the refrain स भवेद्भ्रातृवत्सुभः. 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) प्रभुपसादन्नं चित्रं सुपात्रे यो नियोजयेत्। वस्त्रापं च दधात्यङ्गे स भवेद्भ्रातृवत्सुभः.

c.) *possibility and doubt*. Panc. 282 धूर्तश्चिन्तयामास । किमहमनया..... करिष्यामि । किंच कदाप्यस्याः पृष्ठतः कोऽपि समेव्यति तन्मे महान्नर्यः स्यात् (the rogue reflected: What shall I do with her? And perhaps somebody will come after her; then I shall get into great inconvenience). — Especially the future of the auxiliary, भविष्यति, often expresses *probability*. Mhbh. 1, 76, 32 व्यक्तं हतो मृतो वापि कचस्तात भविष्यति (I am sure, father, Kaca will have been injured or has died), Panc. 176 the deer Citrānga tells how himself has escaped the hunters, but मम गृध्रं तैर्लुब्धकैर्व्यापादितं भविष्यति (my flock is sure to have been killed by them).

Rem. 1. If such phrases, as »I blame," »I do not believe," »I cannot endure," »I wonder if (यदि)," »I suppose, surmise," »it is time" are added to the potential statement, लिङ् is idiomatic (see P. 3, 3, 147—150; 152—153; 168), the future being but rarely allowed, cp. P. 3, 3, 146 and 151 with comm. But if the said verbs are only implied, the future in °स्यति is used side by side with the optative. 1)

f.) *purpose*. Pat. I, p. 7 the master of the house comes to the potter and asks him कुरु घटं कार्यमनेन करिष्यामिति (make me a pot, that I may make use of it). Likewise R. 2, 54, 28 Bharadvāja says to Rāma दशक्रोश दृस्तात 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.

10. Inversely a sanskrit optative may occasionally be rendered by a future. Mhbh. 1, 160, 1 Kuntī asks the brahman, at whose house she dwells, why he and his family are lamenting [दुःखं] विदित्वाप्यकर्षये शक्यं चेदपकर्षितुम् (I will remove your pain, if possible, fr. *je chasserai votre douleur*). So Panc. 282, which example is quoted above, optative and future alternate; likewise Panc. 65 एवं कृते तव तावत्प्रापायात्रा क्लेशं विनापि भविष्यत्यस्माकं च पुनः सर्वोच्छेदनं न स्यात्.

10. 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 a. 147 is to be considered an exception to it,

ed to the dominion of the potential mood. Mhbh. 4, 12, 3 एवं दयान्तिवति मामकान्दृष्टम्। पुत्रं दयसो भवति विचक्षणः (he examines my horses, he is sure to be a connoisseur in horses), Pat. I, p. 250 तथा विदूरे अञ्जनाक्षयं दृष्ट्वा वकारो भवति मदीयो इयमिदं ग्राहणी इयमिदं (likewise, if at a distance one sees a person of whom one can only discern the outline, one is likely to say: it looks like the wife of a prince, it looks like the wife of a brāhmana).

345. Sanskrit makes no distinction between the different tenses of the subjunctive mood. The लिङ् expresses

लिङ्
expressive of the past as well as the present.

the past as well as the present. कुर्यात् may be occasionally = „I might, I would etc. *have done.*” Ch. Up. 4, 14, 2 when the teacher asks his disciple „who has taught you, my dear?” सौम्य को नु त्वानुप्राप्तम्, the other replies को नु मानुषिष्यात् (who should have taught me?), Gaut. 12, 1 प्रूढो द्वित्रातो न तिसंधायानिदम्य द्यग्पुत्र्याह्वान्या-यामङ्गं मोच्यो येनोपद्व्यात् (a pūdra, who has intentionally reviled twice-born men — shall lose the member, whereby he has offended), Mṛcch. III, p. 124 Cārudatta speaks चिरयति मैत्रेयः। मा नाम वैकुण्ठ्यादकार्यं कुर्यात् (Maitreya tarries; how, if, in his distress, he should have done some forbidden thing!). Yet an optative of the past may be made by adding स्यात् or भवेत् to the participle of the past, f. i. Kathās. 27, 32 किं मयापकृतं राज्ञो भवेत् (in what can I have offended the king?).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 वः पूर्ववनीतानः स्वात्रस्ये (to such a one, as has not sacrificed formerly), ईतान् is the partic. of the perf. 8m. of वत्.

2) The Rgvedamantras, indeed, contain many optatives, belonging to the aorist, some also, which are made of the stem of the perfect. But they have early disappeared from the language. — In the archaic dialect the conditional may occasionally do duty of the past of the लिङ्, see 347 R. and cp. P. 3, 3, 140.

tative of the aorist has survived, but it is not what we should call a tense. It is rather a kind of mood, see the next paragraph.

The precative or benedictive (आशिषि लिङ्). This mood is restricted to benedictions, and even there it has a concurrent idiom: the imperative. *Mālat.* VII, p. 91 विधेयासुर्देवाः परममृणोषां परिपातिं । कृतार्वो भूयासम् (may the gods make the issue as happy as possible, may I obtain my desire), *Utt.* I, p. 5 किमन्यदाप्राप्तये । शीरप्रसवा भूयाः, *Daç.* 164 आचष्ट च दृष्टः कोप्रादातः । भूयासमेवं वाचदायुरायतासि स्वत्यसादस्य पात्रमिति. ¹⁾

The so called conditional (लृङ्) is properly the past of the future in °स्यति. In classic Sanskrit its employment is limited to the expression of the so called *modus irrealis*, that is the mood significative of what would happen or have happened, if something else should have occurred, which really has not taken place. Then, mostly, both protasis and apodosis contain the conditional. ²⁾

Ch. Up. 6, 1, 7 यद्यद्येतद्वेदिष्यन्कथं मे नावक्ष्यन् (for if they had known it, why should they not have told me so?), *Panc.* 237 तद्यदि तस्य अचनमकरिष्यन्ते ततो न स्वल्पोऽप्यनर्थोऽभाविष्यदेतेषाम् (for if they had done according to his words, then not the least misfortune would have befallen them), *Daç.* 111 तौ चेद्राजपुत्रौ निरूपयद्वात्रेवाद्यधिष्येतामियता काल्मेन तत्रेमां वयोवस्यामस्यस्येताम् (if those two princes should have grown up without accidents, they would have reached your age by this time), *Kumāras.* 6, 68 गामध्यास्यत्क्रयं नागः..... आ र्गातत्कमूलान्नुगवान्प्रिय-
ष्यथा न चेत् (how would the serpent [Çosha] 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 क्रियातिपत्नी.

140 भूते च. — *Kāç.* भूते च काले लिङ्गिमित्रे क्रियातिपत्नी सत्यां लृङ्प्रत्ययो भवति.

1, 10, 4 न वा वृत्तीत्रिष्यमिमानवाद्न् (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 प्रपायेद्गता दपउं दपड्येष्वतन्द्रितः। श्ले मत्स्यानिवापस्यन्दुर्धलान्प्रलवन्नराः (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 यपेतद्गुणं कर्म न स्म मे क्रययेः स्वयम्। फलेन्मूर्धं स्म ते रातन्सयः शतसहस्रथा (if you had not told me yourself this evil deed, your head would have fallen off in a thousand pieces), क्रययेः and फलेत् = सक्रययिष्यः and सफलिय्यत्.

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 सिनमत्राभारिय्यत् » 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 नाचिन्द्रमत्रापतिर्यदहोष्यत् (Praj. did not get what he could sacrifice)¹⁾, Çat. Br. 14, 4, 2, 3 तत एवास्य भयं क्षीयाय कस्माद्भयोष्यत् (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 चिन्दति यदोष्यति or नुहुयात्. In other terms, स्रहोष्यत् may here be considered as the past of होष्यति.

2) In a well-known passage of the Chândogya-upanishad (6, 1, 3) the conditional is hidden under a false reading उत तमादेशमप्राच्यो येनाश्रुतं श्रुतं भवति etc. Çankara explains अप्राच्यः by पृष्टवानसि, the Petr. Dict. accepts it as an aorist, though it is then a barbarism, for if aor., it would have been अप्राचोः. Replace अप्राच्यः and all is right »had you but asked the instruction, by which etc." Cp. P. 3, 3, 141.

IMPERATIVE.

8. Sanskrit imperative (लोट्) comprises more than is conveyed by its European name. It is not only the equivalent of what we are wont to understand by this mood, but it is also expressive of wishes, possibility and doubt.

We will treat severally of its different employment:

I. The imperative, like ours, signifies an *order* or *injunction, permission, precept, exhortation, admonition.*

Examples: 2^d person. Kathās. 81, 56 अस्मत्स्वामिनीकृतं । भक्तस्वातिथ्य-
मुन्निष्ठं ज्ञाहि भुङ्क्षु ततः परम् (enjoy the hospitality of our mistress, get up, take a bath, thereafter take food), Çāk. IV वत्सो भगिन्याः पन्थान-
मादेशयतम् (my children, show your sister the way), Prab. V, p. 103 हा पुत्रकाः कुं गताः स्व दक्ष मे प्रतिवचनम्; — 3^d person. Daç. 132
अपसरतु द्विरदकीट एव (let this wicked elephant withdraw), Nala 17, 32
प्रयतन्तु तत्र प्रेय्याः पुण्यश्लोकस्य मार्गणे (your attendants must try to find out Nala), Mālav. V, p. 137 तौ पृथग्वादाकूले शिष्टामुत्तरदक्षिणे (they may rule over —); — 1st person. Çāk. III यद्यनुमन्यसे तद्दहमेनां विशदो
करवाणि (if you permit, I will make —), Mhbh. 1, 146, 29 चराम वसु-
धामिमाम् (let us wander over this country), Nala 7, 7 नलं वीरं पुष्करः
परवीरहा दीव्यावेत्यत्रवीद् भाना.

Rem. In exhortations, some particles are often added to the 2^d person, as अहि, अद्, ननु etc. See 418.

9. 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). Ratnāv. IV, p. 100 king to messenger कथय कथामतित्विस्तरतः, messenger to king देव श्रूयताम् (listen, Sire). Panc. 48 the barber enjoins his wife भद्रे प्रीष्टमानोयतां सुरा-
पउम् (please, my dear, fetch me my razorbox). Vikram. I, p. 4 the apsarasas are bewailing their companion Urvaçī, carried off by the Dānavas, Purūravas intervenes and says अलमाक्रन्दितेन । पुत्रवसं
मामेत्य कथ्यतां कुतो भवत्यः परिज्ञातव्या इति. — For the rest, भवान् is of

course here likewise available (Mālav. I, p. 4 स्वर्ता भवान्) and when showing respect and reverence, one uses the title of the person addressed instead of it (260). So Panc. 86 तद्य न भवयित्वा प्रापान्धारयन् स्वामो is a more respectful mode of inviting, than स्वामिन् प्रापान्धारय, cp. ibid. 48 ज्ञापयन् भवन्तः सभासदः (v. a. I request the judges to listen).

350. Another manner of expressing polite request, equally frequent, is using the verb अर्हति. One says अर्हति = श्रूयताम्, cp. our „deign to listen." Nala 3, 7 Nala says to the gods न न प्रेषयितुमर्हसि (please, send not me), Çāk. V the door-keeper to the king कश्चिदेषानुपाध्यायसंदंशस्तं देवः अर्हति.

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pera-
tive.

Rem. The लिङ् and the future in ऽस्यति are concurrent idioms with the imperative, the former especially in exhortations and precepts (343, a), the latter, when giving instructions (344, a). The future does, however, not cease to be a future; in other terms, it is not used in orders or permissions to be acted up to immediately, but if two or more injunctions are given, then often the one prior in time is put in the imperative, the latter expressed by the future. Mālav. III, p. 79 भूदे वास्यसि। मम तावदुत्पन्नावसरमर्थित्वं श्रूयताम् (you may go, but first hear —). Hit. 108 the old jackal instructs the others, how to get rid of the blue jackal, their insolent kinsman. When giving the general precept, he uses the imperative कुरुत, but the future करिष्य, when giving the special injunction, to be acted up at a fixed point of time in the future ¹).

351. II. The imperative is expressive of wishes and benedictions.

II. Im-
pera-
tive ex-
pres-
sive of
wishes.

Examples: Such phrases as चिरं तौव, Hit. 118 गच्छ विजयी भव,

1) In this very meaning a few passages of the Mahābhārata afford a 2^d pers. plur. of the medial future in ष्यम्, instead of ष्ये, in other terms a formal difference, which stamps these forms as imperatives of the future. Bopp, *Vergl. Gr.* § 729 quotes three instances: Mhbh. 1, 17, 13; 3, 228, 8; 6, 27, 10, see HOLTSMANN, *Grammatisches aus dem Mhbhāta* p. 33. To them I can add a fourth, Mhbh. 1, 133, 13: Drona being seized by a shark, calls upon his disciples for rescue ग्राहे हत्वा तु मोक्षयध्वं माम्.

Nāgān. IV, p. 61 विजयेतां कुमारो (may the princes be victorious), Panc. 16 शिवासे वन्दानः सन्तु (v. a. God speed you on your way), Mudr. VII, p. 231 चिरमखतु महो पार्थिवशान्द्रमुत्तः. — Here the precative (346) and the लिङ् are concurrent idioms.

Rem. It is to benedictions that the imperative in °तात् is limited. P. 7. 1. 35.
in the classic language. Daç. 16 एनमायुष्मन्तं पितृरूपो भवानगिरुक्षतात्. 1) In the ancient dialect it had a wider employment, only see the series of precepts quoted Ait. Br. 2, 6, 13—16. 2)

2. 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 3^d person. — Panc. I, 225 it says, a serpent even a not-poisonous one, is to be dreaded त्विं भवतु मा भूयात्कटाटोपो भयंकरः (it may have poison or not, the swelling of a serpent's crest is dreadful), Mhbh. 1, 37, 8 अपि मन्त्रयमापा हि हेतुं पश्याम माचने (perhaps by deliberation we may find some means for rescue), Mālav. IV, p. 117 साःकलं नु खलुस्मात्कटाटान्माच्यायदे (how may we be rescued from this danger?), Utt. I, p. 21 प्रत्येतु कस्तद्गुवि (who on earth will believe it?), Vikram. V, p. 184 सा रात्रन्किं ते भूयः प्रियं करोतु पाकशासनः (say, king, what may Indra moreover do for you?), Hit. 118 कथमयं प्रलाध्यतां महासन्तुः (how may this great-hearted man be praised [as he deserves]?).

3. IV. The imperative with मा or मास्म serves to express *prohibition*. Yet this idiom is comparatively little used, but instead of it either अन्तम् or कृतम् with the instrumental of a verbal noun, or the aorist without

1) Another instance is pointed out by prof. KERN as occurring in a Sanskrit inscription on a stone, originating from Java, which stone is now in the Museum of Antiquities at Calcutta. Vs. 4 of this metrical inscription has this close: स त्रयतादेर्लङ्गनामा नृपः (king 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 brāhmana-works.

other constructions, expressive of prohibition. augment, preceded by मा or मास्म. „Do not fear" f. i. ^P
= अलं भयेन, कृतं भयेन or मा भेषी:

Examples: 1. of imper. with मा and मास्म. Panc. 294 मा त्वं वेरायं गच्छ, Kathās. 39, 233 यात मास्मेह निष्ठत (go on, do not stay here); — 2. of अलम् and कृतम् with instrumental. Mudr. I, p. 46 अलमाप्राप्त्या (no hesitation more), ibid. p. 53 अत्सालं विवादेन (be not sorry, my dear), Panc. 64 अलं संभयेषा, ÇAk. I कृतं संदेहेन; — 3. of aor. with मा. Daç. 143 मास्म अत्ययो भेषु: (do not fear, ladies), Mhbh. 1, 153, 34 मा चित्तं कृया: (do not tarry), R. 2, 42, 6 क्रेकेचि मामकाङ्गानि मा स्थासी: पापनिश्चये (do not touch my body, you evil-minded woman).

Aorist with मा.

Rem. 1. अलम् is also construed with a gerund or an infin. Mudr. III, p. 124 अलमुपालभ्य (do not censure me any longer), Mṛcch. III, p. 106 अलं सुपुत्रं 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 निवाहं प्रतिष्ठां त्वमगम: प्राञ्चरती: समा: Cp. Mhbh. 1, 37, 7 मा न: कालो अत्यगादयम्.

Rem. 3. With मास्म not only the aorist is allowed, but also ^P the imperfect tense, of course without augment. R. 2, 9, 23 मा स्मेनं प्रत्युदीक्षेया मा चैनमग्निगायथा:, Daç. 160 मास्म नाथ मत्कृतेऽध्यवस्य: साहसम्.

Rem. 4. मा with optative is of course a concurrent idiom. In the prākṛts also मा with future in 'स्यति. Likewise in the epic dialect. Mhbh. 1, 30, 15 the three idioms are used side by side पुत्र मा साहसं कार्पेर्मा सद्यो लप्स्यसे व्यथाम्। मा त्वां ददेयु: संक्रुडा वालखिल्या मरीचिषा:.

354. The aorist with मा is not restricted to prohibition.

It does occasionally duty as an optative with negation. Mṛcch. VIII, p. 280 अस्मन्नासेने। अन्वस्यामपि त्रातां मा वेष्ट्या भूलं हि सुन्दरि। चारिश्चगुणसंपन्ने त्रायेया त्रिमले कुले, R. 2, 30, 19 मा वरं दिपतां गमम्. It may even express a doubt (352): Kathās. 42, 114 सहसा हि कृतं पापं कथं मा भूद्विषये (how can a crime, recklessly perpetrated, fail to cause mishap?). Or anxiety: Pat. I, p. 418 मैत्रं विज्ञायि (lest one should decide thus).

355. In classic Sanskrit the 1st person of the imperative

is less used than the other two (cp. 356). In fact, these 1st persons belong to another set of forms, viz. the so-called conjunctive (लोट्). 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 (लोट्).

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 तिद्रासि यदि च प्रयासौ द्विषामे-वास्मासु धत्तात् (whether you are standing or lying down, give us wealth), R̥gv. 10, 85, 36 the marriage-mantra गृ-णामि ते सौभाग्याय हस्तं मया पत्या ऋदृष्टिर्यासः, ibid. 39 दीर्घायुरस्या यः पतिर्नोत्रानि ऋदृः प्रतम् (may her husband have a long life, may he reach a hundred autumns), TS. 6, 5, 6, 2 योऽता ज्ञायता अस्माकं स एकोऽसत् (who shall be born of her, must be one of us).¹⁾

Rem. 1. Like ण with optative in the epic dialect (451 R. 1), so नेत् with conjunctive in the vaidik works may be = "lest." Nir. 1, 11 नेदित्स्या यन्त्यो नरकं पताम (lest by going astray we shall go to hell), Ait. Br. 2, 12, 2 नेन्म एमेऽनभिप्रोता देवान्गच्छान् (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 कर्ताम in R̥gv. 10, 15, 6 मा

1) Instances from R̥gv., AV., Çat. Br., Ait. Br. are brought together by DELBRÜCK in his treatise *Der Gebrauch des Conjunctivus und Optativs im Sanskrit und Griechischen* Halle 1871, especially p. 107—190. — It may be observed, that the Chāndogya-upanishad has not a single instance of the लोट् in the 2^d or 3^d person.

हिंसित् वित्: केन चिन्ने वद चागः पुरुषता कराम (do us no injury, fathers, on account of any offence, which we, after the manner of men, may have committed against you).

356.

1st per-
son of
the pre-
sent
(लट्)
em-
ployed
as an
imper-
ative.

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 करामि कु गच्छामि (what shall I do, where shall I go?)

a.) present with hortative meaning. R. 2, 96, 20 अथवेद्वैव तिष्ठामः संनडावुपतायुधौ (let us stand still here —), Panc. 86 तस्यात्मशरीरदानं कुर्मः (let us present him with our body), Prabodh. II p. 29 अथतु । अस्मिन्नासने समुपविशामि [= °विशानि], R. 3, 61, 18 वनं सर्वं विचिनुवः (let us search through the whole forest).¹⁾ — The idiom is regular with तावत्. ÇAk. I अथतु । पादपान्तरित एव विष्वस्तां तावदेनां पश्यामि (well, I will look on her —), Mudr. IV, p. 138 Malayaketu to Bhāguryana तन्नोपसर्ष्विः 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.... शस्त्रेण मारयामि किं वा त्रिषं प्रयच्छामि किं वा पशुधर्मेण व्यापादयामि (shall I kill him with a weapon, or give him poison or put him to death as one kills a beast?), Hit. 95 कु यामः किं वा कुर्मः, Mhbh. 1, 155, 42 किं करोम्यहमार्याणां निःशङ्कं वदतानघाः (friends, tell me frankly, what shall I do for you = किं कर्वाणि°). An instance of this idiom in the passive voice may be Panc. 37 तत्किं क्रियते [sc. अवाः याम्] „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 शृपावाच should have moved CAPELLER in his edition of the

K RTYAS.

7. The *krtyas*, as far as they do duty for finite verbs, may rank with the tenses, which are expressive of the subjunctive mood. They have the nature of Latin gerundivum, and, like this, they belong to the passive voice. But their sphere of employment is wider. They signify not only that, which one is *obliged* to do or what is *prescribed* to be done, but also what must happen *by necessity* or that which is *fit, expected, likely* to happen.

P. 3. 3.
168;
171;
172.

Examples: 1. *duty, precept.* Yājñ. I, 117 वृद्धभारिनृपस्रातश्चौरागि-
धरचक्रिणां पन्था देयः (one must make room for an old man, one
charged with a burden, for a king, a *sndtaka*, a woman, a sick
man, a bridegroom and one in a carriage), Nala 1, 19 हन्तव्योऽस्मि
न ते रातन् (do not kill me), Çāk. I चाग्रममृगोऽयं न हन्तव्यः (— may not
be killed), Panc. 269 शुभाल आह। च्चपायेकवारं तवान्तिके तमानेव्यामि परं
त्वया सत्तोक्तप्रत्येण स्यात्तव्यम्. When substituting for these *krtyas* the
active voice, one would get in the first example पन्थानं द्यात्, in
the second मा वधीः, in the third न कश्चिदन्तुमर्हति, in the fourth तिह.

2. *necessity.* Panc. 167 मयात्रयं देशान्तरं गन्तव्यम् (I must needs go
abroad), *ibid.* I, 450 मूर्खानां पण्डिता देव्या निर्धनानां महाधनाः (blockheads
are the natural enemies of the learned, the poor of the wealthy).

3. *probability, conjecture, expectation, etc.* Çāk. III अस्मिन् लतामण्डपे
संनिहितया तया भवितव्यम् (she is sure to be in the neighbourhood of
the bower), Panc. 240 सिंहश्चिन्तयामास। नूनमेतस्यां गुहायां रात्रौ केनापि सन्नेना-
गन्तव्यम् (the lion reflected: surely some animal will come into this
hole to-night), Prabodh. V, p. 106 क्वचिदुपकृतिः कार्यगितिः कृता त्रियते
श्रवा (are they likely to confer any benefit or have they done so
before or are they doing so now?). The last example plainly shows,
that the *krtya* borders upon the sphere of a participle of the fu-
ture, कार्य being here almost = करिष्यमाण. Thus भवितव्य or भाव्य
may be even = "future," भवितव्यता "the future."

Ratnāvali 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. Kāç. on P. 3, 3, 169 gives this example भवता खलु कन्या बोद्ध्या = भवान्खलु कन्यां बहेत् = भवानेतद्देहिति, and on sūtra 172 भवता खलु भारो बोद्ध्या = भवान्नि शक्तः. — 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 Cānākya proclaimed in the very streets of Pātāliputra, exclaims एतदपि नाम राजसेन श्रोतव्यम् (and even this Rāxasa must hear!); Daç. 78 the wretched Jaina monk deploras his misfortune and the necessity, he has been put to, to break with the faith of his fathers मम तु मन्दभाग्यस्य..... अफलं विप्रलम्भाप्रायमीदृशमिदमधर्मधर्म धर्मव्रत्समाचरणोपमासीत् (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 °वाञ्छ, 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,' संशये 'one fit to make an alliance with' (Panc. III, 8), उद्वेजनीय 'to be dreaded' (ibid. III, 142). Some may have even an active meaning, see P. 3, 4, 68.

CHAPT. V. Participles and participial idioms.

358. When laying down the syntax of the participles, there must be distinguished between the participial forms and the participial employment.

Participles. *As to their form* the participles are adjective nouns, derived by constant suffixes from any verbal root, and which are the proper exponents of participial employment. Sanskrit possesses 1. three participles for the continuous action, one in each voice (कुर्वन्, कुर्वाणः, क्रियमाणः), which are named *participles of the present*¹⁾, 2. two *participles for the future*, one in the

Different 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 (वर्तमान), see 326.

active voice (करिष्यन्) and one serving both for the medial and the passive (करिष्यमाणः), 3. the *krtyas*, which are passive participles for the future, but with a special employment, see 357, 4. two *participles for the past*, to signify what is done, achieved, completed as कृतः and कृतवान्, the latter of which has always an active meaning, as to the former see 360.

It must be kept in mind, that the participles, unless they themselves do duty as finite verbs, denote the past, present or future only with regard to the time, involved by the chief verb of the sentence.

Additional remarks. — 1. As participles of the future in the active may be considered also a.) the *krts* in °उ, derived from desideratives, as चिकीर्षु (wishing to do, being about to do), cp. 52 a, f. i. Daç. 166 तत्र च स्वानु पानीयमेधांसि कन्दमूलफलानि गन्तिष्वन्नः..... स्वानुत्तम (and there [on that island] we descended, desiring to take sweet water, fuel, turnips, roots and fruits); b.) some in °रन्, mentioned by P. 3, 3, 3, as गमो ग्रामम् (one, who will go to the village), they do even duty as finite verbs: Kathās. 35, 104 उचिञ्च राजन्मावी ते वीरो वंशधरः सुतः (get up, my king, a son will be born to you —), Vikram. V, p. 181 सुरासुरविमर्दो भावी = °भविता; c.) those in °ञ्क, when put close to the chief verb; they are expressive of a purpose, cp. 52 c. 1).

2. Further there are the old participles of the past, formed with reduplication, such as चकृवान्, f. चक्रुवो, n. चकृवत् for the active voice, and चक्राणः for the passive. In classic Sanskrit they have almost wholly got out of use. Already Pāṇini restricts them to Holy Writ, with the exception of six, viz. सेदिवान्, उदिवान्, P. 3, 2, 106—109.

1) I was wrong, in doubting, on p. 39 N. 3 of this book, at the correctness of the example (Mhbh. 3, 73, 25 = Nala 21, 22) भवन्तमभिव्यादकः 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 अभिव्यादकः.

मुमुक्षान्, the compounds कनाश्रान्, उपेयिवान्, कनूषानः. The participle in °वान् (वान्) 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 विसृष्टिवान्, R. 1, 26, 25 विनेदुषो, Kathās. 25, 72 कनिदूष्य निषेदुषः, Kumāras. 2, 4 नमस्तु-यं.... भेदुषेयुषे, ibid. 6, 72 पद्मातस्युषा त्वया, ibid. 6, 64 रघुचिवांसमेवार्थम्, Kathās. 81, 31, Çiçup. 1, 17 etc. That it may even do duty as finite verb, has been mentioned 338. But the participle of the past in °वान् has wholly antiquated, and is only met with in the archaic dialect, see f. i. Çat. Br. 3, 9, 1, 1; 11, 1, 6, 8 etc.

360. Of the participles in °त the great majority have a passive meaning, hence it is customary to call the whole class the passive participle of the past. But some others are not passives, but intransitives, as गत (gone), मृत (died), भिन्न (split). Some again may be even transitive actives, as पीत (having drunk), प्राप्त (having reached), विस्मृत (having forgotten), विभक्त (having divided), in this case they may generally convey sometimes a passive, sometimes an active meaning. For instance:

भाङ्ग act. Daç. 138 चाङ्गद्य लोको
वयाययमुषेःस्थानानि.

pass. R. 2, 83, 5 गतं सद्भाषयश्चानां
समात्रहानि (the scholiast adds
सादिभिः).

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 शुठिमति
प्रसूतः..... दिलीपः.

क्याराठ act. Çāk. I क्रमयराठस्यस्त्रि-
नाममि (how, have I offended
the holy men?)

pass. Kathās. 17, 48 देव्या नैवापराठं
ते (there is no offence done to
you by the queen).

प्रविष्ट act. Vikram. II, p. 29 आदर्शना-
त्वविद्या गा मे सुरलोकसुन्दरो हृदयम्.

pass. R. (Gorr.) 5, 56, 28 प्रविष्टं ते
मया वक्रम्.

प्राप् act. Mudr. I, p. 7 कनिमता भजनम-
निययः प्राप्ताः (welcome guests are
come to my house).

pass. Hit. 24 पक्षिभिः..... तहकांटे
प्रवकास्योनि प्राप्तानि.

Moreover, in accordance to what has been stated above the neuter sing. of all intransitive participles may be employed also in a passive sense. Instead of अयं गतः, अयं मृतः, one says as well गतमनेन, मृतमनेन. Cp. Pat. I, p. 468. P. 3, 4.
73.

Rem. 1. If a participle in °त is used with intransitive meaning, then the transitive passive is commonly expressed by the corresponding part. of the causative. भिन्न means "split by itself" भेदित "split [by somebody]," प्रबुद्ध "awake" but प्रबोधित "roused," ज्ञात "born" but जनित "engendered," पतित "fallen" but पातित "thrown" etc.

Rem. 2. As far as I know, the participles in °त never convey a transitive active meaning; they are, as a rule, intransitives, as भग्ना, भिन्ना, मृता.

31. Occasionally the participles in °त are used of the present. They are then expressive of an action achieved, completed, finished. So गत and स्थित when = „being," शक्त „able," मृत „dead," भग्ना „broken." P. 3, 2.
187;
188.

32. 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 विरुद्धा धर्मः, when = „a forbidden law," or even substantives, as वृद्धः when = „old man," शिष्यः „when = disciple. 1). Apart from this adjectival function, the participles serve to express attending circumstances or other qualifications

1) A special rule of Pāṇini (3, 3, 114) teaches the neuters of participles in °त to be admissible as nouns of action. So Mbh. 1, 157, 41 सर्वैः सह मृतं श्रेयो न च मे जीवितं क्षमम् (it is better to die together, nor can I bear to live). Pat. I, p. 11 द्विक्रतहसितकपडूयितानि नैव दोषाय भवन्ति नाप्यपुद्गय (hiccupping, laughing and scratching are neither sinful nor pious actions).

of the main action, whether temporal or local, causal, concessive, conditional, hypothetical, etc. In other terms, in Sanskrit, as elsewhere, the participles are a concurrent idiom of subordinate sentences, of which, indeed, they may be said to exhibit the rudimentary form.

Examples: 1. the participle equivalent to a simple relative clause. Panc. 2 अत्र च सदृशं वृत्तिं भुञ्जानानां पण्डितानां पञ्चशतो 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 क्रोधाच्चित्तस्तमुवाच (the jackal being filled with anger, said to him), Bhoj. 17 एवं विनादिव्ययं कुर्वाणं राजानं प्रति कदाचिन्मुख्यामस्तेनेत्यमरयथायि (now, as the king made such expenses of money etc., his first minister once addressed him thus), Mrcch. VI, p. 222 वरं श्यागच्छतो मृत्युर्न गृहीतस्य अन्धने (better to die while showing prowess, than in fetters after having been seized).

3. the participle denoting cause, motive. Panc. 58 ते तथा कर्तव्या यथा पलायन्तो हन्यमानाः स्वर्गं न गच्छन्ति (they must be brought to such a pass as to be excluded from heaven, being killed in the flight), here the complex पलायन्तो हन्यमानाः points at the cause of their not reaching heaven; R. 1, 1, 99 पठन् रामायणं नरः प्रेत्य स्वर्गं गृहीयते (by reading the Rāmāyana one gains heaven).

4. the participle equivalent to a concessive sentence. Panc. 304 मां निषिद्धस्त्वं मयानेकप्रो न शृणोषि (though I have dissuaded you several times, you do not listen to me). In this meaning, अयि 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 पाणिप्रादृक्स्य गतिमननुपपन्नमाना भ्रष्टकुलं कल्पदूषेयम् (if I should not follow the path of my [deceased] husband, I should dishonour your family), Kathās. 77, 92 अतल्पतो ज्ञानतस्ते जिगो वास्यति सपउषः (if you do not say it, and know it, your head will fall off into a thousand pieces).

6. the participle denoting a purpose, aim, intention. Thus is the proper employment of the participle of the future. Kathās. 38, 157 त्यस्यन्ती तं देशं ब्राह्मणसादकृन् वसतिं स्वाम् (being about to leave her country, she ceded her house to the brahmins),

Daç. 79 प्रकृतिस्वानभूत्विधास्वन्कपर्षीसुतप्रहिते एणि मतिमकरवम् (as I wished to bring them back to their natural state —) Mhbh. 1, 163, 16 वृक्षमादाय राक्षसः। ताडयिष्यंस्तदा भीमं पुनर्भ्यदूवद् यत्नो (the giant took a tree and ran once more at Bhtma, that he might strike him).

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 रातकन्यायाः पुरुषोपभुक्ताया इव शरीराव्ययया त्रिभाष्यन्ते (her body looks, as if she were —), *ibid.* 278 परितोष्यमाणापि न प्रसोदति (though she is being satisfied, she is not kind), *ibid.* II, 173 सकृत्कन्दुकपातेन पतत्यार्यः पतन्पि (a noble-minded man falls as a ball does, if he should fall at all).

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 bahuvrthi that has a participial employment.

Examples: a.) of सन्त् added. Çåk. IV वनीकसोऽपि सन्तो लौकिकता ज्ञयम् (though living in the forests, we know the world), *ibid.* III कुतस्ते कुसुमायुधस्य रातसौहृद्यमेतत् (how did you come by that sharpness, you, whose arrows are but flowers?), Kathâs. 24, 67 श्राटं गया सा नगरी दृष्टा विपारिणिना सता । भ्रमता भुवम् (I saw that town, indeed, while I wandered about when a student), Panc. 44 कथं दृढग्रन्थनयला सतो तत्र गच्छामि (how can I go there, being tied with strong fetters?).

b.) of the mere adjective. Panc. I, 109 किं भक्तेनासमर्थेन किं प्रक्तेनापकारिणा (what is the use of a faithful [servant], if he be not able, what, of an able, if he be not faithful?), Çåk. II two young ascetics are approaching, the king, before their being ushered in, knows them by their voice and says अथे धीरप्रशान्तस्वरैस्त्वापस्त्रिभिर्भविताव्यम् (by

the sound of their voice, which is strong and soft at the same time, they must be inferred to be ascetics), Hit. 91 तामास्यानुकाम एव सत्यरामगतोऽहम् (wishing to tell it [sc. the news वार्ताम्], I have come here).

Rem. 1. Bahuvrhis, the predicate of which is a participle, generally share the participial employment. Panc. 130 अथ तं दृष्ट्वा अङ्गुलिमना व्यचिन्तयत् (when he saw him, he became anxious and reflected), Ven. I, p. 25 देवि समुद्रतामयैःस्वामिभिरामतापि भवतो नोपलक्षिता (Madam, by the angry mood I am in, I have not noticed your coming here), Mudr. III, p. 112 अयंमेव सद्यतो निरुद्धचेष्टाप्रसरस्य मम अन्धमिव 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. सन्, however, is occasionally added even to real participles. Panc. 126 तेन मूर्खेण अन्गरेण क्रुडेन सता..... प्रहारो 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..... पूर्वमिवागतं। सतो ददर्शाप्सरसं तत्र, here सतो added helps the understanding of the remote part. Cp. Panc. 248, l. 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.

8. The **absolute locative** is a very frequent idiom. It is the Sanskrit counterpart of the Latin absolute ablative and the like genitive of Greek. It shares the whole mansidedness 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.

P. 2, 3.
37.

Examples: Kathās. 5, 106 दिवसेषु गच्छसु (time going), ibid. 28, 134 एतस्मिन्मृते रात्रसुते कोऽर्थो मयासुभिः (that prince being dead, what care I for my own life?), Çāk. I पौरुषे वसुमतीं प्रागति (while a Paurava rules the land), Daç. 118 तमसि विनृम्भिते..... उल्लिखे क्षपाकरे..... यमोचितं प्रायनोयमभते (when darkness had spread and the moon had risen, I went to bed), Çāk. I कर्णे ददात्यभिमुखं मयि भायमाणे (she hearkens, when I speak in her presence), Hit. 96 एवमुक्त्यति दृते (after the messenger had thus spoken), Nala 5, 33 वृते तु नैवधे मैय्या लोकगता महोत्सः..... नलायाष्टे वरान्द्रुः (Nala having been chosen by the daughter of Bhīma, —), Panc. 17 अयोपसृत्य दमनको निर्दिष्ट आसने पिङ्गलकं प्रणम्य प्राप्नोत उपविष्टः.

7. 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, सन्त, वर्तमान, स्थित etc. are added.

Examples of सन् etc. added to the participle or noun. Panc. 242 सूर्योदये ज्ञानां प्रापेयुल्लूकेषु सन्तु (at day-break, when the owls had become blind) [cp. 364 R. 2], ibid. I, 310 राज्ञो दीपशिलाकान्तिर्न भानाबुद्धिते 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 दूहितरि वर्तमानाय गारायणे भगवति त्रामातरि स्थिते तत्क्रमेवं बुद्धये यत्सर्वं पाषिंवा मया सह विग्रहं कुर्वन्नि (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 दृगत्सरः शीघ्रं शीघ्रं वास्यति । अस्मिन् शुष्के..... एते नाजं वास्यन्ति (this lake will soon become dry, when it will be dry, they will perish), Bhoj. 12 हासि धर्मिणि धर्मिष्ठाः पापे वापपन्ताः सदा [viz. व्रताः] (if the king be virtuous, the subjects will be virtuous, if wicked, they too will be fond of wickedness), ÇAk. V कथं धर्मक्रियाविद्मः सतां रक्षितरि त्वयि (— while you are the protector), Prabodh. II, p. 39 कामक्रोधादियु प्रतिपक्षेषु कुत्रेयमुदेव्यति तथापि लघोयस्यपि रिषो नानवहितेन त्रिगोपुषा भाव्यम् (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 तेनाऽगुपान्ते (after his having consented), Mhbh. 1, 154, 21 गन्तव्ये न चिरं स्यात्तुमिह प्रवक्तुम् (since we must start, we cannot stay here long), ibid. 1, 150, 4 विहिते धृतराष्ट्रस्य धर्तराष्ट्रो न संशयः । दग्धवान्यापपुद्रायादान्.

369. Sometimes the absolute genitive is a concurrent idiom of the absolute locative. It is far from bearing the general character of the latter. It is limited, indeed, to the expression of some action not cared for while performing the main action. Sometimes the absolute genitive may be rendered by „though, notwithstanding, in spite of” and the like, sometimes it is simply pointing out, which action is going on at the time

when the main action intervenes, then we may translate it by „while” or „as.” Other restrictions of its employment are: 1. its predicate must have a durative meaning, and is therefore in most cases a participle of the present, or at least a partic. or adjective, which does duty as such; 2. its subject must be a person. Upon the whole, the absolute genitive is usually found in standing 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 प्राञ्जातीन्, which is interchangeable with रुदति प्रा°, because it means रुदन्तं पुत्रादिक्रमनादृत्य प्रवृत्तितः (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 Kumâras. 1, 27 अनन्तपुष्पस्य मधोर्हि चूते द्विरेफमाला सविशेषसङ्गा (though spring has an immense variety of flowers, the rows of bees cling especially to the âmra-flower), unless it be supposed that Kâlidâsa means the personified Spring. — In this passage of the Râmâyana (3, 11, 58) ततो भुक्त्वतां तेषां विप्रापायि-खलोऽञ्जवीत्। वातापे निष्क्रमस्वेति a participle of the past in °तवन् is the predicate.

2) Pâpini's sûtra runs thus: षष्टौ चानादरे. The preceding s. 37 यस्य च भावेन भावलक्षणां 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 अन्यादर. 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 अन्यादर in its widest sense. Then all cases of absolute genitive may range under it. In such phrases as R. 1, 60, 15 सशरीरो नरेश्वरः। दिवं तगाम काकुत्स्थ मुनीनां पश्यतां तद। under the eyes of the *munis*, the king [Triçanku] ascended to heaven) the *anâdara* is to be found in this, that the chief action is going on

Examples: 1. the gen. = *though, in spite of, notwithstanding.*

Panc. 193 वदेते मया पृष्टाः सखिवास्तावदत्र स्थितस्यापि तत्र तत्परीक्षार्थम् (that I have asked them, though you were here, was but to make a trial), Mudr. III, p. 124 नन्दाः.... पञ्च इव हताः पश्यतो राक्षसस्य (— under the very eyes of Rāksasa), Panc. 152 मूयकः] पश्यतो मे परिभ्रमन्, Mhbh. 1, 102, 70 विचित्रयोर्वेत्सूरूपो यक्ष्मणा समगृह्यत। सुहृदां यतमानानामापैः सह चिकित्साजैः। तत्राम.... 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 शिवतस्तस्य धनमागन्तुमर्हसि (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. 13! एवं वदतास्तस्य स सुव्यक्तस्तत्रागत्य.... निभृतः स्थितः (while he was speaking thus, the said hunter came and concealed himself), *ibid.* 44 the barber's wife asks her friend नायं पापात्मा मम गताया उत्थितः (the rogue [she means her husband] has not risen [from his couch] during my absence, has he?), Kathās. 18, 356 इति चिन्तयतास्तस्य तत्र तोयार्थमाययुः.... स्त्रियः (while he reflected thus, females came), *ibid.* 3, 11 तेषां निवसतां तत्र.... तोयौ दुर्मिक्षः समग्रायत.

Rem. 1. Between these two different kinds of absolute genitive there are, of course, interjacent links. The *anādara* of the action conveyed by the absolute genitive may be more than simple independence and less than full disregard. Mhbh. 1, 153, 7 वद्धमेनं एनिष्यामि प्रेक्षन्त्यासौ सुमध्यमे I shall kill him, beautiful lady, and

quite independently of the circumstance, that the holy men were its spectators. Then, the term *anādara* holds also good for the case, that the absolute genitive is merely expressive of the situation.

The Mahābhāṣya has no comment on our rule, the Kātantra does not mention it at all, see Trilocanādāsa on Kāt. 2, 4, 34 (p. 499 of EGGELING's ed.).

1) See DE SAUSSURE, p. 23. In the same book, p. 63—74 plenty of instances prove the frequency of the phrase पश्यतस्तस्य and the like.

even in your presence," here the absolute turn denotes the easiness of the enterprise. 1)

Rem. 2. The absolute genitive seems to be very rare in the archaic dialect. 2)

- 2). Apart from this absolute genitive, Sanskrit upon the whole shows a preference for employing genitives of the participle, either as dative-like genitives (129) or when depending on some substantive. The frequency of this turn makes it sometimes difficult to distinguish between the absolute and the not-absolute construction. In some phrases both seem to mingle. For them we may use the term of semi-absolute construction, for the logical relation between the genitive and the principal sentence, though not wholly wanting, is very loose, indeed. 3) Here are some instances. Panc. 154 एवं चिन्तयतो महाकटेन स दिवसो व्यतिक्रान्तः ('he thinking so' or 'for him as he thought so' the day passed slowly), Daç. 144 इह च नो वसन्तीनां द्वादश समाः समत्ययुः, and so regularly to denote 'while somebody was doing so and so, some other arrived, the sun rose or set, time passed etc.' See f. i. Panc. 56, l. 1, R. 3, 11, 68, 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 लानमिच्छतः। कल्पिता मूल्यमेतेषां क्रूरा भवता वयम् (as Candragupta in selling them [the jewels], desired an ex-

1) DE SAUSSURE, p. 24 and 25 quotes a few passages pointing to the fact, that the absolute gen. occasionally may answer to fr. *pour peu que* = *for aught*.

2) The oldest instance of it, known to DE SAUSSURE, is Maitrāyaṇīyopanishad 1, 4 मियतो अन्धुर्वास्य महतो अयं त्यक्तास्मान्कादसुं लोकं प्रयाताः. Another instance from the archaic dialect is Āp. Dharm. 1, 2, 7, 13 पश्यतोऽस्य. cp. the foot-note on p. 288 above.

3) See DE SAUSSURE p. 33—41.

orbitant profit, you, cruel man, have made ourselves the price), Panc. 162 तदेनं मुक्ता मम शीघ्रन्या नान्यः पापिणं ग्रहोष्यति, ÇAk. I कर्ं व्याधुन्व-
न्याः पियसि रतिसर्वस्वमधर्मम्, Nāgān. I, p. 8 तन्निवास्तयोगमिदं तपोवनं मन्ये
भविष्यतोद् वसतामस्माकं निर्वृतिः. In the first of these examples the
genitive may be accepted as a dative-like one (129), in the re-
maining it depends on a noun (पापिणम्, मम understood, निर्वृतिः).
Likewise Nala 24, 15, Panc. 57 यदि मम स्थानार्थमुद्रतस्य मृत्युर्भविष्यति, etc.
etc. Cp. also the foot-note on p. 94 of this book.

Rem. The differences between the absolute and the semi-ab-
solute genitives are sometimes very small, indeed. Panc. 156 एवं
ये चिन्तयतस्ते भृत्या मम शत्रूणां सेवका ज्ञाताः, here the absolute turn would
be doubtful but for the pronoun of the 1st person repeated. That
in such phrases, as "while A. was doing this, B. arrived," the
genitive is thought by Sanskrit-speakers an absolute one, is proved
by this, that the absolute locative is used too. Mhbh. 1, 169, 1 वसत्सु
तेषु प्रच्छन्नं पापउद्वेषु महात्मसु। छात्रनामाय तान्द्रष्टुं व्यासः, Kathās. 42, 165 अथैतस्यां
च मयि च..... मरणार्थवसायिन्योरागतस्यमिहाधुना.

371. It is no hindrance to the absolute construction, if its subject
The absolute turn
admissi-
ble, even
if its sub-
ject oc-
curs also
in the
main sen-
tence.
is a word, occurring also in the main sentence. Panc. 67 एवं
चिन्तयतस्तस्य शत्रको मन्दं मन्दं गत्वा प्रपाम्य तस्याग्रे स्थितः, here तस्य, the subj.
of चिन्तयतः means the lion, तस्याग्रे the same lion. Kathās. 29, 77
कर्षयति मामेव तत्राप्या त्वयि स्थिते, here the absolute loc. is used,
though its subject त्वयि is also represented in the main sentence
by तत्र. Cp. R. 3, 57, 2; Nala 5, 33.

372. The semi-absolute employment must also be stated
Semi-ab-
solute in-
strumen-
tal.
for the instrumental. Here are some instances. Kathās. 29,
55 सखि भुक्तेः कालैरेतैर्त्त न ते भविष्यति (by eating these fruits you will
enjoy eternal youth), R. 2, 64, 18 त चोदृतेन आणेन सद्गता स्वर्गमास्थितः
(as soon as the arrow had been drawn out, he mounted to heaven),
Panc. 57 सुभानं समस्तेः शत्रुभिर्हृत्तैर्त्तं पानं चास्वादयित्वाणि (my dear, I will
not take either food or drink until after having killed all the ene-
mies), ibid. 178 भद्र न भेतव्यमस्मद्विधेमिन्नेर्विषमनैः (do not fear, with
such friends as we are), Kathās. 55, 213 दृष्ट्या विभ्रवास्मिन्या पत्नीपुत्रौ
त्वमाप्स्यति, Panc. 194 तेततिः 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.

Other participial idioms are:

I. The participle added to a verb, expressive of some affection of mind, to signify the motive of the affection. Panc. 149 किं न लज्जस एवं श्रुवाणः (do you not feel ashamed at speaking thus?), *ibid.* 147 शोचितव्यस्त्वं गर्व गतः (one must pity you for having become proud), *ibid.* 112 जनयोर्विरोधं वितन्वता त्वया सायु न कृतम् (you have not done well by kindling discord between them), Mhbh. 1, 145, 9 तान्राज्यं पितृतः प्राप्ताभूतराष्ट्रो न मृष्यते (Dhrt. cannot endure their having obtained the kingdom from their father's side), Mahāv. I, p. 18 स्पृह्यामि राम-भद्रालङ्कृताय राज्ञे दण्डराय.

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. अद्मनेन प्रविशन्नदृश्ये. By using some other noun instead of the participle, we get the idiom, mentioned 32 c.), f. i. मां युवानमपश्यत् (he saw me being young = he saw, I was young).

This much used accusative with participle is the counterpart of Latin acc. with infinitive, which 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 काञ्चिद्वाक्यं करेणुकाग्रहां. . . . समायातां दृष्टवन्ती (they saw some princess approaching on elephant's back), Mudr. IV, p. 158 न मां दूरीभवन्तमिच्छति कुमारः (the prince does not desire my being far), Çāk. IV वेत्सि न मामुपस्थितम् (you do not know, I am near), Hit. 2 स भूपतिरेकदा केनापि पठ्यमानं श्लोकद्वयं श्रुत्वा (once the king heard somebody read two çlokas), Kathās. 9, 74 शत्रुरेषा हठाक्रान्तमटव्यां सपमेक्षत, Çāk. VII बहुली-वक्रदर्शनादृष्टुं तद्दुहितरमत्वगतोऽहम् (on seeing the ring, I remembered that I had wedded his daughter). As to the last examples cp. 14, VIIly.

b.) with a passive chief verb. Mudr. III, p. 120 कस्मादर्वेषा-पक्रामन्नुपेक्षितः (why have you overlooked his withdrawal?); R. 3, 67, 16 Jātāyu tells Rāma, he has seen the carrying off of Sītā द्वियमाणा मया दृष्टा रावणेन, Kathās. 41, 4 मित्रेण कथितोऽधुना. . . . समुष्य भ्राता देशान्तरे मृतः (a friend has now told him, his brother died abroad), Çāk. III गान्धर्वेण विवाहेन शक्यो राजर्षिकन्यकाः। श्रूयन्ते परिपा-तास्ताः पितृभिश्चाभिनन्दिताः.

Predi-
cative
geni-
tive.

Rem. If not a chief verb, but a nomen actionis is attended by the predicate of its object, both the object and its predicate are put in the genitive [110]. Panc. 67 the animals of the forest have engaged themselves to send every day one among them to the lion for food; when it was the turn of the hare, she went to the lion and said, she with four other hares had been sent by the animals मम लघुतरस्य प्रस्तात्रं विज्ञाय »as they knew me to be reputed [a] rather insignificant [animal]”, Mālav. I, p. 18 राज्ञः समक्षमेवावयोर-धरोत्तर्योर्लक्ष्मिर्विव्यन्ति (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 nouns of action. So the abs. locat. कृते शासने 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

especially in the instrumental¹). So f. i. Nāgān. I, p. 5 किमनेनावस्तुना चिन्तितेन वरं तातासैवानुष्ठिता (do not reflect on this nonsense, better would it be to act after your father's injunction), Pañc. I, 5 वरं ज्ञातप्रेतो वरमपि च कन्यैव जनिता..... न चाविद्वान् श्रद्धविषागुणायुक्तोऽपि 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 ण्त with किम् or वलम्. R. 2, 36, 30 तदलं देखि रामस्य श्रिया विहतया त्वया (therefore cease to destroy Rāma's happiness), M̄rch. VIII, p. 244 किमनेन ताडितेन तपस्विना (why strike this poor fellow?).

PARTICIPLES ATTENDED BY AUXILIARIES.

76. 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.

77. 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] क्रतियमापोन 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 कु गताः स्व दत्त मे प्रतिवचनम्, Mālat. IV, p. 65 अयुपपन्नवानस्मि. 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 एवं च मयोपमन्त्रितोऽभूत् (and I addressed him with these words), Kathās. 79, 132 राजाप्युच्चलितो अमूख = राजाप्युच्चाल, Mhbh. 1, 42, 34 श्रुतं हि तेन तदभूत् (for he had heard this). — Çāk. V क्रिमुद्दिश्य भाग्यता काश्रपेन मसकाग्रमूढयः प्रेरिताः स्युः, here the optative of the past is expressed by periphrase, Kathās. 27, 32 किं मयापकृतं राज्ञो भवेत् (in what can I have offended the king?). From the archaic dialect I add Ait. Br. 1, 4, 1 वः पूर्वमनोत्तानः स्यात् (he, who has never before performed a sacrifice). Cp. 345.

Rom. By putting भविष्यति to the past participle, the future perfect may be expressed. Mhbh. 1, 162, 21 अथैवा द्वावपि निष्पन्नौ युधिष्ठिर भविष्यतः (both purposes will be performed), Prabodh. II, p. 45 ततः... गान्तिरुपरता भविष्यति (then Çānti will have departed this life).

III. The participle of the future is accompanied by the auxiliary.

This idiom is almost limited to the archaic dialect. In the brāhmanas the participle of the future not rarely joins with भवति and स्यात्. Ait. Br. 2, 11, 6 तं यत्र निहनियन्तो भवन्ति तदध्वर्युर्धर्हिर्भस्तादुपास्यति (on which spot they are to kill [the victim], there the adhvaryut hrows sacred grass [barhis]), Çat. Br. 3, 2, 2, 23 यत्र सुप्त्वा पुनर्नात्रद्रास्यन्भवति (when he, after having slept, is not to sleep again), Åçv. Grhy. 1, 3, 1 यत्र कु च होष्यन्स्यात्.

378 IV. The participle of the present with आस्ते¹⁾, तिष्ठति, वर्तते, अस्ति, भवति is expressive of a continuous

1) Cp. the similar employment of Homeric ἴσθαι. II. α. 133 ἢ ἰθέλει ἔφ' αὐτὸς ἔχει γέρας, αὐτὰρ ἔμ' αὐτὸς ἴσθαι δευόμενον.

action and is to be compared with English *to be* with the partic. in *-ing*, चिन्तयन्नास्ते or तिष्ठति etc. „he is reflecting,” चिन्तयन्नभूत् „he has been reflecting,” चिन्तयन्नासीत् etc. — Panc. 42 कौलिकः..... स्वाकारं निगूहमानः मदेवास्ते (the weaver was always concealing his disposition), Kathās. 42, 140 एषोऽनया क्रोडन्नास्त (he was sporting with her); Daç. 156 नृपात्मजा तु..... हृदयेव स्वास्यति (but the princess will not cease weeping), Panc. 330 सा वनेन रक्षयमाणा तिष्ठति (she is being guarded carefully); Mhbh. 1, 11, 5 तस्याहं तप्तो वीर्यं ज्ञाननासम् (I was knowing the power of his ascese), Utt. II, p. 34 एतन्नदेव हि वनं..... यस्मिन्नभूम् चिरमेव पुरा वसन्तः (this is the very forest, where we formerly dwelled for a long time), R. 2, 74, 2 मा मृतं हृदती भव (do not weep for the dead one).

Rem. 1. The participle in ^०त् or a verbal adjective, provided that they have the meaning of a present, may be similarly construed with चास्ते, तिष्ठति and the rest. Panc. 285 सर्वोऽपि जनः स्वकर्मणैव रतस्तिष्ठति (everybody is content with his trade), ibid. 283 महान्मत्स्यः सलिलान्निष्क्रम्य दहिः स्थित चास्ते (— is staying outside the water), ibid. 160 तस्य रत्नकस्य द्यूत्कन्या तत्र शयने सुप्तासीत् (— was sleeping on that couch), ibid. 318 परिपूर्णोऽयं घटः सक्तुर्निर्वर्तते (this pot is filled with porridge), R. 2, 75, 29 मा च तं..... द्राक्षीद्राजस्यमासोऽन्म् (and may he never see him occupy the royal dignity), Vikram. IV, p. 131 नीपस्कन्धनिषण्णस्तिष्ठति (— is sitting —).

Rem. 2. In the same way verbs meaning *not ceasing to do* are construed with the participle. Panc. 65 सिंहे] नित्यमेवानेकान्मृग-प्रशकादीन्व्यापादयन्नोपरराम (the lion did not cease killing —), ibid. 275 सापि प्रतिदिनं कुटुम्बेन सद क्लहं कुर्वाणा न विश्राम्यति.

Rem. 3. The archaic dialect expresses the continuous action also by the participle with the verb इ, occasionally च् (cp. WHITNEY § 1075, a and b). Ait. Br. 1, 25, 2 तां [sc. रयुं] व्यसृजन्स्तया पुरो भिन्दन्त चायन् (it was this, they shot off, and by which they destroyed the towns), Pancaviṃṣa-brāhmana षट्पड्यं दृपडेन घ्नन्तश्चरन्ति¹).

1) Cp. this passage from a classic author (Panc. 282) सा [sc. भार्या] न कथंचिद्गृहे स्वैर्यमालम्ब्यते केवलं परपुरुषानन्येयमाणा परिभ्रमति.

Rem. 4. Note that the auxiliaries may also be put in the passive. See 32 b.

CHAPT. VI. Gerunds.

379. The gerunds hold a place somewhat intermediate between infinitive and participle. As to their etymology, they are petrified noun-cases, and for this reason they are not declinable.

Gerund in °त्वा
 (°त्वा). **I. The gerund in °त्वा (°य)** is the petrified instrumental of a verbal noun. At the outset कृत्वा was, as it were, a kind of infinitive of the aorist. This original nature is discernible *a.*) when the gerund is construed with किम् and अलम्, *b.*) if the action conveyed by it has a general subject.

Its original meaning.

a.) With किम् and अलम्, the gerund serves to express a prohibition, cp. 353 R. 1. Daç. 137 किं तव 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 वृक्षांश्चिन्ना पशून्हत्वा कृत्वा रुधिरकर्दमम्। उपेवं गम्यते स्वर्गे नरकं केन गम्यते (if by cutting down trees, by killing victims,

1) Something of the kind, indeed, is contained in a rule of Pāṇini (3, 4, 18) अलंअलोः प्रतिषेधयोः प्राचां क्त्वा according to the eastern grammarians the gerund is to be put with अलम् and अलु, if they express a prohibition."

The following sūtra (3, 4, 19) उदीचां माझे व्यतीहारे has been wholly misunderstood by the commentators even up to Patanjali. Not the verbal root मा, but the particle of negation is meant. I am convinced, our sūtra does not contain a new rule, but it is the continuation and at the same time the explanation of the preceding, in other terms, it is an old vārttika. The eastern grammarians, it is said, teach the use of अलम् and अलु in prohibitions >in exchange for [= instead of] (व्यतीहारे) मा, prescribed by the Northern ones." In fact, अलं कृत्वा = मा कार्याः. — Of अलु 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?).

But in its most common employment the gerund may be said to do duty as a past participle of the active. Like the absolute locative and the other participial employment it enables the speaker to cut short subordinate sentences and to avoid the accumulation of finite verbs (14, I). Indeed, it has the full function of a participle. As a rule, it denotes the prior of two actions, performed by the same subject. Accordingly its subject is that of the chief action. So it usually refers to a nominative, if the chief verb is active, or to an instrumental, if it is a passive. Nothing, however, prevents its being referred to other cases, since the main subject may occasionally be a gen., locat., dative etc.

P. 3, 4.
31.

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 अयासी राज्ञा तं प्रतिज्ञां श्रुत्वा..... तस्मै सादरं तान्कुमारानामर्ष्यं परं निर्वृत्तिमाज्ञायाम् (then the king having heard this promise, entrusted the princes to him and was highly satisfied with this), here श्रुत्वा and समर्ष्य refer to राज्ञा; — Panc. 70 अथ तेन तं शत्रुं मत्वात्मानं तस्योपरि प्रक्षिप्य प्राणाः परित्यक्ताः, the gerunds मत्वा and प्रक्षिप्य refer to तेन.

2. Instances of the gerund referring to other noun-cases: 1. to an accus. R. 3, 41, 18 आत्मानं च एतं विधिं दृष्ट्वा सीताम् (be aware that yourself will be lost, when seizing Sītā); — 2. to a genitive. Nala 3, 14 तस्य दृष्ट्वा चक्षुषे कामस्तां चारुहासिनीम् (his love increased as soon as he had beheld the fair one), Panc. 69 न युज्यते स्वामिनस्तस्य सामर्थ्यमविदित्वा गन्तुम् (it does not befit mylord to go before having explored his strength); — 3. to a dative. Kumāras. 2, 18 स्वामांस्त्रानधीकारान्धवावेद्वलम्ब्य वः..... युगध्यादुःखः (welcome to you, mighty ones, who uphold your offices by your power); — 4. to a locative. Panc. 125 वानरे व्यतनं गीत्वा 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 राता धारानगरे विचरन्कृत्तिपूर्णाकुम्भं धृत्वा समायान्तो पूर्वाच-
न्दाननां कांचिद् दृष्ट्वा..... प्राह the gerund धृत्वा refers to काञ्चित्, but दृष्ट्वा to राता, can be learned no otherwise.

3. The gerund may even refer to a subject not expressed, but understood. Utt. IV, p. 72 स्वयमुपेत्य वैदेहो द्रष्टव्यः, from the context it is plain, that त्वया is implied. Likewise Nāgān. V, p. 91 हा कुमारं क्रेमं प्रापोऽयोऽपि खलुभं जनं परित्यज्य गम्यते [sc. त्वया]. Or to a general subject, as f. i. R. 3, 48, 23. Cp. 379 b).

Rem. Like the participles, the gerund may serve to express different logical relations, as is evident from these examples. Daç. 149 नाहमिदं तन्नतो नावयुध्य मोक्ष्यामि भूमिशय्याम् (I shall not rise *before* having learned what this really is), R. 3, 21, 10 तान्भूयो पतितान्दृष्ट्वा.... मदास्याताः भवन्मम (when I saw.... great fear arose within me), Panc. III, 77 उलूकं नृपतिं कृत्वा किं नः सिद्धिर्भवियति (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 श्रुवाणं काकुत्स्थं प्रतिवार्यं शुचिस्मिता। उवाच सीता, here प्रतिवार्यं and श्रुवाणम् are simultaneous, "Laxmana thus speaking and dissuading her." Cp. Daç. 159 केन वा निमित्तेनोत्सन्नमनादृष्ट्यैकान्ते भवानुत्कपिष्ठत इव.... तिष्ठति (by what cause do you keep apart, not caring for the feast, as if longing for somebody?), *ibid.* 182 अहं युष्मदाज्ञया पितृजनमगिरक्ष्य तदुपज्ञीवो प्रतिव्रजामि (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 पूर्वार्तिं तोयनिधौ वगाक्ष स्थितः पृथिव्या इव मानदपडः (ex-

tending to both oceans, the eastern and the western, [Mount Himá-
laya] stands as the measuring stick of the earth). Daç. 177 सर्वपो-
रान्तोत्य व्रतति (he is the foremost of all the townsmen¹), M. 7, 195
उपरुध्वारिमासीत् (he [the king] must keep the enemy invested).

Rem. Occasionally the gerund is even expressive of a predi-
cative attribute. R. 3, 19, 4 कालवाणं समासत्य कण्ठे मोहान् युध्यते (he
is unaware, he has fastened the rope of Death round his neck),
Málav. V, p. 124 सखे । मत्पेक्षामनुवृत्त्यानया धारिण्या पूर्वचरितैः सम्भाव्यत एवेतत्
(my friend, you only think so from Dh. having acted up to my
desire by her former actions!). R. 2, 73, 4 झङ्गारमुपगुरु स्व पिता मेनात्रयुत्थयान्.

2. II. The other gerund, that in °ञ्म्, is as to its origin
ad the acc. of a verbal noun. It denotes some concomitant
q. action and is comparatively seldom employed. When
put twice, it is expressive of repeated or uninterrupted action. P. 3, 4,
Daç. 30 लाटेश्वरौ देशस्यास्य पालयितुस्तनयां तर्हूपीरुत्तमगमानलात्रपयं श्रावंश्रा-
वमवभूतदुहितृप्रार्थनस्य तस्य नगरीमरीत्सोत् (the king of Lāta always hearing
of the matchless beauty of the daughter of the monarch —),
ibid. 95 चास्वादमास्वादम् (savouring without interruption²).

P. 3, 4,
23.

For the rest the gerund in °ञ्म् is limited to standing phrases,
at least in classic Sanskrit. Pānini (3, 4, 25—64) gives a list of
them. Of the kind are P. 3, 4, 29 कन्यादर्शं वरयति (as soon as he
sees a girl, he woos her), ibid. 52 शस्योत्थायं प्रावति (after rising from
his couch he runs), ibid. 50 क्रेत्रघाहं युध्यन्ते (v. a. they fight seizing
each other by the hair), Daç. 144 त्रीत्रघाहमग्रहोयम् (I captured him
alive) cp. P. 3, 4, 36, Mudr. II, p. 76 लोटघातं दूतः (was killed by
lumps of earth) cp. P. 3, 4, 37, Mbh. 1, 154, 30 निष्पियैर्नं यत्नाद् भूमौ
पञ्जुमारममारयत् (he pressed him violently to the earth and killed him
as one slaughters a victim), Kumāras. 4, 26 स्तनमंत्राधनुनो त्रघान (she
beat her breast, injuring her bosom), cp. P. 3, 4, 55. Likewise

1) Cp. व्रतति with the instrumental 67 R. 1.

2) The same purpose is served by putting twice the gerund in °ञ्म्.
Pat. *passim* उत्प्लुत्योत्प्लुत्य मण्डुका गच्छन्ति (frogs move by jumping). See P.
3, 4, 22 and cp. Panc. II, 100.

ज्ञेयमात्रे = तूष्णीं भवति, see f. l. Viddhaç. II, p. 36. From the archaic dialect I add Ait. Br. 1, 21, 11 अङ्गसमाख्यायमेवास्मिन्सदिन्द्रियाणि दधाति (he deposits in him the mental and motive powers, while calling each member by its name), cp. P. 3, 4, 58. In all these expressions the gerund is the final member of a compound. — Another idiom is the employment of it with पूर्वम्, प्रथमम् or अग्रे, then both the gerund in °ञम् and that in °त्वा are available, as प्रथमंभोजम् (or भुक्त्वा) द्युतति (he eats first, then he goes).

Rem. Upon the whole the gerund in °ञम् is oftener used in the archaic dialect of the brāhmanas, than afterwards, and it is even in such cases as are not specialized by Pāṇini. Ait. Br. 2, 19, 7 यद्वयाहमनुश्रूयान् (if he pronounces them piecemeal), Çat. Br. 12, 8, 3, 7 अग्निसंसारं दिदृक्षितारः (people will go and see in crowds). — Pāṇ. 3, 4, 12 speaks of the gerund in °ञम् with the verb शक् as a vaidik idiom. Maitr. S. 1, 6, 4 अग्निं वै देवा विभानं नाप्राकृञन् = विभक्तं नाप्राकृञन्. Cp. TBr. 1, 1; 5, 6.

CHAPT. VII. Infinitive.

383. Sanskrit infinitive is a much employed form. It serves to denote *aim* and *purpose*, almost to any extent and without restriction. As a rule, the infinitive in तुम् may be put to any predicate, just as the dative of the purpose, to which it is equivalent. In 87 we have quoted a striking instance of this equivalence, Çak. I अतित्राणाय वः शस्त्रं न प्रदुर्तुमनागति. Other examples of the infinitive being expressive of the aim may be Mbh. 1, 160, 15 न च मे विपते विभं संश्रेतुं पुरायं कुचित् (and I have no money to buy some man somewhere), R. 2, 52, 9 तव..... तर्तुं सामरगामिनीं नोदियम् (here is a ship for you to cross the river), Daç. 40 दृष्टदृश्यमेनं निदुर्तुं गृह्णायः कश्चिन्मया चिन्त्यते (I devise some gentle means for killing that scoundrel), R. 1, 42, 24 तां वै धारयितुं राजनान्यं पश्यामि शूलिनः (I know no one but Çiva, to bear her [the Gangā]).

384. Sanskrit infinitive, like ours, acts in some degree as a complement to the main predicate. Pāṇini enjoins

its being put to words of *being able, venturing, knowing, being irksome, being fit, undertaking, taking, going, tolerating, deserving, being met with, those of sufficing, being a match for*, and in such phrases as: there is *an opportunity, a time* for doing something. Of course, these injunctions do not exhaust the sphere of the infinitive's employment, and may easily be enlarged. With the verbs of *wishing* the infinitive is likewise mentioned by Panini, but as he adds in express terms, provided that the subjects of both the infinitive and the verb of wishing are the same.

Examples: Mhbh. 1, 150, 23 गन्तुं न शक्नुमः (we cannot go), Panc. 70 कस्ते प्रतापं सोढुं समर्थः (who is able to sustain your splendour?), Kumâras. 4, 11 वसतिं प्रिय कामिनां प्रियास्त्वदृते प्रापयितुं क ईश्वरः (who, except you, my beloved [Kâma], has the power of conducting the loving maidens to their lovers?); — Ven. I, p. 36 संग्रामैकार्पाग्रान्तः पयसि विचरितुं पण्डिताः पापदुपुत्राः (the sons of Pându are skilled in acquitting themselves on the battle-field); — Mrech. VIII, p. 256 दुष्करं विषमौषधोक्तुम् (it is difficult to change poison into medicine); — Panc. 315 अहं त्वां प्रष्टुमागतः (I have come to you in order to ask), R. 2, 96, 17 आवां हन्तुं समभ्येति (he approaches in order to kill us); — Panc. 195 सर्वे मन्त्रयितुमारब्धाः (all began to deliberate), Prabodh. I, p. 7 पृथिव्यामाधिपत्यं स्थिरीकर्तुमयमस्य संरम्भाः (it is his intention to establish his sway on the earth), Daç. 112 भवानपारं शोकसागरमयोन्नारयितुं स्थितः (you are decided to cross to-day the shoreless ocean of sorrow), R. 3, 9, 25 न कथञ्चन सा कार्या..... त्वया श्रुद्विर्वरं विना हन्तुं राजतान् (you never should make up your mind to kill —); — R. 2, 44, 26 नार्हं त्वं शोचितुं देवि (you do not deserve to mourn); — Daç. 178 शोचितुं त्रिदुमि (I feel ashamed to live); — Kumâras. 5, 2 रयेव सा कर्तुम् (she wished to make); — Çâk. VI आत्पस्तु न ददात्येनां द्रष्टुं चित्रगतामपि (my tears, however, do not allow me to see her even in a picture), Mâlav. II, p. 45 देव इदीयमिदानीं प्रयोगमवलोकयितुं प्रसादः क्रियताम् (Siro, do me the favour of looking now at my dramatic performance); — Daç. 203 स्नानं भोक्तुं च लभते (he gets a bath and food).

P. 3, 4.
65.P. 3, 4.
66.P. 3, 3.
167.P. 3, 3.
158.

With काल and the like, f. i. Nala 20, 11 नार्यं कालो विलम्बितुम्, Çak. VII स्वामिन्दुगुरवे निवेदयितुमन्तरान्धेयो भवामि (I am looking out for an opportunity of introducing you to the teacher of Indra), Vikram. V, p. 172 अरिं त्वया पूर्वस्मिन्नाश्रमपदे द्वितीयमव्यथासितुं समयः.

Rem. 1. Among the words of *sufficing*, the particle *ञलम्* is to be noticed. It is used with infin. sometimes in its proper sense of "being enough," as M. 2, 214 अत्रिदोसमलं लोके विदांसमपि वा पुनः। प्रमदा कृत्यं नेतुम्, sometimes also *ञलम्* with infin. expresses prohibition, just as *ञलम्* with gerund (353, R. 1). R. 3, 59, 14 अलं विक्रमतां गन्तुम् (do not despair), Mrcc. III, p. 106 अलं सुपुत्रं प्रयोधयितुम्. In the same way क्रिम् with infin. Mudr. III, p. 107 अत्रतः किं कलान्वयपणेन वाचनरायोः श्रेदमुत्पादयितुम् (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. Bahuvrthis made up of infin. + either of them are often used. Mālat. III, p. 49 किञ्चिदाख्येयमाख्यातुकामास्मि (I wish to tell something worth telling), Mhbh. 1, 146, 16 मामयं पापे दग्धुकामः पुरोचनः (P. desires to burn me), Panc. 71 किं वक्रुमना भवान् (what do you intend to say?).

386. The infinitive has preserved its original nature of being a noun-case. The only difference, that exists between it and the datives and locatives ²) of nouns of

1) Of this idiom prof. KERN has pointed out to me some passages, borrowed from an inedited 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 प्राप्नोऽस्मि व्रित्तताम्। नाभित्तानामि संचिन्त्य प्राणिनं हिंसितुं कुञ्चित्. Another, famous for his munificence declares न हि स्मराम्यपितयागतानामप्राविष्यसिंहप्रभाषि। हिमानिलमापितपुत्रानां रामानर्न्यानि मुञ्चानि 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 प्रत्यानस्य or प्रत्यानाय or प्रत्याने or प्रत्यातुम्.

action in अन्न, अ, ति etc., is that the latter are construed with the genitive of their object, but the infinitive with the accusative. For the rest, they are synonymous. It is the same, whether one says अर्थ लब्धुं or अर्थस्य लाभाय पारयति, ज्ञयाय or ज्ञेतुं 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. वरम् with kṛtya 389 R.

7. 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 कठः कर्तुं शक्यते as अहं शक्नोमि कठं कर्तुम्.

Instances of the infinitive attending in this manner a passive, are exceedingly frequent with शक्यते, शक्यः, शक्यम् (388), occasionally also with other verbs. Hit. 6 मया नीतिं प्राप्स्यितुं प्रक्यन्ते (by me they can be taught politics), R. 2, 86, 11 न देवागुतः सर्वैः प्रक्यः प्रसहितुं युधि (he cannot be withstood by all the devas and asuras together); — Prabodh. VI, p. 119 कः केनाहम्... इदित्ता... दासोक्तुम्

1) The kṛtya doing duty as noun of action is an idiom not rarely found in the prakṛts. Especially in the type, represented by this passage of Çāk. I का तुमं विसदित्त्वस्स हंथित्त्वस्स वा (v.a. who are you, that you should dismiss me or stop me?).

(how many have not endeavoured to bring me into bondage?), Viddhaç. I, p. 15 वारयितुं न वारिता किं पुनरनुनेतुम् (I could not hold her, much less appease her). Cp. also Kumâras. 7, 57. This idiom is even used in such sentences, as Hit. 50 चक्राटवोरास्ये ऽग्निदेकं भवान्निरूपितः (it is you who have been chosen to be anointed king in this forest), and Mudr. III, p. 106: Candragupta has sent for his minister Cāṇakya. When arrived, the minister asks the king, for what reason he has been sent for; after hearing the reason, he replies वृषल। उपा-लक्ष्युं तर्हि व्यवहारताः (then I have been ordered here to be upbraided).

Rem. With those participles in °त, which have sometimes an active and sometimes a passive meaning, the infinitive is accordingly used in both senses. Cp. (passive) Panc. 275 त्वया च्रियोऽर्थ एतत्कार्यमनुष्ठानुमारब्धम् with (intransitive) Panc. 276 अथ तो त्वलं पोत्वा वनफलानि भक्षयित्वा गन्तुमारब्धो. Of शक्, however, there exists a partic. प्रकृत, which is exclusively to be used with an infinitive in the passive voice, whereas शक्त is always active¹). Likewise वृत्त, not वृत्, is put to the infinitive, when bearing a passive meaning. Mhbh. 1, 154, 9 अयनेतुं च वृत्तितो न चैव प्रकृतितो मया.

388. The kṛtya शक्य may be construed in two manners.

Infn.
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 ते (or तां) द्रष्टुम्.

Examples of the indeclinable शक्यम्: a.) with nom. Mālav. III,

1) K&ç. on P. 7, 2, 17 teaches the form प्रकृत for the passive, but he adds, that शक्त may also be used even then: सोनागाः कर्मणि निघायां प्रकोरि-रमिच्छन्ति विकल्पेन। प्रकृतो घटः कर्तुम्। शक्तो घटः कर्तुम्, but when impersonal passive, one always says शक्त, ibid. भावे न भवत्येव। शक्तमनेन.

p. 85 एवं प्रपायवती सा न हि प्रवचमुपेक्षितुं कुपिता (for, being so loving, she must not be disdained in her anger), Daç. 58 अशक्यं हि मदिच्छया विना.... दक्षनच्छद एव बुम्भयितुम् (these lips cannot be kissed against my will), R. 2, 62, 16 प्रवचमापतितः सोढुं प्रहारो रिपुहस्ततः। सोढुमापतितः शोकः सुसुह्यो ऽपि न प्रवचते; — b). with instrum. Pat. I, p. 39 तत्राशक्यं व्यर्थोनाप्यनर्थकेन भञ्जितुम् (there not a single letter can be meaningless), R. 3, 40, 4 त्वदावर्णेन तु मां प्रवचं भेजुं रामस्य संयुगे (but your words cannot withhold me from the struggle with Râma).

9. Another similar turn is the infinitive with युक्तम्^{in.} (it is fit, it suits). If neither the subject nor the object of the action befitting is expressed, there is no difficulty; one should needssay f.i. न युक्तमिदं स्यातुम्, no other turn of phrase being available. But when the subject or object or both of them are to be expressed, there is variety of idioms. 1. The object may be an *accusative*; 2. the object may be a *nominative* construed with युक्तम्; 3 the object may be a *nominative*, whose gender and number are transferred also to the adjective युक्तः. As to the subject, it is put in the instrumental or in the genitive; ¹) 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. Brhats. 47, 2 भूयो वराहमिहिरस्य न युक्तमेतत्कर्तुम् (V. ought not to treat the same matter again), Mhbh. I, Paushyap. 118 न युक्तं भवतान्ममशुचि दन्ना प्रतिप्रापं दानुम् (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 prakṛt-passage of Çakuntala III जुक्तं से अहिलासो अहिर्निदिदुं = skrt. युक्तमस्या अहिलासोऽभिनन्दितुम्.

3. of युक्त agreeing in gender and number with the nomin.

Kathās. 22, 169 युक्ता परिपोतुमसौ मम (v. a. she suits me as a wife).

with
न्याय;

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 नृपारं स्वयं न्यायं प्रपुमेवम् (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 भवन्नः (it is right she should be released from you by me).

with
वर्तम्
and
वृत्ताप्र-
तम्.

Rem. 2. With the turn युक्तम् with nomin. may be compared the nominative with infinitive, attending such adverbs as वृत्ताप्रतम् and वर्तम्. Kumāras. 2, 55 विषवृक्षो ऽपि संवर्ध स्वयं हेतुमसांप्रतम् (even a poisonous tree should not be cut down by him, who has reared it); — MAlav. III, p. 55 उचितः प्रपायो वरं विद्वन्तुम् (it is better, that a love to which one is accustomed, should be repressed —), Daç. 94 वर्तमात्मा गोपायितुम् (it is better to defend ourselves). With वर्तम् one may also meet with the nom. of the कृत्या almost doing duty as infin., f. i. NĀgAn. IV, p. 58 वरं रातपुत्र्याः सक्राप्रं गन्तव्यम् (better is it to go to the encounter of the princess).

390.

Char-
acter
of Sans-
krit
infini-
tive.

The original nature of the infinitive has not been obscured in Sanskrit. It has everywhere the character rather 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. वृत्तति भोक्तुम्, आगतः क्रोडितुम्.

ject of a sentence'). In such sentences as „to give is better than to receive,” Sanskrit avails itself of different idioms, chiefly by using nouns of action, but avoids using the infinitive').

Rem. 1. Sometimes the 3^d person of the present or the optative may be equivalent to our infinitive. Panc. II, 51 ददाति प्रतिगृह्णाति गुरु-
माख्याति वृक्षति। भुङ्क्ते भोजयते चैव यद्विधं प्रीतिलक्षणात् (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
सूयान् चानृतम्। एतद् ब्राह्मण रामस्य वृतं धृत्वनुत्तमम् (to give, not to receive,
to speak the truth, not to speak falsehood, this is the sublime vow,
o brahman, practised by Rāma).

Rem. 2. Sanskrit has not the turn: accusative with infinitive').

1) In such expressions as विद्यते भोक्तुम्, लभते भोक्तुम् we may speak of the infinitive as the subject and object of the finite verb, but this is only so from a logical point of view; and it is, indeed, *not considered so* by Sanskrit-speakers.

2) F. i. दानं प्रतिग्रहादिप्रियते or यो ददाति यश्च प्रतिगृह्णाति तयोर्ददर्शयान्
or वरं दानं न तु प्रतिग्रहः.

3) JOLLY, *Geschichte des Infinitivs*, p. 253 sq. asserts its existence. He quotes but two examples: Kathās. 20, 172 राज्ञानं स्नातुं ददर्शा and ŚAv. 5, 10 = Mhbh. 3, 297, 102 मां च ज्ञोवितुमिच्छसि. In the latter passage both the Calc. and the Bomb. edition of the Mhbh. read मां च ज्ञोवन्तमि and in the former स्नातुम् is an obvious misprint for स्नान्तम्. The participle is in both cases indispensable. So Kāç. on P. 3, 3, 158 after giving उच्छति भोक्तुम् (he wishes to eat) as an example of the infinitive, contrasts with this the participial idiom देवदत्तं भुञ्जानमिच्छति यत्तदन्नः (Mr. B. wishes Mr. A. to eat). — Likewise R. 3, 24, 13 ed. Bomb. प्रतिकूलितुमिच्छामि नहि वाक्यमिदं स्वया the text is corrupt, the correct reading being प्रतिकूलितम्, nor is the infin. प्रतिकूलितुम् but प्रतिकूलयितुम्. A fourth instance would be Daç. 104 न चेदिमां वामलोचनामाप्यां न मृष्यति मां ज्ञोवितुं वसन्तद्यन्धुः (if I do not obtain this beautiful maiden, the God of Love will not suffer me to live), yet as मृष्यति is as a rule construed with acc. and *participle* (see but Mhbh. 1, 145, 9, M. 8, 346, Mhbh. 1, 95, 68, *ibid.* 4, 16, 28), I am convinced we have here likewise an error in the text, and ज्ञोवन्तम् 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 similar forms, which existed in the ancient language, especially in the old dialect of the Vaidik mantras. Old infn. in °tuki-
ves. WHITNEY, *Sansk. Gramm.* § 970 gives a detailed account of them. All of them are oblique cases of nouns of action. We call them infinitives, because they share the construction of the verb, from which they are derived. Most of them were obsolete as early as the period of the brāhmaṇa-works, some indeed survived, but adopted the construction of the nouns. In such passages f. i. as Rgv. 9, 88, 2 स ई रपो न भूरिपाउयोनि महः पुत्रपि सातये वसुनि (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 वत्सस्य किञ्चिदे-पिव्यामः प्रसातये, since किञ्चित् is the object of प्रसातये. But in such passages as Ait. Br. 2, 17, 8 स्वर्गस्य लोकस्य समष्टये (in order to gain heaven), the object is a *genitive*, and समष्टये can no more be called infinitive. Now, the genitive with them is predominant in the brāhmaṇas and afterwards it is the sole idiom.

392. Two old infinitives, however, are still employed in the brāhmaṇas, those in °तोः and in °तवे. Of the latter I have even met with an instance in a writer of so comparatively recent a date, as Patanjali 1).

Infn. in °तोः and °तवे. 1. The infinitives in °तोः are either genitives or ablatives. When genitives, they are hardly found unless depending on ईश्वर 2). The phrase ईश्वर with genitive in °तोः means »able to" or »liable to."

instead of शोचितुम्; I should not wonder, if the good reading were found in mss.

1) Pat. I, p. 2 तस्माद् आह्वयेन न श्रेष्ठितवे नापभाषितवे. The infn. is here equivalent to the kṛtya, according to what is prescribed by Pāṇini (3, 4, 14).

2) I know but one instance of a genitive depending on an other word. Ait. Br. 2, 20, 21 यशोऽर्तोर्धुभूयेम् ([if he] should strive after obtaining glory). In another passage Ait. Br. 6, 30, 7 the interpretation of the inf. प्रयेतो;

It must be remarked that in this idiom ईश्वर sometimes agrees with its subject in gender and number, sometimes the masc. ईश्वरः is used irrespective of the gender and number of its subject, as if it were an indeclinable word. Ait. Br. 1, 10, 2 ईश्वरा हेनं नि वा रोडोत्रिं वा मयितोः (they are able to check him or to crush him), ibid. 1, 30, 11 ईश्वरो ह वा एतो यत्नमानं हिंसितोः; — ibid. 3, 48, 8 ईश्वरो हास्य शिन्ने देवा अरन्तोः (it may be that the gods are not gratified by his offering), Çat. Br. 5, 1, 1, 9 तस्येश्वरः प्रजा पापीयसो भवितोः.

When ablatives, they are employed after the prepp. च्वा and पुरा. Then, however, they are commonly construed with the genitive of their object. Ait. Br. 2, 15, 9 पुरा वाचः प्रवदितोरनूच्यः [viz. प्रानरनुवाकः], ibid. 7, 2, 6 च्वा प्ररीराणामाहर्तोः.

2. The infinitive in °तवे is said by Pānini to be synonymous with the kṛtyas. This statement is confirmed by what we know about them from the ancient texts. In the Çatapatha they are much used, less often in similar works. Çat. Br. मूलान्युच्छेत्तवे श्रूयात् (he must order the roots to be cut off).

P. 3. 4.
14.

3. Both classes of infinitives also admit of an other construction. The subject etc. of those in °तोः and the object of those in °तवे may be put in the same case, which is represented by the infinitive, but difference of number, when existing, remains. Āpast. in Śāyana's comment on Ait. Br. 2, 15, 15, p. 260 of AUFRECHT's ed. पुरा वाचः पुरा वा व्योभयः 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 वांस्य स्तृत्यस्तस्यै स्तर्तवे (to overthrow him, whom he is willing to overthrow¹).

Rem. A third class of infinitives, those in °ञः, 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 जर्तुञ्च शान्तुः quoted by Kāç. on P. 3, 4, 17. Other instances may be met with in the Rgveda-mantras.

seems somewhat doubtful to me; the words 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, अयि, 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 अयि may be a particle of interrogation, but also of copulation, एत 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

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English *indeed, surely, verily*, viz. खलु, किल, नूनम्, बाहम्, नियतम्, सत्यम् or in full यत्सत्यम्. Of them,

बाहम् and the rest rather bear the character of such adverbs, as „certainly, undoubtedly.” Mudr. VII, p. 223 यत्सत्यं लक्षितं इवास्मि, Daç. 93 त्वया नियतम्..... अहमपदेशः.

Rem. बाहम् is especially used in answers „yes, indeed”. Kathās. 24, 67 one asks कश्चिद्भूया सा कनकपुरी दृष्टा, the other answers ग्रहं गवा सा नागरी दृष्टा. „Yes” is also तथा. Kathās. 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 विदित्वास्ते निवसन्तश्चाप्यह-
तकेन। अथ किम् (Rāxasa asks: the accursed Cāṅakya does not know they dwell in Pātālip., does he? Answ. Yes, he does).

6. नूनम्, ननु, खलु, किल, नाम are the most frequent emphatic particles. The last three of them are not put at the head, but नूनम् and ननु are usually the first word of the sentence, at least in prose. Daç. 130 नूनमसौ प्राणानिःसृष्टः किमपि कृच्छ्रं प्रपित्सते, Panc. 204 ननु स्वभावतोऽस्माकं शत्रुभूतोऽस्मि, ÇAk. I अर्थे सत्यगानुद्योधितोऽस्मि। अस्मिन्नापो खलु विस्मृतं मयेतत् (— but now, indeed, I did not remember it), ibid. I तपोवनसंनि-
हितसन्नराज्ञपायै सतीभवन्तु भवन्तः। प्रत्यासन्नः किल मृगयाविहारी पार्श्वो द्रुष्यन्तः, Mudr. V, p. 173 अधिकारपदं नाम निर्देयस्यापि पुरुषस्य महदाशङ्कास्यानम्.

ननु is properly an interrogative, which does duty as an emphatic²).

Rom. 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. Kumāras. 4, 32 ननु मां प्रापय पत्सुरन्तिकम्.

ymous, the slight differences which exist between them, making it occasionally necessary to use one and to avoid another. It is also to be observed, that sometimes and in some degree the emphatics may act as a kind of connectives, in as far as they, too, are a means for linking sentences together. In the example quoted from Panc. 204, ननु may be called with some right a causal particle, likewise क्वलु and किल in the two, quoted from Çāk. I. On the other hand, the connective हि is sometimes a more emphatic.

Rem. 2. Emphatic particles are sometimes used in an ironical sense, especially नाम and किल. See f. i. Kumāras. 5, 32.

397. Ancient literature abounds in emphatic particles, many of which are obsolete in the classic dialect. Besides खन्नु, नाम, हि, we meet in archaic and epic works with वै, ह, स्म, नु, उ, उत, वा. Often these little particles only slightly strengthen the sense, and rather serve either to enhance the dignity of the style or to fill up the metre. Then we may call them expletives¹⁾. But they are not always used in this way, and each of them at the outset had its proper meaning.

Exp le-
tives

Accumulation of them is not rare, as ह स्म, ह वै, उ क्वलु etc.

Rem. 1. वै is especially used to lay stress on the word immediately preceding. It is excessively frequent both in liturgical and in epic writings. Still Patanjali used it sometimes. Pat. I, p. 107 चक्रमका चपि वै तोपसगाः चक्रमका भवन्ति (nay, even intransitives become transitives, when compound). But afterwards it seems to be obsolete, at least in prose. — वा = वै is occasionally found in epic poetry.

Rem. 2. ह and उत are much liked at the end of a pāda, the former after a finite verb, उत in the phrase इत्युत. But they may

1) And so does vernacular grammar. Even as ancient an author as Yāska knows of particles which serve पादपूर्वो.

also have other places; *ह* is very frequent in the brāhmana as well as in the epics. ¹⁾

Rem. 3. Some, as *अथ* and *एव*, are found in the brāhmanas, but not in the epics. The emphatic and also restrictive particle *एव* is often met with in the mantras and in the Çatapathabr., *चिन्*, *ईम्* and *कम्* are restricted to the mantras.

B. The enclitic *एव* is put after a word, in order to denote: even this, not anything else. We may, therefore, call *एव* a restrictive. It is exceedingly frequent, being hardly ever omitted, when any stress, however slight, is to be laid on a word. Panc. 212 *ब्रह्मेव करिष्यामि* (I myself will do it), Mālav. I, p. 18 *सप्रतिबन्धं कार्यं प्रभुर्धिनन्तुं सहाय-
क्षानेव* (one is able to undertake a difficult task, only with a companion), Çāk. I *दृष्टानेव भवतीनां पुरुस्कृतोऽस्मि* (the very sight of the ladies honours me), Panc. 186 *नित्यमेव निजागमे समेत्यासत्यक्तकदनं करोति*, Mbhh. 1, 163, 11 *Hijimba* forbids *Bhīma* to eat, but the other, not caring for this, continues eating *राक्षसं तमनादृत्य भुङ्क्त एव पराशुवः*, Kathās. 30, 3 *स तां दृष्ट्वैव त्रपेण तगन्नितयमोहिनीम्। चोभं तगाय।* 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 *नादृष्टानं प्ररान्धोरान्विमुञ्चन्तं प्ररोत्रमान्। विकर्यमाणं पश्यन्ति राक्षसास्ते प्ररार्दिताः*, here the scholiast is right in expounding *विकर्यमाणमेव*, "the rāxasas did not see him charging his arrows nor discharging them, they saw him *only* keeping his bow bent [so swiftly Rāma was shooting]." So Varāh. Yogay. 1, 18 *भवति देवयुतस्य सिद्धिः = ः देवयुतस्यैव सिद्धिः*; cp. KERN's annot. in the *Ind. Stud.* X, p. 200.

1) P. 8, 1, 60 mentions *ह*, when denoting disapproval at some infringement on good manners. Kāç. illustrates this rule a. o. by the example *स्वयं ह रथेन याति। उपाधायं पदानिं गमयति*. In this sense also *एव* is used [P. 8, 1, 61], moreover, when orders are given to different persons at the same time, f. i. *त्वमहं ग्रामं गच्छ। त्वमहारण्यं गच्छ* (Kāç.).

Rem. 2. In the mantras ईम्, इम्, कित्, बह may do the duty of एव.

398. The other restrictives are केवलम्, परम्, कामम् and तावन्. Of these, केवलम् and परम् are = „only, at least, but.” Panc. 312 न वेत्ति त्वं गीते केवलमुद्दिशि, Kathās. 32, 143 योग्यत्वेन चेत्। एषा राक्षो नवा भार्या हन्यते तन्न युज्यते।..... तस्माद् बुद्धिबलेनैषा राक्षो त्रिभिलश्याता परम्.

कामम्. कामम् mostly announces some adversative particle, being almost = „to be sure” (442, 1°). It is but seldom used without adversative sentence. Daç. 126 वयस्त्रयोभिः संगच्छसे संगच्छस्व कामम् (if you have intercourse with apsarases, so).

तावन्. तावन् 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 तावन् to the first of them, then it may be compared with fr. „d'abord,” cp. 439. It is also much used in exhortations and with imperatives.

Examples: Kathās. 28, 60 ब्रह्म केयमसंभाव्यवपुर्भवित्। न तावन्मानुषो (o! who may this beautiful woman be? She is, at all events, not a mortal). Panc. 318 a brahman thus reflects परिपूर्णेऽयं घटस्तावत्स-कुम्भिवर्तते। तद्यदि दुर्भिक्षं भवति तदनेन व्रपकाणां शतमुत्पद्यते (well, this pot is filled with porridge, now if there should be a famine, then —), ibid. 37 Damanaka says to Karaṅka चात्रां तावद्प्रधानतां गतो। एष चिदु-लङ्घः..... स्वल्पापारंपराशुलः संज्ञातः। सर्वोऽपि परित्तनो 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 तत्रावहत्तानामि कस्यायं शब्दः (therefore, I will know at least, whose voice it is). Mudr.

III, p. 114 वल्लोच्चयं तावद् दीयताम् (only, give up the letter). ÇAk. VI the king eagerly exclaims अनुस्तावन् (my bow! = 'I want to have my bow and to have it soon'); likewise Mālav. I, p. 20 the king greets the dancing-masters स्वागतं भवन्नाम्, then turning to his attendance he continues वासने तावद्ब्रभवतोः, cp. Vikram. V, p. 180 अर्धोऽर्धस्तावन्.

1. Rem. तानु, an old emphatic particle, seems to be restricted to poetry and almost to negative and interrogative sentences: न तानु 'not at all.' Sometimes it may be almost = 'perchance, perhaps.' Kathās. 25, 24 तानीयात्स वृद्धो तानु तां पुरीम्. Sometimes चित् is affixed to it, see 402.

CHAPT. II. Negation.

0. Sanskrit has three negative particles: न, मा and the prefix अ(न्)°. Of these the last mentioned is only used in compounds, मा is the special particle of prohibition.

1. 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 सम्यक् सुहृन् (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 त्रिचार्यता तेषां वाक्यार्थोऽधिगतः (though I have been reflecting on it quite a while, I do not understand what

it is, they speak of); — of न just before the verb: Panc. 48 नापितो वरुं न प्रशाक, Hit. 95 कोऽप्युपायो ऽस्माकं शीवनाय नास्ति.

anaphora: Panc. I, 4 न सा विद्या न तद् दानं न तच्छिल्पं न सा कलाः अर्थादिभिर्न तत्सर्वं धनिनां वन्न गीयते (no knowledge, no munificence, no skill, no art, no perseverance can be imagined which is not praised in the wealthy by those who desire profit of them); — emphatic denial: Panc. 54 the weaver, who acts the part of Vishnu says to the princess सुभगे नाहं दर्शनपर्यं मानुषाणां गच्छामि.

Instances of another place, than at the head or before the verb: Daç. 198 तमलमस्मि. नाहमुक्तुम् (I am not able to rescue him), Hit. 9 अहं... न कथं विप्रवासभूमिः, Kumâras. 5, 5 सुतां प्रशाक मेना न नियन्तुमुपमान्, Panc. I, 27 किं तेन ज्ञातुं ज्ञातेन.... धारोहति न यः स्वस्य वंशस्याग्रे ध्वजो यथा; ibid. II, 168 वाय्वा निवर्तते नार्थैः = नार्थैर्विज्ञा नि°; Kathâs. 24, 171 तत्किं त्वमेव मूल्येन गृह्णास्याभरणं न तत्.

Rem. न is sometimes by itself the whole predicate, the verb being implied. Daç. 156 तस्मै चेत्यनुमता दातुमितरस्मै न (she was destined for him, not for another), Panc. 116 साधोः शिक्षा गुणाय संपद्यते नासाधोः (education turns to advantage in a good man, but in a wicked one not so).

402. The combinations of न with indefinite pronouns or pronominal adverbs to express *none, no, neither, nowhere* and the like are treated 282 and 288 R. 3.

न combined with other particles.

When accompanying connective particles, न precedes them as a rule, as नच [cp. Latin *neque*], न वा, नापि, नाहि, न तु, न पुनः, नां [= न + उ]. Cp. 429. With नु it becomes the interrogative particle ननु (413).

„Not even” is न.... अपि, न.... एव; „not at all” न ज्ञानु; „not indeed” न खलु, न नूनम्, न सत्यम् etc.; „not yet” न तावत्. Panc. 30 न रात्रावप्यधिप्रेते (even at night he did not find his rest); — M. 2, 94 न ज्ञानु कामः कामानामुपभोगेन प्राप्यति

(lust is by no means quenched by enjoyment); here चित् is not rarely added, as Mhbh. 1, 49, 4 कल्याणां प्रतिपत्स्यामि विपरीतं न तानु चित्; — ÇAk. I न बलु न बलु अपाः संनिपात्योऽथमस्मिन्मुदुनि मृगाशरीरे; — R. 2, 30, 35 न सत्यम्; — Mhbh. 1, 24, 14 न तावद् दृश्यते सूर्यः (the sun is not yet visible).

Rem. 1. नो at the outset served to signify the negation + the adversative particle = 'but not', yet उ having almost got obsolete in the classic dialect, नो is sometimes considered almost a synonym of the simple न and is used chiefly in poetry instead of it either as an emphatic negation, or for metrical purposes. See f. i. Mrcch. IV, p. 135 नो मुष्णाव्यग्रलाम् 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.

3. The negation अ° — अन् — is only used as the first member of compounds, both bahuvrihis, and tatpuru-
 . rushas, see 218 and 223 c). In tatpuru-
 . shas its force is not always the same. अमित्र f. i. not only denotes „not a friend” but also the very opposite of मित्र, viz. „foe.” Of the latter kind are sundry common words, as अल्प (much), अनेक (many), अयशः (dishonour). The former type involves identity of meaning with the separate negation न, f. i. Daç. 69 त्रेदिकस्य सुखस्याभाजनं जनोऽयम् (I am no vessel for wordly pleasure), Panc. 62 तेषां विद्योगं द्रुष्टुमहमसमर्थः = °न समर्थः, Daç. 199 कदाचिदप्यविन्द्यां गुणेषु (not a single moment [he was] not thirsting for virtue).

Further अ° in tatpuru-
 . shas may denote „all except this,” अत्राहाणाः = „anybody but a brahman.” M. 5, 18 in the list of eatable animals it is said भक्ष्यान्.... अहुरनुष्टोत्रैकतोदतः, Kull. comments तपोद्वर्जितानेकदन्तपंक्त्युपेतान्.

Rem. न is not wholly excluded from compounds, but it is rarely used so, f. i. नचिरेण = अचिरेण (soon) etc.; नातिदूरे (not far), नपुंसक (eunuch; [the] neuter [gender]).

4. अ° may be compounded with verbal forms, viz. par-

ticiples, gerunds and infinitives. Panc. 67 वनिच्छन्नुपि (though not wishing it); Kum. 1, 37 Pārvatī being taken in his arms by Śiva, is said to ascend his shoulder वनन्यनाहीकमनोयमङ्गुम् (— not to be cherished by other women); — Panc. 69 न युद्धते स्वामिनस्तस्य सामर्थ्यमत्रिदित्वा गन्तुम् (it does not befit my master to go without having experienced his strength), Daç. 75 स्वभवनमगमत्तेव तमृषिमभाषत; — R. 2, 48, 11 नैनं प्राश्यन्त्यनर्चितुम् (they cannot help honouring him), Pat. I, p. 230 अयमपि योगः प्राक्तनो ऽङ्गुम् (this rule, too, might have remained unsaid). Of वृ° with inf. I know no instances except such as are construed with the verb प्राक्.

Rem. A vārtt. on P. 6, 3, 73 allows वृ° also put to the finite verb, provided that it be intended to express blame, as अपचसि त्वं तास्य, as if we should say: »you miscook" = »you do not cook well."

405. मा is the proper negation to be used with the imperative and its concurrent idioms; in other terms it expresses *prohibition*, or in a wider sense *the desire to keep off*. Examples of its employment with imperative, optative, aorist without augment have been given 353 and 354. A strong prohibition is not rarely expressed by the sole मा or by मैवम् (not so) with ellipsis of the verb; मा तावत् signifies reprobation, as Mālav. I, p. 3.

With imperative मा is also used, if the imperative expresses doubt or uncertainty. Mhbh. 14, 6, 8 गच्छ वा मा वा (you are free to go or not [as you like]). In the same meaning also with लिङ्, as Panc. I, 225 वियं भवतु मा भूयात् (there may be poison or not). Moreover मा with लिङ् may express solicitude. Mr̥ch. III, p. 124 अये चित्पति मैत्रेयः। मा नाम वैकव्याद्कार्यं कुर्यात् (Maitreya tarries long, in his distress I hope he will do nothing unbecoming). As to मा with the future in epic poetry and in the prakṛts, see 353 R. 4.

Rem. 1. When subjoined to some chief sentence, मा admits of being translated by »lest," as Mhbh. 5, 37, 45 मा वनं द्विन्धि सख्यां 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 यदा न or येन न. — In epic poetry न with optative is also used = "lest;" instances are not rare. Mhbh. 1, 154, 35 श्रोत्रं गच्छाम भद्रं ते न नो विद्यासुयोधनः (let us go instantaneously, lest Duryodhana should know of us), ibid. 1, 56, 23 तत्रे द्यौं वरं विप्र न निवर्तेत्कामुर्मम, R. 2, 63, 43 तं प्रसादय न त्वां शपेत्, 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. 2). Nala 13, 42 Damayanti says the conditions upon which she will be a maid-servant: उच्छिष्टं नैव भुञ्जीयां न कुर्यां पादधावनम्न चाहं पुत्रयानन्यान्प्रभाषेयम्, here न, not मा, is in its place.

6. Two negations in the same sentence are equivalent to a strong affirmation. Ch. Up. 4, 4, 5 नैतद्ब्राह्मणो विवक्तुमर्हति (no one but a brahman can thus speak out), R. 2, 30, 31 न खलुहं न गच्छेयम् (I cannot but go, indeed), ibid. 2, 32, 46 न तत्र कश्चिन्न खभूव तर्पितः (there was no one there but was made content), Mālav. epilogue चाप्राप्त्यर्थाति-
विगमप्रभृति प्रतानां संपत्स्यते न खलु गोपूरि नाग्निमित्रे, comm. न खलु संपत्स्यत इति नाद्यपि तु संपत्स्यत एव 4).

7. 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: दूरागच्छामि मा कश्चिन्ममाप्यनर्थो 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 भीमं च खिलमथैव क्त्वाम सुसंवृतम्..... न नस्तत्र हुताशः संप्रधक्ष्यति.

3) मा..... यदि = "if not" I have met with MĀlat. IX, p. 160: अकरिष्यत्सी पापमतिनिष्कर्षौव सा। माभविष्यमहं तत्र यदि तत्परिपन्थिनो. But माभ° may be a false reading instead of नाभ°.

4) R. 3, 47, 8 नाप भोक्ष्ये न च स्वप्स्ये न पास्ये न कदाचन is an instance of emphatic denial by means of repeating the negation, unless the reading be false and we must read न पास्ये च कदाचन. — In Panc. 116 the words मम वचनमश्रुत्वनात्मनः शान्तिमपि न वेत्ति are erroneously resolved thus अश्रुत्वन् नात्मनः°, they are = अश्रुत्वन् + चात्मनः.

Nega-
tion
when
omit-
ted?

न..... च may be = „neither..... nor, not... nor“;
न.... अपि = „not.. . not even;“ न.... वा = „not...
nor“. This omission of the negation in the second
link is necessary in the idiom न.... यथा or इव „not...
no more than.“ R. 2, 59, 8 पुष्पाणि... नातिभान्यल्पान्धीनि कलानि च
यथापुम् (the flowers do not glisten..... nor do the fruits as be-
fore), M. 4, 56 नाप्यु मूत्रं पुरीषं वा द्रोवनं वा समुसृजेत् (neither..... nor.....
nor), Panc. IV, 53 माता यस्य गृहे नास्ति भार्या च प्रियवादिनी। अरण्ये तेन ग-
नन्वयम्; — Bhoj. 15 न तं राजानमिच्छन्ति प्रजाः पण्डमिव स्त्रियः (such a king
is not desired by his subjects, no more than a eunuch is by
women); R. 3, 47, 37 नाहं शक्या त्वया स्रष्टुमादित्यस्य प्रभा यथा (— no more
than the sunshine).

But, in asyndetical connection of negative sentences the nega-
tion is always repeated, cp. Panc. I, 4 in 401.

CHAPT. III. Interrogations.

408. Interrogative sentences are twofold. Sometimes it
is the whole action or fact, which is put in question,
as „is he gone?“, sometimes it is not the fact itself
but one of its elements, that is asked after, as: „where
does he dwell? who has seen him?“ Questions of the
latter type are introduced by interrogative pro-
nouns or adverbs, those of the former 1st by par-
ticles, which partly are also derivatives from the inter-
rogative pronoun, 2^d the interrogation is signified by
the mere mode of pronouncing.

Inter-
roga-
tive
pro-
nouns
and
ad-
verbs.

I. The interrogative pronoun is क, the interrogative
adverbs, as क्व, कुतः, किमिति (why?), are its deriva-
tives. As a rule they head the sentence, at least in
prose; in poetry they may be put anywhere. Panc. 126
केनापायेनीयां धनं लभे, Daç. 82 कासि वासु कु वासि, Pat. I, p. 427 कति

भवतो भार्गः; — Mroch. IX, p. 302 अयेदानीं वसन्तसेना कु गता; Panc. II, 4 अज्ञेयापि बुधिविद्वेषा सहसा प्राप्नो ह्यनर्गः कथम्.

Rem. Like other pronouns the interrogative may be part of a compound. Mroch. IX, p. 302 किंनामधेयं तस्या मित्रम् (v. a. what is the name of her lover?), Daç. 74 जन्मनः प्रभूत्यर्थकामव्रतनिगिता वयं तेषां चेमां किंशयो किंपरिखारी किंकलो 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 उपवादः (rule and exception being wanted, what is the nature of either?).

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 द्युष्टिमास्त्राय 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 केषुर्थेषु काञ्चाब्दान्प्रयुञ्जते (what sounds do they employ [and] in what meanings?), Kathās. 41, 37 कोऽर्थो प्रार्थयते कः किं कस्मै किं दीयतामिति (who is indigent? who begs [and] for what? to whom should be given [and] what?).

3. Some particles, viz. वा, स्वित्, इव, नु, उ, नाम, are subjoined to them, in order to express some interest taken in the question by the speaker. Cp. the like duty of Lat. - *nam* and *tandem*, Greek *καὶ*, French *donc*. Çāk. I मानुषीणु कथं वा स्यादस्य रूपस्य संभवः (is it then possible, that such a beauty should be of human origin?); Mhbh. 1, 91, 8 कति स्वित्देव मुनयः कति संगानि चाप्युतः भवन्तीति तदाच्च अतोनुमिच्छामहे व्ययम्; R. 2, 38, 8 अपकारं कथित्व ते करोति जनकात्मजा (what possible injury can Janaka's daughter do you then?); Ch. Up. 4, 14, 2 अहमविद इव सोम्य ते मुखं भाति। को नु त्वानुजगाम (friend, your face shines like that of one who knows Brahman; who has taught you?); Kathās. 16, 9 किं नाम न सन्ने हि भर्तृभक्ताः कुलाङ्गनाः.

4. Note the phrase कोऽयम् (who is it, that — here?), f. i. Hit.

21 ततस्तमावाचानं दृष्ट्वा पक्षिप्रायकैर्भार्यैः कोलाहलः कृतः। तच्छ्रुत्वा तद्दग्नेनोक्तं।
कोऽवमावाति.

5. किम् may do duty as a particle, see 412, 3°.

410
Rhetorical
questions.

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 प्राप्स्यत्यात्मतः = सर्वं प्रा°, Hit. 22 त्नातिमात्रेण किं कश्चिदप्यते पूज्यते कुचित् (v. a. nobody is punished or honoured anywhere on account of his birth alone), Kathās. 28, 10 युटेन च परस्वार्थे.... छात्मापि नृपावद् दत्तः का वराके धने कया (the Buddha has given up his own self like a grass-blade for the benefit of his neighbour, how, then, can there be question about [giving up] wretched riches?). Cp. Mhbh. 1, 74, 27, Çāk. I, vs. 19 etc. Cp. also अयं किम् = 'yes,' किं तु = 'but' (441), किं च = 'moreover' (437).

कथम्
and
कुतः

In a similar way कथम् and कुतः frequently precede the cause, reason or motive, when expressed by a new sentence. For this reason, one may sometimes render them by 'indeed.' Mudr. V, p. 157 अद्यो विचित्रतार्यचापाव्यनीतेः। कुतः the reason is given in the strophe, which immediately follows, ibid. I, p. 29 कस्य परित्ताने नियुक्तो निपुपाक इति न ज्ञायते। अथा ज्ञातम्। अये कथमयं प्रकृतिचित्रपरित्ताने नियुक्तो निपुपाक इति.

कृ च...
--कृ च.

Rem. The idiom कृ च.... कृ च serves to denote a great discrepancy between two things. Daç. 77 कृ तपः कृ च हृदितम् (v. a. to be an ascetic and to weep are incompatible), R. 2, 106, 18 कृ चारुपयं कृ च क्षात्रं कृ च शताः कृ च पाप्मनम्, Çāk. I कृ च तद्दृष्ट्वा कृ च त्रिभुवनं चातिलोलं। कृ च निद्रितनिपाताः सारपुङ्गाः शरास्ते. Cp. Kathās. 28, 6, R. 3, 9, 27 etc.

411.
Interrogatives
and
relatives
in
indirect
questions.

In indirect questions the interrogatives are employed, but instead of them the relatives are also admissible. Kathās. 39, 174 पश्येनं वदस्ये कथम् (see, how I delude him), Panc. 55 ज्ञायतां किमेते कक्षुकिनो वदन्ति (be informed of what these guards are telling). On the other hand Kathās. 39, 87 तस्यै सर्वम्.... अत्र खीत्। योऽसौ यन्नामधेयश्च यस्य पुत्रा महोपतेः (he told her everything, who he was, of what name, whose king's son), the direct question would

have been कस्युं किं नामधेयस्य कस्य पुत्रः. Likewise MAlat. II, p. 39 पितैव ते ज्ञानाति वोऽसौ वादृशस्य, R. 2, 52, 60 शृणु. . . . वदथ त्वां प्रेषयामि पुरीमितः.

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 अयि, उत, किम् and कश्चित्.

a). Examples of questions *without* interrog. particle: Panc. 21 ओ दमनक शृणोषि शब्दं दूरान्महान्तम् (say, Dam., do you hear a noise distant and great?), *ibid.* 326 अस्ति तस्य दुरात्मनः प्रतिप्रेषोपायः कश्चिन् (is there any means for checking that scoundrel?), MAlav. IX, p. 159 कथं शिवति मे प्रिया (say, does my sweetheart live?).

b). Examples of questions *with* interrog. particle:

1. अयि. — Panc. 35 अयि भवतः शिवम् (v. a. are you in good health?), *ibid.* 25 अयि सत्यम् (is it true?), KathAs. 24, 208 अयि ज्ञानोद्य (do you know?), Vikram. IV, p. 142 अयि दृष्टवानसि मम प्रियां बने.

2. उत, in simple questions very rare and obsolete, it seems. K&ç. on P. 3, 3, 152 उत दण्डः पतिय्यति (will the stick fall?). As to its use in alternatives see 414.

3. किम्. — Daç. 170 शक्योपि किम् = Lat. *potesne?*

4. कश्चित्. — R. 1, 52, 7 कश्चित् कुशलं रात्रन्. . . . कश्चित् विजिताः सर्वे रिपवः (are you in good health, king? . . . have you subdued all your enemies?), Mhbh. 1, 5, 1 पुराणामखिलं तात पिता तेऽधोतवान्पुरा। कश्चिन्मपि तत्पर्वमधीये, cp. Nala 4, 24, KathAs. 75, 93 etc.

Rem. Like the other interrogatives (409, 30) the said particles may be strengthened by adding to them some other particle as इव, वा, नु, उ, नाम. Of the kind is अयि नाम, किं नु, किं नु क्वन्, किमिव and the like. — ÇAk. I अयि नाम कुलपतेरियमगवर्णसेत्रगंध्या भवेत् (can she have been born to the chief of the family from a wife of a different caste?); *ibid.* VII किं वा प्रकुन्तलेयस्य मातुराष्या (is ÇAk. perhaps the name of his mother?); Bhoj. 64 ततः कश्चिर्वाचिनयत्। किम् राज्ञा नाम्नावि; Mhbh. 1, 151, 28 किं नु दुःप्रतारं शक्यं मया दृष्टुमतः परम् (what

can I see more unhappy than this?); Mhbh. 1, 162, 11 कश्चिन्नु दुःखैर्दुष्टिले विलुप्ता गगचेतसः.

412. Many times the particle **किम्** may be compared to Latin *num*, as it makes a negative answer to be expected. Kathās. 28, 71 निरास्थेनापि किं त्यक्तं विप्रयामित्रेण त्तोषितं। मेनकायां प्रयातायां प्रसूयेव शकुन्तलाम् (Lat. *num* *Vigv. vita excessit* — ?), Mudr. I, p. 27 किं भवानस्मदुपाध्यायादपि धर्मवित्तमः (are you even more learned than our teacher?).

413. On the other hand, **न** put into the question announces an affirmative answer, like Latin *nonne*. It generally attends some interrogative particle, viz. **अपि** or **किम्**, but may also be used by itself. By combining **न** and **नु** one gets **ननु** which is to be considered a new particle, fully answering to Lat. *nonne*, Greek *οὐκὼν*, and which for this reason has also the force of an emphatic (396). Examples: Ch. Up. 1, 10, 4 न त्विदंतेऽप्युच्छिष्टा इति (were not these [beans] also left [and therefore unclean]?) — R. 2, 72, 5 अपि नाध्वज्रमः शीघ्रं रथेनापततस्तत्र (are you not tired with the long way, having driven quickly?) — Ratn. III, p. 79 किं वनस्य हृत्तिं न हृत्ति नयनानन्दं विधत्ते न किम् [viz. वक्रन्दुस्तत्र] (does not [the splendour of your face] outshine the brilliancy of the white lotus and does it not cause delight to the eyes?) — R. 2, 22, 22 ननु दैवस्य कर्म नत् (is not that the effect of Destiny?).

Rem. Yet, **न** put to **कश्चित्** = **किम्** *num*, since **कश्चित्** alone may be rather = *nonne*. R. 2, 72, 44 कश्चिन्नु ब्राह्मणाधने हृतं रामेण कस्यचित्, cp. ibid. 1, 74, 21; 2, 57, 7; Mhbh. 1, 23, 10.

414. Disjunctive interrogations are characterized by a great variety of particles. Commonly the former member begins with **किम्**, but there are many other combinations. Here are some instances:

1. In the former member **किम्**, in the latter **वा** or **किं वा** or

ब्रह्मा or उत or ब्राह्मो or उताहो. — Daç. 149 किमयं स्वप्नः किं विप्रलम्भो वा (is this a vision or is it delusion?), Panc. 230 किमेतन्मुखाय हन्यन्ववा हेलायैव प्रसुप्नो दावप्येतो व्यापाद्यामि (shall I rise and kill him or shall I slay both of them while sleeping?), Mr̥ch. III, p. 113 किं लक्ष्यसुपुमुत परमार्यसुपुमिदं इयम् (are these two men sleeping indeed, or counterfeiting sleep?), ÇAk. I वैश्वानसं किमनया द्युतामा प्रदानात्..... निषेवितव्यम्। अत्यन्तमेव..... ब्राह्मो निवस्यति सयं हरिपाङ्गनाभिः (must she keep the vow of chastity up to her marriage or is she to dwell with the antelopes of the hermitage for ever?). — To either member or to both another particle may be subjoined, f. i. instead of किम् one may say किमु, किं नु, in the second member instead of उत, ब्राह्मो or उताहो, also किमुत, उतस्वित्, ब्राह्मोस्वित् etc. Mr̥ch. X, p. 367 किं नु स्वर्गात्पुनः प्राप्ता..... किमुतान्येयमागता (is she come back from heaven, or is she another [Vasantasena]?), Panc. 202 किं केनापि पाशेन घट उताहोस्वित्केनापि व्यापादितः (has anybody caught him in a snare or has anybody killed him?).

2. The former member contains some other particle, not किम्. So f. i. नु..... नु Kumāras. 1, 46 तथा गृहीतं नु मृगाङ्गनाभ्यस्ततो गृहीतं नु मृगाङ्गनाभिः (has she borrowed it from the antelopes, or the antelopes from her?); — कञ्चित्..... वा Mhbh. 1, 162, 3; — उत..... वा Kumāras. 4, 8; — वा..... वा Pat. I, p. 6 एतत्प्राधान्येन परीक्षितं नित्यो वा स्यात्कार्यो वेति [sc. प्राश्नः].

3. The former member is without particle. Of the kind are Panc. 294 सत्योऽयं स्वप्नः किं ब्राह्मसत्यो भविष्यति न सायते; ÇAk. V मूढः स्यामहमेया वा वदेन्मिथ्या (either I must be out of my wits or she must lie); ÇAk. I धावन्ति वर्त्मनि तर्न्ति नु वाग्निगस्ते.

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 पतिस्त्वापकर्ता न वेति दैवमेव ज्ञानाति. — "Yes or no" is वा न वा. Nala 18, 24 नहि स सायते खीरो नलो जीवति वा न वा.

15. Disjunctive interrogations of three or more members of course show a still greater variety of interrogative particles. Kumāras. 6, 23 किं येन सूत्रसि व्यक्रमुत येन त्रिभर्षि तत्। अथ त्रिभ्रस्य गदन्ता भातः कनम एष ते (v. a. are you Brahmā, Vishṇu or Çiva?); Panc. 332 किं मय वधोपायक्रमः कुञ्चरस्य 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; ÇAk. VI स्वप्ने नु माया नु मतिभ्रमो नु क्लिष्टं नु तावत्फलमेव पुण्यम् (was it a dream or a delusion or perplexity of mind or was indeed the store of my good works exhausted?); Panc. 177 किं सिंहादिभिः क्वापि व्यापादित उत लुब्धकैर्यथा ज्जले प्रपतितो गताधिपमे वा नवतृणलील्यात्; Kathās. 72, 185; Pat. I, p. 5, l. 14 किम्..... चादोस्वित्... . चादोस्वित्; Panc. 48, l. 19; etc. etc.

CHAPT. IV. Exclamation.

416. Exclamation is *either* signified by simple interjections, as **हा** (alas), **वत** (ah), **अहूह** (oh!) **आः**, **अहो** both expressive of surprise and strong emotion, **धिक्** (fy), and nouns used as such, as **कटम्** (it is a pity, alas), **दिश्या** (thanks to God), **साधु** (well done), **आश्चर्यम्** (marvellous), **शान्तम्** or **शान्तं पापम्** — see Rem. on 2 — or expressed by a full sentence, commonly beginning with one of the said interjections or exclamative particles.

Exclamative sentences, introduced by interrogative pronouns or pronominal adverbs are, not nearly so often met with in Sanskrit as in our language. Still, the idiom exists. Daç. 67 king Rājahansa rejoices when seeing again his comrades and exclaims कथं समस्त एष मित्रगणाः समागतः को नामायमभ्युदयः. Ven. I, p. 25 Sahadeva to Bhīma का क्वन्तु खेला तत्रभवत्याः प्राप्तायाः (how long it is, indeed, since My lady is here!).

Here are some examples of exclamatives: Panc. 25 अहो शोभनमापतितम्, here अहो is expressive of joy, but R. 2, 115, 3 गतश्चहो दिवं राता it expresses sorrow; — R. 2, 12, 73 वैदेही अत मे प्रायान्जोचन्तो क्षयिष्यति; — Kumāras. 3, 20 अहो and अत together: अहो अतासि स्पृष्टणीयवीर्यः; — Mhbh. 1, 157, 41 अहो धिक्कां गतिं त्वय गमिष्यामि; Panc. 158 धिक्त्वं त्वं° (for shame, you blockhead, you —); — Mudr. III, p. 104 आ ज्ञानम् (o I remember); Prabodh. *passim* आः वाप (o, you rascal!); — Mudr. II, p. 84 दिश्या दृष्टोऽसि तत्परिष्वसत्स्व माम्.

417. **अहो** and **धिक्** are often construed in a particular

बहो with nomin. 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.

धिक् with accus. Examples: 1. of **बहो** with nomin. — Nala 3, 17 Damayantī, when seeing on a sudden the beautiful appearance of Nala, exclaims **बहो रूपमहो कान्तिरहो धैर्यं महात्मनः**, Mudr. I, p. 38 Cānākya takes the letter, glances over it and says praisingly **बहो हर्षणीयताक्षराणाम्** (an excellent hand indeed), Panc. 92 the Ocean disapproving the words of the bird, which he has overheard, exclaims **बहो गर्वः पक्षिकोटस्यास्य**, Mudr. VI, p. 197 Rāxasa, when entering the old garden, being sad with grief, laments **बहो त्रीर्षोपानस्य नागिर्मण्यता** (how little charm this old garden has!).

2. of **धिक्** with acc. Mhbh. 1, 131, 23 **धिगोता वः कृतास्वताम्** (shame over your skill at arms!), R. 2, 49, 4 **रात्रानं धिदृशर्यं कामस्य वप्रमास्त्रितम्**, ibid. 2, 47, 4 **धिगस्तु खलु निद्रां ताम्** (v. a. cursed sleep!), Kād. I, p. 18 **धिविधातारमसदृशसंयोगकारिणाम्**; — of **धिक्** with nom. Panc. 156 **धियिर्गं दरिद्रता**, ibid. I, 174 **धिगर्वाः कष्टसंश्रयाः**.

Rem. 1. Occasionally **धिक्** occurs with a gen. Hariv. 8722 **स्त्रीस्वभावस्य धिक्खलु**.

Rem. 2. Pat. I, p. 443 **हा देवदत्तम्** affords also an instance of **हा**, construed with the accus.

418. Some particles are used in exhortations. They of course attend imperatives and such tenses as have the meaning of imperatives. The principal of them are **अङ्ग**, **हन्त** both = „well, come,” Lat. *age* and *agedum*. Kathās. 24, 143 **हन्त प्रसोदानय तम्**. With the 1st person = fr. *allons*. Ch. Up. 5, 11, 2 **तं हन्ता-यागच्छामिनि तं हा-यात्रामुः** („Well, let us go to him.” Thus speaking, they went to him); R. 2, 96, 15 **अङ्गात्रेक्षस्व सांमित्रे** (come, look here, Laxmana). — Among others, **ननु** and **अपि**, as Kumāras. 4, 32 **ननु मां प्रापय पत्युर्निकम्** (do, bring me together with

अङ्ग,
हन्त
etc.

my husband), Kāç. on P. 1, 4, 96 अयि सिद्ध, cp. Kāç. on P. 8, 1, 33 अङ्ग षठ् (pray, read). — Like our „come,” the imperat. एहि may assume the nature of a particle, f. i. Kathās. 37, 200 एहि तस्यान्तिकं... वात् (come, let us go to him) and so already at so remote a period as when the marriage-mantras have been composed. Åçv. Grhy. 1, 7, 6 तावेहि त्रिवहावहे प्रजा प्रसन्नावावहे.

Rem. Neither अङ्ग nor हन्त are however limited to this employment. Occasionally they accompany also the indicative mood. Kāç. on P. 8, 2, 96 अङ्ग देवदत्त मिथ्या वदसि (I say, my friend, you say the thing that is not), Mudr. I, p. 38 हन्त त्रितो मलयकेतुः. When addressing some person, while offering him something, one uses हन्त, fr. *voilà*. Schol. on P. 8, 2, 99 मां मे देहि भोः । हन्त ते ददायि.

419. अयि and रे. All interjections readily join with vocatives. Two, अयि 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*. Kumāras. 4, 28 अयि संप्रति देहि दर्शनं स्मर (come, Kāma, show yourself now), Hit. 9 आद्य उवाच । शृणु रे पान्त्र. — अयि is especially fit for gentle address „prithée. 1)”.
रे.

1) अयि is also asserted by lexicographers to be a particle of interrogation. I greatly doubt the correctness of this statement. अयि may easily be confounded in mss. with अयि, and, in fact, it is not rarely a various reading of the interrogative अयि, see the passages of Çāk. quoted by the Petr. Dict. s. v. अयि 2). The Petr. Dict. adds five more instances: a) three from the Kumāras., b) one from the Mṛcch., c) one from the Pancatantra. Of them, a) Kumāras. 4, 3 अयि त्रीक्षितनाथ त्रीक्षसि, though Mallin. comments thus on it अयि प्रश्नानुनययोरिति विश्वः । अयि त्रीं त्रीं प्रापिपि कश्चिदिति, it is by no means necessary to accept here अयि as an interrogative, better it is to keep to its duty as an interjection अयि त्रीक्षितनाथ >o, my Lord” त्रीक्षसि >are you alive?” So Mallin. himself explains Kumāras. 5, 62 अयोलि क्रोमलामन्त्रयो. As to the remaining passage *ibid.* 5, 33—35, the edition of Prof. Tāranātha has अयि, not अयि. — b) In the two editions of the Mṛcch., I have at hand, the particle अयि is wanting, instead of अयि ज्ञानीये they have भद्र ज्ञानीये. — c). As to

A cognate particle is वये, sometimes = वयि, sometimes expressive of astonishment. ÇAk. VI king Dushyanta, when perceiving on a sudden the charioteer of Indra standing near, exclaims वये मातलिः. Cp. Mrech. I, p. 17 वये सर्वकालमित्रं मैत्रेयः प्रापुः.

0. As to the vocative, it is generally put at the head, at least in prose, for poets may give it any place, according to the exigencies of the metre or rhythm.

In flowery style the vocative is not rarely attended by epithets, as Mâlat. VI, p. 87 वा दुःखान्मालतीनिमित्रं व्यापादिताम्बुदुरो माधव-हृत्क (accursed Mâdhava, thou who hast murdered our teacher because of the wretched Mâlati). In ordinary prose they are avoided.

CHAPT. V. Connective particles.

1. The most important connective particles are five mono-syllables: च, वा, उ, तु, हि, and four dissyllables अथ, अपि, इव and उत. Of these, च, अपि, अथ and उत have the most general bearing, as they are simply copulating words = „and, also, further,” though they often admit of some special modification of meaning, so as to get the force of adversatives, concessives etc. For the rest, वा is the disjunctive, तु and the archaic उ are adversatives, हि is causal, इव is the particle of comparison.

In the classic language उ and उत are no more used alone, but in some combinations they are, cp. 402 R. 1; 442, 2° and 4°. That अपि, उ and उत may also be interrogative particles, has been shown above 412 and 414.

Side by side with the said connective particles one

Panc. p. 38, 6, quoted by the Petr. Dict. = p. 44, last line of Vidyâsâgara's ed., this editor signifies by his very interpunction, that he considers वयि an exclamative, not an interrogative, as he has वयि! मित्रं भयत्याः (my dear, has no harm befallen you?).

uses several adverbs, serving the same purpose, as **अपरम्** and **अन्यत्** or **अन्यच्च** „further, moreover,” **परम्** „but, yet,” **तथा** „likewise, and,” the conclusives **तत्** and **तस्मात्** „therefore,” the causal **यतः** „for,” **पुनः** „on the other hand, again, but.” They have completely assumed the nature of conjunctions.

Combinations of these particles either with each other or with other particles are excessively frequent. So **च** and **अपि**, **अथ** and **वा**, **परम्** and **तु** are very often combined, **एव** is often added to **च**, **अपि**, **वा**, **तु**. Some of them may be considered as units, as **अथवा** when = „indeed,” **तथापि** „nevertheless.”

422. As the connection of sentences is the subject-matter of the last Section of this Syntax, it will here suffice to give a succinct account of the connective particles severally, especially with regard to their linking together words within the compass of one and the same sentence.

च. 1. **च** is the copulative particle *par excellence* „and.”

It is as a rule subjoined to the word annexed, as **रामो लक्ष्मणाश्च**, but if it annexes a complex of words or a whole sentence, it is affixed to the first word, as **पिता**

मानुश्च स्वसा (father and mother's sister). Panc. 225 चोरेण]

कश्चिद् दृष्टः। दृष्ट्वा च तं. . . . चोरोःप्रवीणः. This order is seldom inverted in prose (f. l. Panc. 126 **राज्ञो वक्तो दिधा ज्ञातं राज्ञा मृतञ्च** instead of **मृतञ्च राज्ञा**), oftener in poetry. Nala 1, 22 **निपेतुस्ते गह्वर्यन्तः सा ददर्श च तान्गणान्**, Kathās. 44, 3: the preceding sentence is **स पितुर्गृहि. . . . अत्रसन्मुच्यम्**, then there follows **एकदा पितुरास्थाने स्थितश्च पुरुषं. . . . ददर्श सः**.

Sometimes in poetry **च** is put between the two links connected

by it. Mhbh. 1, 148, 2 अथ युधिष्ठिरः भीमसेनार्जुनी चोभौ वयो प्रोवाच (then Yudh. addressed Bhim., Arj. and the twins), M. 9, 322 इह चायुश्च धत्ते (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. *rs.* *rs* 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 वासिक्रियाय वैवाकरणाच्च (he is an accomplished sacrificer as well as a grammarian), Prabodh. I, p. 15 मोदं तनयति 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 भिक्षया नृपसेवया कृषिकर्मणा विपोषात्तनिग व्यवहारेण च (by begging, by attending on the prince, by agriculture, by turning one's learning into money, and by trade), Daç. 78 सुभगेन च मया स्वधनस्य स्वगृहस्य स्वगणस्य स्वदेशस्य स्वर्तोवितस्य च सेवेष्वती कृता. Then च is rarely wanting, sometimes in rhetorical style, as Pat. I, p. 431 अद्दर्हर्णयमानो गामञ्चं पुरुषं पशुम्, R. 3, 69, 32 कर्माणां त्रिविधानांश्च ऋक्षान्यक्तानपान्मृगान्, and in some phrases, as Mrech. I, p. 20 भाग्यक्रमेण हि धनानि भवन्ति यान्ति (v. a. as soon as they have come, they disappear), Bhoj. 10 तत्रां मृत्युं भयं व्याधिं यो ज्ञानाति स पण्डितः.

Rem. 2. Sometimes च must be translated by a more energetic particle than "and." It may be = "even." R. 1, 1, 4 कस्य त्रिभ्यन्ति देवान् (of whom are even the gods afraid?), it may be a slight affirmative and even have adversative power, cp. 441.

23. 2. अपि may be 1. = „and, too, moreover, also,” 2. = „even,” 3. = „though”. Like च, it is commonly subjoined to the word — or first of the words — connected by it; in poets, it not rarely precedes. Examples of 1. Pat. I, p. 125 तवाश्वो नदो ममापि रथो दग्धः (your horse is lost and my chariot is burnt). Panc. 246 the king of the frogs mounts on the back of the serpent Mandavisha; seeing this, the others too do so ग्रेण अपि यथाद्येष्टं तत्पृष्ठोपरि समाहूहः; Çak. I अस्ति नः सञ्चरितंश्वपालांभादन्यदपि

प्रथमम् (v. a. — I would ask you once more); — of 2. Mudr. I, p. 30 न युक्तं प्राकृतमपि विपुमन्सत्तातुम् (it is not advisable to despise a foe, not even a mean one); — of 3. Kathās. 42, 28 च तं तुष्णीमिति च्छपि (and, though reluctantly, he followed him).

In poetry however, च्छपि occasionally precedes the word it attends instead of being subjoined to it. Mhbh. 1, 76, 52 कं ब्रह्महत्या न हरेदपीन्द्रम् (whom would not the hurting of a brahman consume? even Indra), Kumāras. 6, 59 Himavān says च्छपि व्यापृदिगन्तानि नाङ्गानि प्रस्रन्ति मे (my limbs though stretching in all directions, have no power —), Panc. III, 92 च्छपि स्वर्गे instead of स्वर्गेऽपि etc. Another instance of poetical license is such an arrangement as we have Nala 1, 30 त्वमप्येवं नले वद instead of त्वमेवं नलेऽपि वद (speak in this way also to N.).

Rem. Apart from being a connective, च्छपि has many more meanings. It may be a) an interrogative particle, see 412; b) with imperative it strengthens the exhortation, see Kāç. on P. 1, 4, 96 च्छपि सिद्ध (do, pour out); c) it often precedes the लिङ्, when doing duty as an optative (343, b) or in the idiom mentioned 343 c) 5°. In these cases च्छपि 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 च्छपि, when of time, may be = 1. "only, but," as मुहुर्तमपि प्रतीक्षस्व (wait but for a moment), 2. "still," f. i. Kathās. 3, 18 बालोऽपि "when still a boy."

424. 3. उत is almost a synonym of अयि. In the classic language it is obsolete. As to its employment as an interrogative particle see 412, 2° and 414, with optative it is also used like च्छपि, see 343 c) 5°, and cp. P. 3, 3, 152. — As a connective it is found in the old liturgical and epic literature. Mhbh. 1, 90, 24 मानाग्निद्वेषमुत मानमीनं मानेनाधीतमुत मानयत्तः. At the close of verses or pādas, उत and च्छप्युत 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, thing or fact). It may be wholly = च, and connect

even single words, f. i. Panc. V, 11 व्याधिनेन सशोकेन चिन्ताग्रसेन तनुना । कामार्तेनाथ मन्त्रेण दृष्टः स्वप्नो निर्धकः, here च्च is equivalent to च. Occasionally च्च may be a disjunctive, as Kathās. 79, 24 तानो शूरोऽथ विज्ञानो भर्तास्मद्गुह्युर्मतः.

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 अग्रेम् in Holy Writ. Pancatantra IV f. i. commences अग्रेद्मार्ग्यते लक्ष्यप्रणाशं नाम चतुर्थं तन्त्रम् (now begins the 4th tantra —).

In prose it is the first word, but in poetry it may hold any other place.

6. अथ combines with other particles. So we have अथापि, अथ च, अथो (= अथ + उ), see f. i. Āçv. Grhy. 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 तेयामानि यतामनि-सृष्टानां वायुर्मुखं प्रथमः प्रत्यपयताथेन्द्रे ऽथ मित्रावरुणावयाश्विनो (of them — Agni reached the aim the first, after him Indra, then Mitra and Varuṇa, then the Āçvins).

by „or rather” or „on the contrary” or „no” or „but,” f. i. *Pana. 23* वन्यतो वृत्रामि। वन्यता नेतपुत्र्यते (I will go to another place. But that will not do), *R. 3, 60, 29* नैव सा नूनमववा हिंसिता वाहृहासिनो (surely, it is not she, no, she has been hurt, my graceful lady).

As to वय किम्, see 395 R.

27. तथा „so,” when = „likewise” that is „and, too,” may 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 अथैव, अपि च, चापि; चैव, एव च; तथैव, तथा च etc.

28. The enclitic वा, like च, is subjoined to the word which it annexes. It is the disjunctive particle „or.” अहं तं वा „I or you.” „Either. . . . or” is वा. . . . वा. *M. 3, 26* एकपृथक्वा विप्रो वा विवादी (the two modes of marriage either performed severally or conjoined), *Kathās. 31, 39* न हि पश्यति तुङ्गं वा स्वप्नं वा श्रीकृष्णोऽग्रतः। स्मरेण नीतः.

Rem. Instead of वा. . . . वा one says also वा यदि वा. *R. 3, 11, 90* नात्र ज्ञेयैर्मृगायादी कूरो वा यदि वा शठः। नृप्रांसः 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 चापि, etc. As to वा in interrogations, see 409, 3° and 412 R., on its force as an emphatic 397 R. 1.

29. तु, हि and the enclitic उ are, like च and वा, subjoined to the first word of the sentence. हि was at the outset an emphatic, a weak „indeed,” but generally it is a causal particle, at least in prose; तु and उ are adversatives „but; on the other hand.” उ is no more used in the classic dialect, save when added to some

other particle, as **नो** = न + उ, **बभो** = बभ + उ, cp. 403 B. 1.

10. **इव** „like, as” is the particle of comparison. It is always put after the standard of comparison, **सिंह इव बलवान्** (strong like a lion). *Mṛcch. I, p. 48* **बन्धस्य दृष्टिरिव पुष्टिरिवानुरस्य मूर्खस्य शुक्तिरिव सिक्तिरिवालसस्य । स्वल्पस्मृतेर्व्यसनिनः परमेव विद्या । . . . सा प्रनष्टा** (she has disappeared, like the sight of the blind, like the health of the sick, like the wisdom of the fool, like the prosperity of the sluggard, like the learning of the dull and dissipated), *Çāk. VI कश्चिदहमिदं विस्मृतवानसि स्वम्* (have you perhaps forgotten it, as I have?). If the standard of comparison or the simile consists of more words, **इव** likes to be put in the midst of them. *Çāk. VII किं नु खलु अत्राले ऽस्मिन्नोरस इव पुत्रे सिद्ध्यति मे मनः*. Exceptions as to the place of **इव** may occasionally be found in poets.

11. 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. *Kumâras. 4, 25 तेः परिदेविताक्षरैर्हृदये दिग्भारैरिवाहतः* (struck by those lamentations, as if they were poisoned arrows); *Nala 2, 28 ते दृष्ट्वा . . . भातमानं यथा रश्मिम्* (on seeing him who was bright like the sun).

Rem. 2. Note the idiom **आभासत इव** „he appears like,” f. i. *Kumâras. 7, 3 [तत्पुरं] स्वर्गं इवाग्रभासे*.

Rem. 3. **इव** and **यथा** are often used in similes. In this case they may be strengthened by adding to them such epithets as **साक्षान्** (in person), **वियद्वन्** or **वियदिन्** (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 **साक्षारिव मनुः स्वयम्** „as

if he were Manu himself," Daç. 116 a beautiful woman is called रतिरिव शिवहिणी (the goddess Rati embodied), Mhbh. 1, 85, 5 वयसिः पालयामास साक्षादिन्द्र इवापराः. 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 विफलमिव राजसप्रयत्नमत्रगच्छामि (I perceive that the exertions of R. are almost fruitless), R. 2, 85, 7 इयं ते महती तेना शत्रुं जनयतीव मे.

432. Our „as,” when not expressing likeness, is not rendered at all in Sanskrit or by स्थाने with gen. But त्वया. „as” = „for instance, namely” is तद्यथा. Mudr. III, p. 117 कृपल इह बलु विरक्तानां प्रकृतीनां द्विविधं प्रतिविधानं त्वयानुग्रहे निगदध्वेति (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: Mrech. 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 रतं तत्रैकमद्राक्षम् तदादाय गत्वा कंचनाध्यानमध्वरमणोरत्युत्पातया गन्तुमक्षमः..... किमपि देवायतनं प्रविष्टः etc. In translating such sentences as this there is, as a rule, a greater deal of coordination in English, f. i. "I saw there [in the water] a jewel, I took it and went on, until being tired by the exceeding glow of the sun, I entered some temple." Cp. 14, I.

CHAPT. I. Coordination.

34. 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*.

35. I. As to the **demonstrative**, some instances have been given 275. I add one more from the beginning of the Pancatantra अस्ति दाक्षिणात्ये जनपदे महिलाराण्यं नाम नगरम्। तत्र..... अमरप्रक्रियामि रात्रा अभूत्। तस्य त्रयः पुत्राः..... अभूयुः। Nothing prevents the employment of both dem. pronoun and particle together. So often साःपि.

The acc. neuter तत् and the abl. neuter तस्मात्, when = „therefore, for this reason,” have wholly got the nature of particles. Likewise तेन.

16. II. The *asyndeton* is mostly met with either in short statements, to express antithesis, or for rhetorical pur-

3. the asyn- poses, especially where the speaker is excited. **deten.** **Panc. 26** बल्लेयं स महात्मा वयं कृपणाः (so it is, he is a Lord and we are wretches), **ibid. 113** न ते दोषो सं स्वामिनो दोषः (it is not your fault, but that of your master), **Mudr. III, p. 106** अनुभूयत एवैतन्नाप्राप्तस्यते (this is already a real possession, not an expected one), **Daç. 16** किं करोमि कु गच्छामि भयङ्गि किमद्गिं (what shall I do? whither shall I go? have you not seen [him]?). **Panc. 134** सत्वरमागच्छ गुरुतरं प्रयोत्तनमस्ति, here the second sentence enunciates the reason of the former one, but there is no causal particle. In a similar way च्च is omitted in the passionate declaration of Damayantī (Nala 4, 4) यदि त्वं भक्तमानां मां प्रत्याख्यास्यसि मानद। विषमङ्गिं त्वं रत्नमास्वास्ये तत्र कारणात्, likewise Kumāras. 6, 12 स्त्री पुमानित्यनास्येया वृत्तं हि महिं सताम् (whether man or woman, it matters not —).

437. III. When treating of sentences connected by particles it is best to keep apart the logical categories.

3. par-
ticles.

Copa-
lative
parti-
cles.

Mere copulation is denoted by च, अपि, अथ — either single or combined, as अपि च, चापि, अथापि —, by किं च, अपरम्, अन्यच्च, by ततः and ततश्च. They answer to English *and, also, likewise, moreover, further, then, thereupon* etc. They are not quite synonymous, and each of them may have its proper sphere (as ततः to subjoin what is subsequent in time, किं च, अपरम्, अन्यच्च to signify the importance of what is added, अथ to import a change of the scene, of the action, of the actors etc.), yet it is neither easy nor necessary to draw the boundary-lines sharply between them.

Examples: 1. च. **Daç. 83** निजि वयमिमां पुरीं प्रविष्टा दृष्ट्वा समैव नायको दूर्जेक्रेण; — 2. अपि. **Mudr. II, p. 69** प्रियंवदक. . . . विद्यम्यतां परित्रनेन । त्वमपि स्वमधिकारमग्र्यं कुरु (Priy., my attendants may keep their rest and you, discharge your duty); — 3. अथ. **R. 3, 14, 4** स तं पितृसखं गत्वा पुत्रायामास राघवः । . . . तस्य कुलमव्यग्रमथ पप्रच्छ नाम च, **Panc. 3** the king first spoke to Vishnuçarman, *then* the other replied" अथ विष्णुशर्मा

तं रातानमूचे; — 4. किं च. Panc. 214 किमत्र चिन्वते। अत्रिचारित्मयं हन्तव्यः
the reasons, why he is to be killed are then given: यतः....
किं च.... उक्तं.... अयते च (for.... moreover.... then one says....
it is also taught); — 5 अपरम्. Panc. 135 मदाश्रयाः सर्वा एते वराकाः। अपरं
स्वकुटुम्बं परित्यज्य समागताः (all these poor fellows are depending on me,
besides they have left their families in order to join me), *ibid.*
IV, 65 मित्रं समिञ्जतां यातमपरं (secondly) मे प्रिया मृता गृह्मन्वेन च (moreover)
व्यापम्; — 6. अन्यच्च. Panc. 168 a heavenly being prevents Somilaka
from suicide, and says मेवं साहसं कुरु.... तदच्छ स्वगृहं प्रति। अन्यच्च भयदी-
यसाहसेनाहं तुष्टः; — 7. ततः. Daç. 138 अहं तु.... त्वया प्रवेशयिष्ये। ततः पितरमु-
त्तौच्य तद्गिह्चितेनाभ्युपायेन चेद्विष्यामः (you must make me enter, then
recall our father into life and act in the way that shall please him).

Rem. 1. अय is not seldom = „now”, fr. *or.* Panc. 94 कर्मिन्मिदत्त-
लाशये.... त्रयो मत्स्याः सन्ति। अय कदाचित्तं तलाशयं दृष्ट्वा गच्छिर्मत्स्यतोविहि-
त्तम् (in some pond there were three fishes. *Now*, one day fishermen
passed, looked at that pond and said).

Rem. 2. च, अपि, अय are sometimes to be rendered by *but, yet, nevertheless.* See 441.

8. च.... च, अपि.... अपि, च.... अपि etc. = „as well
as;” „not only.... but also.” Utt. II, p. 29 त्रिसृष्टश्च....
मेधो ऽथ उपकल्पितश्च यथाश्राद्धं तस्य रक्षितारक्षोपामधिनाता लक्ष्मणात्मज्ञश्च....
साधनान्वितो अनुप्रहितः (not only the sacrificial horse has been loosed
to roam at will, but also guards have been appointed to it ac-
cording to the ritual, and Laxmana's son has been sent after it).

Rem. 1. The archaic dialect has also the combination उत...
उत. The old verse उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम् is
commented on by Yâska in this way अयेकः पश्यन्न पश्यति वाचमपि
च शृण्वन्न शृणोत्येनाम् (see Nir. 1, 19).

Rem. 2. A repeated च may occasionally denote *simultaneous-*
ness. Kumâras. 3, 58 उमा च शक्तोः समासराट् प्रतिहारभूमिम्। योतास्त च....
उपारराम (Umâ reached the entrance of Çiva's hermitage, and at
the same time Çiva ceased his mystic exercises), *cp. ibid. vs. 66,*
Ragh. 3, 40; 10, 6; Kathâs. 18, 120.

9. The foresaid particles are also used to connect three
or more links. In enumerations, it is regular

to put तावत् in the first link (cp. 399). Panc. 281 एक-
 ज्ञावद्दृष्ट्वा अपरस्वदिभेन मित्रेण सह चित्रविप्रलेपः (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, चादौ तावत् or प्रथमं तावत्
 in the first link, अपरम् or अथ or ततः or अन्यच्च etc. in the second
 and other links. Panc. 67 the lion chides the hare, who has been
 despatched to him by the other animals एकं तावन्नं लघुः प्राप्नो अपरं
 खेलानिक्रमेण, Panc. 181 चादौ तावद्विभ्रनाश्रस्ततः परिवारभ्रंशस्ततो देशत्यागस्ततो
 मित्रवियोगः, Mudr. III p. 173 the three links of an argumentation
 are marked by तावत्, ततः and अतः.

440. Disjunctive sentences are characterized by वा, or
 Dis-
 jun-
 ction. 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 मन्त्रभङ्गाद्यादात्ता
 कथयन्त्यन्यथा पुरः। अन्यथा विवृतायेषु स्त्रीरालापेषु मन्त्रिणाः.

441. Antithesis may be variously denoted. In the first
 Anti-
 thesis. place it may be expressed by adversative particles, viz.
 तु (429), परम्, पुनः, also by such combinations as किं
 तु, परं तु, परं किं तु. Further च, अपि, अथ may be =
on the other hand, on my-, your-, his part, again etc., or
 if stronger antithesis is implied, = *but, yet*. Nor is the
 asyndeton rare, in which case it is the mere arrange-
 ment of the two contrasting ideas, by which the anti-
 thesis appears, see 436.

Examples: a.) antithesis expressed by adversative particles. —
 तु. Mfch. IV, p. 141 म्रियां हि नाम सल्लेता निसर्गदिव पपिउताः। पुत्र्याणां
 तु पापिउत्यं प्राप्नोरेवापदिश्यते (womankind, indeed, are wise by nature,

but to men wisdom is to be taught by manuals); — परम्. Panc. 315 वक्ष्येत्परं तथापि गृहिणीं वृक्षामि (it is so, yet I will ask my wife nevertheless); — किं तु. Hit. 106 दुर्गे तावद्विद्येव चिरात्सुनिद्रपितमास्ते महत्सरः। किं त्वेतन्मध्यद्वीपे भक्ष्यवस्तूनां 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 शान्धवारं गताः परं तु युद्धिरहिताः; — परं किं तु. Panc. 16 सत्यमेतत्परं किं तु° (this is true, but —); — पुनः. Panc. 72 अयं शक्यभोजी देखपादानां पुनः शत्रवो मांसाशिनः (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 उ instances are often met with in such works as the Aitareyabrāhmana and the Chāndogyopaniṣad, occasionally even in the epic poems. It mostly joins with some particle or relative. Ait. Br. 2, 39, 11 यावतां वै स ज्ञातानां वेद ते भवन्ति। येषामु न वेद किमु ते स्युः (— but those, of whom he has no knowledge, what is to become of them?), Ch. Up. 6, 4, 6 यद्... यद्, ibid. 4, 15, 3 एष उ "but he." Sometimes it is almost = च, for it has less adversative force than तु.

b). च, अपि or अथ = *but, yet, nevertheless*. Nala 1, 5 Bhīma bears the epithet of प्रजाकामः, to which are added the words स चापतः "beloved of his subjects [and at the same time "desiring to have children"], yet childless". R. 3, 37, 2 सुलभाः पुरुषा रान्तस्ततं प्रियवादिनः। अप्रियस्य च पथस्य अत्रा भोक्ता च दुर्लभाः (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 नाहं विद्याविक्रयं प्रासनप्रतेनापि करोमि। पुनर्दितास्तव पुत्रान्मासपट्टकेन यदि नीतिशास्त्रज्ञानं करोमि ततः स्वनामत्यागं करोमि; Daç. 181, 1. 14.

p. 105 Cāṅkya to the chief of the eunuchs बहो राक्षसपुत्रिनस्य चापा-
व्यसोपदि विदेषपक्षपातः। अथ क्व वृषलस्तिष्ठति (the king's attendants are
indeed Cāṅkya's enemies. But where is the śūdra-king?). Like-
wise अथवा, cp. 426.

442. Observations on the adversative particles.

Adver-
satives
answer-
ing to
limi-
tatives

1. To emphasize the antithesis, a limitative particle may pre-
cede in the foregoing sentence. Then we have the type of Greek
μὲν..... δέ, Latin *quidem*..... *sed* or *vero*. Such limitative par-
ticles in Sanskrit are तावत्, खलु, केवलम्, कामम्, किल, सत्यम्, परम्.
Panc. 313 अद्य तावत्क्षेत्रपालमवलोकयामि। त्वं पुनः स्वच्छया गीतं कुरु (I will look
out for the farmer, but you —), *ibid.* 195 अस्माकं तावदेतयो राजा।
स च..... न कामपि चिन्तामस्माकं करोति (it is true, we have a king,
Garuda, but he does not care for us), *Mhbh.* 1, 48, 6 कामं च मम
न न्यायं प्रदुं त्वां कार्यमोदुं। किं तु कार्यगरीयस्वान्नतस्त्वादमचूचुदम् (to be sure,
it does not befit me to ask you about such a matter, but ow-
ing to its great importance I have ventured to urge you), *Panc.*
III, 171 स निनिन्द किलात्मानं न तु तं लुब्धकं पुनः (he accused himself,
but not the fowler), *Kathās.* 39, 21 अथवा परं कनिष्ठः सां भवन्नेषां गुणैर्वै-
श्वतमस्त्वभात्.

2. If the preceding sentence is negative, the adversative par-
ticle must be rather strong. Such strong adversatives are किं तु, परं तु,
अपि तु अपि तु and प्रत्युत "on the contrary." *Panc.* 203 न तत्रेदं गृहं किं तु ममैव,
and *Daç* 77 न वपुर्वसु वा पुंस्रमूलमपि तु प्रकृष्टगणिकाप्रार्थयिष्यन्तो हि यः स पुमान्
प्रत्युत. (neither external beauty nor riches are the result of manhood,
no, he is a man who is loved by the foremost courtesan), *ibid.*
100 राज्ञा त्वां.... गोच्छेत्स्यति प्रत्युत प्रापयिष्यत्येव वाचरास्यम् (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 विउप्यनाम्, *Nāgān.* V, p. 85 अयं वत्सो ज्ञीमूतवादनो न केवलं श्रियते प्रत्युत
कृताश्लिना गहूतेन श्रियेषोव पर्युपास्यमानस्तिष्ठति (not only my son Jīm.
here is alive, nay he is even respected by Garuda, as a pupil
reverences his teacher), *Ragh.* 3, 31 न केवलं तदुरुरेकपार्थिवः क्षिताव-
भूरेकधनुर्धरोऽपि सः. — Similarly न परम्..... अपि or च or प्रत्युत *sim.*,
see f. i. *Kathās.* 33, 138. As to न परम्..... यावत् see 480.

Rem. If on the other hand न precedes and केवलम् or परम् introduce the second sentence, these particles may be almost = "but." Panc. 122 न भवसि त्वं सन्नतः केवलं पापमुद्धिसि (you are not an honest man, you are but an evil-minded fellow), Prabodh. IV, p. 84 क्रमो न खाचां शिरसो न शूलं न चित्रतापो न तनोर्विमर्दः। न चापि हिंसा-दिरनर्ययोगः श्लाघ्या परं क्रोधतयेऽहमेका (in the subduing of anger not fatigue of voice, nor head-ache etc., but I [forbearance] alone am to be praised).

क्रम, किं, पुनः and the like. 4. The phrases किमु, किं नु, किं पुनः, किमुत and कुतः have the meaning of Lat. *nedum* "how much more" or "how much less," when heading the second member of a complex sentence. This idiom is much liked in Sanskrit. Utt. III, p. 39 ननु त्वामवनिपृढवर्तिनीम्..... वनदेवता अपि न दृश्यन्ति किं पुनर्मर्त्याः (not even to the doities of the forest you will be visible, how much less to men?), R. 2, 30, 21 इमं हि सहितुं शोकं मुहूर्तमपि नोत्सदे। किं पुनर्दश वर्षाणि त्रोंषि चैकं च दुःखिता (I cannot bear this sorrow not even for a moment, how much less for fourteen long years), Hit. 2 एकैकमयनर्याय किमु यत्र चतुष्टयम् (even each of them by itself suffices for mischief, how much more to him, who possesses them all four), R. 2, 48, 21 न हि नो ज्ञोचितेनार्यः कुतः पुत्रैः कुतो धनेः.

13. The causal particle is कि (429). It may be compared with Greek *γάρ*, since like this it has a rather general employment when annexing sentences which contain some motive, reason, cause or even a mere 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. Viddhaç. I, p. 7 त्रियः प्रदुग्धे त्रिपदो ह्यादि यत्रासि सूते मलिनं प्रमार्ष्टि। संस्कारशोचनं परं पुनीते शुठा हि द्युतिः किन्व कामधेनुः (pure wisdom is indeed a cow of plenty; it milks blessings, it repels mishap, it produces glory, it cleanses the dirty, etc.) Kād. I, p. 20 the king has declared his astonishment at the great

gift of speech of the parrot which has been offered to him; in reply to this he is told किमत्र चित्रम्। एते हि शुक्रशार्ङ्गिकाप्रभृतयो विदुः। विज्ञेया वयामुतं वाचमुच्चारयन्ति (why wonder at this? since parrots, magpies and the like birds well repeat the words they have heard), Hit. 4 वादार्निद्राऽथमेयुनं च सामान्यमेतत्पशुभिर्निराणाम्। धर्मो हि तेषामधिको विज्ञेयो 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.

44. As conclusive particles we may consider the demonstratives तत् and तस्मात्, ततः, अतः, तर्हि „therefore, hence, for this reason.” Hit. 5 पूर्वतन्मकृतं कर्म तद् दैवमिति कथ्यते। तस्मात्पुरुषकारेण यत् कुर्यादितन्द्रितः.

45. Especially तत् is exceedingly frequent, and in drawing inferences it is always added.
 Rem. In the archaic dialect many other accus. neuters of demonstrative pronouns were to some extent used as particles: एतत्, इदम्, इदम् almost = इत्थम्, इत्थम्, 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 व्यं मृगयाशीलाश्चरन् वधुधामिमाम् etc. (let us therefore ramble over this country, being intent on hunting), Çāk. II Dushyanta is requested by his mother to return to his capital, but he wants to remain in the hermitage, to defend which from the evil spirits he has been entreated by the hermits; now he decides to stay there himself and to send his vidūshaka home in his stead, with these words सखे माधव्य त्वमप्यम्याभिः पुत्र इव गृहीतः स भव्यन्तः प्रतिनिवृत्त्य... तन्न-ग्यतोनां पुत्रकार्यमनुव्रततुमर्दति (friend M., my mother treats you too as a son, therefore, do you go back home —),

Utt. I, p. 11 Sītā perceives the portrait of the deity Gaṅgā; Rāma praises the deity and concludes सा त्वमम्भ.... सीतायां शिखानुधानपरा म्भ (be, then, mother, propitious to Sītā). Another instance illustrative of this idiom is Ragh. 1, 5, but it is too long to be quoted, for to translate it correctly the whole passage would have to be given. Cp. also Mhbh. 1, 153, 4.

Rem. Occasionally स is used so, even without the personal pronoun added. Daç. 141 पुत्र गयासि ज्ञातमात्रः पापया परित्यक्तः। सा किमर्थमंत्रं मामतिनिर्घृषामनुगृह्णासि (I have abandoned you, my son, as soon as you were born, why, then, do you welcome thus your cruel mother?). Cp. f. i. Ait. Br. 1, 7, 3 सा वै वो अरं वृषी.

446. Nevertheless, however, yet is तथापि. It commonly introduces the apodosis after a concessive protasis (483), but sometimes it may usher in a new sentence, as Panc 332 भोः सत्यमेतद् दैवानुकूलतया सर्वं कल्याणं संपद्यते। तथापि पुण्येण सतां अचं कार्यम् (it cannot be denied, that every success occurs according to Destiny, nevertheless a man ought to perform the prescriptions of the good), ep. 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, नहि, नापि etc., likewise नो = न + उ, नह्, नोति. Nala 3, 16 प्रप्रांसुक्ता सुप्रीता नलं ताः [sc. परमाङ्गनाः].... न चैन-
 म-गभाषन्त (the women praised Nala, but did not address him), Panc. 241 दृक्कां धनकादिकां दिने दिने प्रक्षिपति न च ते मूर्खा उन्मुक्ता विद्वानग्नि (day after day he throws down a little piece of wood, the stupid owls not being aware of it); ¹) M. 2, 87 कुर्यादग्यन् वा कुर्यात् (he may

1) Occasionally this order is inverted: च न or च.... न. Panc. 285 गर्त्र-
 लोकानां चिरन्तनाश्चतुर्भूमिका गृहाः सन्ति मम च नात्र (— but not so have i),
 R. 2, 26. 3 वेदेही चापि तत्सर्वं न शुभ्राय.

not otherwise or not); Daç. 141 सैव सदृशकारिणीः नहि मादृशां क्रमो न्यादति कल्पलापामृताति कर्षाःयां पातुम् (she has done well, for a person like me does not deserve —); Vikram. IV, p. 148 उर्वशीमात्र-स्पर्शादिव निर्धुमं मे हृदयं न पुनरस्ति विश्वासः (— my heart is content, yet I cannot believe it to be true); M. 9, 270 न होतेन विना चौरं घातयेदार्मिको नृपः (indeed, a righteous king must never put to death a thief, unless the stolen objects [are found with him]). Cp. न चेत 485.

448. If the sentences connected are both negative, the negation of the latter may be omitted. Yet the negation is often retained; and, if there is some antithesis between the two links, moreover in causal and in conclusive sentences, it may not be wanting. One needs says न..... न तु and नहि and न पुनः.

b.) with
nega-
tive
concl.

Examples of negation omitted are given 407. To them may be added M. 2, 98 न हृष्यति ग्रायति वा (is neither rejoiced nor sad). This idiom is especially employed, if two or more negative sentences precede, to annex a last link. Nala 1, 13 न देवेषु न यक्षेषु नादृष्टेषु नो कुञ्चित् । मानुषेष्वपि चान्येषु दृष्टपूर्वायवा श्रुता (neither among gods nor among yaksas nor among men and others such a beauty had been seen or heard of).

Examples of negation retained: Panc. 44 अद्यप्रभृति गृहान्निष्क्रमणं न कुर्याति न च परुषं वदति (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 चेन्नि गुणान्यस्य न तं क्षेत्रेण पण्डितः । नहि तस्मात्फलं किञ्चित्, Daç. 91 धनादृते न तस्यन्नोऽनुमन्यते । न तु धनदायासाय-गुणान्च्छति (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 नाग्नीयासांधियेलायां न गच्छेन्नापि संधिप्रोत् । न चैव प्रलिखेद्भूमिं नात्मनां उपहरे-त्यन्नम्, Panc. III, 98 नाच्छादयति कोपेन न दंशमन्नकापदम् । पुनः पुच्छम् (a dog's tail neither covers the privy parts nor does it propel the vermin).

CHAPT. II. Subordination. Periods and clauses.

9. When subordinating some fact or action to some other one, there are two different manners for bringing this relation to grammatical expression, either by synthesis or by analysis. The synthetic expression takes up the clauses into the frame of the chief sentence, while denoting them by verbal nouns or nominal forms of the verb, as participles, gerunds, infinitives and the like. Then, the sentence contains but one finite verb significative of the principal action, the other actions appearing in the shape of nouns and nominal forms which by their noun-cases and modalities are to represent the relations existing between the main action and the secondary ones. By the analytic structure, on the contrary, both the principal and the subordinate fact are evolved into full sentences, either of them containing its finite verb. Then, the clause is marked by a relative, which by its form or its referring to some demonstrative, or even by the place occupied by it, points out the chief sentence on which it depends. A relative sentence by itself is nonsense, it demands some main sentence to depend upon, of which it is logically but a detached link.

Exactly speaking, it is the analytic expression alone that constitutes *subordination of sentences*. The synthetic expression of clauses does not create new sentences. For this reason, the participles etc. are no subject-matter of this chapter, and have been dealt with in Section IV.

In Sanskrit both modes have been used from time

immemorial. We have no evidence to decide which may be the oldest. For the rest, the relative system stands to participles, infinitives etc., almost as prepositions to noun-cases, as auxiliaries to verbal flexion.

10. Sometimes the logical equivalence of a gerund, a participle etc. to the protasis of a period is grammatically expressed by a subsequent **अथ** or **ततः**. Ch. Up. 6, 13, 1 लवणामेतदुदके स्त्रधाय मा प्रातरूप-
नोदथाः (v. a. place this salt in water, and then wait on me in the morning), Kathās. 13, 144 तापि प्रवृत्तिका तस्मादणिक्युत्रचतुष्टयात्. . . आदा-
येकमयाययी, Nala 5, 10 तान्गमीक्ष्य. . . अथ वैदर्भी नामयत्नानन्नलं नृपम् (as Damayanti contemplated them; she did not recognize king Nala), ibid. 2, 14 ताग्रर्चयित्वा मघवा ततः कुञ्जलमध्यं पप्रच्छानामयं चापि तयोः, M. 11, 91 तथा स्वकाये निर्दग्धे मुच्यते क्लिष्टयात्नतः (by this [penance] such a one, when his body is wholly burnt, is then released from sin).

11. Subordinate sentences, then, are characterized by **relative pronouns**. 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.

2. From observing the practice of Sanskrit authors the

following general rules about the relative sentences may be laid down.

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 त्वमत्रसः स देशो रमणीयः (it is a charming country where you dwelled).

2. Sanskrit likes to put the relative sentence first. In this case we have a period consisting of a **protasis** or former member, which is the relative sentence, and an **apodosis** or latter member, the principal sentence. This order is the regular one and much more used than inserting the relative sentence in the main one, as is generally done in modern European tongues. The demonstr. is commonly expressed, sometimes it is understood.

Examples: Panc. II, 20 यस्माच्च येन च यदा च यथा च यच्च वाच्यं यत्र च शुभाशुभमात्मकर्म। तस्माच्च तेन च तदा च तथा च तच्च तावच्च तत्र च त्रिधातृवजादुपैति (good and evil works of the individual are so requited by the Divine Power as to reach [the performer] by the same cause, by the same agent, at the same time, in the same way, at the same spot, and to be of the same quality and quantity), M. 1, 42 येतं तु यादृशं कर्म भूतानामिह कीर्तितं। तत्रथा वा उन्निधास्यामि (now, what duties are assigned to the different beings in this world, I will tell you), Utt. III, p. 42 यत्र दुःसा अपि मृगा अपि ग्रन्थत्रो मे। यानि प्रियासहचरं चिरमध्व-वात्सम्। इतानि तानि अकुर्निकरं कन्दराषि। गोदावरौपरिसरस्य निरेस्तटानि, Panc. 48 तदस्य ययुज्यते तन्क्रियताम् (do to him that which is fit to be done).

Sometimes, however, the relative sentence follows after the principal one. In this case, the demonstrative is often omitted. *Mrcch.* I, p. 19 एतन्नु मां दहति वदृहमस्मदीयं। षोडशमिष्यतिथयः परिवर्तयन्ति (this ails me, that —), *Nala* 2, 25 सर्वे [sc. लांकयासाः]... चिद्भगिनिगमुस्ते यतः सर्वे मद्रोक्षितः (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. *Mrcch.* III, p. 111 वदिस्यं यान्ति पौराः = यस्य विस्यं, *Ch. Up.* 4, 4, 2 साहमेतन्न वेद यदोत्रस्त्वमसि (I do not know of what gotra you are), *Ven.* II, p. 44 तदादेप्रय तमुद्देशं यत्रस्या भानुमते।

4. Nothing prevents the relative depending on a gerund, participle or absolute case. *Ch. Up.* 5, 1, 7 ते ह प्राणाः प्रजापतिं पितृमेत्याचुः। निवन्को नः श्रेष्ठ इति। तान्दोवाच यस्मिन्व उत्क्रान्ते शरीरे पापिष्ठतरमिव 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 क्वपि मूर्खममात्यो नापश्यं निरस्य चिदुपे गृहं दीयते (the minister looked about the town, but did not find any illiterate person to expel from his house, in order to give it to a man of learning). — *Kumāras.* 1, 3 the pronoun यस्य is to be construed with the former part of a tatpurusha यस्य हिमं न सोऽगय-त्रिलापि ज्ञातम् (v. a. whose happiness [of Himavān] is not disturbed by the snow), *Mrcch.* III, p. 111 the thief speaks: तत्कस्मिन्देष्टो दर्शयाम्या-त्मशिल्पं। दृष्ट्वा श्रो वं वदिस्यं यान्ति पौराः (on what spot, then, shall I show my skill, which the citizens will admire to-morrow when looking at it?).

5. In prose, the relative is, as a rule, the first word of the relative sentence. *Panc.* 53 यत्र कन्यान्तःपुरे वायुं मुक्त्वा नान्यस्य प्रवेशो अस्ति तत्र, *ibid.* 62 वैः सदाहं वृष्टिं गतः सदैव क्रोडितक्रीते (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 भावन्नाम ममैतन्नया कृतं वदचलेति 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 śloka (vs. 62) the relative heads the sentence, in two it is wanting, the seven others exhibit the utmost variety. 1) Panc. I, 414 the relative sentence runs thus: नराधिपा नीचजनानुवर्तिनो युधो-पदिष्टेन पया न यान्ति वे. R. 2, 28, 28 we have this order वनं तु नेतुं न कृता मतिर्यदा अभूव रामेण तदा महात्मना. न तस्य सोता वचनं चकार instead of यदा तु रामेण वनं नेतुं मतिर्न कृता तदा सोता तस्य वचनं न चकार. Cp. f. i. Kathās. 29, 183.

As the demonstrative स may have a general meaning (276), ए may have it likewise and of course also the derivatives of both. Accordingly एः..... 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)

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 विभ्रतः स्यान्नस्य तदा दासतां यान्ति (if a person is wealthy for some time, they become his servants for so long), M. 7, 96 यां यत्तयन्ति तस्य तत् (that which one captures, is one's own), Pat. I, p. 123 गान्धो दिवसं चरितत्रयो यो यस्याः प्रगतो भवति तेन सत् प्रोते (the cows when having grazed by day-time, lie during the night each with her

1) vs. 54. °करोति निर्विकल्पं यः स भवेद्दत्तवस्त्रभः

55. प्रभुप्रसादत्तं चित्रं सुपात्रे यो नियंत्रयेत्..... स°

56. अन्तःपुत्रैः सार्धं यो न मन्त्रं समाचरेत्.... स°

57. यत्तं यो यमदृताभः..... पश्येत्..... स°

etc.

2) To the instances given 287 I add Panc. I, 389 येन केनाप्युपायेन.....

उत्तरेद् दीनमात्मानम्, cp. the note on p. 215.

own calf), Panc. I, 48 यो न वेत्ति गुणान्वयस्य न तं सेवेन पण्डितः (a wise man must not attend on such a one, as does not know his qualities), Hit. 106 यो यत्र कुशलः कार्ये तं तत्र विनियोक्तव्येत्.

CHAPT. III. Relative sentences, introduced by pronouns.

455. The general rules laid down in 453 for all kinds of relative sentences are especially applicable to those whose relative is the pronoun **य** itself. It is, therefore, regular to make the relative precede. In Sanskrit, as a rule, it is not the demonstrative which is the antecedent of the relative, but inversely. Panc. 319 मेव] एको.... मदानसे प्रविश्य यत्पश्यति तत्सर्वं भक्षयति। ते च सूयकारा यत्किञ्चित्प्रात्रं पश्यन्ति तेनाशु ताडयन्ति, Mudr. V, p. 180 य आर्यस्तं पृच्छ व्यभिदानो-मनार्याः संवृत्ताः (ask one who is a honourable man, not me who have now turned dishonest), Bhoj. 9 ये मया नियमा उपवासाश्च त्वत्कृते कृतास्ते अथ मे त्रिकला ज्ञाताः (the penances and fasts which I have performed in your behalf, have now proved fruitless).

This precedence is, indeed, but the consequence of the entire employment of relative pronouns in Sanskrit composition. They are not used, as in many other languages, where the relative sentence may be a concurrent idiom of participles and adjectives and a means for paraphrasing. But in Sanskrit only such attributes as are of importance to the understanding of the main sentence, are fit for analytical expression by means of relative sentences. ')

456. Sometimes the relative protasis + demonstrative apo-

1) DE SAUSSURE *de l'emploi du génitif absolu*, p. 38: «la proposition relative, en effet, contient toujours en sanscrit une donnée importante, et modifie foncièrement la portée de la proposition principale.»

dosis, even serves the purpose of emphasizing a simple sentence. In this case, the relative sentence is but the paraphrase of the main subject. Instead of सोऽश्वो मे मृतः (my horse has died) it may be said यो मेऽश्वः स मृतः. This periphrastic idiom is especially employed in giving definitions, and in general, if the chief predicate is nominal, it is a fit means for distinguishing the subject from the predicate by pointing out the former as something already known. The archaic monuments offer plenty of instances of this idiom. In classic literature, though far less common, it is however not wanting. Examples: a.) from archaic texts. Ch. Up. 1, 3, 3 यः प्राणापानयोः संधिः स ज्ञानो यो ज्ञानः सा वाक्. Çat. Br. 14, 7, 1, 33 अथ ये शतं मनुष्यापामानन्दाः स एकः पितृणां त्रितलोकानामानन्दः, Muir O. S. T. I, p. 46 translates this passage thus: "now a hundred pleasures of men are one pleasure of the Pitris who have conquered the worlds." Mhbh. I, Paushyap. Uttanka asks his teacher about some strange apparitions he has come across, while executing the orders of his teacher. The other answers ये ते स्त्रियो धाता विधाता च (the two women [you have seen] were the Dhâtr and the Vidhâtr) ये च ते कृत्वाः सितास्तन्त्रस्ते रात्र्यह्नो (and the black and the white threads [they were weaving] were day and night) and so on: यः पुरुषः स पर्यन्तः योऽश्वः सोऽग्निः य इवमः. . . . स ऐरावतो नागराट्। यश्चैनमधिष्ठः पुरुषः स चेन्द्रः ; — b.) from classic literature. Panc. 62 अत्र पुनः सर्गि ये जलचरास्ते निश्चिन्ताः सन्ति (but in this lake the aquatic animals are brainless), Mudr. V, p. 172 वन्द्यदलङ्करपात्रयं क्रीतं तन्मध्यादेकं दीयताम् (give me one of these very three ornaments you have bought).

57. If the relative sentence *follows*, the inverted order may be accounted for by some special reason. Mrech. IV, p. 138 अपिउतास्ते पुरुषा मता मे ये स्त्रीषु च श्रेषु च चिञ्चसन्ति (I hold those unwise, who rely on women and fortune), here the stress laid on the predicate अपिउताः has caused the chief sentence to be placed before. Likewise Kumâras. 2, 51 the gods entreat Brahmâ

तदिष्यामो सिधो मरुं सेनायं तस्य (sc. तारकस्य) श्रान्तये... गोपारं सर्वसैन्यानां
 वं पुरस्कृत्य गोत्रभित्तुःप्रदानेष्यमि शत्रु-यो छन्दोमित्र त्रयप्रियम् The opening-line
 of the Kumārasambhava is अस्युत्तरस्यां दिशि देवतात्मा हिमालयो नाम नगाधि-
 रारतः etc., the glory and the magnificence of Himavān are extolled
 in the following sixteen ślokas (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 śl. 1. And so often, if somebody or something is cha-
 racterized 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 antecede-
 nt. 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 कुर्यान्मम विप्रियम् (I am not aware of [anybody]
 in the world, who can do evil to me).

458. The relative pronoun must follow the main sentence,
 if it introduces a clause of a special character, especi-
 ally 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 al-
 most = यत्स (that he) or = यथा स (in order that he),
 or = यादृशः (such as to —). Cp. Lat. *qui* = *quum is* and
qui = *ut is*.

The re-
 lative
 pronoun
 may
 have a
 causal
 character etc. ;
 यः =
 "that
 he."

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 भाग्यवाञ्छमेवासि यस्यार्धं सर्वमेव संसिध्यति (you are fortunate, indeed, for whatever you undertake succeeds), Daç. 90 सैव धन्या गणिकादारिका यामेवं भवन्मनो ऽग्निविशते (she is to be congratulated that it is she, who is the object of your

love), ÇAk. I बहो ब्रह्माभुर्दुर्गो तत्रभवान्कण्वो व इमां बलकलधारणो नियुक्ते (it is ill-judged of the Reverend Kanva to order her —), Panc. 55 तस्य कृतान्तः कुपितो येनेतदेवं क्रियते, Daç. 135 बहमेव मूढो उपराठो यत्नव. . . समादिष्टवान्वधम्.

Rem. Note the idiom योऽहम्, यस्यम् in such causal clauses. R. 2, 59, 32 अशोभनं योऽहमिहाप राघवं दिदृक्षमाणो न लभे यत्नमपाम् (it is a pity that I do not find Râma and Laxmana), Mreçh. III, p. 125 नाहं दरिद्रः। यस्य मम विभवानुगता भार्या सुखदुःखसुदुःखान्. . . . (I am not poor, since I have —), R. 2, 44, 26 नाहं त्वं प्रोचिंतुं देवि यस्यास्ते राघवः सुतः. Likewise व एव. ÇAk. VII अये सेयमत्रभवती प्रकुन्तला। यैवा वसाने परिभूतरे वसाना. . . . मम दीर्घं विरह्वनं त्रिभर्ति. Cp. the kindred idiom सोऽहम् etc. (445)¹).

b) the relative clause imports an ability, consequence or design. Panc. 192 तदत्रैव स्थितेन त्वया कश्चित्समर्थः समाश्रयणीयो यो विपत्रतीकारं करति (v. a. you must apply to somebody, who is able to defend you), ibid. 91 का मात्रा समुद्रस्य यो गम दूषयित्यति 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 (लित्) cp. 344 f). Mhbh. 1, 157, 25 नहि योतं प्रपश्यामि येन मुच्येयमपदः (I see no means, indeed, how to get rid of distress), R. 1, 54, 3 परित्यक्त्वा वसिष्ठेन किमहं सुमदात्मना। गार्हं राक्षभृतैर्देना द्वियेव भृशदुःखिता (why has V. left me, to be captured by the king's attendants?), ibid. 3, 13, 11 आदिश मे देशं सोदकं बहुकाननम्। यत्राश्रमपदं कृत्वा वसेयं निरतः सुखम्.

Rem. The pronoun व, therefore, may even be correlative to a preceding ईदृशा, एवभूता and the like. In all such cases the clause

1) The combination वः स serves different wants. Sometimes it generalizes the relative, so as to make it an indefinite = सर्व, see 287 c.) and Mreçh. X, p. 360 यत्र तत्र स्थिता »staying anywhere." Sometimes it is to be resolved into स (the »renowned" or the »well-known" etc.) वः, as Mhbh. 1, 67, 71 धनुर्वेदे च वेदे च यं तं वेदविदो विदुः। वरिष्ठम्. In the same way व एव, व सती are to be resolved. Mudr. III, p. 115 यावेती गताधस्ताश्चाधस्ता. . . . एती बलु etc.

bears a consecutive character more or less expressed. Hit. 6 कस्मि
कश्चिदेकंभूतो विद्वान्यो मम पुत्रापाम्..... नीतिशास्त्रोपदेशेन पुनर्तन्म कारयितुं समर्थः
(is there any learned man so clever, as to —), Mudr. V, p. 166
कोट्टशं मत्कार्यगौरवं यद्गतगासनमुल्लङ्घयसि (of what nature are those im-
portant affairs, that you should transgress the king's orders?),
Mhbh. 1, 157, 14 एतावान्पुरुयस्तात कृतं वस्मिन् नश्यति.

459. Some other special idioms may be noticed:

1. the idiom यत्तत्त्वम् v. a. 'surely', cp. 395. Von. I, p. 19 यत्तत्त्वं
कम्पितमिव मे हृदयम् (my heart trembles, indeed);

type: 2. the type, represented by R. 2, 44, 14 वा योः प्रीत्यै च रामस्य वा
etc. = च कल्याण सन्नता निवृत्तार्ययवासः स्वं क्षिप्रं राक्ष्यमवाप्स्यति (considering Rāma's
-consi- happiness, his heroism and his virtue, he will soon recover his
de- kingdom), cp. Latin *quā erat clementiā Caesar, victos conservavit*
riag- hostes and the like;

यः = 3. यः = यदि कश्चित्, as M. 2, 95 यद्येतान्प्राप्यात्सर्वान्यद्येतान्केवलांस्यजेत्
यदि प्रापणात्सर्वकामानां परित्यागो विप्रियते; here the repeated यः = 'if some-
कश्चित् body' and 'if some other,' cp. Mhbh. 1, 79, 6. In this and simi-
lar constructions the noun or the demonstrative referred to are
understood. Cp. यावत् = 'as far as' and the like (460 R. 1).

460. The pronominal adjectives यावत्, यादृश and the
य after like, are as a rule used along with their demonstra-
the de- tives तावत्, तादृश etc. Kathās. 78, 130 यादृश्रास्नन्वः कामं ता-
mon- दृशो त्रायते पटः (one may judge a cloth from its constituent threads
strati- v. a. *ex ungue leonem*), Mhbh. 1, 167, 34 स पुत्रः..... इष्यते यद्विधो रतन्गचिता
ves ता- ते तन्वाविधः (such a son as you wish will be born to you), M. 8, 155
यन्त्, यावतो संखेट्टिस्तावतो दानुमर्दति (he must pay as much interest as appears
तादृश and the like. [from the documents]).

Rem. 1. यावत्, when subst. neuter, is sometimes employed
in a somewhat elliptical way, f. i. Vikram. V, p. 181 इयं चोर्वशी
यावदायुषस्ते सद्धर्मचारिणी भवतु (and Urvaśi here will be your wife
for the whole time of your life), Daç. 74 परिचारस्त्वस्य यावदिह रम्य-
मुत्तलं च (and its train consists of all that is charming and splendid
here on earth)." Cp. Lat. *quantum est hominum venustiorum* and

the like. Cp. also the turn इति वाचन् (as much as), frequent with commentators.

Rem. 2. A counterpart to the idioms mentioned in 459, are वादृश and वाचन् when connected rather loosely with the main sentence. R. 3, 24, 6 वादृशा इह कृतन्ति पक्षिणो वनचारिणः। अगतो नो अयं प्राणम् (considering the shouts of the birds here, some danger is near us). So especially वाचन् and वाचता = "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 वादृश 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 Relative ad-verbs. यत्, येन, यतः and यस्मात्, moreover यावन् and यावता. With them rank such as are derived by means of adverbial suffixes, यथा, यदा, यदि. All of them serve to introduce various kinds of clauses and subordinate sentences. If we except यदा, restricted to temporal clauses, and यदि exclusively employed in conditional and hypothetical protases, we cannot say that each of the named conjunctions has its own logical sphere of employment. So for instance, यत् may sometimes express a reason, sometimes a circumstance, now it points to a purpose, now it merely paraphrases a fact. Similarly यावत् may be time-denoting or it may indicate a proportion. And so on.

1. RELATIVE NOUN-CASES USED AS CONJUNCTIONS.

a.) यत्; येन; यतः AND यस्मात्.

462 यत् and the rest have nearly the character of such conjunctions as Lat. *quod* and *quo*, Engl. *that*. At the outset they were cases of the neuter of the pronoun. Compare f. i. these two sentences: Kumāras. 4, 9 यद्योचस्तद्वैमि कैतवम् (that which you said, I understand it to be falsehood) with Çāk. V यन्मिमः समयादिमां मदीयां दुहितारं 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 paraphrase a fact, especially if this fact be an important element of the main sentence: subject or object. As a rule, the demonstrative is added.

Its employment.

Panc. 147 नैतद्वेत्सि यन्मया.... नरकोपार्जनं कृतम् (you are not aware, you have deserved hell), Vikram. I, p. 18 ननु वन्निषां एव वीर्यमेतद्विजयने द्विपगो यदस्य वक्ताः (it is, forsooth, the glory of the Thunderer, that his warriors triumph over his adversaries), Mhbh. 1, 150, 23 इतः कष्टतरं किं तु यदयं गहने खनेदिशस्य न वित्तानीमो गन्तुं चैव न शक्यमः (what can be more miserable than this, that —), Panc. 56 किमेवं युज्यते यत्तत्रै पार्ष्णिवा मया तद् विग्रहं कुर्वन्ति (is this right, that all kings are making war against me?), Çāk. II उत्कर्षः स च धन्विनां यद्विषयः 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 व, for the periphrastic expression of simple nominal predicates (456). Ch. Up. 1, 1, 8 एयो एव समृद्धिर्दनुज्ञा, Max Müller translates "now permission is gratification". Cp. also the passage of Mahāv. quoted 466 R.

sentence precedes. Panc. 113 यन्मन्त्रित्वमभिलषसि तदप्ययुक्तम् (that you covet the rank of minister, this too is unbecoming), Nala 18, 10 यत्सा तेन परित्यक्ता तत्र न क्रोधमर्हति (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. 404. Likewise by यथा (472) or यतः.

Examples: Panc. 58 तस्मिन्हते सर्वो जनो वदिष्यति यत्प्रभूतसत्रियैर्मिलित्वा वासुदेवो गहडञ्च निपातितः (he being killed, people will say that Vās. and Gar. have been killed in a battle with a great number of warriors), ibid. 201 किं न वेत्ति भवान्यन्मम परिग्रहोऽयम् (you know, indeed, that these are my subjects), Ch. Up. 4, 10, 5 वित्तानाम्यद् यत्पापो ब्रह्म (I understand that breath is Brahman), Çāk. VI न किल श्रुतं युवाभ्यां यद्वासन्तिकैस्तृणैरपि देवस्य शासनं प्रमाणीकृतम् (have you not heard, indeed, that even the trees of Spring obey to the order of His Majesty?).

Rem. The well known Greek type οἶδα τὸν ἀνδρα ὅτι δικάσις ἐστί is also good Sanskrit. Panc. 280 ज्ञातस्त्वं मया प्रथममेव यन्मं स्वीकृत्यः स्वीकृतञ्च, Nala 17, 40 स नरः सर्वथा ज्ञेयः कश्चासौ कुं च वर्तते, R. 3, 3, 3 त्वां तु वेदितुमिच्छावः कस्त्वं चरसि दण्डकान्, Mhbh. 1, 168, 9 अनुज्ञास्तु न ज्ञानामि गच्छेयुर्नेति वा पुनः (but of my brothers I do not know, whether they will go or not).

465. Sometimes the sentence introduced by यत् has a more or less causal character. When thus employed, यत् is sometimes = *that*, f. i. after such phrases as *I am happy, glad, sad, it is good, I wonder* etc., *what have I done to you?* and the like, sometimes it is = *because, since, as*. Cp. the pronoun ए with causal meaning (458).

Examples: Panc. 143 धन्याऽहं यद्व्रतापि 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 यन्मगावसयस्या-

ने प्रविष्टोऽसि (you have not done well to have entered my dwelling-place), Mṛcch. V, p. 188 त्रलधर् निर्लज्जसत्वं यन्मा दयितव्यं तेषम गच्छन्तो स्तनितेन भीषयित्वा धाराहस्तैः परामृशति (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 नैतच्चिन्नं यदार्थं त्वयि तिष्ठेत् (it is no wonder, that —), *ibid.* 2, 63, 38 किं तत्रापकृतं रात्रन्वने निवसता गयाः यद्दं ताडितस्त्वया (in what have I offended you that you should have slain me?), *ibid.* 2, 61, 9 वत्सार्थं नूनं हृदयं मे न संग्रयः। चपञ्चन्या न तं यद्रे कलगीदे राक्षसा (certainly, my heart is of the hardest stone, since it does not burst into a thousand pieces now that I do not see him [my son]), Mudr. II, p. 79 किं श्रेयस्य भग्व्यया न वपुषि क्षमां न क्षिपत्येव यत्किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चयः. ([may it be inferred that] Cēsha does not suffer from his burden, because he does not throw off the earth, or [that] the Sun does not fool tired, because he is not motionless?). R. 2, 68, 2 यत् (since) precedes, तत् (for this reason) follows.

Rom. 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 स्वामिनाद्दमेयं संभावितः (I am happy, that my master has in this way honoured me), Panc. 296 किं त्वं ब्राह्मणासमाना यत आमन्त्रणं करोषि (are we the equals of brahmans, that you call us to dinner?).

यतः is occasionally put to verbs of *knowing*, *saying*, etc. (464).

16. *यत्*, common as it is as a causal particle, is somewhat rarely found as a final or consecutive conjunction, *that* = "in order that," or = "in consequence of which." Panc. 199 क्रियतां तेषां कृते काचिद् विभीषिका यत्कर्मणि दैवान्न समायान्ति (frighten them in some way or other, that perchance they may not return somehow), Kāç. on P. 3, 2, 36 explains चतुर्वर्ग्या रात्रदाराः in this way एवं नाम गुप्ता यत्तूर्गमणि न पश्यन्ति (being indeed so closely guarded as not to see the sun), Kumāras. 1, 37 एतावता यत् (in so much that). Cp. Mṛcch. V, p. 201, where Cārudatta exclaims वर्षशतमस्तु दुर्दिनमविरतयां शतद्रुदा स्तुतुः। यमद्विधुर्लगाया यद्दं प्रियया परिग्रहः (let the rain descend incessantly and let the lightning flash for ever, in consequence of which I hold my beloved in my arms, her who was unattainable to somebody like me).

Rem. Mahāv. II, p. 21 the rāxasa says *अन्य एव वो यत्कन्येयमन्यस्यै दीयत इति*, the literal sense of which is "to give her to another is mischief to you," but when translating more freely "woe to you, if she should be given to another." In the archaic dialect *यत्* is occasionally a full synonym of *यदि*. Only see these passages of the Chāndogya-upanishad: 5, 15, 2 *यदिहस्ते अग्रोर्गण्डमां नागमित्यः* (your body would have perished, if you had not come to me), and 6, 11, 2 *यदेकां शाखां शीघ्रो जहात्यव्युप्यति* (if the life leaves one of the branches [of the tree], that branch withers).

In this passage of Āçval. Grhyas. (3, 4, 7) *तस्य द्वावनाथागो यदात्मशुचिर्यद् देशः* (the cases of prohibition to study Holy Writ are twofold: impurity of person and impurity of place) *यत्* may be accepted = "if," but one may also account for it by referring to the idiom mentioned in the foot-note on p. 358.

87. Of *यतः* and *यस्मात्* the causal employment is more strongly marked than of *यत्*. They not only denote the reason, but also the efficient and material cause: *for, because*. The period is sometimes expressed in full *यस्मात्..... तस्मात्, यतः..... ततः* sim., sometimes the demonstrative is not added. Panc. III, 105 *अदिसापर्वको धर्मो यस्मात्सद्भिर्दातृतः।युक्ताकुपादंश्रादींस्तस्मान्नानपि रक्षयेत्* (since the wise have declared clemency the highest virtue, one must protect even the smallest insects), *ibid.* p. 107 *यतस्ते शत्रुसदृशो कर्पो ततः शत्रुकर्पो नाम भवियति*, *ibid.* 72 *तदस्मान्ना सिध्यति यतः* (this does not hold good, because —), *cp.* Kathās. 30, 39. — Both *यतः* and *यस्मात्* are excessively frequent, when adding the causes to facts already mentioned before. Then they are concurrent with *दि*, and like this, they may be said to serve for coordination rather than subordination. F. i. Panc. 241 *अतो कल्याणमस्माकमुपस्थितं यद्भाक्तो जतः। यतः स दीर्घदर्शयेते च मूढमनसः* (it is good for us, that Raktāxa is gone, for he is wise but these [others] are stupid).

Rem. With the same function are used the full phrases *येन कार्पोन, यस्मात्कार्पात्, यत्कार्पाम्* and the like. Panc. 216 *अस्माकं मध्ये स्वया न वर्तिनव्यं येन कार्पोनास्मानिर्गृहीतं तत्सरः* (you must not stay with

us, for we have taken possession of this lake), *ibid.* 218 यत्कार्षीं शरणागतो न वध्यते = Lat. *nam supplex non interficitur.*

168. The conjunction **येन** is chiefly expressive of purpose or intention. One might, therefore, expect it to be construed with the optative or the future, and indeed so it is, yet the present is oftener employed, especially in simple prose. The same applies to **यथा**, when a final particle, see 471.

1. with **लिट्**: Kathās. 36, 106 तदिदानीं वनं गत्वा हरिं शरणागमाश्रये। येन स्यां नैत्र दुःखानां भावनं पुनरुदृशाम् (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 द्रुततरं गच्छामि येनैव न मम पृथमेत्यति (I will go more swiftly, that he may not overtake me); — 3. with present: Panc. 327 प्रेषय मां येन गृहं गच्छामि (dismiss me, that I may go home), *ibid.* 52 यत्किञ्चिद् दुःखकार्षीं तद्वद् येन प्रतीकारः क्रियते.

When the demonstrative precedes, the sentence introduced by **येन** may be also a consecutive one, as it points to the direct consequence of the action signified by the main sentence. Kathās. 12, 100 तया कुर्वन् येन सः गृहान्गम निवर्तेत (act so that he will retire from my house), Hit. 10 the tiger speaks मम चैतावान्स्लोभविरहो येन स्वदुरास्यमपि सुवर्षा-कद्रुपां वस्ते कस्मैचिद् दानुमिच्छामि (I am so free from covetousness, as to wish to give —).

69. On the other hand, **येन** — as it properly signifies „by the which” — may introduce also a *causal* sentence. Kathās. 36, 121 येनाहं भयताहतः। तादृक् श्रेतो गतो भूमौ भवानुपवसामिति (because you have struck me —), Panc. 274 क्रियतेता-यां हीना येन मामुपदसतः (am I inferior to them, that they should laugh at me?). Cp. 465 R.

b.) यथा.

70 The employment of **यथा** bears a great resemblance 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 expegetical „that.”

a.) When used in its proper sense for the sake of comparison, the parallelism of यथा..... तथा or its syno-

nym (एवम्, इत्थम्) is frequent, although the omission of the demonstr. is not excluded. Pat. I, p. 51 वयेच्छसि तथास्तु (be it so, as you desire), Utt. II, p. 27 चितरति गुरुः प्राप्ते त्रिषां वयेव तथा तटे (the teacher bestows his learning on his sluggish disciple just as he does on the keen-witted one), R. 3, 19, 18 रमामवस्थां नीताद् वयाऽनायाऽसतो तथा (I am reduced to this state, as [if I were] a woman of bad conduct who has no protector), Hit. 108 द्रवमनुद्वेवं यथा वदामि; — demonstr. omitted: Nala 22, 4 श्रुवाञ्चैनं कथान्ते त्वं पपादि वचनं यथा (speak to him as Parnāda spoke), Mhbh. 4, 2, 5 मंस्तन्ते मां यथा नृपम् (they will consider me like a king).

Rem. 1. यथा may also be = „in so far as.” R. 3, 5, 18 Rāma admires the knightly attitude and the vigour of Indra and his men, who appear like youths of twenty-five, इवं त्रिभ्रति says he to Laxmaṇa सोमित्रे पञ्चविंशतिवार्धिकम्..... वयेमे पुरुषध्याद्या दृश्यन्ते प्रियदर्शनाः (they bear the shape of youths of twenty-five, in so far as we may judge from their outward appearance). Hence न तथा..... यथा = Lat. *non tam..... quam*, 1. „not so much..... as,” f. i. Kumāras. 5, 37 तथा न माङ्गैः सलिलैर्दिवश्च्युतैः। यथा त्वद्वेयैश्चरितैर्नाखिलैर्मद्वेधैर्ः पात्रित एव सान्वयः, 2. „not exactly..... but,” f. i. M. 2, 96 न तथैतानि [sc. रन्दि-याणि] प्रकथन्ते संनियन्तुमरोवया। त्रिषयेषु प्रनुद्धानि यथा ज्ञानेन नित्यज्ञः।

Rem. 2. In protestations and oaths यथा..... तेन सत्येन = „as sure as..... so surely.” R. 2, 64, 40 अपापोऽसि यथा पुत्र निहतः पापकर्मणा। तेन सत्येन गच्छाशु ये लोकास्त्वय्ययोधिनाम् (as sure as you being sinless have been killed, my son, by an evil-doer, so surely may you go swiftly to the abodes of the warriors), cp. Nala 5, 16-20.

Rem. 3. यथा with लिङ् may be = „as if” (343, d). Ch. Up. 5, 24, 1 यथाङ्गारानपोक्त भस्मनि नुदुयात्रादृक्कत्स्यात् (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 mahaut mounts a wicked elephant" अचिञ्चो गजरोहो यथा स्याद् दुष्टवारणम्.

Rem. 4. यद्... तद् are equivalent to यथा.... तथा. With optative यद् is also = "as if." Varāh. Brh. 2, 19 नगरदार्लोदस्य यदस्यादुपयाचितम्। चादेशस्तद्दत्तानाम् (a prediction by ignorant men is as useless as if one were to question a clod of earth at the town-gate).

71. 6.) 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 (लिट्), 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 यथा तत्र प्रकृत्यं स तथा यथा। अज्ञेयत न केनापि प्रतिमलेन भूतले (and by degrees he became *such* a master in this art [boxing], *that* no adversary on earth could vanquish him), Panc. 318 एवं तेन ध्यानस्थितेन तथैव पादप्रहारो दत्तो यथा स घटो भङ्गः (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 यान्ति तथा-नुव्रीयताम् (act *so as* to cause my wishes to be fulfilled), Kathās. 26, 42 युवां मे कुरुतं तथा यथाहमव पश्यामि तां युष्मत्स्वामिनीमिद् (cause me to see your queen to-day), Panc. 151 अहं तथा भक्षयामि यथा अरुण्यहानि मे प्राणयत्रा भवति (I will eat [of it] *in such a way, as to* be supported by it for many days), Çāk. I चाश्रमत्राधा यथा न भवति तथाहमपि यत्तिये (I too will take care, *that* there may be done no harm to the hermitage), Hit. 108 यथायं नश्यति तन्मया विधेयम्. — Yet, the optative (लिट्) is also found, especially in ornate style and in ancient literature. Mhbh. 1, 163, 3 यथा त्विदं न त्रिन्देवुर्नरा नगरवासिनः। तथायं आरूपो वाच्यः (but this brahman

should be warned, that the townsmen may not become aware of it), Kathāa. 13, 55 स चापुत्रो बहुन्विप्रान्संघाद्य प्रपातोऽब्रवीत् । तथा कृतं पुत्रो मे यथा स्यादचि, रदिनि, Vikram. II, p. 38 तदुपायश्चिन्वतां यथा सफलप्रार्थनो भवेयम्. — Instance of the future: Fanc. 105 मयान्यायं ताःयां.... भेदस्तथा विदितो यथा भूयोऽपि मन्त्रयन्तायेकस्यानस्थितो न दृश्यसि (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 दस्यन्तीसकाशे त्वां कथयिष्यामि नैषध । यथा त्वदन्यं पुह्यं न सा संस्यति कर्हिचित्. Likewise the optative, if the main sentence has an optative. Daç. 138 तथा विपं स्तम्भयेयं यथा मृत दस्युदास्येत (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.' Punc. 56 संश्रोधोऽथ त्वया निरुभर्ता यथा मम प्रब्रून्व्यापादयति (you must exhort your husband, that he may kill my enemies). Cp. Nala 1, 20.

Rem. 2. Instead of यथा न with optative, epic poets often use the simple न (405 R. 1). Moreover, न may be = 'lest,' when it agrees with aorist or with optative, in epic poetry even with the future, cp. 405 R. 1. — In affirmative sentences the omission of यथा is very rare, yet there are instances of it. R. 1, 39, 11 तत्रया क्रियतां रात्रयसोऽद्भिद्ः कृतो भवेत् (make the sacrifice to be accomplished without flaw).

2. c.) यथा serves to paraphrase the object of *knowing*,

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t. यथा saying, declaring etc. just as यत् (464). Kumāras. 4, 36 विदितं खलु ते यथा स्मरः क्षणमप्युत्साहते न मां विना (you know, certainly, that Kāma cannot be without me, even for a moment), Mālat. IV, p. 69 अयि भवानमंस्त यथा भूरिवसुदेव मालतोमस्मभ्यं दास्यति (say, did you believe that it was Bhūr. who will give me Mālati?), Panc. 200 ज्ञानात्वेव भवान्ययार्थवादिनो दूतस्य न दोषः करुणोयः, Mhbh. 1, 42, 34 Kāçyapa starts to the rescue of king Parixit श्रुतं हि तेन [sc. काश्यपेन] तद्भूषया तं रातसत्रमं । तत्तत्रकः पन्नाश्रेतो 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.

3. d.) Finally, यथा may sometimes have the nature of

य, a causal participle. This seems to have been more usual in ancient literature, than afterwards. Ch. Up. 6, 13, 1 तडावमृष्य न खियेद यथा विलीनमेवाङ्ग (he [the son] having looked for it [the salt, he had placed in the water] did not find it, for, of course, it was melted), R. 3, 57, 19 Rāma surmises, Sītā will have incurred some harm. सर्वथा जनकाल्मसाः विनष्टा भक्षिता वापि राक्षसैर्वनचारिभिः। अशुभान्येव भूयिष्ठं यथा प्रादुर्भवन्ति मे (— as it is chiefly prognostics of evil, that appear to me).

This causal meaning of यथा is sometimes indicated by adding हि, the exponent of causality. R. 3, 11, 47 एतदेवाश्रमपटं नूनं तस्य.... अगस्त्यस्य मुनेर्भगिर्दृश्यते..... यथा ह्रीमे वनस्यास्य ज्ञाताः पथि सद्मशः.... 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 रथनिर्घोषः पूर्यन्निव मेदिनीम्। ममाद्वादयते खेतो नल एव महीपतिः (considering the joy, which causes to me the sound of the chariot, I know it is Nala).

c.) यदा AND यावत्.

4. यदा is a temporal conjunction = our „when.” Its demonstrative which is generally not omitted, is तदा „then.”

Panc. 303 यदा रामो रातासोत्तदाहम्.... अनेन पथा समावातः, Mrech. I, p. 55 यदा तु भाग्यक्षयपीडितां दृशां नरः कृतान्तोपहितां प्रपद्यते। तदासा मित्रापयपि दान्यगिन्नतां चिरानुश्रुतोऽपि विरुद्यते जनः.

यदा repeated is of course = „whenever.” Kathās. 25, 216 तस्मान्निशि च भूयोऽपि त्वमेप्यसि यदा यदा। तदा तदा वदतरोर्मूलात्वाप्यसि मामितः. — यदैव >at the very time that.” Ven. I, p. 24 कुरुषु तावदसंधेयता तदैव निवेदिता यदैवास्मागिरितो वनं गच्छतिः सर्वैरेव कुरुकुलस्य निधनं प्रतिज्ञातम्. — यदाप्रभृति „since.” R. 2, 116, 13 त्वं यदाप्रभृति रुस्मिन्नाश्रमे तात वतसे। तदाप्रभृति रुसासि विप्रकुर्वन्ति तापसान् (for the hermits are being vexed by the rāxasas since the time, that you stay here).

5. यावत् is chiefly used of time. Then the parallelism

यावत्..... तावत् is generally expressed in full. Two cases are here to be distinguished. Either *simultaneousness*

of the two actions is denoted, or the action with तावत् is *precedent* to the other.

76. I. If यावत्..... तावत्, or inversely तावत्..... यावत् are expressive of simultaneousness, यावत् properly = *as long as, while*. Yet, it is also expressive of *at which time, when*, sometimes it may even be rendered by *as soon as*.

1. यावत् *as long as, while* 1). In this meaning it is construed with the present, even when expressive of past facts, cp. 327. Hit. 68 देव यावद्दं ज्ञोवामि तावद्दयं न कर्तव्यम् (as long as I live, you ought not to fear), Panc. V, 64 तावत्स्यात्पुत्रसन्नास्यस्तावदुक्तने रतः। पुरुषो योपितां यावन्न शृणोति वचो रतः. In both instances यावत्..... तावत् = >during which time..... during that time." But not rarely its meaning is >during which time..... in the meanwhile." Panc. 290 यावद्दसौ [sc. शृगालः] तद्देवकृतद्वारेण किञ्चिन्मांसं भक्षयति तावदतिशंकुठोः परः शृगालः समाययी, *ibid.* 42 यावद् देवदत्तमुददिश्य वृत्ति तावन्नर्त्ता संमुखो मदचिह्न-स्त्राङ्गः समभ्येति (as she is going to her sweetheart, she comes across her husband 2).

2. यावत् *at which time*. Panc. 277 यावन्ना[पिटा]म् उत्पाटयति तावन्नं पङ्कु दर्श (as he opened the basket, he saw the paralytic), Kathās. 4, 36 यावत्किञ्चिदन्ता तावन्निहृष्टा सा पुरोधसा (as she went on a little, she was stopped by the priest).

3. यावत् *as soon as*. Panc. 313 यावद्दासभो दृष्टस्तावत्पुत्रप्रदरैर्दतः (as soon as the ass was seen, he was beaten with sticks).

76. 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. 3 and cp. 169).

2) यावत्यावत्.... तावत्तावत् = >for every time... for this time" (cp. 252, 3°). Mudr. IV, p. 143 यावत्तावन्निर्पेक्षयाप्यव्यक्तकश्चन्द्रगुणाद् हरीभवति तावत्तावदस्य स्वार्थसिद्धिः.

अन्
stil. a.) यावन् = *till what time, until.*

यावन् *until* is generally construed with the लिङ् or with its equivalent, the present (468). Then it expresses the *intention*, but when stating a *fact*, past tenses are admissible (cp. 471).

Examples: 1. with लिङ्. Daç. 156 सीया भवद्भक्तान्स्वध्यायामन्त्रपिडितन्ना-
दिना तावद्भ्रातां यावदस्याः पापिप्राहकमानयेयम् (therefore you must pro-
tect her, until I bring her husband here), Mudr. V, p. 167 ताव्यतां
तावदायनार्थमनेन कथितं भवेत् (let him be beaten until he has con-
fessed the whole); 2. with the present. Panc. 276 यावदहं भोजनं गृहेत्वा
समानश्चामि तावदत्र स्थया स्वानश्चन् (you must stay here, until I return
with food), *ibid.* 286 तावन्नयेती यत्नेन रक्षणीयो यावदहनपदामुद्धी नीत्व
गमानश्चामि; 3. with the future. Daç. 72 प्रतोक्षस्व कानिचिद् दिनानि यावदियं
गुणुनात्ते.... प्रकृतावेव स्यास्यति; — 4. with past tense, stating a fact.
Kathās. 4, 58 सो ऽपि पुराहितः] तावच्छेदिकाभिर्विमाहितः। यावन्नृतोये प्रदे-
दृग्वाश्रयितानामन् (the maid-servants beguiled the priest, until at the
third *prahara* the judge came).

17. b.) it is simply stated that the action of the main
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sentence has happened *before* the other. This is done
by the phrase तावन्..... यावन् with negation, the
literal meaning of which is: one action happened, *as
long as* the other did *not* happen. It is to be noticed,
that न has no fixed place, but may precede यावन्
or follow it, either close to or separated from it by
other words.

Examples: of यावन् = *before*, Lat. *priusquam*. Panc. 74 यावन्
कश्चिदेभि तावच्छिद्यं गम्यताम् (go away soon, before anybody knows of
it), Mhbh. 1, 202, 11 यावन् कृतमूलास्ते पापउत्रेयाः.... तावत्पहर्षणियास्ते (you
must strike them, before they have taken root); — यावन्..... न.
Nāgān. II, p. 37 न तावन्मुञ्चामि यावन्मम हृदयत्रल्लभां जिलायामालेख्यतां न पश्यसि
(I do not let go [your hand], before you see my sweetheart painted
on the stone), Panc. 67 तावदं निवेद्य यावन्मम दंष्ट्रान्नागतो न भवान्भविष्यति
(tell it me quickly, before I make a bite of you), M. 2, 172 ब्रूतेषा हि
समस्ताववावहेदे न त्रायते (before he is born in the Veda, he is equal
to a çūdra); — न यावन्. Panc. 320 the chief monkey gives to his

band the counsel of fleeing away न यावत्सर्वेषां संज्ञया भवति तावदन्तर्-
त्तद्गृहं संत्यज्य वनं गच्छामः, *ibid.* II, 191 एकस्य दुःखस्य न यावदन्नं गच्छाम्यहं
पारमिषार्पावस्य । तावद् द्वितीयं समुपस्थितं मे.

Rem. Another word answering to Latin *priusquam* is *पुरा*. Indeed, like our "before," *पुरा* is sometimes a preposition, sometimes an ad-verb, sometimes a conjunction (cp. 324 R. 1.). In the classic dialect it is almost obsolete.

78. c). When construed with the 1st person of the present,

यावत् may also denote the *purpose*. In this case, the main sentence which generally precedes, is only expressive of some preparatory action to be completed "about the time" at which the action purposed is intended to take place; *तावत्* is as a rule omitted. Çāk.

I सूत चाश्रमोपरोधे मा भूद्दिहैव रथं स्थापय यावद्वनतरामि (charioteer, in order to avoid disturbing the hermitage, you must stop here, *that* I may descend), *Kathās.* 16, 38 परमान्नं पचेः शोभं स्यात्वा यावदुपैम्यहम् (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 तदुपप्लेपय शरं यावन्निद्रपयामि.

Rem. In this passage *यावत्* is construed with the 3^d person of the imperative. *Mhbh.* 3, 72, 4 निगृहीष्व... हयानेतान्...। वाप्योयो यावदेनं मे पटमानयतामिह.

79. 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 यावदहममान्यराज्ञं पश्यामि (well, let me wait on Minister Rāxasa), Çāk. I यावदेताश्वायामिमामाश्रित्य प्रतिपालयामि, *Vikram.* IV, p. 114 यावदस्मिन्कानने प्रियां प्रनटामन्वेपयामि.

30. *यावत्* is not always time-denoting, it is also a conjunction of manner = *as far as, in so much as, as is,*

वाचन् indeed, evident from its etymology. *Mālat. III, p. 50 वाचद्वाचं*
 = in so far as I have heard, M. was the cause),
Kāthas. 5, 136. In this meaning **वद्य** is also available, see 470 R. 1.

Rem. 1. Note these phrases: 1. न तावन्.... वाचन् »not so much.... but rather.” *Kāthas. 26, 23 न तावन्ता च कनकपुरी दृष्टा मया पुत्री।अपदे नश्यता वाचद् दागेन्दोःप्येव नाश्रितः (v. a. »instead of seeing that Gold-city, I myself am lost and I have made the chief of fisherman to perish also,“ liter. I have not so much seen Gold-city, but I have rather —); — 2. न परम् or न केवलम्.... वाचन् »not only.... but also.” *Kāthas. 28, 160 वृणास्तास्य दिने दिने।न परं न हरोदेव वाचनाडोत्थ-साययो (not only the wound did not heal, but it became even a fistula), Panc. 36 न केवलं रोचका इत्यंभूता वाचत्सामस्तामप्येतदज्ञात्परस्परं भक्तगार्थ सागादिनिर्वाणैस्तिवति (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 एतन्ति तावद् द्युगो यदेताञ्जान्प्रविदः प्राप्तेषानु-च्छिन्ने (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 तावन्.... यत् instead of तावन्.... वाचन्. For analogous phrases see 458 b).*

480*. In both acceptations, of time and of manner, one will meet occasionally with **वाचता = वाचन्**. Instances of **वाचता = »as far as”** are found especially in *Patanjali*, of **वाचता = »whilst; as,”** **वाचता 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 *si*, 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 यस्माद् व्यसनात्सुनिर्मुक्तिः (inquire, if*

there is any opportunity of being relieved from this misfortune), *ibid.* 121 कथं मे वपस्ति कश्चिदुपायस्तदिनाशाय (tell me if —), *Mhbh.* 1, 154, 4 यदि वास्य वनस्य त्वं देवता यदि वाप्यराः। आचक्ष्व मम (tell me whether you are the deity of this forest or an apsaras), ÇĀk. VI विचार्यतां यदि काचिदापन्नसन्ना तस्य भार्यासु स्यात् (reflect if not one of his wives may be in the family-way), *Kumāras.* 5, 44 वद प्रदोषे स्फुटचन्द्रतार्का विभावरी वयरूपाय 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.* ÇĀk. III किमत्र चित्रं यदि विप्राख्ये प्रजाङ्गुलेखामनुवर्तेते (what wonder is it, that the two stars of the asterism Viçākhā join the crescent?), *R.* 2, 51, 14 नाशंते यदि ज्ञोवन्ति सर्वे ते (I do not think, they are alive), *ibid.* 2, 86, 15 we have the like sentence, but the verb is an optative (ज्ञोव्युः). Cp. also *R.* 2, 73, 8 दुष्करं यदि ज्ञोवेताम्, and the like.

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with
vArt.

Note also यदि with verbs of *swearing, cursing* and the like. *Panc.* 75 मम देवगुरुकृतः प्रपद्यः स्याद्यदि तदास्वाद्यामि (I may be cursed by gods or parents, if I taste of it).

82. Sometimes the clause with यदि is used in a somewhat *ollip-tical* way, viz. without *apodosis*. ÇĀk. VII Dushyanta considers whether he shall ask the boy, whom he already suspects to be his son, about the name of his mother: यदि तावत्स्य जिज्ञासितारं नामतः पृच्छेयम् (if I should ask now the name of his mother?). In a similar way, if hope is uttered. *R.* 2, 59, 3 सप्रया यदि सां रामः पुनः प्रष्ट्वाप्येदिति (hoping: 'perhaps Rāma will again address me'), *ibid.* 3, 54, 3 Sitā when being carried away by Rāvana casts off her upper-garment and her jewels among a little band of apes यदि रामाय शंसेयुरिति (perhaps they will show them to Rāma).¹⁾ Such sentences require the optative (लिट्) because of the nature of their contents.

A different character is displayed by such *ollipsis*, as is shown *R.* 3, 17, 21, where Çūrpanakhā says to Rāma रावणो नाम मे भ्राता

1) Cp. the similar employment of Latin *si*, f. i. in the *Aeneid*, book VI, vs. 187 *si nunc se nobis ille aureus arbore ramus ostendat nemore in tanto.*

वदि मे भ्रोत्रमागतः (my brother is named Ravana, whom perhaps you will have heard of).¹⁾

483. By adding **अपि** to **यदि**, we get **यद्यपि**, the concessive particle *though, although*. Its correlative in the apodosis is **तथापि** *nevertheless, however, yet*, either expressed, or omitted. Panc. 37 यद्यपि त्वदीयवचनं न करोति तथापि स्वामो स्वदीयनाशाय वाच्यः (even if he does not listen to your words, yet you must blame your master that he may amend his faults), Kathās. 52, 375 वत्स यद्यपि शूरस्त्वं सैन्यमस्ति च ते ब्रह्म। तथापि नैव विभ्रवास्या त्वय्यश्रौण-पला इषो (my child, though you are valiant and have a great army, you must never trust to the victory in battle, since it is inconstant), Çāk. I धाचं न मिश्रयति यद्यपि मे वचोभिः। कर्षाद्दास्यभिर्मुखं मयि भावमापो (though she does not join in the conversation, yet she listens attentively, while I am speaking).

Rem. अपि यदि instead of यद्यपि is poetical, as f. i. Prabodh. I, p. 10 अपि यदि विजिष्वाः शरसनं वा कुसुममयं ससुरामुरं तथापि। मम त्र्यादखिलम् (though my [Kāma's] bow and arrows are made of flowers, nevertheless the whole creation with gods and demons is mine).

CHAPT. V. The conditional period.

484. The conditional period is a compound sentence, made up of a protasis and an apodosis. The protasis contains the condition, whereas the apodosis states what will happen under the said condition. The grammatical exponents of the protasis are **यदि** or **चेत्**. Of these, **यदि** since it is a relative, heads the sentence, at least in prose. But, as a rule, **चेत्** is not put at the head, it is often the last word of the sentence; yet, **स, एष, न** sim. being used, it is put close after them.

In the apodosis no correlative is necessary. Yet it is

1) Cp. Lat. *si*, f. i. *Aeneid*, book II, vs. 81.

Correlative
demonstratives in
the apodosis.

often expressed, viz. ततः or तदा or तत् or तर्हि, occasionally अथ.

Examples of यदि and चेत्: a.) without correlative in the apodosis. Daç. 105 यद्यहमस्मि तत्करो भद्रा अधीत माम् (if I am a thief, fetter me, gentlemen), Daç. 72 यदीह भावत्पादमूलं न शरणां शरणमस्तु मम कृपणाया दिग्परेताः (if Your Holiness does not afford me protection, the god of fire must be my refuge); — Kathâs. 25, 19 भावान्वक्तुं वेत्ति चेत् (say it, Reverend, if you know it), Kumâras. 5, 40 न चेद्दस्यं प्रतिवक्तुमर्हसि (answer me, prithoe, if it is no secret).

b.) with correlative. Hit. 23 यन्नं नास्ति तदा सुयोतेनापि वचता तावदन्तिभिः पूयः (if food is wanting, one must entertain one's guest at least with kind speech), Daç. 90 साचेदियं प्रकृतिमापयेत तदा पेशलं भवेत् (if she should be brought to reason, that would be charming); — Mhbh. 1, 43, 1 Taxaka says to Kâçyapa यदि दृष्टं मयेह त्वं प्राकः किञ्चिच्चि-कित्सितुं ततो वृत्तं मया दृष्टमिमं शीघ्रं काश्यप; — Panc. 334 अद्ययं यदि गन्तव्यं तदेव कर्तव्येऽपि सदायः (if [you] are obliged to go, even this crab may be your companion), Kathâs. 24, 146 न चेत्कुप्यसि तकिञ्चित्प्रभो वितापया-स्यहम् (if you are not angry, I have something to entreat of you); — Panc. 16 यथेवमस्मितं तर्हि शिवास्ते पन्थानः सन्तु; — Çâk. VII न चेन्मुनि-कुमारोऽयमय 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 अन्निनात्तं मया तुभ्यं देयं यदि प्रतिदानं रागमन्त्रतो (I am bound to deliver you the magic skin, provided that Râgamanjarî be given in return to me), Kâd. I, p. 101 श्रूयतां यदि कुतूहलम्.

Rem. 2. R. 3, 43, 19 यदि.... तु = "if.... at least." Sîtâ to Râma शीघ्रं यदि तेऽभ्येति ग्रहणं मृगसन्तमः अन्निं नश्राट्टलं रुचिं तु भविष्यति निहतस्यास्य सन्तस्य (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 क्रुणा 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 चेदन्निरुतं प्रतिप्रयच्छसि न चेद्वा नागरिकेभ्यश्चादित्तकानि प्रत्यर्पयसि दूह्यसि पारमटादग्नानां कारुषानामन्ते च मृत्युमुखम् (if you do not give back the magic skin, or if you do not restore to the townsmen the objects, you have stolen from them, you shall pass through the eighteen kinds of torture and finally you shall see the door of Death).

नो चेत्. Instead of न चेत् it is also said नो चेत्, that is न + the adverbs. उ + चेत्, but the adversative force of उ is not always conspicuous. R. 3, 40, 26 नो चेत्करोमि मारोच इन्मि त्वात्मस्य 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 तात्वा त्वयैव यथाःनो चेन्नां व्यापादयिष्यति (you must kill him, otherwise he will kill you). For the rest, चन्त्या is equally good. Panc. 124 तर्पय मे गुणमन्यथा रात्रकुले निवेदयिष्यामि (surrender me my son, otherwise I will prefer charges with the king's court).

Rem. 2. The very opposite of नो चेत् is यथेयम्, which is likewise often used by itself. It expresses concession and assent if that is so" v. a. »in that case." Daç. 101 यथेयमेहि.... त्वामहं मोचयिष्यामि (in that case, come, I will set you free).

486. When proposing an alternative, it may be said यदि....

1) Cp. नेत् (355 R. 1) = न + इत्.

2) P. 8, 1, 30 it is termed चण्. Kaç. comments: चण् पिदिशिष्टोऽयं चेदर्थे वर्तते। अयं च मरिष्यति। अयं चेन्मरिष्यतीत्यर्थः. See Petr. Dict: II, p. 905, s. v. च 8).

Alter-
nati-
ves. यदि, like Latin *sive*. . . *sive*, or यदि + adversative particle. But commonly the relative is wanting in the second protasis, and instead of it the adversative is employed alone, especially अथ or its compounds (अथवा, अथ तु, अथापि). In other terms, अथ etc. are virtually the Sanskrit expression of *but if*, Lat. *sin*.

Examples of 1. यदि retained in the second protasis. Panc. 85 स्वामित्ययमयप्रदानं दत्त्वा वधः क्रियते तदेव दोषो भवति। पुनर्यदि देवपादानां भक्ष्या स चात्मनो ज्ञोवित्त्वं प्रयच्छति तन्न दोषः (Lord, if you kill him, to whom you have granted security, it is a sin, but if from attachment to your Lordship he offers you his own life, it is not a sin), cp. Panc. 45, l. 13 यदि. . . अथवा यदि.

2. अथ etc. = "but if, and if." Pat. I, p. 8 यदि सन्ति नाप्रयुक्ता अथाप्रयुक्ता न सन्ति सन्ति चाप्रयुक्ताश्चेति द्विप्रतिषिद्धम् (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 क्षितिपत्न्याया त्वमसि किं पितृकुलया त्वया। अथ तु वेत्सि शुचि व्रतात्मनः पतिकुले तत्र दास्यमपि क्षमम् (if thou art what the king says, what will thy father care for thee, who hast disgraced thy family? But if thou knowest thyself chaste and pure, even slavery in thy husband's house is to be borne by thee); — Panc. 172 यदि ते धनेन प्रयोत्तनमभक्षितेन ततस्त्वामपि गुपुधनें करोमि। अथवा दृक्भोगेन धनेन ते प्रयोत्तनं तदुपभुङ्गधनें 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).

Rom. 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, Sitâ and Laxmaņa, अथ, she adds, तातानुगच्छामि नमिद्यामि यमक्षयम् (but, if I do not reach them, I will die). Çâk. VII Dushyanta being informed by the nurse: "nobody except his father, his mother or himself is allowed to take up

the magic herb of the boy Sarvadamana," asks चच गृह्णाति (and if one should take it up —).

487. Occasionally the protasis of a conditional period is not introduced by any particle at all. This asyndetic construction is not very common, but it exists in Sanskrit, as it does in many other languages. Just as we say: *should he have done it = if he should etc.*, or as the Latin poet HORACE (Epp. 1, 1, 33) *fervet avaritia miseroque cupidine pectus: sunt verba et voces, quibus hunc lenire dolorem possis*, so the Sanskrit poet, quoted Hit. 98, writes क्लृप्तः करोति दुर्वृत्तं नूनं पालयति 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. cch. V, p. 184 मेघा वर्षन्तु गर्जनं मुञ्चन्त्वग्रनिमेत्र वा। गणयन्ति न श्रोतोष्णं रमणान्निमुखाः स्त्रियः (the clouds may pour out rain, thunder and lightning, women who are going to their sweethearts do not care for the weather). Here the protasis is expressive of the possible obstacles and still the chief action passes. The imperative in the protasis is, it seems, not necessary, cp. Panc. V, 25 शूरः सुश्रुपः सुभाष्यं वामो शस्त्राणि शास्त्राणि विद्वां करोति। अर्थे विना नैव यशश्च मानं प्राप्नोति मर्त्याश्च मनुष्यलोके (suppose one to be gallant, well-shapen, happy in love, eloquent, a master at all kind of arms and in all branches of learning, yet, without money no man on earth will achieve glory or honor).

3. A third type of asyndetic construction is an imperative followed by a future, when exhorting to an action and foretelling its result, f. i. *do so and you will be happy = do so, [for if you do so] you will be happy*. So R. 1, 46, 5 Kāçyapa says to Diti शुचिंश्च तपोधने। जनयिष्यसि पुत्रं त्वं शक्रदन्तार्माहवे.

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 दृशिनःसमर्वस्तत्समुदायश्च शतमप्यसमर्वम् = one blind man being unable to see, a collection of blind ones will likewise be unable."

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ness is made to depend upon the correctness of some other statement presupposed. Now, we must distinguish according to the intention of the speaker, between three cases: 1. the speaker neither affirms nor denies the reality of the fact supposed, 2. he presupposes something known to himself and to his audience to be a real fact, 3. he assumes something impossible or at least improbable, at all events something not real. Hence it follows, from a logical point of view there are three categories of conditional periods:

1°. those, whose protases contain a condition, which the speaker leaves undecided whether it be correct or not;

2°. such as warrant the correctness of the main assertion by the well-known correctness of the protasis;

3°. those, whose protases import an evident untruth, in other terms, such as affirm what would happen if some fact occurred or had occurred, which however cannot or will not occur or have occurred.

In the first and second categories the fact *presupposed* is put in the same tense or mood, as would be required, if it were really *asserted*. In other terms: the employment of past, present and future tenses, of indicative, imperative and लिङ् is determined by the *general* character of their significance and idiosyncrasy, which has been treated in Chapt. III of the fourth Section. That the present often, sometimes also the optative (लिट्), are used instead of a future tense, can scarcely be said to be an exception, cp. 468 and 324, 1°.

89. Conditional periods of the third category require the employment of the optative (लिट्); if they are, however,

expressive of a supposition, which cannot be realized because the proper time has already passed, the conditional is also available, cp. 347.

Examples: 1st category. Çāk. V यदि यथा वदति क्षितिपत्नया स्वमसि किं पितृभक्त्या त्वयाऽथ तु वेत्सि शुचि वृतात्मानः पतिकुले तव दास्यमपि क्षमम्, here the present tense is expressive of present time: "if you really are...., but if you are knowing;" — Panc. 278 the minister's wife makes this condition to her husband यदि त्रिरो मुपटयित्वा मम पादयोर्निपतसि तदा प्रसादाभिमुखो भवामि (if you fall at my foot with shaven head, I will be kind again), here the present tense signifies something to be fulfilled in the future. But ibid. 113 यदि त्वमस्य मन्त्रो भवित्यसि तदान्योऽपि कश्चिन्नास्य समीपे साधुतनः 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 क्रामं च ते करिष्यामि यन्मां वक्ष्यसि आदुःखविद्भान्वदि वात्साय सूर्यं दर्शयितामि मे there is a future in both the conditional clause and the main sentence. Cp. 341*.

Rem. In conditional periods of this category the लिङ् is wanted, if for some accessory reason there be a tendency for employing it, f. i. in suppositions of a general bearing (343 e), as Varāh. Yog. 1, 4 स्याच्छिद्रमेकमपि चेन्न दृश्यं गर्भं नात्र प्रयाति (if but one [of the aforesaid conditions for the success of a prince] be deficient, the whole perishes).

2^d category. Mhbh. 3, 297, 98 Sāvitrī prays यदि मेऽस्ति तपस्तपं यदि दत्तं दत्तं यदि। अश्रुश्रुगुरभर्तृणां मम पुण्यान्मु शर्त्तरो (if I have done penance, bestowed gifts and poured out libations — [and so I have] — this night may be propitious —), Mr̥ch. III, p. 121 यदि तावत्कृतान्तेन प्रपादोऽर्थं मे कृतः किमिदानीं नृपसेन चारित्र्यमपि दृषितम् (if thou hast loved till now my fortune only, why, destructive Fate, hast thou now without more profaned my virtuous name?).

3^d category. Mr̥ch. III, p. 113 दीपं चापि न मर्शयेद्भिमुखं स्यात्प्रसुप्तं यदि [sc. द्यम्] (nor would they bear the light being brought near to them, if they only feigned to sleep), R. 2, 67, 36 अदो तम इवेदं स्यात् प्रज्ञात किंचनरात्र चेत्तु भवेत्संके विभक्त्याऽत्रगाधुनो (darkness as it were would be on earth, and nothing would be discernible, if no king were in the world, to discriminate between good and evil),

- Kumāras. 6, 61 कर्तव्यं वो न पश्यामि स्याद्येत्किं 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.
- O. Sometimes the protasis is implied in a participle (362, 5). Panc. I, 32 निवसन्ततदहिषि लज्जो वद्विर्न तु ज्वलितः (the fire may be passed when hidden in the wood, not, when blazing). — Likewise in an adjective which does duty as a participle. Mhbh. 1, 8, 221 त्वन्नाःपत्पयतो लोके चरेयं धर्ममुत्तमम् (if I had a child by you, I should walk the highest path of duty). Or the protasis may be an absolute locative. Panc. II, 198 it is said of a friend that he is प्राप्ये ऽये परिप्रापाम् »a shelter, if danger have appeared."

CHAPT. VI. The direct construction ; इति.

1. A special kind of subordination is the so called indirect construction, representing words uttered or reflections made by another, not in the shape they originally did bear, but transformed according to the speaker's point of view. This mode of quoting speech or thought of another, although it is not wholly unknown in Sanskrit, is not idiomatic. As a rule the Sanskrit speaker avails himself of the **direct construction**; that is, he does not change the outward form of the words and ideas quoted, but he reproduces them unaltered, just as they came from the mouth or arose in the mind of their authors. Instead of saying, as we do, *you have said you would come*, one says rather in this way *I will come*, so you have said **आगमिष्यामीत्यवादीद्वान्**.

It is but one idiom, the *accusative with participle*, that can be set apart for the indirect construction, see 374. As to the subordinate sentences, introduced by यत्, यथा, येन or यतः = »that," यदि = »if" (481), in a great many cases there will be no formal diffo-

rence whatever between the direct and the indirect construction, owing among others to the faculty of expressing the predicate by a noun; where there may be such a difference, the direct construction is, as a rule, employed, cp. 494.

12. नै. The direct construction is characterized by the particle इति generally added to the words or the thought quoted: आगमिष्यामीत्यत्रादीः (you have said you would come), न मां कश्चित्पश्यतीति चिन्तयति (he thinks nobody sees him).

इति is properly a demonstrative adverb, meaning "thus, so, in this manner" 1) and for this reason a synonym to इत्थम्, एवम्. Rgv. 10, 119, 1 इति वा इति मे मनो गामश्वं वानुयामिति (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 ऽस्मि पद्मत्रदने समयो ममैव सुप्ता मयैव भवती प्रतिश्रोधनीया। प्रत्यायनागममितोत्र सरोद्दक्षिण्याः सूर्योऽस्त्रमस्तकानिद्विदकरः करोति (I go, lily-face, it is my time, [yet] it is I who will awake you out of sleep, in almost this way the sinking sun comforts the water-lily). But as इति is almost exclusively employed for quoting one's thought or the utterance thereof 2), it is often not to be rendered at all. Moreover we often use the indirect construction. Nala 3, 1 तेभ्यः प्रतिज्ञाय गलः कर्तव्य इति (Nala promised them, he would do so —). Sometimes इति abounds even in Sanskrit, the pleonasm इत्येवम् and the like being allowed, cp. 496 R.

3. In short, the direct construction with इति is not only necessary, when quoting one's words spoken or

1) Lat. *ita* is both formally and as to its meaning the same word as इति.

2) I recollect but one instance of इति = "so, thus," used as a pure demonstrative, viz. Panc. 327 वानरोऽपि तिष्ठति यथा भवानिति (the monkey stood, just as you do). Note also the employment of इति at the close of literary compositions, f. i. इति प्राकुन्तले प्रथमोऽङ्कः (here ends the first act of the Çākuntala), just as अथ is used in the beginning.

written, but it is also idiomatic to express by it the object of knowing, thinking, believing, reflecting, doubting, rejoicing, wondering and the like, to expound the fact which acts as a cause or motive, to signify the object of purpose and wish, etc.

Examples of the direct construction with *इति*: a.) when quoting words spoken or otherwise uttered. *Mālat.* I, p. 11 कथितमव-
लोकितया मदनोवाचं गतो माधव इति (A. had told me, M. was gone to the grove of Kāma); *Daç.* 68 अङ्गेषु... कश्चिदस्ति तपःप्रभावोत्पन्नदिव्यच-
क्षुर्मरीचिर्नाम मर्दपरिइति कुतश्चित्संलफ्तो जनसमात्रादुपलभ्य (as I heard from some people conversing, there was in the country of Anga —); *Mudr.* I, p. 37 न चाख्येयमस्मै चापाक्यो लेखयतीति (he must not be in-
formed that it is Cānakya who has it written by him); *Mrcch.* VIII, p. 242 धन्यस्त्वं पुण्यस्त्वमिति भवन्तं स्तोति.

b.) when expressive of the contents of one's thought. *Mhbh.* I, 74, 29 मन्यते पापकं कृत्वा न कश्चिदेत्र मामिति (after doing some evil one thinks, nobody knows me as such), *Panc.* 8 स्वामिन्मृताःसौ संतोषकोऽस्मागिस्तु सार्ववाहस्याभीष्ट इति मत्वा वद्विना संस्कृतः (master, that [bull] Samjivaka has died; now, as we thought the merchant liked him, we have consumed his body by fire), *Hit.* 24 अनन्तरं च तेनैव तद्दवेनास्माकं प्रायकाः स्वादिता इति सर्वैः पक्षिभिर्निश्चिन्त्य मिलित्वा गृध्रो व्यापादितः (after this, all the birds, understanding that it was Jaradgava himself who had devoured their young ones, killed the vulture by joint exertion), *Çāk.* V मूढः स्यामहमेवा वा वदेन्मियोति संशयं (I am at a loss whether I am perhaps astray, or that she lies), *Panc.* I, 222 पुत्रोति ताता महतीह चिन्ता कस्यै प्रदेयेति महान्वितर्कः।दत्त्वा सुखं प्राप्स्यति वा न वेति, *Nāgār.* V, p. 80 कदाचिन्नायं नाम इति [मां] ज्ञात्वा परित्यजेन्नानुश्रुः-

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 धर्मग्रन्थं पठतीति कारुषाम् (that he reads the law-books, is not the cause), *Panc.* V, 26 पुरुषः स एव श्राव्यः क्षणेन भयतीति विचित्र-
मेतत् (it is singular, that the very same man [having lost his wealth] should forthwith become a stranger), *Çāk.* I तत्रावाक्ययः प्राप्स्यते श्राणि

वर्तत इयं च वः सखी तस्यात्मनेति कथमेतत् (how is it, that, Kanyā observing a holy life for ever, your friend should be his daughter?), Hit. 10 व्याधो मानुषं खादतीति लोकापवादः (that the tiger eats the man is slanderous gossip), Daç. 116 ताभ्यां.... कृतः समयोऽभूदाख्योः पुत्रवत्याः पुत्राय दुहितृमत्या दुहिता देयेति (the two [queens] made this bargain, that if one of them should become mother to a son, and the other to a daughter, they would make their children marry each other).

d.) when signifying a purpose or a wish. Here it is clear, the reflections quoted are put in the imperative, the future, the optative (लिट्). Nala 26, 6 पुनः प्रवर्ततां वृत्तमिति मे निश्चिता मतिः (I am decided to take up the game again), Panc. 301 एवं तत्र यास्यामो यत्र धनाभिर्गृह्युर्वा भविष्यतीत्येय निन्नायः (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। इच्छन्ते च स्युरिति (what is to be done does not succeed, yet it is wished to be done).

e.) as to इति, when expressive of motive or cause, see 497.

4. 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 सखी तत्सकाशं गत्वा शीघ्रमब्रवीत्। यदहं चन्द्रवत्या तवान्तिकं प्रेषिता भणितं च त्वां प्रति तथा यन्मम त्वद्दर्शनान्मनोभवेन पश्चिमावस्था कृता (the friend went to him and hastily said to him: „Candravati has sent me to you and tells you, Kāma has almost made her die with love by causing her to see you”), ibid. 102 तं वद यद्गो भूयो वाहनायास्मत्स्थाने क्रियताम् (tell him, he must appoint some other of his servants, instead of me, to be his carrier); — Mudr. VII, p. 229 विदितमेव यथा एवं मलयकेती किञ्चित्कालान्तरमुपिताः (it is certainly known [to you] that I stayed for some time with Malaya-

1) Compare the similar employment of Greek *ἄν* with the direct construction.

ketu), *M̄roch.* II, p. 82 कथितं च मम प्रियवयस्येन शर्विलकेन यथा किलार्य-
कनामा गोपालदारुः सिद्धादेशेन समादिष्टो राज्ञा भविष्यतीति.

Rem. 1. Occasionally also येन or यतः are used for this purpose.

Panc. 266 गत्वा तत्सक्राशम्... अन्विष्य मम संदेशं कथय येनागम्यतामेकाकिनापि
भवता दूततरम्.

Rem. 2. In a similar way इति may be added to relative or
interrogative sentences, depending on some word of *saying* or *know-
ing* (411). ÇAk. I सास्यसि कियदुक्तो मे रक्षति मोर्त्रीकिपाङ्क इति (you will
know how mighty my arm is to protect etc.), *Nāgān.* V, p. 73
तन्नरितं विज्ञायागच्छ किमसी स्वगृहमागतो न वेति.

495. As a rule, in prose इति is put immediately after the
direct construction. But sometimes an other arrange-
ment is preferred, especially in poets and for me-
trical reasons. So in epic poetry such phrases as रघुयाच, रघुक्तः
sometimes precede the words quoted, sometimes they follow after
them. F. i. R. 1, 47, 8 the line उवाच वान्रलियद्वियगितोदं अलसूदनः precedes
the very words quoted, Daç. 191 the sentence दिग्नि दिग्नीयकीर्त्ये ज्ञेनेन in
all regions this was told of me" precedes, the contents of the rumour
follow. Cp. Kumāras. 4, 27 इति चैनम् [sc. वचनम्] उवाच दुःखिता। सुदूदः
पश्य वचन किं स्थितम्, etc. — On the other hand, R. 1, 27, 26 it
has been said first what was spoken to Rāma, then follows who
said so. Nor is it rare to put इति in the midst of the words
quoted. Panc. III, 160 मा चास्मै त्वं कृया द्वेषं अटानेनेति मत्प्रिया = अनेन
मत्प्रिया अटेति be not moved with anger towards him [while think-
ing]: it is he, who caught my sweetheart." R. 1, 55, 11 स पुत्रनेकं
राक्षाय पालयेति नियुज्य च। पृथिवीं सत्रधर्मेपा वनमेवाव्यपयत, here the direct
construction is पालय पृथिवीं सत्रधर्मेपा.

496. इति, though it is the commonest contrivance for
expressing the direct construction, is by no means in-
dispensable. Other demonstratives, as एवम्, इत्थम्,
the pronouns एष, अयम्, ईदृश may likewise serve that
purpose. Nothing, too, forbids quoting without using
any demonstrative at all.

Syn-
onyms
of इति,
etc.

Examples: a.) of the direct constr. set forth by a demonstrative other but इति. Panc. 18 स्वाम्येवं वदति चिराद् दृश्यते (my master speaks thus: 'it is long ago since I saw you'), *ibid.* I, 302 अहं हि संमतो रासो व एवं मन्यते कुभोः। अलीवर्दः स वित्तियो विद्यापपरिचरितः. R. 2, 61, 1 कौसल्या हृदती चार्ता भतरिमिदमग्रवीत्, vs. 2-26 contain the very words of the queen, vs. 27 इमां गिरं दारुपाश्र्वसंदितां निशम्य..... ततः स शोकं प्रविवेका पार्षिवः, here इदम् and इमाम् point to the words spoken, not इति.

Rem. The pleonasm इत्येवम्, इत्येव etc. is frequent. See Mhbh. 1, 119, 38, Kathāa. 35, 50, M. 2, 15, etc. etc.

b.) neither इति nor any other demonstrative is used. So very often in dialogues स वद..... सोऽप्याह and the like. Nala 8, 7 तास्तु सर्वाः प्रकृतयो द्वितीये समुपस्थिताः। न्यवेद्यन्मिमुता न स तत्प्रत्यनन्दत (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 मूढो रक्षेयं मम कामिनी। स तस्या व्रतानो नित्यं भवेत्, R. 3, 7, 15 भवान्सर्वत्र कुशलः सर्वभूतहिते रतः। आश्रयते प्रभुभङ्गेन (that you are etc., has been told by Çarabhangā). As to such constructions as कामो मे (or इच्छामि) भुञ्जीत — or भुञ्जतां — भवान् (I wish you to eat), न संभावयामि तत्रभवानाम वृषलं यात्रयेत् (I do not believe, indeed, I do not, he will sacrifice for a çūdra) etc. see Kāç. on P. 3, 3, 145, 153 and 157.

३७. 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 राश्याय पालयेति नियुज्य चापृथिवीं सत्रधर्मेण वनमेवाभ्यपद्यत, here इति नियुज्य = „with these words he appointed him”. — Mṛcch. I, p. 38 Cārudatta apostrophizes Poverty दारिद्र्यं शोचामि भवन्तमेव-मस्मच्छरीरे सुदृदित्युयित्वा (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 चापात्रयतः स्वलितभक्तिमहं सुखेन तेष्ट्यामि मीर्यमिति संप्रति वः प्रयुक्तः। भेदः किलैव भवता (the dissension you have plotted, thinking you would easily vanquish Candragupta, if his faith in Cānakya should be shaken). Mbh. 1, 153, 42 पुनः।मिमे अस्मादेनं विश्वकर्षं मदायलः।मा प्रष्टः सुखसुपानां भ्रातृणां मे भवेदिति (again, the strong Bhīma shook him [but in such a way], that no noise might awake his brothers who slept quietly), R. 3, 10, 3 क्षत्रियैर्धृतिं चापो नार्तप्रष्टो भवेदिति (the warriors carry their bows in order to rescue the distressed), R. 2, 52, 28 न चार्त्सन्नुपो-चामि लक्ष्मणो न च शोचति। श्वयोध्यायाद्भयुताश्रेति वने वत्स्यामरेति वा (noither I nor Laxmana mourns for our having been expelled from Ayodhya or for having to dwell in the forest), Mṛcch. I, p. 19 गृहमस्मदेयं क्षीणार्थमित्यश्रितयः परिवर्तयन्ति (guests shun my dwelling, because wealth has vanished from it), Pat. I, p. 99 न हि भिक्षुकाः सन्तीति स्याल्यो नाधिश्चो-यन्ते न च मृगाः सन्तीति यत्रा नोप्यन्ते (we do not abstain from cooking, considering there are beggars, nor do we abstain from sowing, considering there are antelopes), Utt. I, p. 2 वैदेशिकोःस्मीति पृच्छामि (as I am a stranger to this country, I question [you]), Mālav. I, p. 3 पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यत्रयम् (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 दर्भाङ्गुणा चरुपाः क्षत रत्यकाण्डे तन्वो स्थिता कतिचिदेव पदानि गत्वा (when she had gone some steps, she stopped on a sudden feigning her foot was hurt by a blade of grass), Kathās. 62, 49 नीडो मे तव नेत्येवं विवाद उद्भूतः द्वयोः (a quarrel arose between them on account of the nest, lit. „[both of them saying] the nest is mine, not yours”), and compare the altercation, which is found

in the opening stanza of the *Mudrārāksasa*, and is intended to display the cunning of *Çiva*:

धन्या केयं स्वित्ता ते द्विरिति शक्तिप्रकला किं नु नामैतदस्याः
नामैवास्यासादेतत्परिचितमपि ते विस्मृतं कस्य हेतोः
नारीं पृच्छामि नेन्दुं कथयतु विज्ञाना न प्रगापां यदीन्दु -
देव्या निर्दोषुमिच्छारिति गुरुरितिं ग्राह्यमव्यादिभोवः

the last *pāda* signifies: »may the craft of the Lord protect you, [who] desirous of concealing *Gangā* from *Dovt*, his wife, [acted] thus," how he acted is set forth in *pāda* 1—3, containing the questions of *Umā* and the answers of *Çiva*.

Rem. 1. Among the most common applications of this freer construction, note तरेति to express consent, lit. »[saying] yes," किमिति »why?" lit. »[asking] what?" — Comments and glosses are marked by इति (इति गायत्रं, 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 चेद्वेत् —, f. i. Say. on *Ait. Br.* 1, 20, 3 नाभिप्रद्वयाच्चत्वं कथमिति चेत्। तदुच्यते (now, as one might ask why it [the navol] is denoted by the word *nābhi*, etc.) And so on.

Rem. 2. इति is also used when imitating sounds, as पटिति करोति. ^{ep. P.}
Nala 2, 4 न नक्तं न दिवा प्रेते हा हेति रुदती पुनः. _{1, 9}

Rem. 3. *Pānini* 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 लुनीदि लुनीदीत्ययं लुनाति। लुनीदि लुनीदीतीमे लुनन्ति. Likewise this singular number of the imper. repeated may express the performing of several actions at the same time. *Kāṭ.* exemplifies it by this instance आद्रमर मद्रमर अद्रमर स्यात्पिधानमदेवेव त्वमटसि। युत्रामटयः। युत्रमटय, to represent the hurry and bustle of people occupied in the kitchen. Instead of the same verb put twice, also synonyms may be used. *Çūp.* 1, 51 पुरीमवस्कन्द लुनीदि नन्दनं मुयापा रत्नानि रत्नमहात्तनाः। विगृह्य चक्रे नमुचदिषा अली य इत्यमखास्यमर्दिद्वं दिवः. ^{P. 3.}
₂₋₅

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 अत्र ते तत्र विख्यासमापनास्तात मातुल भातरिति युत्रापा अहंपूर्वमहंपूर्वमिति समन्तात्परितस्युः, the repeated words अहं पूर्वम् serve the same purpose. And so often.

18. 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..... तर्क्या-मास भेमोति (her she guessed to be the daughter of Bhīma, lit. she guessed [thinking: „she is] the daughter of Bhīma"). 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 चिद्विरासो दृष्टिता दमयन्तीति त्रिश्रुता, Panc. 1 तस्य त्रयः पुत्राः परमदुर्मेधसो यदुशक्तिरुद्यशक्तिरन्तशक्तिश्चेतिनागानो यःशुः, Mhbh. 1, 155, 9 अरसि कृपां कर्तुं मयि..... मत्वा मूढेति (show mercy to me, think I am out of my wits), Prabodh. VI, p. 115 निग्रह इति वक्तव्ये कथमनुग्रहः पृच्छयते (it is of punishment you ought to have spoken and you ask about her reward), Kumāras. 5, 28 वदन्त्यपरोति च ताम् (they call her Aparā), Panc. 103 कथं तया गयागो दृष्टशुद्धिरिति (how can I know him to be evil-minded?), Mhbh. 1, 34, 3 सखेति कृत्या तु मये पृष्टो वक्ष्याम्यहं त्वया (— but considering you as my friend, I will tell it you in reply to your question), cp. ibid. 1, 77, 17.

19. Similarly nominatives with इति may specify general terms (cp. 493, c). Pat. I, p. 411 the essential qualities of a brahman are thus enumerated तया गौरः शुच्याचारः पित्रुलः कपिलकेश इत्येतानव्य-वन्तरान्प्राणायमे गुणान्कुर्यन्ति.

Now, as according to 496 इति may be wanting here, we get also a kind of anacoluthon, nominatives agreeing with oblique cases. Kām. 2, 19 वाचनाध्यायने जुटे त्रिश्रुताश्च प्रतिग्रहः। वृत्तित्रयमिदं प्रादुर्मुनयां श्रेष्ठवर्षिणः here the nom. वाचनाध्यायने and प्रतिग्रहः are the specification of the accus. वृत्तित्रयम्. Panc. III, 220 कृत्वा

अ शीलं च सनायता च विषा च विभं च अपुत्र्यञ्च। एतानुपात्तस्य विचिन्य देया कन्या
 युधेः, M. 5, 133 मलिका विपुत्रश्याया गोरश्चः सूर्यश्चयः । एतो भूत्रयिर्निश्च स्वर्णे मेध्यानि
 निर्दिशतु. 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; नामितानामि ययस्य सत्यस्यार्धमत्रापुयात् =
 >these two put in a balance, a hundred aśvamedhas and Truth,
 I am not sure whether the sacrifices would reach half the weight
 of Truth."

500. Some verbal forms as मन्ये (I think), ज्ञाने (I know,
 मन्ये,
 ज्ञाने
 etc. in-
 serted. I think), शङ्के (I guess), आशंसे (I trust), पश्य (look)
 often have no influence at all on the sentence even
 when put in the midst. Likewise such phrases as
 न संशयः, नात्र संशयः v. a. „undoubtedly, no doubt."

Kathās. 25, 166 सुप्ता ज्ञाने स्त्रिया स्वप्ने कयाप्युक्तास्मि दिव्यया (a heavenly
 woman, methinks, spoke to me, when asleep), Nāgān. II, p. 35 कुसुममपि
 विचेतुं यो न मन्ये समर्थः कलयति स कथं ते पाशमुद्व्यन्धनाय (this [hand] of
 yours, which hardly I think would gather even a flower, how can it
 serve to put a halter round your neck?), R. 2, 84, 18 आशंसे स्वाश्रिता सेना
 अत्यथ्येनां विभाव्रीम् (I trust the army being well supplied with food,
 will stay [with me] for the night), Çāk. VI शङ्के संहरति स्मरोऽपि चकित-
 ल्गार्धकृष्टं शरम् (even Kāma, I believe, draws back his arrow), Kathās.
 26, 13 अश्वत्थिनाशकालोऽयं भुवमस्माकमागतः। यदकस्मात्प्रवृष्टं पश्यात्रैव प्रयात्यथः,
 Fanc. 48 the wife of the barber cries पापेनानेन मम सदाचारवर्तिन्याः
 पश्यत नासिकाद्देशो विहितः.

Rem. मन्ये, ज्ञाने and the like not seldom express irony, in which case
 may be applied what is taught by Pānini (1, 4, 106 and 8, 1, 46)
 about वृद्धि मन्ये with the 2^d person of the future वृद्धि मन्य ओदनं भोक्ष्यसे
 >now, indeed, you will eat rice," if the meaning of the speaker is:
 >you think you will, but it cannot be, there is no rice to be eaten. 1)"

1) The explication of Pānini, 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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