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!

LYDEN, 13 July 1886.

H. KERN.
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 (brāhmaṇa, 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 Metropolitan 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 Bose'sah'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 Duhm, Dr. 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,
monographs 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

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

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Amsterdam, July 1886. J. S. Speijer.
ADDITION

On p. 34 § 46 R. I wrote: I could adduce no instance of चि with two ace. Afterwards I met with this: R. 3, 49, 31 कर्पयकारलयकीकय चूताय मदिर-चण्डा। कृस्मयकारलयकी चचारे तेल्लिवर्णना।

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 a noun or a verb; सङ्कुण धातविन (the horse runs), तस्मात्सङ्कुणः (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. Pan. 26 ख वातनम वायु चूताय: (he is a lord, we are mean people), Nala 1,30 ख दानी देइ नारूरिशार गर्वयां च। तलो खळे, Cāk. I चवि स्तस्तिति अव कुल्पिती: (Is perhaps the head of the family near?). It may, however, be added. Pan. 100 द्रव्यस्त्र खण्डाकर्मी स्त्रीलक्षणो पर्यंति, Kathās. 16, 115 श्रद्धालयस्त्र भवथवी (I alone am guilty.)

1) Vernacular grammar has no term to name the subject of the sentence or grammatical subject. The term kārṇ signifies the agent or logical subject. In the same way kāma 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 kārṇ (agent) and kārṣṇa (instrument).
§ 2—4.

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 नामतथा (adoration to him), उहा ने [Sanskrit] hail to you), वर्तमान (why make mention of —) श्रावणम् or धारणा पापम् (v. a. mālam abhit), etc. Prabhodh. III p. 66 the Buddha monk entreats the Ācāra to let him enjoy the instruction of his doctrines श्रावणम् द्वितीयं वा पापम् श्रावणम् (be you my teacher, I your pupil, initiate me into the doctrines of the Ācāra).

3. Besides श्रावणम् and धारणा, the verbs विषयते, तिथिति, वर्तिते and the participle गति may be used more or less as verbum substantivum. Schol. on P. 3, 4, 65') जिससे भोगः (there is something to eat), Ven. III p. 94 एव दुःखान्त श्रावणम् नामयोगिनं (here D. is sitting down under the shade —), Hit. 107 वर्तमानता द्वारा गव्ले श्रावणम् (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 जित्यो is especially denotes the "being met with" fr. il y a, likewise श्रावणम्, but not धारणा; तत expresses the "being in or on", as विषयति. (v. a. painted); वर्तिति comp. Lat. versatur.

Rem. By consequence, श्रावणम् 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 श्रावणम् द्वारा तत्त्वज्ञ (not श्रावणम्); Panch. III, 37 कर्माला द्वारा तत्त्वज्ञ (the fire burns the wood, wind is his mate), Mbh. I,89,3 श्रावणम् (the wind is blowing the wood).

4. The same character is exhibited by the predicates

1) जित्यो in this sūtra is one of the ज्ञातव्यम् (words meaning to be).

§ 4—7

made up of a noun and a verb of becoming, growing, seeming, remaining, being called, considered and the like. Comp. 33.

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 श्रावणम् द्वारा (the night is cold), for in that sentence the subj. द्वारा and the predicate श्रावणम् 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 "कृत्यो तिथिति" when = "water is in the pit," Pat. 84 कर्माला द्वारा यथा (yonder [house], where that crow is), Madr. 23 गव्ले द्वारा (he [will] not [be] able to blot out [that] stain), R. 2,42,7 गव्ले तत्त्वज्ञ न ते गव्ले (I have nothing in common with them nor they with me) and sim.

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

7. Sanskrit has a decided predilection for the passive
voice. In translating from that language it is often necessary to transform passive sentences into active. For inst. Panc. 43 विवेकान में मस्त साकार: (it is a long time I hear blame you), Daçak. 133 कालां तनां विशिश्वास: 'a maiden of heavenly appearance respectfully approached me', Hit. 43 तव तय्य गये ये आमंत्रित: मुनि प्राप्त: तय्य तन ने साकार: 'you have done so'.

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 केवलि अर्थातोन्तक्षे तन्त्र (some guardian of the crops was standing aside), Daçak. 18 के तत्वत्वों द्वारा यथार्थतः उपस्थितानिन्त (the lion, after having slain the elephant, disappeared), Ven. III p. 79 के अर्थातोन्तक्षे तन्त्र (स्वार्थविन्यास न दीर्घायत्वात्मा तन्त्र) दीर्घायत्मा यथार्थतः. Even the verb subst. has occasionally a passive form, cp. 32 b.

Rem. Apart from the said impersonal verbs, we have to record the old and genuine impersonals with active or medial endings and meaning. In classic Sanskrit they are scarcely used, being but remnants of a more widely employed idiom of the elder language. Ait. Br. 1,9,2 तवो अर्थातोन्तक्षे कल्याणे विस्मयाते भक्ति (it avails such community, as where is a hoar knowing this), Agy. Gṛhy. 4,1,9 आदिकालमें भक्ति श्रवणुतार्किको (if a worshipper in the three fires be affected by illness, he should withdraw); — Panc. I यहुँ इत्यादि (it rains) तय्य तन्त्रिको (cp. Yājñ. 1,136 with Kāc. on P. 1,480) and so on.

9. Participles, especially those in त्व and त्वत्वत्वत्वेऽत्व 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 तस्मि वाच आलितका: लाचार्य (the tiger killed him and devoured him), ibid. 7 तत्त्व द्वारा विस्मयाते: समयुक्ति सर्वोदयालुः (he entrusted his sons to the foresaid Vishṇu), Čak. I विस्मयाते

10. The subject of the sentence is not always expressed. Often it is implied by the verb. For द्रव्यतः and द्रव्यता are quite as intelligible as यद्रव्यतः द्रव्यता and यद्रव्यता, and likewise in the third person the sole द्रव्यता suffices, if there can be no doubt as to the giver meant. Nevertheless, the personal pronouns denoting the subject are not seldom added, even when not required for the understanding, certainly much oftener than in Latin and Greek. See f. inst. Nala 2,19; 3,9; Kathās. 6,133. But the omission is impossible, if stress should be laid on the pronoun.

In passive sentences, the personal pronouns denoting the agent may be wanting likewise, but of course this is not by far done so often as in active sentences. Panc. 127 द्रव्य: द्रव्य: अविष्कारितमिलित [ac. kramen], ibid. 327 द्रव्य: द्रव्य: श्रवण: विशेष: अविष्कारितमिलित [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), गम्यताम् (hear) Panc. 87 the panther thus addresses the hungry lion, his

1) A vāc. to P. 3,2, 124 states an exception for the case, that the negation न्त्र is added to the participle, in order to signify an imprecation. Of this rule applied I know but one instance, Čūpūla. 2,45 quoted by the Petr. Dict. s. v. पद, V p. 630; 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.
11. But in sentences without a finite verb the personal pronoun denoting the subject cannot be missing. It may be said promiscuously कृत्वानांसि and कृत्वानांसञ्जु, कृत्वृयोगसि तथा कृत्वृयोगसञ्जु and so on. The full forms भ्रो कृत्वानांसि, भ्रो कृत्वृयोगसि are, of course, also available.

R e m. Occasionally they are wanting even then, provided that it be beyond doubt, which subject is meant. Panc. 214 the crow Shhirajvin relates to the king of the owls the ill treatment he has endured from his own king, for ते सुवधाकृतिसिद्धानम् द्रव्यानीता: [सं. श्रवणूऽ, as is perspicuous by the context]; ibid. 53 the lover addresses the princess राजस्मिनि शुपा [सं. शुपा] चिनः सा मारिति; ibid. 58 भ्रो कृत्वृयोगसि कथिताने ववक्षोऽविरंखित: [सं. श्रवण]. Cp. ibid. 137, 13; 154, 10.

12. A general subject may be expressed by using the passive form, as उच्यते (it is said), यूक्ते (it is taught). Likewise by the plural of the 3rd pers. of the active as यथादः (they say, when = it is said; germ. man sagt), चिन्द्र: (it is known), यथास्त्व: (it is told). But not seldom also the singular of the 3rd pers. of the active is employed in this manner. Panc. II, 34 कारणानुसारत्मानसि कारणात्मानसि कारणात्मा (it is not without cause, one becomes a friend or a foe). The pronoun omitted is अ (= one, germ. man), which is also sometimes added. Panc. I, 216 तथास्त्वः न च चक्रं चिन्द्रेऽविच तथा: (erg. कारणानुसारत्मानसि: (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. 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. Dāpak. 19 दुल्हनं जयर्हष्टिः निर्जालं वचनं अपनाः प्रतिवाक्षणिमये किन्तु अद्यसमाप्ति गुरुः नित्यं तस्मां अष्टाद्वादशांशांम् न दीर्घं निधनम् व महादित्यानौग्राहम् = 'I took off the baby from the tree and sought for the fair one in the forest, but not discovering her I carried it to my teacher, and gave it over in his hands. By his order I now have brought the boy to you.'

In Sanskrit style the predicate of the sentence is many times expressed by means of a nomen actionis, to be translated by a finite verb. Panc. 21 दुल्हनं जयर्हष्टिः निर्जालं वचनं अपनाः प्रतिवाक्षणिमये किन्तु अद्यसमाप्ति गुरुः नित्यं तस्मां अष्टाद्वादशांशांम् न दीर्घं निधनम् व महादित्यानौग्राहम् (Dam. said: why does my master stop and stay here?)

I V. Abstracts in ता or तम 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.
IIIv. 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.

IVv. 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 दृष्टि (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 कस्यात्मा विशिष्टता निक्तम् पृथ्विः. So f. last Utt. 1 पास्पत्याय निन्दितायम् विद्यामितायम् (Mylady is tired; for this reason I beg Her to take Her rest).

Vv. 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 proximity of its rudimentary stage. It often reminds of the solemn style of old Latin. Mostly the relative clause precedes. Pen. 2 धरति नाना वर्तनावं निन्दिती यानिति तथावृत्तिः (act so as to fulfill my wishes), Ibid. 70 न: कृत्यं हृदयं अभ्रमेयं क्रमलालाय, and the like.

VIv. 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 क्ष: is not rarely an other expression of नोबड़ी and को न = "every body," कृत्यं is frequently = "because." Similarly क्रान्ति =Grec. ἔστειλα, "कामस्य नाना = "certainly," cp. the idiom कृत्यं त्याऽस्मिन... कृत्यं and other turns, more fully to be dealt with in one of the subsequent chapters. Compare Eng. why, when = "now, well," Grec. ἐσθιόν.

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

15. Like all languages, that possess a rich store of inflections, Sanskrit affords a comparatively great freedom as to the order of words in the sentence). 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. 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. 39,1,18 संस्कृतं संस्कृतं पदं सुगुणवते तेषां वाक्ये सम्बन्धे-क्षमन्तः (स्यमि) सदाँ (न) वर्तनां प्राप्तादिति.

2) On this subject we have an excellent treatise of Prof. Deussen Die altindische Wortfolge aus dem Čatapathabṛkhāna 1878. Yet, of course, it does not go beyond the archaic period of Sanskrit literature.
verb have its object immediately before it, देवदत्तोऽक्तं करोति (N.N. makes a mat), देवदत्तोऽभृतः सा पाठियर्थित (N.N. has parted for Pāñjaliputra 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 particles, 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 Pa
tanjali (I, p. 39, 10) may illustrate the above statement, द्राक्षणात् या
विधिः राजस्तत्तत्सति: वुष्णावलालोऽतुलः उपविश्तः यज्ञा गुणेन गृहे गृहि: गृहि:।
Here the subject preceded by its attribute stands at the head, then follows राजस्तत्तत्सति: formally a predicative attribute of the subject, but as to its meaning an accessory of the gerund उपविश्तः, 3\textsuperscript{v} the other accessories of the said gerund, 4\textsuperscript{v} the gerund itself, 5\textsuperscript{v} the accessories of the chief predicate, finally 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 नैषदिक्षतं निस्बिज्जतं श्रमस्वप्नन्ति रूपान्ति गृहितः, Hitop. 92 तैवान्ताबृहस्पतिः। त्रेयो तीनो भगवः:

2. If the predicate be a noun, it is put before the subject. Panc. 38 केरारी: श्रमस्वप्नन्ति निस्बिज्जतं श्रमस्वप्नन्ति। गृहितः गृहितः। गृहितः। गृहितः। गृहितः। गृहितः। गृहितः।

Rem. Pronouns, it seems, may be put indiscriminately before or behind their noun-predicate: सत्यासेव्यूः or वेदे सेव्यूः.

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 धनपुष्पमत श्रीसाधनमत च (fortune which has arrived spontaneously, grows a curse, when neglected).

Rem. Not seldom they are separated from the noun (or pronoun) they belong to. Daq. 141 श्रीवनस्वप्नात् राजस्तत्तत्सति। गृहितः।

when translating this sentence one should render गृहितः by the adverb बाहुल्य or in a base manner. So Panc. 73 तथा दृश्युत्तु मम स्वप्न न विचिन्ता राजस्तत्तत्सति। note the disjunction of दृश्युत्तु: and बाहुल्य.

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 enclitically, 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 another 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 गृहितः गृहितः। (of the kind there exist many, indeed), Daq. 132 श्रमस्वप्नन्ति। धनपुष्पमत द्वितीयीय: द् य श्रमस्वप्नमत धनपुष्पमत द्वितीयीय: (then I said: let this miserable elephant be gone, bring an other, a number 1 of the elephants);”

Hit. 110 गृहितः गृहितः। धनपुष्पमत द्वितीयीय: श्रमस्वप्नन्ति।
Panc. 39 तथास्वप्नमत राजस्तत्तत्सति।

Similarly in the passive, Hit. 20 श्रमस्वप्नात् द्वितीयीय: मा मनोज्ञराजानं (now at all events I must be your companion).

Rem. Pronouns, it seems, may be put indiscriminately before or behind their noun-predicate: कस्वाहत्तु: or वेदे सेव्यूः.

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. Panh. 37 कमलिंगोद्विकिरितिः यहाँकरणं। तसं — पूर्ववृत्तम: प्रतिदृष्टानि यत:। तसं — यहाँ विज्ञापन गंधाराणि। तसं: य न क्रियाविशेषाणि।

Rom. 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 यथा रावणशतादसू मनस्त्वदायु परित्वभ:। श्रेयः श कार्यः [instead of शास्त्रीय], often occurs, especially in polished style. Cp. f.i. Daq. 139 श्रेयः शे जीवा वालनि! अक्षर श शृंखः, Harsha 11 वालिकामेऽवस्तु । अनभवः।

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 7 कल्य विशिष्टता संभाषणे शति (in you there is nothing we may not look for), Daq. 97 य वैधोक्तिकता प्रत्ययस्तिरुक्ततिः परममार्थात्मा जागरणानि श मुनयोक्तः (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); Kâd. I, p. 292 रुपं रुपं क्रियाविशेषाणि वर्गे मे सामवेदविशेषाणि वर्गे।

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

Rom. 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 अतुल चाली (instead of अतुल चाली), Ait. Br. 1,30,9 तिलावासिणि पुरवातात्तिः [instead of ति पुरवातात्तिः], ibid. 2,37,4 श्रेष्ठं होतम् अस्मि, 37 श्रेष्ठं होतम्। 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 जय अहेतु च जार्जरोऽः.

SECTION II.

SYNTAXIS CONVENIENTIAE AND SYNTAXIS RECTIONIS.

CHAPT. I. Concord.

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

1) Kathās. 30,58 may give an instance of poetical arrangement.
§ 19—20.

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 tanti, as नाय (water), नाय्क and नाय (life), नाय (the rainy season), in the language also दाह (collar-bone), दाह (neck). Rarely the gender disagrees, as the neuter निर्देश (friend), words as भाषा, यात्रा, वल्ल; fit person,” f. i. Mbih. 1,61,3 दोष पृथ्वी शोकल (you are the proper man to hear —) शहीद, (n.) and शहीद (F.) »deity,” etc.; — शक्ति: masc. plur. »wife” is an instance of disagreement in both gender and number. 8)

The diminutives generally retain the gender of their primitives 8): पुष्क्र m. as पुष्क्र, but पुष्क्र f. as पुष्क्र.

Rem. Of the collectives some are not always used so; दोष 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 दोष (sing.) as दोष (plur.). Similarly लोक: or लोक: »people, le monde, les gens,” द्वारा or द्वारा: »offspring; subjects.”

20. In a general proposition a whole class of individuals may be optionally denoted by the singular or by the plural of the common noun. अब्ला: पुलत: or अब्ला: पुलत: (the brahman [that is, any brahman as far as he is a brahman] ought to be honored). Cp. f. inst. Bhój. 13 विलायकुल रेषाप्रयल…. भगवानोदि निकासवद्विनारिवर्ता: कृष्ण: [a कपिल्का speaks] »men, bitten by a serpent, or poisoned, or sick, we release immediately from illness.”

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

21. The plural of abstract nouns is employed in Sanskrit more largely than with us, at least sometimes in phrases, somewhat strange to our feeling. Kámänd. 1,62 त्रिशूलम् वृक्षम् तिलिशिरस्वतिविद्युतिः: कामिनि कामिनि लक्ष्यम्: कौशिका मानुषम्: »if a prince, who keeps his senses under control, follows the path of politi, his fortune (fortunes) blazes upward, and his glory (laud) reaches heaven,” Čák. VI प्राचार्यकेसरीसनित्वमेवमोनिसूदिः इत्यार्थः: »sleepless he passes his nights, tossing himself to and fro upon his couch,” ibid. VII शान्ति पुराणशास्त्रानूदिः, nonimun similitudes. Of the kind are शत कृष्ण म्हबल 1,123, 77 »in times of distress,” निष्कृष्ण (= विकरालक) R. 3, 4 and the like.

22. The plural of a people’s name is commonly used to denote the region, where that people dwell. The country; inhabited by the nation called ग्रहः is also named ग्रहः; in the same way it is spoken of यस्मि: नामस्य: कौसिकाः, बिलिः, etc., if the country of Pancala, Matsya, Kosala, Vidarbha is meant. Compare Latin Volsci, Parisii, Chtiti, Germ. Polen, Hessen, Sachsen, Engl. Sweden and sim.

23. The pluralis majestaticus is often used in addressing persons or speaking of them in a reverential manner. This applies to all words and epithets, such venerable men are designated with. Čák. II the king asks the messenger किन्नर्गाथिः:
plural is used instead of the dual, द्वि कृष्ण: योजनम् (what shall we do now [you and I]?)

26. In all periods of the language the dual is the proper and sole number by which duality is to be expressed.

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

27. II. — Concord in case, number, gender and person is in Sanskrit the same, as in all languages with inflections, that is to say, it does exist between all such words, as, while standing in the same sentence, are to point at the same thing. For this reason, the predicate does agree with its subject in case and person, the attribute with the noun, it qualifies, in case and — if possible — also in number and gender, and so on. It would be superfluous to exemplify this general rule, 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 शब्दशब्दम एव श्रवणां अकथनम्: contains a plural, which may be accounted for as denoting either the various kinds of stūlām and ina (op. 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. शतस्वरूपं शतस्वरूपायम् — Kathā. 107, 51 अब्रोहस्तु अनामार्थो तद्विश्वम् the majestic plural seems to have been employed. Strange is this passage: Mbh. 1, 34, 6 चन्द्रास्तितिद्वितिस्तितिस्तितिति मन्त्रयम्, there being no room for the schoolies' interpretation धारिस्य शहरितिलितम् मन्त्रयितिलितितिति शकुन्तकम्:

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 ते मन्, 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. Pance. 63 ये गुणप्रभावम् (so is my liveliness), ibid. II, 201 कृपया द्राक्षो दि मन्: (that is the most important counsel), Cak. VII शिष्यालेखनम् महात्म्यारम्भम् विवेकोत्सवम्; संलक्षणायभिः तलिकाप्रकाशम् (if officers are successful in weighty affairs, impute it to the virtue of their masters, who honour them with the execution). — Yet there may occur instances, where it would be not possible to observe this rule."

2) Occasionally the verb will agree with the noun-predicate when standing near, instead of agreeing with the subject. Pance. 283 तर्य ब्रह्म: स्ववाँकी लं मेन महात्मयान [not तर्य], M. 9, 294 अल्प त्रायुक्तो योगात; सत्त्वाः रूपसाधनेः (these [foresaid] seven elements are named together the seven-membered kingdom), ibid. 2,81 गुणप्रभावम्; यिन्द्र चेत तालिकाः निवेदने प्राप्तयोऽयुक्तम् (— and the three-membered श्रेष्ठ should be considered as the mouth of brahma).

chosen name of संमुद्रविकरणम्, that is the relation existing between संमुद्रविकरणम् or words, whose substrate (विकरण) is the same (संमुद्र).

1) See for inst. Ch. Up. 6, 16, 2 रूपाक्तमिथिः स्वर तच्चलयों च गुणाय तत् गुणितात्मकौहः. Here च गुणाय is rendered by Prof. Max Miller sit is the Self," in a note he subjoins: "The change of gender in sa for tao is idiomatic. One could not say in Sanskrit tao अत्मा it is the Self, but sa अत्मा." (Pref. to the Senc. Books of the East, I, p. XXXVI). Nevertheless, in the words immediately following तत्सूत्तसूत्तम्, that very idiom seems to be neglected, for the neuter ता is the predicate of the masc. तम्म. Here the neuter has been preferred, because of ताद and तम् there is not affirmed a full identity, as it is done with respect to sa and अत्मा, but it is only said, तोम is a phenomenal manifestation of ताद: ताद (sa. अत्मा) 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, 53, 42 चिन्तनाय: — निरापारः कलनः मन: (thinking of thee — the subjects do not take food); here to मन, though grammatically a fem., is added a participle in the masc. Note in the example quoted the distance by which the attribute is separated from the noun, it qualifies.

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

Either the common predicate (attribute) agrees with but one and must be supplied mentally with the others, as Prabodh. III श्रवणसर्वा लोकसंग्रामम् cp. the schol. p. 57 ed. Cale. इत्यम् मनोऽर्थयोऽः, Dap. 135 वानसिद्धो रूपसाधनं; मयो व बीमत्त्वावसायिनी बलादीयम् (Kuntimati 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. तांतो लक्षणस्य तत् भविष्यति; — तां नीतिः च लक्षणस्य अनुवादः. C packed. the Rem. on b.)

b.) as to the gender there must be distinguished between persons and things. When relating to persons of the same sex, the common predicate or attribute is of the same gender: विना भरत: च इत्यम्। नाना रूपम् च देवा विना. When applying to persons of different sex, it is always put in
we can learn how to understand a given samāṇadhikaraṇa, whether वृद्ध: पिता = „the old father“ or = „the father is old,“ etc.

As to their meaning, then, we may distinguish five classes, I the simple attribute, वृद्ध: पिता = „the old father,“ II the so-called predicative-attribute, as पिता वृद्धः (= वृद्ध: पिता) „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 संपत्तिः (the father grows old), पितारुद्धः संपद्वे (you think the father old), V such a noun, as though formally agreeing with the subject or some other substantive, really serves to qualify the verb, as Daś. 141 नवालं नानाम: पावथ वारत्ना:, see above, page 11.

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.

Bhāg. I नानारूढः विद्वतः: संपत्तिः: (this deer has become distant), Hitop. 92 पुनसः निसोभातः नानारूढः: (the birds grew angry), Panc. 51 नानासृष्टं प्रमाणं: संपत्तिः: (why you have swooned so at a sudden?); Priy. p. 14 नानारूढः/विद्वतः विद्वतः: लालने (why do you look so glad?) Panc. 56 सप्ताह भागाराह: कृतं: (the king was reduced to the possession of nothing but his fortress), Panc. III, 152 गुर्जरं गुर्जरं: (It is the wife that is called one’s ’home‘).
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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. 1* तथा ना त्रिस्तंकान तियोऽऽ कहै न प्रासा लिङ्गिस्वतः; *Daipāk. 18* बालकोण नवं खोलितो नवं नस्सन्ते नवं नस्सन्ते (the baby was strong enough to endure all this toil).

This idiom is, of course, obligatory with the kṛtya's of उ, *Daipāk. 16* नवं नवं नवं नवं नवं नवं नवं (the prince deserves to be your attendant), *Pāṇe. 21* तच्छ नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं (and his strength may be adequate to his voice).

c) an accusative, when qualifying the object of the verbs of calling and naming, of esteeming, holding for, considering, knowing as, of making, appointing, electing and the like. *M. 2, 140* ताप्य यथासः प्रकाशे (him they call a teacher), *Nala 3, 22* तश्च सा सा सा सा तश्च (know me being Nala), *Mudr. III* तोषस्वम् नासतस्वम् नासतस्वम् (Cānaka has made king a gādha, the son of Mūrya), *Pāṇe. I* p. 332 तदस्तर्याकारे नवं नवं नवं (he boils rice to a jelly), *Pāṇe. 3* द्राक्षाचारे नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं (having assumed a white horse's shape), *Thān. 1, 1, 3, 3* जावा नवं नवं नवं नवं.

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 रत्न, 2° the instrumental of abstract nouns. Both are equivalent to the nomin. or accus. of the completing predicate. Instead of त्रास्मण भञ्जनां संतावायसि (I hold you for a brahman), it is also said त्रास्मण रत्न नवं नवं or त्रास्मण्णिन नवं नवं; the same of course applies to the passive construction. *R. 3, 9, 11* त्रास्मण्णिन नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं नवं (you have set out for the forest, called Daipākaka), *Kāc. on P. 1, 1, 1* रत्नारेण मन्त्रनीतिः मन्त्रनीतिः (erūdhī is established hereby) a grammatical term. A more detailed account of those idioms will be given in the course of this book.

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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) *Rg. 10, 85, 3* तां ताः नालं प्रसाप (he thinks himself having drunk some), *Ch. Up. 5, 3, 4* त्रास्मण्णिन नवं नवं नवं नवं नवं (why did you say you had been instructed? how could anybody, who did not know these things, claim himself instructed?) *Thān. 2, 3, 8, 2* यन्तास्मण्णिन नवं नवं नवं नवं (he, after having created the asuras considered himself as if he were a father). 2) Similarly it is said in liturgical style रत्न नवं नवं नवं नवं नवं (having assumed a white horse's shape), *Thān. 1, 1, 3, 3* जावा नवं नवं नवं नवं.

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 भञ्जना भञ्जना: भञ्जना भञ्जना. Instead of the old type त्रास्मण भञ्जनां त्रास्मण भञ्जनां we meet with such compounds as नवं नवं नवं नवं.

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* भञ्जनां भञ्जनां भञ्जनां भञ्जनां (Bh. put on his head the pledge, [namely] the slipsper).
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, often in the earlier periods of Sanskrit than in the latter; whereas periphrastic expression strives at extending by the time, the implements of circumlocution increasing in number and variety, the nearer we approach to our own times. But the faculty of signifying case-relations by confining the correlating nouns into the somewhat rudimentary shape of compounds has not been overturned nor diminished by time. On the contrary, whether we look at their frequency or at their manifoldness or at their expansibility, the old dialect is by far surpassed by the alexandrinian period of Sanskrit literature.

36. The same richness and abundance is generally displayed in the several constructions, taken separately. Two or more conceptions of the same case-relation being equally possible in thought, they mostly are also available in speech; there is perhaps no language, where one may be less limited in this respect. Thus we meet side by side with a partitive genitive, a partitive ablative, a partitive locative. Causality may be denoted by means of the instrumental as well as by the ablative or by various periphrase, as रूपिते, कारणेति, कारणात् etc. The person spoken to may be put in the accusative or dative or expressed by means of प्रति, परं, श्रेयं. 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, लिङ्गम् 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 nouns and verbal forms that have almost the force of prepositions, as सत्तश्चादि समवेत् etc. when = "to," कृते "on account of," वर्णिते or मूर्ति = "without," नामिता = "by means of", sim. Moreover, in most cases one is free to compound the substantive with those words, for ex. to say दीवितस्य दृष्टिः: instead of दीवितस्य दृष्टिः: (for the sake of life), याविशायतः = याविशायित्यायित्र (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 पुर्णधारीकः = पुर्णधारी (a lion among men), राजारूपः = राजा: रूपः (the king's attendant), अवशिष्ठः = अवशिष्ठः: (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 chapt.
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 karmadharaya, though logically belonging to other categories — will be gone through.

38. The nominative or first case (प्रथम अर्थ विभ-रूप) 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 — अनान्तित्र P. 2, 3, 48 — and even two for the vocative of the singular (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) प्रार्थित्वविविधपर्यायार्थमार्थम् प्रथम that the first case serves only to signify the gender and number of the thing designated by the word’s rude form or प्रार्थितपदिका, thus proceeds: सत्तमोष्ठः (47) समस्यकम् (48), that is it serves also to address, thus it bears the name of अनान्तित्र. — By the way I remark, that in translating P.’s rule on the proper sphere of the first case, I have disserted from the traditional interpretation. According to the modern grammarians परिभाषाय means "size" or "measure" — such words as दृष्टांग, स्थान, श्लोक are given for examples — and श्लोक is "the grammatical number" so as to make the whole signify: the first case denotes the mere meaning of the प्रार्थितपदिक, the mere gender, the mere size (or weight), the mere number. "See f. e. the Kaśika on our सृष्टिः. That interpretation cannot be right. In the first place, in the Pāṇinian terminology, it must be observed, प्रथमाः does not mean the word put in the nominative case, but only the suffix of that case, just as दृष्टांग names the suffix of the accus., त्रिंक त the instrumental and so on. Now, to say in earnest, the प्रथमाः has the duty of denoting त्रिंक त things apart from the purport of the प्रार्थितपदिक, viz. linga or gender, parimaṇa 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 them, n.l. gender and number; the size or measure of the thing denoted by the प्रार्थितपदिक 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 ज्ञातम्, which they did accept as expressing "the grammatical number", as, indeed, it very often does. Yet here it must be the ब्धाना of ज्ञान, in its original meaning the naming or the being named, op. P. 1, 4, 89 ज्ञानार्थादिप्रथमादि (== dā, when naming a boundary), 2, 1, 38 ज्ञातिभित्तिप्रथमादि (== with kṛtya, when denoting exaggeration), 5, 3, 23 ज्ञातिभित्तिप्रथमादि गति, etc. Therefore it is not ज्ञातम्, which here is carrying the meaning of grammatical number, but परिभाषा; 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 सृष्टिः, (op. P. 5, 2, 41 and the passages adduced in the Petrop. Dict. IV, p. 540). For these reasons the सृष्टिः, which occupies us, is to be analysed in this way प्रार्थितपदिका व लिङ्गयमार्थम् (== लिङ्गयमार्थम् or लिङ्गयमार्थम्, for सृष्टिः and ज्ञातम् are both expressive of the grammatical number) चक्रवर्त्यातित्रार्थम् प्रथम.

1) Pāṇini has short and well-chosen terms to point out their different provinces. The category of the accusative he names कर्म, that of the instrumental कर्त्ते व प्रस्ताव, कर्रा (of the dative समप्रस्ताव, that of the ablative अधिकार, that of the locative अल्पक्षरा). 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 proferred 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 (चन्द्री) 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 (प्रभा) 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 (पष्टी) 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 the time, after which*, 2 the *absolute genitive*, 3 the *genitive, which is concurrent with the dative of interest*.

6. The *locative* or seventh (तप्ति) 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 नित्यितसमाधि), 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*.

Rom. 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, anubandhas, pratipadikas, etc.

Rom. 2. Indeclinable are 1 ν the adverbs, 2 by 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.

### Chap. III. Accusative.

39. I. The accusative expresses *whither* something is moving. Pānc. तापं तत्कालिन (he set out for his home), Nala 1, 22 विद्वा विद्वानामस्मित (then they went to the country of Vidarbha), M. 2, 114 विनायणशाल (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 तापं महान तापं, Daq. 40 तक्षिणम् तक्षिणायां (by this solicitude I grew sad).

This obvious construction is not the only one.
§ 39—41.

The aim striven at may also be put in the dative (79), the aim reached is mostly denoted by the locative (134). Moreover various paraphrase: by means of प्राप्ति, प्राप्तिकर्म, सत्कारायण, समीरमण, उदिश्य आदि 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 तवं अपनि (he bends to you, rests on you), विद्या प्रचयनि (he attains knowledge), ग्राम-निर्वाण (he moves towards the village).

Rem. Verbs of bringing, carrying, loading, conveying may be construed with two accusatives, one of the aim and one of the object राजस्यात् चालति दृष्टि कपालिणि वहलि आ (see Siddh. Kaum. on P. 1, 4, 51); — Dac. 83 त्वा नोयेय, व्यवस्थीमय (let me conduct you to your lover), Čàk. V श्रुता लाम्फुल विलुप्त (having dismissed Čàk. to the home of her husband).

41. When construed with a passive verb, the accus. of the aim sometimes remains accusative, as in Latin and Greek, sometimes it turns nominative. So it is good Sanskrit to say नपपा ग्रामे गमिने, गया ग्रामो गन्तव्य: कथास. 25, 210 तंत्वति गन्तव्यं पुरी ग्रामेः पालि तथा (now I want to go to the city of Benares), Pat. I, 464 तथाः से तथा (the meaning will be understood), op. ibid. 44 कथास ग्रामेः हत्तियार गन्तव्य: ।

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 नपपा. The transitive compounds (43) of course are left aside, likewise such verbs, as the vaidik दीप्ति, when = to be asked for दीप्ति.
Rem. 3. तिलावत (to play) with the acc. of the wager is an P 3, 3, 00.  

43. Intransitive verbs may become transitive, when being compounded with some preposition 1; ग्रन्थिः (he goes after the cow), pass. ग्रन्थिः गौरुणमाता. This chiefly applies to verbs, compounded with अक्षार अक्षार, अर् उप अर्, but also to others Examples: ब्रह्माण्डल (to transgress); शान्तिलोकतम (to shun); शान्तिलोकतम (to pity); वशुदाहित (to partake of, to enjoy); वधुदाहित (to live by); वधुदाहित (to dwell near); वधुदाहित (to appear to); वधुदाहित (to appear to); वधुदाहित (to appear to); वधुदाहित (to be rest on, to grasp); शालातित (to inhabit); अक्षार (to neglect); अक्षार (to go to meet) etc.  

Rem. This influence of the preposition is even seen in the acc. attending on some compound adjectives, as भतुदु, भतुदु (Nala 2, 27 भतुदुभतु; R. 2, 50, 1 भतुदुभतु).  

44. Instances of the so-called etymological or cognate accusative are not wanting.  

— Cognate and co-cusative.  

Rem. 1. Some of these etymological accusatives touch upon the sphere of the adverb and the gerund in ब्रु. Sometimes it is rather difficult in what category to class them. Of the kind are: ब्रु. वृ, 3, 15, 2 न बुजोर्ष्ट्यो सहितीत; महब्ब 1, 154, 30 उपयोगस्था।  

Rem. 2. The kris in ब्रु are only available when etymol. accus. P 3, 3, 10.  

The Kaśikā gives these examples: Qu. काँग कारिकालिकाः. अन्वयम् कारि- 

कारिकालिकां; so कारिकालिकान्त: etc.  

45. Some verbs admit of a double construction, which  

1) Pat. I, p. 107 तत्त्वमेव अवभूत्या विद्यासार्योऽवभूत्या विद्यासार् महामहिः.
§ 46—47.

conquers a kingdom; as well नीत्यावन्ति (he teaches his pupil) as यज्ञावन्ति (he teaches the law). By combining both constructions we obtain 1. कलानालं व्रातम्; 2. जरुषं रात्रेण यज्ञ; 3. सङ्गम ऐन्यावन्ति.

This double object may attend a) verbs of speaking, as बुध्वा, चतुर्व, चासू etc., asking, as गुप्ता, भ्रू, चासू भृष्टि, प्राचार्यायति, प्रांकशिः and sim., teaching, especially एक्ष्ये-शास्त्रिति and यज्ञावन्ति, b) some others, especially नवान्ति (to win), दृष्टि (to milk), द्यन्यन्ति (to punish, to punish). See § 1, 4, 51 with the commentaries.

Examples: speaking: Nala 1, 20 तसै अखारिष्यो यहच्छ ज्यात्न, नल्ल नारु; R. 2, 52, 31 वारवार न्योद्व स्वामिपु; — asking, begging: Ch. Up. 5, 3, 5 वग्न गा सत्यमु: प्रकाशवान्ति (that follow of a rājanya asked me five questions), M. 8, 87 गार्भं पुन्द्रवं दित्यय; Kathās. 1, 31 ग गर्मेन मायायवान (he requested a boon of me), Mbhb. 1, 56, 24 सुप्नांसा राजसा न लव्या राजस्यावन्तिः (I do not beg gold of you, my king, nor silver, nor cows); — teaching R. 2, 39, 27 जयसमता गर्मेन गृहवङ्गमस्य द्यन्यन्ति मानव (I will do all that, which Mylady enjoins me to do); — श्रम: Mbhb. 3, 59, 5 विनायकानिस्ताय सिंहा रार्तं नल्ल नुष; — तु: Kumār. 1, 2 नाम्बायति न्यायम सर्पायोणोऽथ — न्यायेऽपि (they milked from the earth resplendent gems and herbs of great medicinal power); — द्यन्यन्ति: M. 3, 234 तांतवं द्यन्यन्ति (he should punish them with a fine of a thousand pāṇa).

Rem. Indian grammar adds to them some others, instances of which construed with a double object are scarcey met with in literature, if at all. Of the kind are श्रम (to gather), प्रजाति (to check), प्राक्रियोऽपि (to rob), श्रम (to churn), thus exemplified: श्रमापि (pertaining to cattle) नामायनार्द्धम (कुण्डलिनी पुष्कर:), नामायनार्द्धम (कुण्डलिनी पुष्कर:).

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

1) Here also vernacular grammarians put the two accus. depending on such verbs, as नी. ब्रह्म, 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 (Pfly. p. 11 नीत्यावन्ति... अन्नप्राप्तammers, अक्षयति, अन्नप्राप्ति 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 श्रम:

NB. Some verbs as कहन्ति (to tell), चर्चन्ति (to make known), अन्नप्राप्ति (to enjoin) never comply with the double object.

48. In the passive construction the person asked, addressed, defeated etc. turns nominative, the thing asked for, spoken etc. remains accusative. Therefore, though it may be said separately उसकर मान; as well as वाक्यमुः पृष्ठे तुर्याः: as well as गुप्ता: पुद्र; when combined, we get the type दास्यमुः पुद्र: पुद्र: पुद्र: विनायाः: Examples: Panc. 29 प्रत्येकं सो मा पात्रं विनायत्वम् दास्यमुः (v. a. I have asked my master to grant you his protection), Kathās. 27, 142 बागे पुद्रेपी दास्यमुः दर्शान्ति (Bāga has prayed Shiva for a foe, fit to fight with); — R. 2, 97, 15 ति ति ति ति ति ति ति ति ति ति ति ति ति ति ति ति ति ति ति ति ति ति ति (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 उसकर मान श्रमिणि or श्रमिणि; झाकड़मानिणि: पुद्र: ओऽ श्रमिणि: etc.

49. Accusative with causative verbs.— If the primitive

1) With some verbs it is, if at all, but rarely met with. Upon the whole, the construction with a double object appears to be the remnant of an old vegetation, which has almost passed away to be succeeded by new stalks and young stems. We may see the same process at work in Latin, Greek and the Teutonic languages. In all of them the idiom of the double object loses temporal time going.
be an intransitive verb, its causative is construed with the accusative of its (the primitive's) subject. Prim. शिष्याः देवदर्शि. Caus. या देवदर्शिया शाश्वतिः. 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. देवदर्शि पाठिने युजन्यति Caus. राजा देवदर्शि पाठिनुयं गम्यति.

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 कस्याऽऽऽल चर्य्या राजाः प्राप्तिविनिविलयम् (the best of ascetics made the queen eat a consecrated porridge), whereas with this instance of the instrumental: Mābh. 2, 1, 7 ने देवादर्शि किल्लितायाय लोभा (I shall not be able to get anything done by you). The difference of both constructions is determined by the diversity 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 किल्लितायायति, 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 किल्लितायायति नया.

Examples: a) of two accusatives; Madr. I, p. 43 खण्डे काराकारणाय पुरुषाः धक्कातापार्थिपिययायां याप्ति ज्ञातिः (do not the vices of Candraśekhara still remind the people of the former kings?), Daś. 144 जीते तथा दर्भवति याः पाठिन्यधा राजाम् (my parents allowed me to wed that girl), Mābh. 1, 75, 28 यो ग्रीवयाणाम् यथापि महाभारत (he made the holy men pay taxes), R. 2, 55, 17 रुपायात्मकायुपयायांस्य (he ordered her to embark), Ibid. 2, 94, 2 ज्ञा रघुविधियां सिवयायायां (Bhāgavata, Daś. 215

§ 49—50. 

सा राज्यां व्याप्त्यत:: — So always व्याप्त्यति कारत्वितीयति, 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: Daś. 170 राजा यद्यात्मकार्यायन रूपम् समाचरणम् चक्षा (she obtained an order of the king who was unaware [of what had happened before] to put to death this honest man); Madr. I, p. 37 ले यथार्थस्वम् बन्ध्यात्मक (after having got written the letter by Čakatādāsa); Panca. 51 यथार्थस्वम् (the cartwright let him bring home by friends), Ku. 6, 52 देवार्थिपिययाय ग्राहायायां (he [Himaśtra] suffered his zenana to be entered by them, that is he opened his zenana to them?); Madr. I, p. 371 मां स्वार्थिपिययार्थिपिययायां (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 Madr. V, p. 172 परिधानको व्यायामार्थि ग्राहायायां (the active form of which would be कर्तार धारायायां (the passive form) and 2. the primitive's subject is instrumental, but the primitive's object turns nominative, as Madr. 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 karman of the causatives of a) all intransitives, b) the verbs of going (moving), c) those of perceiving and knowing (स्रोतस्य), d) those of feeding, e) those of uttering voice, and the following rule declares optionally also with कारत्वि (and the compounds) see Pat. I, p. 109, 1. 107. With the other causatives, therefore, the primitive's subject is not considered an object (karman), 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 expanded in the context. Mr. Manandhar Boroah 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.
§ 50—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 active signification must have their object put in the accusative. 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) n. p. 2, 3, 69 sq.
a) with those in या, made of desiderative verbs; this class of adjectives has indeed almost the nature of participles, b) with some in युक्त of kindred signification, c) with those in तत्त, when having the worth of a particle of the future, d) with some kṛts in तत्त, e) with the kṛts in तत्त when bartonians.

Examples: a) M. 1, 8 निपुनविखितः व्यतिः (wishing to create the manifold creatures), Mbbh. 1, 167, 48 साधनविधितः कृपया विनियुक्तः वशिष्ठराजः; — b) Daq. 25 तृष्णाय भावायानुपायविधितः पुरातनः (as I could not bear the harshness of their words); — c) Kā. on P. 2, 3, 70 तत्त् कार्यो कुशलत (he goes to make a mat)2); c) see 58.

Rem. 1. Those in तत्त 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, 8 कवाकृष्ण। तत्ति च तत्ति च, Ch. Up. 5, 2, 2 लम्बो व तत्त् भवति (surely, he obtains a dress).

Rem. 2. Note also the acc. with the adj. चार (worth, deserving). As far as I know, this idiom is restricted to the epics. Mbbh. 1, 63, 4 रजस्तत्त्त्तत्त् रजस्तत्त् भवत (this king is by his penance worth of

1) See Sieche, de genetiv in lingua sanscrita imprimitis vedica usu, p. 17 sqq.
2) Especially, if a debt be the object, P 2, 7, 70. Kā. चार चाराः.
3) Examples in literature are scarce. Whitney (Grammar § 271 e) quotes Mbbh. 5, 75, 26 भविष्यंविश्वासन, but the example is doubtful, for the whole sentence runs thus: भविष्यो यथिम्यं भविष्यंविश्वासन, where it is also possible to accept the acc. as the aim of the verb धारण: — R. 3, 10, 15 तिर्यकंनाय कामाक्षितः कामनामयः: रक्षसकथा would afford an instance of रक्षस, construed with the accusative, if it were not probably a bad reading; रक्षासकथा is to be changed in रक्षास्वत्त्म: ---
going on. Compare the acc. spatii and temporis in Latin, Greek, German etc.

Examples: a.) space R. 2, 91, 29 अस्पृष्ट हि समा पृथ्वी: समात्प्रवाहको-
नानां (for the soil became flat over an extent of five yojana's in
every direction), Mbbh. 1, 153, 40 निर्भूष कंते... भक्ति दशातीति
(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 bahuvrhi-compounds.

b.) time Pance. 165 तथाकथितं दिनानि तदेष्यभास्करिनि (for so many
days it was yours), Daq. 96 अतुक: प्रतीयाकण पक्षीकालम् (gentle ains, please,
wait a moment).

Rem. 1. Now and then the acc. of time denotes the time at
which R. 2, 69, 1 श्रमवं राधी न दुर्गम: भ्रमणा नादि तो राधी
(mention of a day...). — On the other hand, the examples given
by Kāq. 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 गुप्तांशालम्: गुप्तांशालकानि गुप्तांशालकानि (the Črāvāhākāyanās
have the custom to shave the hair of the young-woman married.)
Op. Āpist. 1, 8, 15.

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

1) In the classical language चर्चः complies with genitive. So Priyad.

2) Phāṣṇa explicitly states (P. 3, 2, 134 sq.), that the barytana in चर्चः
are restricted to the denoting of lasting and inherent qualities. But he
nowhere affirms that the oxytana are not to be employed in that sense.
Indeed, a genitive with nouns in चर्चः, even when expressing lasting quali-
ties, is very common in classic Sanskrit. In the same passage Daq.
199, the example in the context has been borrowed from, we read चर्चः
विविितस्यायां न एव: प्रतिकर्ता देवस्मृतीपावपोतमपि... मूयम्यायः प्रतिचाचतुरे
विविितम्. Comp. the list of epithets in Kāq. 1, p. 2 कर्म विविितमः etc.

55. IV. As a rule, the accusative neuter of any
adjective noun may do duty for an adverb, शीघ्र
गच्छिनि (he goes swiftly), न्तु भाषन। (he speaks gently),

1) Comp. such Latin expressions, as Casu. B. G. 5, 89, 4 aegro est dies sustantatur, and the interesting discussion on the matter Pat. I, p. 445 sq. From Patañjali's words it is sufficiently plain, that to say ध्याति मयं: अति: is as good as ध्याति मयं: प्रायः नात्मानवत्. From another pas-
sage of the same book (I, p. 333, वार्त. 9) it results, that some made the kālakarma-verbs range with the akarnaka or intransitives.
the notion of being together viz. 1° the adverbs सत्स, 
काम, सामगी, साक्ष, which may then be considered 
propositions, as राम: सोतनया सत्स: 2° such participles as 
सहि, सहि, युक्त, ग्रंथि, and the like, as राम: 
सोतनया सहि: or compounded सोतासहि: Or the notion 
of the sociative is expressed by a compound, the 
former part of which is म (or सत्स) as राम: साम। Occasionally the gerund आद्र (having taken) is also used in 
the meaning of with.

The prepositional adverbs सत्स 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.) सति etc. expressive.
1. of concomitancy. Mrech. X. p. 372 ये विवाह विवाहस्य 
चलनमाप्ति ये चलनमाप्तिः कालस (are Cāradutta and Vasantasena still alive?), Mbbn. 1, 119, 20 र 
सात्मक शरीरसात्मक भान्दरवी रत्नानयमः कुमार गायुः य रात्रिदुः, Pan. 127 
तेन सम्पर्क चतुर्थे प्रति दृष्टा, Kathās. 4, 138 यह समय गुणोपयोगी गायुः द्राक्षमयः
2. of mutual relations. Pan. 78 तेन: सहस्रास्व य जाळवे; ibid. 257
कालस यह तह सोधः (v. a. how are you his friend?) ibid. 281 विनाय 
गायुः (disagreement with a friend), Kathās. 47, 88 तेन 
श्रीरव यथा गायुः (he fought with him), Pan. V, 66 यथा चौराष्ट्राधिकारिप्राय 
न नमस्य महालाभस्य कुस्कस्यमुक्तः, Note the phrase तेन कालस य (Pan. 137, 18; 178, 1) and the type, represented Pan. 43 अ 
सुभाष यह द्राक्षमाप्ति य (after having fastened her to the pile with 
a strong fetter).

b.) सति and the like: Kathās. 13, 110 सामग्यं सुभाषिणि: पतली 
सोधः (he fled from this spot to his home with his attendance), 
R. 2, 52, 91 Sītā prays पुराण ग्यायमाप्ति आग्र च संस्य: [that is: 
with his brother and me] कार्यायुं क्रमसामाप्तिः.

1) This tenet has been laid down by B. Dallamück in his pathmaking 
treatise Ablation, Localia, Instrumentalis, 1867.
rem. An elegant paraphrase of the socratic is occasionally "विनियमित used as the latter part of a bahuvrihi. So in the verse quoted Pat. I, p. 426 ब्रह्मिकसिद्धां तामाराम = "alone but for his good sword, he went after the पारसुराम," Daś. 159 ये तस्मान "सापकारिकम् देव प्रवत्तिके, विनियमितविद्वसति (you stand aside as if longing for some you love, along with your lute), Panc. 159 राजानं लक्ष्यितेऽगमः.

Yet the sole instrumental will rarely suffice. In the old Vedic dialect, the brahmans 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: Bṛg. 1, 1, 5 रूपेः रेस्किलेर रामन (may the god come with the gods); ibid. 8, 85, 7 महाकिले रामन तत्त्वाः सेवनः — Ait. Br. 1, 6, 3 रामनं प्रसाद अनामी (he enjoys food with his family), Ch. Up. 5, 10, 9 रामनं (conversing with them).

b) from classic poetry, etc.: 1. concomitancy R. 2, 27, 15 तत्त्वाः सेवन गामनामायकता (I shall go to the forest with thee); ibid. 2, 68, 2 तत्त्वाः गामनामायकता — 2. mutuality of relations Daś. 175 तत्त्वाः नवाभुताः देवस्यालमपैसिः सापकारिकम् (he took a great aversion to his young wife); ibid. 91 तत्त्वाः नवाभुताः प्राभास्वर्णाभास्वर्णाभास (with this courtesan I made a bargain), R. 3, 19, 19 गुरुद्योगाः; गौमिनि परिश्रमाः कार्यवाच न गाना (Lakṣmaṇa, one should make no joke at all with cruel and vile people), Panc. V, 62 न तत्त्वाः गामनामायकता (a wise man does not keep counsel with women). It is often said तत्त्वाः गामनामायकता without तत्त्वाः, etc.

Rem. 1. Note the turn, instances of which are afforded by Mād. III, p. 116 गामनामायकता माधवी (I have left them nothing but life) and Prabhodh. V, p. 103 गामनामायकता प्रेतिता न अभियान्त्रिता (in short he will part with his body).

Rem. 2. Note काल (quarrel) with the sole instrum. Panc. V, 74 नेयं सुर्याभासेऽगमः (the cooks' quarrel with the ram).

Compound nouns or verbs, whose former part is सं, स or सं, 2v 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 दृष्टि and its derivatives.

Examples: a) compounds, commencing by न etc. Daś. 79 दृष्टिनिः सत्यमिः Hīt. p. 16 दृष्टिनिः सत्यमिः नीलिङ्ग निर्मिं (there is not in this world a man more happy, than he, who has a friend to converse with), Cāk. IV, vs. 12 दृष्टिनिः सत्यमिः नीलिङ्ग (a jasmine, clinging to a mango-tree). Mṛch. I, p. 34 आवर्तिनिः सत्यमिः

b) other verbs of uniting, mingling, combining. — M. 1, 26 दृष्टिनिः सत्यमिः नीलिङ्ग नीलिङ्ग (mixed with his kinsmen), Cāk. I, vs. 30 दृष्टिनि न नीलिङ्ग (she does not join her voice to mine).

Rem. 1. दृष्टिनिः is often = Lat. officere algae aliqua re. So Mhbh. I (Paushya.) दृष्टिनि सत्यमि नीलिङ्ग (It was not his intention to harass his pupils), ep. R. 2, 75, 37. Many times it is = to bestow something upon somebody", f. l. Panc. 3 दृष्टिनि सत्यमिः नीलिङ्ग (I will bestow a hundred of grants upon you).

Rem. 2. P. 2, 4, 22 mentions the verb संग्रह, complying with acc. or instrum., but instances of that idiom seem to be wanting in literature; Patañjali gives the example संग्रहित or प्रियता संग्रहित, but it is not plain what here is the sense. — A similar instrum. depending on a compound verb, commencing by दृष्टि, is taught by Pāḍ. 1, 3, 55 and his commentators, see Pat. I, p. 284. According to them it is said दृष्टिनिः सत्यमिः नीलिङ्ग (the cook makes presents to a servant-maid, to a female of low-caste, etc.) the instrum. being used only in the case of illicit intercourse.

The instrumental attends on the adjectives of equality, p. 2, 3, 72, likeness, identity and the like, as सं, समान, सदा, सदृष्टि. Here however the genitive is a concurrent construction, just as in Latin. It is said promiscuously दृष्टि: or दृष्टि सम: दृष्टि:

Examples: R. 2, 118, 35 दृष्टि सम: (equal to Indra), Hīt. I, 22 दृष्टि: (like boas), Hīt. p. 118 दृष्टि: श्रवण्यो लोके न भूने न भक्ति:.
II. By extending the notions of concomitancy, accompaniment, simultaneity 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: 1⃣ and 2⃣ it is expressive of the instrument (karaṇa) and the agent (karaṇtṛ). These two kinds of instrumental are practically the most important, for they are the most wanted for. Examples of the former रुपेश्वर तन्तुःति (he cuts with a knife), पूर्वोप तन्तुःति (he goes on foot); of the latter यथा तक्षण (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-colon runs thus मलात्यधिनाय भस्मजनानम् स्वरूपादित्यस्य (after a month he is released even from a great sin likewise as a snake from its skin). Here the abl. रुपसा and the instr. जायते are coordinate. Compare the like coincidence of abl. and instr. cause.
Thirdly, the instrum. denotes accompanying circumstances and qualities, like Latin abl. modi and qualitatis. M. 4 3 
श्रेयोन (he must make money, but without giving toll to his body), Panc. 129 रुपोजधारीको निम्तको रुपोजधारी 
(Ping. exercised his royalty with Dam. as his minister).

Fourthly, it declares the test, to measure by; फलोनेत (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 खराबासन नितिवाण 
(throw: a book sold for a hundred rupees).

Sixthly, it denotes the way, by which one goes; Čak.

In the concluding sentence of the previous paragraph, it is mentioned that 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; धर्म नुकसान (prosperous by wealth), विद्या राज (fame by learning), 
सदासिद्धास्तको (that person who has arrived by my order), तीव्र दुनया (v. a. a point).

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

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

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

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

1. instrument or karāṇa. — Examples: Pat. I, p. 119 रुपोजधारी (a piece of wood, tied with a rope or with iron), Mrch. 
1 (p. 54) धर्म नुकसान (cover him with this cloth), Panc. 149 खराबासन (good willed), नितिवाण, Mhbh. 1, 144, 18 धर्मोजधारी (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नु�सान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुकसान (he started on a chariot, drawn by asses), ibid. 1, 120, 19 धर्म नुक
spend the time with eating, drinking, walking together), ibid. 162 कृपया अन्वयिकरणे रूपको लाग्ना (while discouraging this, the night passed away).

Rem. 1. Note कृपया with instrm. to behave in such a manner,”
Panc. 56 ने बादलांकरणी पासोपासोपासोपासो.

Rem. 2. Such instrumentals have often the characteristic of adverbs and may be considered so (77). Among others we mention compounds in °होना and °करना, when = as, by the way of” Myceh. V, p. 187 गृहस्या मम देविः सत्त्विना वर्णिनार्थम् (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 शरणान्तर शरणान्तर चन्द्रकुवास (with L. as your companion go to the forest, my son), ibid. 2, 30, 27 न तेजि तब तु दोष तद्यथा भाषितानि (I should forsake even heaven, my queen, if its attainment would be joint with grief of you). Similarly Panc. 309 यात्रासहिष्णुशासि यथां तदन्तरितापि तस्रोपलपि तन्त्रोपलपि मयायानां (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.

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 bahuvrhi-compound, see chap. X. Qualities and dispositions of temper and mind are also signified by compounds, beginning with the particle तय, as सत्याग्रह सत्याग्रह, cp. 185. R. 1. occasionally by periphrasis, as Kâm. 3, 3 सत्याग्रहा यथाप्रत्ययः (with the utmost compassion he must succour the distressed).

4. test or criterion. — Examples: Ragh. 15, 77 श्राद्धाय पुरैत्थिति प्राप्तनि तुष्टि तथा (her chastity was inferred from her pure body), R. 3, 12, 23 चून्द्रादनाम चून्द्रादनाम विधाय कस्मातेव (by the dignity of his person I conceive him a vessel of penance and self-control). Op. Lat. magnos homines virtute metimur.

5. price or value. — Examples: Panc. 318 काव्येः पूर्वके; पूर्वाः सा प्राचीनस्य मोनिस्यां समनिस्यां मूल्यांना, Kâç. on P. 2, 3, 18 शरणान्तर चन्द्रकुचिनयाय.
§ 70—72.

Panc. 3 नाहीं विश्वासितयह भ्रान्तसंस्कृतभाषाय निरालिका, R. 2, 34, 40 श्वातन्त्रप्राप्त वर्तमान कारणे कृपया (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 मुख्यतः केवलदृढतःतिर्थसाहित्यमण्डल (who takes [from me] peeled sesame in exchange for unpeeled)?

Rem. 1. The last but one example admits however also of an other interpretation, as स्फूर्तिर्मय: may signify more. The same is possible also by the so called ablative comparation. More on this subject see 107.

Rem. 2. The verb देने (to hire) may be construed either with the instrum. or with the dative of the wages; देने or देनता पारस्यका: Both conceptions are logically right.

§ 71.
6. Way, by which. — Panc. 212 कारणा मानें प्रयत्न: कारकाः (in what direction the crows have disappeared?). By a commonplace metaphor मानें, या सम. are also used to signify the manner, in which one acts. Panc. 1, 414 नारायणवीरुपोस्त्र वन न जात देना.

§ 72.

Up. 4, 10, 3 स ह आपविद्या निश्चयः (from sorrow he was not able to eat), Čák. IV नारायणसृष्टि रोपवस्तु वा स्थ ज्ञातं सम: (even when injured by your husband you should not oppose him from wrath).

Causality is also expressed by the ablative, and in some cases the latter is to be employed exclusively. But commonly both constructions are promiscuous and occasionally found together in the same sentence. Panc. IV, 34 नामदेव स न विषयके दुःख दुःखिनोऽभावः यथा: श्रीरोहनी सीतेऽशन मित्र च दिवसायः (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 दुःखे प्राप्त ज्ञात: चुने रेत: (it is from joy she has no appetite, not from illness).

Rem. The ablative is forbidden and accordingly the instrumen- tal is of necessity, if य if the cause or motive be at the same time the agent, see 102, 27 if it be an abstract noun of the feminine gender, expressing a quality. 1) It may thus be said हेतुनिर्भर or तिर्थसाहित्यमण्डल: (released by heroism), but only देने हेतुनिर्भर: (he fled from fear). Hence often the abl. of a mass. and neuter and the instr. of the feminine range together, as R. 2, 70, 25 मुख्यतः केवलदृढतःतिर्थसाहित्यमण्डल (who takes [from me] peeled sesame in exchange for unpeeled)?

Rem. 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 श्रेष्ठाः विख्यात: (disfigured), Ch. Up. 2, 11, 2 श्रेष्ठाः कुष्ठात् (disfigured)

§ 73.
Instruments and parts.

I. P. 2, 3, 25 perhaps admits of two interpretations. The words श्रेष्ठाः मुक्त्वं विख्याताः 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 त्रिः is always avoided.
Mbh. 1, 131, 46 शालेन ने प्रयोगः. — Likewise तेन साहेन, an elliptical phrase = यद्यपि तथाकारं साहेन तेन साहेन (as I have said the truth, by that truth), Op. Ch. Up. 3, 11, 2; Nala 5, 17—20.

3. to boast on. Mbhb. 2, 64, 1 एक विवाद गायन मुख्ये वादः.
4. to live by. M. 3, 162 तत्त्वान तीव्रिक्षिण (v. a. an astrologer), Čak. VII प्राप्तानांस्मितीन भक्ति.
5. to rejoice, to laugh, to wonder etc. at. Mbhb. I, 138, 71 धृति विचारः. (you make me glad), Mdr. VII p. 221 असारः पति दर्तावादः (with whose virtues I am not content), Kathās, 20, 43 यथाह तेन श्रवः (the king laughed at it). Op. सारः (bravo, well done) with instr. Mālat. I (p. 8) सारः कर यथा कल्पनेन मल्लिकायोगः.

R. m. In the case of 4. and 5. the ablative may occasionally be made use of. That प्राप्तः, उपेक्षा, एवं, नादः, पुष्पः may be transitives, has been stated 43 and 42, 4; the last (कर्तवी) is commonly construed so, and does but rarely comply with the instr.

R. m. 2. With पुष्पः, कौरसः and the like the instrum. may be either the sociative proper (then तः, समाधिः 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 कालीं-कः-रुपादाय: कौरसः दर्शनीयायः तत्त्वानांस्मितायायः (laughing or eating), playing and rejoicing with women, carriages or relatives.

6. to fill with. Panc. 317 तेन निलाभाति: समुद्रांन्तः (what was left of his store of barley, he had earned by begging; therewith he filled his bowl), Mdr. V p. 184 से पुष्पः पूर्णानांस्मिताय: — The genitive with words of filling is also met with, yet the general use prefers the instrumental, at least with पूर्णानांस्मिताय.

7. to vanquish in (a battle, etc.). Panc. 281 से च तापः पूर्णानांस्मितायः से च तापः पूर्णानांस्मितायः (he vanquished the army with fire, with heat). Pane. III, 202 रुक्कर: शाकः यमाः सादाः शाकः (the cartwright carried his wife with her paramour on his head), Daq. 110 मल्लिकायोगः (मल्लिकायोगः)

R. m. In the cases of 7 and 8 the locative is the concurrent idiom. It is said preeminently युद्धे and युद्धात स्त्रिः, स्त्रीः or युद्धात स्त्रीः. Op. Kumāras. 3, 22 निलाभाति: दर्तावादः (सत्ये with Kād. I, p. 29 निलाभाति: दर्तावादः. But always दर्तावादः to hold on the balance", v. a. "to weigh, to compare."
9. It is said केसर्देवीति and श्रावण (he plays at dice). Op. also R. (Gorr.) 3, 30, 4 तूकभागानदित्वं मेधां with Mbbh. 13, 149, 2 पार्थीम्ब बड़ते निम्नलिखित पर्; Lat. pluit lapides or lapidibus. — Similarly प्रधान श्रास्ति and श्रास्तम् (to swear an oath).

Rem. In the old dialect of the Vedic mantras, the instrum. attends on पालने and पूजा just as the abl. on Latin potiri and fungi, see Debn. AbL Loc. Instr. p. 65. To the instances adduced there I add the mantra in Agy. Grhy. 1, 23, 19 तपस्वी तपस्वितु गीता भुक्तिलोकः.

75. 10.) the set phrases किं ग्रामोऽन्म (or कार्यं), किं हस्ति sim., or in a negative form न ग्रामोऽन्म 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 श्रावण रक्षाकाम्य प्रार्थितम् (what profit have I being cartwright?), Mālav. III. (p. 81) न मे शरीरीया दिनिर्धारणा: (I have nothing to do with M.), R. 2, 73, 2 किं तु कार्यं मया रक्षाम् (what matters me the kingdom?), Daś. 140 न केसर्देवी तिन्यं श्रावण, Modr. I. (p. 21) श्रापेश्वर व रक्षाकार व मुप्या श्रावणमेलोगतं क (what profit may be derived from an unwise and coward [officer], though he be faithful?), Pat. I. p. 7 किं तेन (what matters this?), Cāk. V किं ग्रामोऽन्म तथात्राय.

In the same way it is said किं कर्मकर्मे तेन quid faciam eo? Panc. 276 किं श्रास्तोन्तेन मया कार्यादिति.

Rem. 1 Like ज्योति, its derivative किं तिनम् complies with instrum., when = „wanting,” being eager for — coveting.” R. 3, 18, 4 कामायिनी (he wants to be married), Modr. V. (p. 168) ज्योति मयारूपिणि कामिनि कीर्तिरहिनार्थर्मिति: कृतेति ग्रामोऽन्म (some of them long after the foe’s treasures and elephants, some others are coveting his domains).

Rem. 2. Note प्रलोक्तम् with instrum., „dependent on, in the power of,” R. 3, 18, 9 परमाणाय, Mālav. VI. (p. 97) परमाण्यति श्रावणे. Yet gen. and loc. are also available, op. श्रावण 124.

76. 11.) with श्रावण, तेर्सु, कृतस् the instrum. expresses a prohibition or an invitation to cease or to stop.

77. Many instrumentals have more or less the character of adverbs, as प्रापित्व (mostly), मुख्य (easily), उक्तेन and संप्रदेय (hardly), तत्त्वाना (with all my heart), etc. So R. 1, 13, 34 श्रावणं न उक्तेन कालविद् विद्वामसाहि (one should not boast a gift in a disdainful manner nor in jest), Panc. II, 204 श्रापेश्वर न कर्माविद् वालि: (he makes friends and does not converse with them falsely), Mṛch. VII (p. 237) कृतेन वृत्त अवधारन (suspicious he is your way to your kinsman), Mālav. X (p. 165) कामं वालिनमी न्यात्व: ऐं ग्रामोऽन्म तीक्ष्णायम् (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. नालामुकोऽन्म (the chapter was learned in after a month).

The same applies to space. क्रियाकालानुसाराय (1).

Examples: Panc. 2 दुर्गानाथ्यभिंत्यां च मुख्य (v. a. grammar requires twelve years to be mastered), ibid. 237 कालविद्वा कालविद्वामसाहि: इति श्रावण्यात्: (In a few days he [the crow] grew strong like a peacock), Daś. 159 तत्त्वान्तः कालार्थवाक्यम्: निकालिन्ययथाशुद्धिः (after some time the king’s chief queen was delivered of a son), R. 1, 13, 35 तसा कृतेन दृष्ट: श्रावणमिति: (they saw, Panc. 282 नानाप्रकारे दृष्टिनाशनयानाय प्राप्तायत: कालिन्यन्त कर्मदृष्टिययाः (when they came in sight of some river). So दृष्ट:; दृश्याः 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 Kāśikā: It is said मालूम् (कालविद्वाः) श्रावणायकार्यसंपन्न, but मालूम् (कालविद्वाः) कृते न श्रावणदस्यम्, for if the subject ceases the action before having reached its aim, the instrumental may not be employed.”
Rem. 1. The fundamental conception seems here to be that of concomitancy. Hence it may be explained, how the third case occasionally denotes even at what time, as R. 1, 72, 12 राक्षस (at one and the same day) राजपुत्रिया वासुदेरा पापाशायणिकम धर्मारो राजपुत्रिया; and such standing phrases as तत्त्व कालान्तर, तत्त्व समयिः, which are especially frequent in Buddhist and Jain books.

Rem. 2. The naxatra or constellation, under which something may occur, may be put indifferently in the third or the seventh case: सुचीत्वा or सुचीत्वा पावककेसियस्य. Examples of the instrum. आयु. ग्रेस. 3, 5, 1 धम्मापरित्यक्तं गणोपावकं स्यायां स्वायां अवबोधम् . . . . हस्ते ना, Pat. I, 231 क्वारेन नियमम गतः.

CHAPTER V. Dative. 3)

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, यथाया गच्छति being as correct as यथाया गच्छति. So Ragh. P. 2, 3, 12.

12, 7 धम्मापरित्यक्तं, Daq. 76 मात्रायणोदवलस्य, Mudr. II कुलुषुर वर्तव्यं मेधायमि (I will send Karabhaka to Pataliputra), Kathās. 47, 92 तपस्या मुरु वद्युः विज्ञानेष्वाद्यो व विष्णुवंत: (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 वानान्त, मात्रायणोदवलस्य, विज्ञानेव विद्वानं उपायम् (she lifts up her foot to the apoka-tree), Mālav. III (p. 76) वर्तव्यं पर्यं चेतायित (she lifts up her foot to the apoka-tree), Mabh. I, 114, 2 विद्वानं वै चेतायित (the king stands up)

Rem. The aim, reached, attained is never put in the dative (39). 3)

1) Compare Duerbeck’s monography on the employment of the dative in the र्त्वेदिनान्तित in Kuhn’s Zeitschr. XVIII, p. 81—106. Monographs on the syntax of the dative in classic Sanskrit are not known to me.

§ 80—81.

In the great majority of cases the destination purported by the dative, has an acceptance 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 र्वदमव वद्युः मात्रायणम (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 चर्मायित द्वारा याग्ध (after these words he set out to penance, viz. in order to do penance), Ven. II (p. 39) गच्छति लगोपावकवर्तव्यं (go to your business).

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

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

Examples: a.) R. 2, 40, 14 ाणवसीसम्पर्वति (she will give) Pame. 173 राजसुघो विनमुथुरसशनतानाम (the king’s officer gave the money to Upabhukta) Chāk. III सत्त्वान्तित अपभुआ, Mṛch. I (p. 21) िति मा मद्यशालनाने ज्ञाति; — b.) Kathās. 29, 32 मात्रायणम् क्षेत्रेऽद्येऽ (she presented her friend to her father); — c.) Ch. Up. 3,

1) Cp. P. 1, 4, 32 चर्मायित च संपदेऽन्त तथा पतान्ति on that स्त्रि I, 330.
§ 81—88.

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

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

1. The dat. with दित (good for). Cp. Pat. I, 450; Pāñ. 5, 1, 5 तथं दितम्. Even here the gen. may be used, see f. i. R. 3, 36, 24.

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

3. Some utterances of ritual, almost = "hail" to — as नाग, चाहिन, प्रभु, — likewise most phrases of blessing and salutation. They are construed with a dative, but

§ 83.

some of them 1) either with dat. or with genitive. P. 2, 3, 16, 3, 73.

1) Vis. गुणम्, युर्ज, मुर्ज, कुलज, पुलेः, कर्ष, हित and their synonyms (वृत्त. on P. 2, 3, 73).

2) The examples of कृपा. on 1, 3, 23 are निरेक्षित कर्याद्यथा: निरेक्षित कर्याद्यथा: गुणपूर्वक; here निरेक्षित is said to be = प्रकृतिकाल्पनाः.
84. Sometimes the dative involves the notion of some profit or damage caused by the action (datisius commodi et incommodi). Ch. Up. 6, 16, 1 अभयार्योपस्य अभिधर्मौपि अनुपि तथा (he has taken something, he has committed a theft, he has committed a theft for him), Kām. 3, 9 धनं धनं धनं धनं धनं धनं धनं धनं (for who, indeed, would he do wrong for the sake of his body, a thing beset by sorrow and disease and destined to die some day or other?), Daē. Uttar. page 19 of the ed. of Ādamavallabhacarman कर्याणां स्मरणां वा स्मरणां यान (of this day I have come in bondage of her), Cāk. III देवाय देवाय देवाय देवाय देवाय (to whom and these lotus-leaves are sent for?). The dat. commodi is often paraphrased by यथोक्त, यथोक्त, कृतिकल्पित.

85. Verbs and nouns of befitting, suit, counterpoising are construed with the dative. So the verbs करुण, करुण, करुण, करुण, करुण, करुण, करुण, करुण (to have faith, to trust), श्रु (to listen), see Deblr. I. 1. p. 84.

1) The old language seems to have allowed more of such datives with compound verbs so as to be the counterpart of Latin iniat flirt, occasit studi and the like. So Apsat. I, 14, 15 विशंभरतयुक्ते विशंभरतयुक्ते विशंभरतयुक्ते (instead of द्वारूप, etc.). A curious dative of the same kind, it seems, is Daē. 149 वास्तवप्रशस्ते देवतानि प्रशस्तिविधाय.

98 Old datives.

86. It is likely, that the genitive had not encroached so much on the dative's sphere of employment in the dialect of the brahmans 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. Rgyv. I, 15, 5 उपासके भाषित प्रमाण (you are worshipful to him who holds the spoon uplifted). Cp. Deblr.'s monograph, p. 90.

b) the dative with the adjectives of friendship and the contrary. Rgyv. 7, 8, 5 तर्कमयो तर्कमयो प्रेयो. The classic construction is here gen. or locative. See Deblr. I. I. p. 90.

c) the dative with आज्ञा (to have faith, to trust), श्रु (to listen), see Deblr. I. I. 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," आज्ञा is of course a transitive, as Kathās. 5, 114; 46, 136. On the classic construction of श्रु see 95, 4°, 126). Its desiderative दृष्टिनेत्र (to listen) is construed with a dat. in the Chânḍo-
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 फलोपि याति (he goes out for fruits), गृहार मात्र (wood for a sacrificial stake), कुंडलाय चित्तयनम् (gold for a ring), Hitop. 95 उपायो तीनायाम.

In the latter case the nomen actionis itself is put in the dative and has the power of an infinitive. Çâk. I अन्तर्विभाय व: शस्त्रन्तर्विभाय (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 आदन्तम्, निमित्तम्, ="for the sake of." Prabodh. V, p. 100 केन्द्रालक्षण विशिष्टमार्थकतः वायुः च राजायमार्थसमितिः (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 सुधार शीतिः, Prabodh. V, p. 113 दुष्कर्यो वातीभीस्पुतिलक्रिया भास्वेरिष्मत्वम्: (now, let us plunge into the Ganges for the bathing-ceremony for our kinsmen), Hitop. 7 दैवासम्मुखी लिंगायतां जीवितामिदामिलं भक्ति: भागमत् (you have full power to instruct those my sons in the doctrine of politics so as you like best), Ven. I, p. 24 वाने मन: संभावितामिलात्, Kathâs. 26, 33 श्रीयो दानयो माति तदातीत चाचापापे मो... विज्ञानो वासुकिकृतं: (thank God, that is the town, for attaining which I have placed myself on the back of this bird), Mālat. VI, p. 87 तस्मात् देवाः... गुप्ते, Kâm. I, 66 (मस्तुः) विशावार्ततमयं वं च, Mṛcch. VII (p. 288) एवं पुनर्विभाय (—till we meet again).

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

1. The datives of abstract nouns, when expressing "to serve to, to conduce to." They often make up the whole predicate. — Examples: Pat. I, 11 ते देव नै भाल नामस्तुः (v. a. it is neither good nor evil), Panc. III, 109 पररेष्टकारः: गृहार वार्ताय प्रयत्नात, ibid. p. 192 लाभ्यते संज्ञाय वहाय महति (even if weak people keep together, it may afford protection). Cp. the marriage-mantra in Āc. Ghyr. 1, 7, 3 मृगानि ते समाधाय हृद्य (I take your hand for happiness' sake). — Compare Latin habeas res tibi est laudi.

Similarly संयोगे with dat. = "to turn, to change into", कल्पना (to suit) 'see 85'.

Rem. 1. A vârtt. on Pâñ. 2, 3, 13 gives a special rule on the
begin to ascend the funeral pile at the gate of the king's palace),
ibid. 126 याकात्याय आश्वासन (he commenced to take an oath), Prab. V
p. 102 तेन तीव्रेषु विद्विवासु (he has resolved to die), Daág. 192
येव जने यथाशर्म पाणियापश्चात (and this tale was fit to win the
warrior), Kumár. 4, 30 देवदात्सु भक्ति रतिः (Rati, being ready to
give up life); — Čák. I रुद्रित्वाभिनि काम्प्तिकायानि (having charged
his daughter with the reception of guests), Kathás. 15, 82 तथागोने-
काेयो रूढित्वाभिनि: (he was appointed by the gods to destroy Rá-
vana).

Even with verbs of promising. Prabodh. II, p. 24 व्रतिलीकाः साधकानें
विद्वेदेन श्रवणतः श्रवणतः (Viveka and his minister have engaged them-
for the sake of being used as food and immolated).

91. In short, in Sanskrit dative of nomina actionis
(bhāvavacāndas) 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.
Málag. V, p. 139 यथावत् निधिं निधिं निधिं निधिं निधिं निधिं
निधिं मित्रिजः (I have set at entire liberty the horse, that it might be brought
back after a year).

Of a similar nature is this dative in R. 2, 62, 17 (Kausalyā
speaks) दर्चनवाय दर्चनवाय दर्चनवाय दर्चनवाय दर्चनवाय दर्चनवाय
यथा वी वुठ्या भक्तिवाद्य मया (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

1) Comp. DELBRÜCK Ablativ, Localis, Instrumentalis, p. 1—27.
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 ablative in "प्रानि" that are exclusively expressive of the fifth case. Moreover those made by means of the adverbial suffix "तः" are not seldom preferred to the regular ablatives of the singular, ambiguousness being wholly excluded from them.

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

94. I. The ablative, then, is wanted to express, from or P. 1,4, 24, out of what place there is a starting and moving 3;  

1) In the dual the same form discharges even the functions of three: abl., instr. and dative. As we cannot doubt, that - bhām and - bhūyās contain the same element - bhī, which is in the suffix - bhīs and Greek -άς, it is upon the nearer territory of the instrumental, that the two controversial conceptions of abl. and dat. must have met together.

2) Pāṇini, in his lively way, gives this definition of the sphere of the ablative: भूननागम् श्यानातः if there be a withdrawal, that which stays is apādāna."

95. 6.) in its manifold applications to kindred conceptions.

Of the kind are:

1. to see, hear, speak etc. from a spot. R. 2, 7, 2 त्र्योगान धराजा समाक्षरेक्षा (Manthrā let go her looks over Ay. from the platform). 1)

2. to fall from, to waver from, toswerve from etc. शुद्धार्थाः: a beast that has swerved from its flock. Var. Brh. 9, 44 पाखि न श्यालि बहुत (no water falls down from heaven). So often with metaphor. Ch. Up. 4, 4, 5 श्यालिइत: (you have not swerved from the truth), Kathās. 25, 179 श्यालिइत: // (v. a. he did not give up his purpose), Madr. III, p. 126 श्यालि: (he will withdraw, he has withdrawn his affection from C). Compare the Latin causa eider.

3. to take, to receive from. M. 4, 262 शुद्धार्थाः: (he never must accept but from an honest man), Panc. 48 शुद्धार्थाः: (he took a razor from his box), ibid. 286 शुद्धार्थाः (he was理由ised by a money-lender), Kathās. 29, 47 श्यालिइत: (he will withdraw; Likewise to marry from: Kathās. 24, 152 श्यालि: (he was理由ised by a money-lender).

4. to get information - , to hear - , to learn from. P. 1,4, 22, Panc. 216 श्यालिइत: शुद्धार्थाः शुद्ध, Daq. 68 श्यालिइतः (he learnt swapanā from a group of conversing people), Ch. Up. 1, 8, 7 श्यालिइतः (he learnt (well, let me know this from the Reve- rend)). 3)

5. to ask, to wish from. Kathās. 25, 137 श्यालि: (he who has asked the king for some water), Kām. 1, 41 श्यालिइत: (by its eagerness for music the deer seeks  

1) See vārtt. 1 and 2 on P. 2, 8, 28 in Pat. I, p. 455.

2) The commentaries explain the rule of Pāṇ. 1, 4, 29, so as to make an artificial distinction between the constructions with gen. and with abl., not thought of by Pāṇini himself.
death from the hunter), Mhbb. 1, 159, 17 अवभाज्याः परात्मनं परिभ्रमणे प्राप्ताः.

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. (48).

96. The ablative also attends words of separation and disjoining to denote from whence there is a withdrawal, as Kathās. 72, 13 भूखितस्य विपरीतिः (separated from you). As we have shown above (63), 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. Pan. 50 सप्तविश्र श्रड़ीत: श्रड़ीत: श्रड़ीत: Ved. 7. 136 तन्नूमण्डुर्गुणः: समार: (being disinclined to C.) — b.) to release of. Pan. 45 तो यथाजार्ण, Mahāv. I, p. 9 लोकस्य समाजेऽन्त्र निन्दित्तिः (she has now been released from that sin), — c.) to deprive of. R. 2, 8, 23 वा ब्राह्मणादत्तानीमितिः पुराणं निपटित्य सुप्रभाववर्तमा राजस्यमेव (he will be wholly spoliated [lit. disinherited], your son, of enjoyments, yes, of all connection with the royal family), M. 5, 161 अस्ति...परिदेविन्तः (he forfeits heaven), op. cit. 95, 2... — d.) those of deserting from, stopping, ceasing. Kumār. 5, 58 गोधुर्गुणः (he deserted from his exertions), Daq. 192 विज्ञम के विपक्षै असमायमात्राया, Kumār. 5, 78 वचनकर्मकान्तेष्वर्षिकोऽस्मात् (turn away your mind: from this bad design).

Rem. 1. Note श्रड़ीति (to cheat of) 1) with abl. Kathās. 42, 75 खर्चे तुलानाः समार: श्रड़ीति (she, my fellow-consort, has by trickery taken away my obtaining a son), Pan. III, 17 ब्रह्मणः निपटित्य सुप्रभाववर्तमा (he was a Brahman of his he-goat).

Rem. 2. With श्रड़ीति and the like, the thing neglected is put in the ablative, (वृद्धि. on P. 1, 4, 24). Taitt. Up. I, 11, 2 जानबन्धनायमा प्राप्तः, Pat. I, p. 328 अवभाज्याः प्राप्ताः, अभविताः (he neglects his duty).

1) Literally too cause to tumble out of," for वज्र जूठा (ep. जूठ) is akin to lat. oscillare, germ. wanken, dutch wagelen.

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

1. those of restraining, preventing, excluding from, as P. 1, 4, 27. गोविश्याः गा विपरीतिः (he keeps the cows from the beans);

2. those of protecting, guarding, securing from, as P. 1, 4, 26. विविधताः ज्ञातिः (he protects from thieves); 3. those of being afraid of and suspecting, especially with विद्वि, f. i. विविधताः विद्वि.

Examples. 1. — Kām. 16, 15 धरण कोलाहलस्य तुलानाः पुत्रानाः वारिः, Mahāv. I, p. 10 तात्त्वेण विद्विर्गमाणेऽविनयवर्तमाः: खर्चे तुलानाः: (as his mother's father prevented him from taking her [viz. Sītā] by violence). 2. — Pan. 298 तुलानाः वानर नागपती, Mhbb. I, 82, 21 ब्राह्मणावानर नागपती, Mālav. V, p. 135 रसमा परिवृद्धिः: (eager for defending her from the wicked [aggressor]). 3. — Pan. 179 तुलानाः विविधाः (you are afraid of the huntsman), Mūdram. III, p. 103 तुलानाः नृपेन्द्रनाः प्रियोमुली दुर्गविहीनेऽविनयवर्तमाः (is 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 तुलानाः प्रियोमुली दुर्गविहीनेऽविनयवर्तमाः (a Brahman should always shun marks of honour, as if they were poison), Mhbb. 1, 140, 61 ब्राह्मणाः: प्रियोमुली दुर्गविहीनेऽविनयवर्तमाः (he should mistrust those, who are worth mistrusting and those, who are not so), Kāc. on 1, 4, 28 उपाखंडस्यादिपि (he con- ceals himself from his teacher).

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

Rem. Note श्रड़ीति (to shrink from, to shun, to despise) with abl. according to a तृति, on P. 1, 4, 24. Instances are met with in the archaic literature. In modern Sanskrit it seems to be exclusively construed with acaus. — The verb विविधाः (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
गविवीर्यसत: सांकाशीं चतार्थिं योजनानि (from Gavirdhūma to Sāṅkācyas four yojanae). Hence the ablative joins a.) such prepp. as यथा, प्रामुङ्गम्, etc., b.) the names of the cardinal points and those in अभिनु, अनाध्ये, c.), all words meaning far, as दूरे and the like.

Examples: — of a.) see in chapter IX.

b.) Da. 156 दूर्दानमाधानां दित्वा (east from the tirtha), Pat. I, P. 3, p. 475 see rem. 1 on this paragraph.

c.) Mṛch. VII, p. 294 जहाँ गगनानादेशस्च गए, Mbbh. I, 152, 1 दस्तरते दस्तरशुभम्, ibid. 1, 151, '44 नायकेऽपि.... नायकाम, अपास्त 1, 31, 2 दुर्दानमाधानां दित्वा दूरे (he shall void excrements far from his house).

Rem. 1. With derived adverbs of the species द्विजान्ते, उदार, the genitive should be employed, not the ablative [P. 2, 3, 30], with those in अभिनु the accusative [ibid. 31]. Hence it is said for ex. R. 3, 4, 27 द्विजान्तेन प्रहुस्तितः (he dug a hole by his side), Pat. I, p. 475 केघात हरियातः: प्रामुङ्गमाधानामः. द्विजान्तेन विहानमाधाने पा- पोवार्तत् (what is Aryavarta? the country east of Ádara, west of Kālakavāna, south of the Himavat and north of Pāriyātra), Čāk. I द्विजान्तेन दुर्दानमाधानां रूपः दूरे. — But the genitive with those in अभिनु is also allowed [see Kāc. on P. 2, 3, 31], as R. 3, 13, 21 दुर्दानमाधानां (north of this place).

Rem. 2. Pāṇini [2, 3, 34] allows optional construing with abl. or gen. all words, meaning far and near, दूरे वह्नाद् वा दूरन्तः बलवतः प्रामुङ्गम् वा प्रामुङ्गम्. As far as I have observed, an ablative with those of

1) P. व्रजपत्त्वऽधानानि. — Kāc. gives as instances also पुराटन्, उदार, विहालत्, That on the other hand the abl. is available, even if the adverb itself have the ending of that case, is exemplified by this claus. quoted by Pat. I, 457.

§ 99—100. III. The ablative serves to express from what origin there is a rising or issuing. In the first place it joins words of being born, proceeding etc.

2) it denotes the former state or shape, out of which some other state or shape proceeds or is produced;

3) it signifies the model or pattern, something is imitated, borrowed, measured from.


2) जहाँ, जहाँ जाता (all these things proceed from other alone), M. 1, 8 जातास्ते-भालत्तितु महामाधानां द्विजान्तं नान्तिन्या (desiring to create the manifol beings out of his body), Kathās. 25, 43 वास्तवात्स्ते सप्तमेष्टितिक्षणम्: (big waves rose from the ocean, as it was swept by the wind); Mbbh. I, 115, 5 जहाँ: जातां जातां रणवेयम्: पुरा: षों — here the name Pāṇi is
put in the genit., for the five sons did belong to him, but the deities, who had procreated them, are put in the ablative.

So often with verbs of being born the name of the father is put in the abl. that of the mother in the locative, R. 2, 107, 2 तात: जूसे दास्रायण मान्यम्, M. 10, 64 पृथुषत्या ग्रा, वायुलगात। Yet, the father may also be a gen. commodi (132) or an instrumental.

Note such phrases as (Pat. I, 455) कुलोऽभवत्; पालिपुन्यवामा and (Kathās. 25, 55) अहस्यम्; प्रकटेष्वाद्यो वर्मायनगुः, I am the brahman (Cakti-deva from the town of Vardhamāna).

2. — Mhbh. I, (Paushya), स समाजुक्तलघुकुटुकुलकालानुभारम प्राणपाद, Daq. 141 ध्वमतित नेन गरुदारिण वर्मन सातुण्डु ध्वमननन: प्राणपादाध्य: (and my father, who had come from such a distress to as great a happiness, as if he had risen from hell to heaven), Rattn. I, p. 16 ध्वम-धवमतित लघुकुटुकुलकालानुभारम (v. a. we have festival after festival). — So to heal or recover from illness: Panc. V, 91 ध्वमननन: विनाय (all three of them were healed from their infirmity).

3. — Mrochh. IV, p. 135 यथोऽर रंग गरुदारिण प्राणपादाध्य निर्मित कलुकुण: (this ornament has been made, as if it were, according to the measure of your body), Mālav. IV p. 91 निर्मित: विनाय: (attendance according to her rank). Cp. 69.

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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 तात: समाजुक्तलघुकुटुकुलकालानुभारम (she deserves respect from your side), Mhbh. 1, 145, 9 तात: समाजुक्तलघुकुटुकुलकालानुभारम न गृह्येत (Dhr. cannot bear them having obtained the royalty because of their father), Panc. 262 एवं शास्त्रान्त: प्ररियः ते शास्त्र: द्वारायिन: (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. I, 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-

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 inter-changeable, and not seldom they are used side by side. So Kathās. 29, 25 यथार्थ गुणावत्: जूत: रामन: (it is from joy she does not eat, not from illness), Mrochh. I, p. 44 ध्वमननन: विनाय न रामन: (surely, it has been done by taking her for somebody else, not by insolvency). 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 तात: समाजुक्तलघुकुटुकुलकालानुभारम: (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 commentators. His words प्रकटेष्वाद्यो वर्मायनगुः [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 प्रकटेष्वाद्यो: (he is confined for a debt of 100), whereas one must say प्रकटेष्वाद्यो: But why should we restrict रामन 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 रामन implies also the notion of necessity, रामन, 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 abl. of bhāvaracārānti nor that of concrete nouns is allowed by Pāṇini’s rules. The stitras 2, 3, 23-25 name
but often they are expressed by periphrase, especially by means of धनरः (192).

Examples. — Kathās. 27, 76 दिया: प्रशान्तन सत्यमानुषयोक्त (by consequence of a curse celestial beings are borne among men), Pān. 202 कानारः: प्रशान्तन सत्यमानुषयोक्त (he is to be put to death for having insulted a woman), Hit. 96 आविषि (from fear he spoke thus), Ven. II, p. 39 वा... तीर्योहवीरविभ (he is glad on account of Abh.'s death), Mroch. I, p. 45 उऽवस्वो नवस (I will stand up, on condition —), Kathās. 30, 112 नासाता यदा चौरूडः शा- निकालित: द्वारावतारयान सूत्रे हिरस्थायासायत्त सूत्र (as the thief was not found, the king sent forthwith for H. on account of the repu- tation of his knowledge), Pān. I, 180 ऑक्तासपिनमेण वहि: तुष्टं तुष्टं शालामनि: विश्वामिरानामकां दुकानायान (by bad counsel a prince comes to ruin, a holy man by wordiness, a son by spoiling, a brahman by not-studying, a family by a bad son), Čakk. I, 22 ध्रो तुक्तासपिनमेणः (to seek after the truth [liter. by seeking —], it is अ), 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 ablative of causality have assumed the character of adverbs, see 104.

108. Ablative express of the -side, on which.

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 ग्: is employed, it seems,

the instrumental as the regular case to denote cause or motive, but with these exceptions, 1° that if the cause be a quality (गृह) the ablative may be used too, but for feminines [or rather — as the term धर्म is an ambiguous one — only such as have been made by the fem. endings ग्, ग्य्र, ] 2° that the cause being an ergo, the abl. must be used, and not the instrum. Now, these rules do not leave any room for neither भारव्याप्नं 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 गुन- व्याप्नं. See the examples adduced in the context.

105. Ablative of comparison. — The ablative expressive of the notion on what side, with respect to — is frequently applied in comparisons to signify the thing compared with, provided there be superiority or inferiority or discrepancy 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 नास्तयों धन्यतरों लोके मत्तत्त्वश (there is no happier man in the world than you and I), cp. Lat. nemo te felicior; 
27. positives of any adjective. Daœ. 141 भागवतो नवस्थे भायवचनमानमातीगणात (he considered himself fortunate, even in comparison with Lord Indra); 
37. words, expressing superiority or inferiority, such as वर्ष (lit. „the better thing,” = better than), ग्राह्य (exceeding), पूर्व (superior), वियतियते (to excel), परिदौखयते (to be inferior), sim. Mund. 1, p. 53 सेनाशतमां अधिका बुद्धिमान (my mind is outweighing hundreds of armies); 
47. all words, meaning other or different, as ग्रंथ, स्तर, अयत्त, भवनै. Panc. 208 पाठ्यायद्धरो भविष्यां भस्मात (there is some other contrivance, besides the well-known six expedients). 
Here are some more examples. Of 1. — Rg. 8, 24, 20 चबो बुशान्यलोको मुच्छद (utterance by voice being sweeter, than ghee and honey); Ch. Up. 8, 14, 3 यह म शाश्वस्त्येऽस्य सत्त्वार्यो वा कः पदार्थ भाषाकार भाषाकारानुसार तथ। यह म शाश्वस्त्येऽस्य सत्त्वार्यो भाषाकारानुसार तथा भाषा वा कः पदार्थ पारा कारानुसार तथ। 
Of 2. — Panc. 285 ध्वनि ध्वनि ध्वनि काव्य स्वस्ति (v. a. one's wife is beloved more than anybody else); Hit. 16 सतो नास्तिकी पुरजस्वाय (com- pared with him nobody is happy here); Utt. II, p. 29 भाष्यानि कठो- रामी गुरुति कलह्रागिश। लोकोत्तरानि चतुर्भिनि को न विजित्तमात्रानि.
of 3. — R. 2, sarga 95, 53, इकात्तेऽस्य शुद्धेऽति श्रीवास (to live, deprived of one member by your weapon, is better than death), Panc. 142 भाषाकारिकाः परमेऽ पुत्रम, Mhbbh. 1, 89, 2 रूपं ग्राह्यमानमात्र (your superior — by age), R. 2, 5, 18 काव्यालस्यो भाषायते एव म पूर्वं भुक्तते हुन्त (he listens much to me, and more than to the Kausalya), Kathas. 53, 10 लक्षायते न द्वारा य वाक्यमान एका भविष्यायिनि (indeed, he did not know how to give less than a lazat to an indigent), M. 2, 95 ग्राह्यानि. 
57. पाठ्यायद्धरानि विशिष्टिविष्टि (giving up all desires exceeds obtaining them). Compare this instance from the archaic literature: Ait. Br. 7, 17, 4 ग्रंथानि शास्त्राति साधु लक्ष्यसृजित न्यून (you have chosen three hundred of cows instead of me).
Of 4. — Rgv. 10, 18, 1 जने श्रवयाद्याय (the other path, which is not the path of the gods), Ch. Up. 1, 10, 2 तेन (— त— रूपो य जियम्य भवनि (nor are there others but these), Panc. 1, 12 साधायं निवादनं परे ग्राह्यमानमात्रादोऽस्य वा काव्यालानि वा काव्यालानि वा काव्यालानि वा काव्यालानि वा काव्यालानि (the creatures so different among themselves, yet not different from God).
106. Observations on the abl. of comparison.
Rem. 1. Our »than« with the comparative is to be rendered in Sanskrit by the ablative. Such restrictions, as for instance limit the faculty of using the abl. of comparison in Latin, do not exist in Sanskrit. It is impossible to say in Latin dat tibi plus me — she gives you more to than to me,» but it must be said plus quam mihi. In Sanskrit nothing impedes such sentences as तुम्हें देहित मयं विश्वास को सो माली, X, p. 164 चेतै ग्राह्यमाणि वा काव्यालानि वा काव्यालानि (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 सुधारतामयाः द्रवः (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 तव वृक्षानि न हुक्ति (no other but you will know it), ibid. 160 व्यक्तानि भवति न्यायाणि में न विक्षिप्ति. — Then, the ablative may also be used even without श्रव, as KumAs. 6, 44 ग्राह्यानि नै.
by the forms in \( \text{fr} \). Therefore घरस्तितीर्थे, श्रिकर्षयति, not घरस्तितीर्थे, श्रिकर्षयति अर्थातः. 4\text{v}.

2\text{v} Excelling or being weak in, blaming on account of, wickedness with respect to is to be denoted by the instrumental, or by \( \text{fr} \), not by the ablative proper. — For this reason, in the verse quoted by Pat. I, p. 2 दृष्टिः शरासी शरासी शास (a word, wrong on account of its accent or of its sound), शरास्त्र और शरास्त्री are interchangeable with शरास्त्र और शरास्त्री, not with शरास्त्र और शरास्त्री. Likewise, in Ch. Up. 4, 17, 4 — quoted page 77 of this book — शरास्त्र यहुँ शरास्त्रणाय शरास्त्रणाय are synonymous with the instr., and the abl. शरास्त्र यहुँ शरास्त्रणाय would not be allowed.

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

3\text{v} If the ablative is to express the "whence" — except in the P\text{.} 5, 4, case recorded sub I — \( \text{fr} \) is equivalent with the regular case-endings. The same applies to the abl., depending on the prepos. प्र. 4.

Rem. Pāṇini does not give any rule about using the abl. in \( \text{fr} \) with such adverbs and pronouns as अस्वाभाविक, विना, वरस. Now, ablatives of that kind are certainly not expressing the apāddāna, as they are taught in the third chapter of the 2\text{a} adhyāya, not in the fourth of the 1\text{a}. Accordingly it would not be allowed using \( \text{fr} \) with them. Yet practice is not wholly consistent therewith, f. i. यानूः ब्रह्माणिः = वरस नूपुरसः.

4\text{v} In two cases \( \text{fr} \) is interchangeable with a genitive, but not P\text{.} 5, 4, with an abl. a.) when expressing the standing on one's side देव एव युध्यन्ताः (or युध्यन्ताः) निद्रान्ते, b.) if denoting the disease, against which P\text{.} 5, 4, one applies some remedy or cure: वर्जितान्त: [or "अस्तवः"] कृपा (give something against diarrhoea).

Chapter VII. Genitive. 1)

1) On the genitive in Sanskrit, especially in the dialect of the Rgveda Praśnānas, there exists a monograph of Dr. Strzeżek de genitivo in lingua Sanscrita imprimis Vedica usu, Berlin, 1869.
case is to mark the belonging to, partaking of. In Sanskrit, it is employed in so manifold and so different ways as to make it very difficult to give a satisfactory account of all of them 1). — The absolute genitive will be treated in the chapter on particiles.

110. I. With substantives, the genitive serves to qualify them, as राजा: पुरुषः: (the king’s man), दमनम्: स्वयंवरः: (the self-choice of Dam.), गंगोऽवलम्भः (the enemy’s strength), निर्यायागमनम् (the friend’s arrival), सनुसरे गोष्टिम्: (the drying up the ocean), युधस्यावधवः (a part of the sacrifice), गृहस्यावधवः: (the opportunity of fighting). These examples show 1st that the genitive, at least in prose, commonly precedes the substantive, it is depending upon, 2nd that, like in Latin and Greek,

1) Kaṭ. on P. 1, 1, 49 बहुतो हि वर्णरूपः: तथ्यास्यास्यमहेश्वरसुङ्कयितृविका-भयावहः: — Panini seems to have not sharply defined the genitive’s sphere of employment, at least if we explain his sūtra (3, 3, 50) कथा अभिमुखे with the Kaṭ. 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 अभिमुखे (op. his constant use 1, 4, 7; 1, 4, 108; 2, 2, 33; 3, 3, 151; 7, 2, 90). Now, Patanjali gives a somewhat different explication (1, p. 463) कार्यवानविधिविधिः अभिमुखे: »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 Pāṇini in view his definition of the employment of the nominative, which immediately precedes; then अभिमुखे would be said in opposition to the प्रार्थितिकतः . . . . घेरे of s. 46 (note on 38) and mean »something else, apart from the gender and number of the conception, signified by the प्रतिपदिका“, or अभिमुखे may mean accessory “ (see Petz. Dict. s. v. 1, b); then the sūtra enjoins the use of the genitive if the conception , signified by the प्रतिपदिका, is accessory of some other conception. But, which of these acceptations should prove the correct one, the intrusion of the term अभिमुखे in the following sūtras (51, etc), as is done by Kaṭ. 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 गुद्गाधाराणम्: or Utt. II, p. 28 गुद्गाधाराणम् गणम्: (the way to the hermitage of A.) etc.

Concurrent constructions are 1. compounding the gen. with the subst., it qualifies राजसुरवः: = राजः: पुरुषः: see 214, 2, using instead of the gen. the derived adjective, as शात्रेव बलम्: = शात्रेविलम्भः or शात्रेव बलम् etc. Of these substitutions the latter is comparatively rare, when contrasted with the utmost frequency of the former.

Rem. The so called oppositional or epeygetic genitive is not used in Sanskrit. It is said गुद्गाधाराणम् गणम्: not as in English »the city of Pushpa.” R. 2, 115, 15 सीतारम् तत्स्वते वालीकुं: (Lat. pignus soccorum, the pledge [represented by] the slippers).

111. When pointing out the genitive as the case to put in such substantives as are wanted to qualify other substantives, it is by no means said that no other construction may be used for the same purpose. Verbal nouns often retain the verbal construction. So, if a moving to or from some place is to be expressed, nouns must be construed just as verbs; it is said गुद्गाधाराणम् पुरः तन्नम् not गुद्गाधाराणम्. Cp. Rem. on 41.
Thus we meet with instrumentals as जितोऽस्मवादी: the separa-

tion from men as you are;" कामया प्रोक: sorrow on account of

a girl;" — ablative as वचङ्गानाम् fear of falling;" — dative as

रूपः wood for a stake;" समायोऽग्रजालय: the fit time for

being heir-apparent;" — locative as विनिययः attachment to the

world, worldliness;" — prepositions as न धित प्रोक: anger towards

me;" ततोपिरेष् partiality for his sake;" समे प्रकल्पिता गुढः a

contention with a mighty one.

Rem. Pāṇini has a special rule about the nouns रूढः (lord), P. 2, 3,

व्याकृतिः (owner), भविष्यति (chief), रणया (heir), शासित (witnes-

s) प्रसृति (bail) and गुढः (born) as agreeing with a locative as well as with a

gen. So नाथोऽवर्षी मोऽवर्; op. Kathā. 18, 144 ज्ञातपाकेः शासिते with

ibid. 6, 166 झानी जिवते. So Mṛch. X, p. 384 पुष्पिक्षीय स्वरूपः

कविता परिवर्तनम् (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 तो वतथलि तव नाम (what one conquers, is

one's own), ibid. 7, 91 the vanquished warrior surrenders himself

with these words नामित (I am yours); Mṛbh. I, 154, 3 कर्त्ता तथा

"(who's are you?" that is "of what family?)"; Mṛdh. III, p. 108

तथा नामिततुम चौड़े ग्रहितां (duly, forthwith, the Čudra-king

ग्रहितां is his सत्ता but an instrument in his [Čaṇakya's] hand).

R. 2, 42, 7 (Dačar. to Kalk) मे च स्थानान्तरितः तथा न ते ना (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 तुष स्वरूपः atracta यथा (weave a cloth of this thread), Ch. Up.

6, 12, 2 न श्रव्य यथा ते सङ्केतावभिद्वानं न विभक्ततेऽरुस्या ते सङ्केतावकं

यथा न्यायापितंसितं (he said to him: my dear, that subtle

essence, which you do not perceive there, of that subtle essence

this so great nyagrodha-tree exists); c) Mṛbh. I, 100, 47 कान्या ग्रहणाम्

(a fisherman's daughter).

Rem. In sūtra-works there is also a gen. of the authority,

according to whom something is stated. So often रूढः according

to some," P. 3, 4, 111 रक्तवर्णस्य: according to च. alone." This gen.

depends on the word न not expressed according to the opinion of.

114. The subjective genitive is interchangeable with the P. 2, 3

instrumental of the agent (86). 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 गांव रोकी गायिन

[not गायिन] (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 विपणानाननलुः

( in order to put and end to the harm caused to you by the rākṣasa), Māl. VIII, p. 138 राजानां स्वरूपः (if there will occur

something to do by you for us) [not राजारस्यां भवति, an

accumulation of gen. subj. and commod]:

Rem. Some vārttikās on this sūtra of Pāṇini contest the exact-

ness of it. With some kṣitas the subjective genitive is said to be

obligatory, even when being used together with an objective ge-

nitive, as विक्रियादेव स्वरूपः ग्रहिता (V.'s desire of making a mat).

According to some, the gen. of the agent is nowhere forbidden.

115 The objective genitive is occasionally interchan-

gable with a locative or with prepp as प्रति उपि, etc.

Sometimes it may be used in turns too concise to be rendered

without periphrase. Mṛch. I, p. 44 श्रुतां तथा: (by supposing, it

was she).

1) But Mṛdh. I, p. 49 न ग्रहिताम् रक्तवर्णस्य: for here

nothing impedes using the genitive of the agent, the other being avoided

by compounding.
The partitive genitive denotes either the whole, a part of which is spoken of, as यथा नगर्य (half of the town), यथासाक्यम् (a part of the sacrifice), Kād. 1, p. 21 यथा दुर्गर्तत्वम् मधयः (the middle of the sky) or it carries the notion of selecting out of a multitude as Nir. 1, 12 वैभवसाधारणमि, "some of—, among the grammarians". In the latter case, the genitive is interchangeable with the locative: मनुष्यां (or मनुष्ये) लतियों श्रुतम्.

Examples: of genitive Ait. Br. 1, 5, 25 सेवकः यथासात् (the foremost of his kin), Kathās. 29, 69 दुर्गर्तत्वम् मधयः (the foremost among the wealthy), Panc. III., 222 स मेघको आर्य विभागार्याय (liter. of both yoke and death, vice is called the worse). — of locative Kathās. 24, 47 दुर्गर्तत्वम् मधयः केन्द्रियः; M. 5, 18 दुर्गर्तत्वम् रस्ताम् गोरीयां चतुर्धिशीलस्तवतः; यथासात्वत्वम् चतुर्धिशीलस्तवतः.

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, ep. 95, 2. — R. 1, 2, 15 कोलाचापतुण्ड क्वः (you have killed one out of the couple of plovers), op. Kathās. 13, 144; 24, 176; Prabodh. V, p. 102 कोमीलोपमाधवे प्राप्ते: केवल न लेवेकः (one should not leave a remnant of fire, of a debt, of a foe).)

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

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

1) This is the very ablative, enjoined by P. 2, 8, 42. Kād. is wrong interpreting the suffix otherwise; Panjālī's view (I, p. 459) is correct.

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

1. option between two things is variously expressed:
   a.) both are put in the gen. M. 7, 53 दुर्गर्तत्वम् अन्यथा वा कर्म (lit. of both yoke and death, vice is called the worse). b.) both are put in the abl. M. 6, 18 रस्ता प्वानोऽस्त्रवार्याय गर्भः मग रस्ताले न रस्तिप्रमु (v. a. I prefer death to poverty). c.) both are nominatives. M. 1, 161, 6 उवाच तथापि गर्भः अन्यथा मग (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. अग. Grh. 4, 4, 11 शास्तिं तथा कृत्वा प्रलक्षितः (or they must enter [the village] while there is still visible ever so a little part of the sun), Kād. on P. 2, 1, 8 गांवकर्ता शास्तिमियामनायनस्य (invite of the brahmins according to the number of vessels). The partitive gen., that attends verbs (119), may be explained in this way.

3. One, two, three times a day, a week, etc. is expressed P. 2, 3, 64. by the partitive gen., as M. 3, 281 पारं द्वितीयः विधिपितः; पत्र. Grh. 1, 3, 31 चालनां शास्तिमियामनायनस्य (a pious twice-born man should perform at least one strong penance) a year.

4. A partitive gen., depending on the neuter of an adjective, is rare, even in the old language. Ait. Br. 2, 15, 8 मनुष्यो राधित: In the Rgvedasamhitā there are even such gen. as दूरं नुमां प्रायेऽवित्त: which remind of Lat. id temporis and the like; op. śnōk. p. 85.

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

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

1) Yet M. 1, 37, 8 I have found जोस्यान्ति "all of us," just as in English.
ruling, viz. द्रव्य [P. 2, 3, 52], the vedic रुप्त COMP Greek ἀξίων τούτων. — So Rg.v. 1, 25, 20 तं द्रव्यमेऽपि द्रव्यमेऽपि द्रव्यमेऽपि द्रव्यमेऽपि. — M. 5, 2 कष्ठं द्रव्यम् प्रकृति दैर्घ्यविशिष्टम् (how is it, that Death has power over such as have mastered the veda and the sciences?), Mālav. II, p. 38 प्राय: प्रायः व्यास व्यास व्यास व्यास (should she perhaps remember our suit?), Čāk. V व्यास व्यास व्यास व्यास (would he perhaps say). The verb द्रव्य (to forget) is construed with acc.1)

b) Dač. 97 तदनुभुष्टं तदनुभुष्टं (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. Mreech. VI, p. 222 भाषामानमधेशनमाचार्याः भाषां माचार्यां (he is their model). Mālav. V, p. 141 तदनुभुष्टं तदनुभुष्टं (e.g. the apple falls not far from the tree).

Rem. 1. COMP द्रव्यवद्य (to speak after), which is construed similarly by Kāq. on P. 1, 3, 49, and द्रव्यमय (to take after). Pat. I, 393 बलवद्य (he takes after his father).

Rem. 2. According to P. 2, 3, 53 compared to 6, 1, 139 द्रव्यद्य (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, 10 द्रव्याचार्यां चालकाचार्यां चालकाचार्यां (he must always long for being insulted as if it were ambrosia), Mābbh. 3, 1266 तदनुभुष्टं तदनुभुष्टं (do you long for Madayantikā)? R. 3, 47, 30 gen. with द्रव्यमय.

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 remembering 2); b) नाथ when = »to desire«, to hope, cp. 120a, d); c) five verbs of injuring viz. ग्राहननाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राहनाथ, नाथ, निव्राह
Rigvedasanhita with such verbs as ज्ञान, यथिमा, धिब्ह, यथू etc. With दृढ़ (to know; to be aware of; to experience) it often occurs in the brâhmana-works. Ait. Br. 2, 39, 11 ग्रामों के न्यायां: न दृढ़ता वेदोः. As to the foresaid verbs of injuring, in the Râmâyana also तुष्ण (to touch) is construed with a gen., 2, 75, 31 तुष्ण दृढ़ता पार्वते, likewise 3, 66, 6.\\n
Rem. According to P. 2, 3, 51 the verb तस्मा is construed with the gen. of the instrument (करणं), then तस्मा must not be equivalent with दृढ़. Kâc. gives this example तपस्या तपस्ये = तपस्या करणं प्रकरणिः. It is not sufficiently plain, what is here the meaning of तस्मा.\\n
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 Kâc. नागरेका नागराचिति or वर्तते or देवताः. Instances of this rule applied in literature if they occur at all, must be scanty. With the compounds of दृढ़ the gen. is told to be optional — दृढ़ता or दृढ़ता दृढ़ति —, in the brâhmana the simple दृढ़ is construed with the ace. of the wager, see P. 2, 3, 60 with comm.

1) Cp. the Greek πρόβολος, προφθαλμός and αιρή. 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 Kâcikâ. It prefers also a different explication, according to which तस्मा with gen. = 'to ween, to fancy,' for देवीसमाहितायदिष्टे. Patañjali has not expounded the sūtra. For the rest, as it runs thus सति हृशिवं कपोः nothing impedes reading it rather सति हृशिवं कपोः. Then it is said just the contrary: तस्मा = दृढ़ complies with a gen. and in fact, in the ancient dialect तस्मा was not rarely construed so.

3) A prâkyâ passage in Bhâr. II, p. 68 दुर्गुपावित्रवाहू दुर्गुपावित्रवाहू (Skr. दुर्गुपावित्रवाहू दुर्गुपावित्रवाहू) (this player is detained for 10 अवर्णाः) may afford an instance of it.

123 6. Verbs of fulness, repletion, satisfaction, as पूर्णति. तुष्ण, तुष्ण are often construed with a genitive, but more commonly with the instrumental. Cp. Latin vos plenum vini vel vino. Examples of the genit. Su: I, 110, 14 उस्मानेन्द्री उस्मानेन्द्री (the face is bathed with tears), Panc. I, 148 नारायणेण तामार्को नारायणेण नारायणेण: नारायणेण खरात्तमार्को (fire gets not sattified 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 तुष्णति, तुष्ण, प्रति, and other similar words is of a different kind (131). Mbbh. I, 229, 32 तुष्णते तुष्णते (he became well-disposed to this brahman), Panc. 314 तुष्णते (I am satisfied with you). R. I, 33, 18 तुष्णते (I ate it all).

1) Vedic mantras contain many instances of other similar verbs — as गृह, गृह, कुनु, etc. — being construed so. Sêkki, p. 44 sq.

2) With सायनस्य ते च च (he ate it all).

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

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

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

1) Both gen. and instr. 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 जन्मावत्ने being construed with a gen. = नारायणेण जन्मावत्ने कावीति [१०. १०.] कविकृत काविता — the commentary deems it necessary to explain the idiom: नारायणेण जन्मावत्ने. Cp. the similar process in Latin (Quinini. 9, 3, 1).

2) So Kathàs. 27, 206 नारायणेण तृप्ति; the interpunctuation in Brockhaus, edition is here wrong.
§ 124.

1. Those of knowledge, skill, experience and the contrary (as ग्रन्थित, ग्रन्थित, कोविद् and उचित (wont to). Mdr. I, p. 34 रघु जनाभिषेकः: सुनिति लोकविदितवरः (bravo, my child, you are well acquainted with the practices of the world), R. 1, 20, 24 सेवायमालकोविद्: (not skilled in battles); — R. 2, 51, 3 उचितं श्रवण: बालेकालस (people who are accustomed to trouble).

Examples with others: Mdr. IV, p. 146 श्रवणारसि (impatient of the burden), काम. 3, 22 विषयं विचित्रत् दुःस्मिति सखालयाकाम (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).”

2. ग्राहत (depending on) and तत् (clinging to). Pan. 231 तत्त अथारतः (that remedy depends on you), ibid. 277 ज्ञानानि संग किंवदृश्चकियताय साक्षरं (give up that, which you have taken belonging to him).

3. पूर्ण (full) and its compounds. See 128.


1) The Kaśīkā eras interpreting this sūtra so as to take बालुक and कुशल, as if they meant but these two words, though it is evident, that two categories of words are meant by Paññāna, that of occupation” (बालुक) and that of “skill” (कुशल). The rule given 1, 1, 68 — जो द्विग्राहताध्यायविशेषता — is commonly interpreted in too narrow a sense. It does not purport that any word occurring in Paññāna's text, but for a sense, does signify but the word itself, not its synonyms — if this were so, we should have to engrave its violation every moment — but simply this: with the exclusion of such examples, signs, as तु = धू, र = र्ग, र = the suffixes of the grades of comparison, sim., the sounds and words of which the vyakarana-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 such 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 बालुक 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.

§ 124—126.

Rem. Note दिनेविविनिगमनानु वें मैथुनेषु (the counterpart) Pat. I, 445 प्रभु नरसिदेविनाम (an other ox is wanted like this), Kathās. 25, 178 श्राकम्भविनायाम हितेऽये मुदुरौ ते (I will fetch you myself the match of this foot-ornament).

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

ABLATIVE-LIKE GENITIVE.

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

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

a). The abl. is here the regular idiom; the gen. not frequent, as Rājat. 1, 131 नाशिता... बुज्जते विचारः विचारे काण्डकंदात मोहनमुः, R. 1, 28, 10 प्रतिभूषयम् ग्राम (accept of me), M. 4, 87 र्ग्राहम् प्रतिभूषयम् लघुत्वात्मनै: (— accepts of a king, who is avaricious and a transgressor of his royal duty), Pan. 225 ऋषभानां श्राकम्भविनायाम प्रतिभूषयम्. So already in the archaic dialect, Gaut. 17, 1 द्वारा यदि प्रतिभूषयक्सम्: (a brahman is allowed to eat and to accept presents from twice-born men of good behaviour).

b) R. 6, 31, 2 वाराणसी राजवं: बुज्जते राजवं (Rāvana after having
heard from his spies the arrival of Rama, ibid. 3, 3, 4 निसिन्ध मयाः (be informed from me). So sometimes with सुखल (ep. 86 d), as R. 2, 100, 7 कच्छु नास्ते कितुः?

c) R. 2, 29, 4 तह तथा वि विषयमि (all are afraid of you), Panc. III, 195 स नासिनको निम्नमि (she, who has always an aversion to me). R. 3, 46, 29—31 affords an instance of both constructions together: रूप विषयमि: निम्सा: कपोः की ते स्वयं न निम्नमि: कुल्लुः त्त्वीको वासी: न निम्नेिसा:

Rem. Compare निम्नमि (disgusted with) with a gen. Panc. 171 मुत्मल्लस्ति निक्षेपासि (I am disgusted with the flesh of mice), op. 97, R.

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

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, 5, 27 रुद्रदेव नासिनको निम्नलिंगसि (instead of निम्सा) मीलानो; ep. 3, 66, 11. — A very striking example is Bhāg. Pur. 8, 8, 21 भलोवायतेऽर्थं तत् विज्ञातामविलिस्य। वर्ण यक्ष असि भर्तुभुञ्जलि भर्तेण मठात्: here the gen. is abusively employed instead of the abl. कालपालुः. M. De Saissebure, 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 पीवः has not moved the author of the Bhāgavata to employ the genitive instead of the ablative. Likewise I scarcely believe Kālaṇḍa would have used a gen. with द्वार (राज. 1, 131, see 126 d), if the noun were not attended by a participle. Similarly with सु तु the gen. is preferred, if it be wanted to express the hearing somebody say or utter something, as Mhbb. 1, 141, 18 शुष्क्यं शुष्क्याः मयाः. In short, it is likely, that the relative frequency of genitives of participles in Sanskrit style, especially if compared to the raviness 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.

§ 127—128.

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

2° with तालिकाः and the like = to expect of, to suppose of." Mrech. IX, p. 297 रूपाणि गम्मिणि (that blockhead is capable to everything), Panc. 84 न नासिनको निम्नमि (of such men one must not suppose such conduct). But the locative is here also available.

3° with तस्मि (to forbear of) etc. R. 1, 15, 7 सर्व तथा जाजालो, Pat. I, p. 40 राज्यवाकायां। नृपम्। — When without object, the gen. with तस्मि may be considered a dative-like one, as Mhbb. 1, 79, 9 निम्नमि ब्रह्मवाकायां न च राज्यशोकेनुः (a man who wishes his wellbeing should not forbear a scholar, who does not behave as such).

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 चिर्रत्र or चिर्रर कालसि = चिर्रत्र, मुद्रतत्त्वसि = मुद्रतत्त्वसि etc. Āk. VII रामावताकरः को गान्ययां विकथिणेऽविलिस्य कल्याणाद्विसि [after a while] भवनिरङ्गानां विकथिणेऽविलिस्य महाभारत, Mhbb. 1, 47, 14 कालासि (after some days), R. 2, 118, 44 मुद्रतत्त्वसि तु कालसि कालसि ... तस्मि तस्मि (समाहतः

Rem. 1. It is very rare, that a not-time-denoting word is put in this gen., as Veś. I, p. 14 तस्मि विभ्रमिः = तस्मि चिर्रकालासि (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. Mrech. V, p. 172 तस्मि: कति कालो मृत्युं मृत्युंवतन्त्रां: कलासिः गतिः (it is indeed a long time, Maitreya is gone to V.), Madr. IV, p. 134 तस्मि नासिनको गतिः (it is to day just the tenth month since father died), Veś. I, p. 25 चिर्र: कति कालो मृत्युं मृत्युंवतन्त्रां: प्राप्तिः: सिद्धिः... प्राप्तिः परसिद्धिः न नित्यिः (Sir, it is some time Mylady stays

1) See De Saissebure I, p. 54 N.
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 उक्तमुख च तापिनों पतिरेका मानि (for virtuous wives the only path to follow here and hereafter is their husband), Panc. II. 58 राजतिनां राजितापि च वास्तविकारण्यं की विभिन्नाय: सत्रायामान्यं परं प्रयावदिनाम (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 श्रेय गत्स्वमािमि सदा प्रियम् (a fish-dinner is always welcome to him), ibid. 213 न युक्तं भवन (it does not suit you).

1) This idiom extends also to adjectives, used as participles. Utt. III. p. 57 देवां देवां जलासारों इति (it is now the twelfth year, that the world is destitute of its queen).
must guard your kingdom by doing well to your friends), ibid. 3, 1, 16
रमण यथाकथा (offered hospitality to R.), Panc. 280 घरा तपश्वागारायत
वार्तकाला (in what have I injured her or you?), Çāk. VII धरात्रयो
अन्तः तार्कितः काव्याला (I have sinned against the reverend Kaṃava),
Panc. 38 न मा आयूर्विधेयितायत (he trusts nobody), Mbh. 1, 23, 26
प्राप्तेः ना प्रायुक्तमा (be merciful to us, who beseech thee), Mālāt. VII,
p. 126 वायात्तिकामाचार्योस्निकालित धारयत (the wind declares to the
men the nearness of young women).

Rem. In Latin, with such turns as adimo estem servo or
servo, civium or civibus dolor acutus est, the dative and the
genitive are both available. Sanskrit invariably uses the
genitive. Panc. II, 141 उपमेय हि विषयितः काव्यानि न माचे। न हि
सिभव मुखायु विषयित युक्ते युक्तः (it is by exertion, that enterprises
are successful, not by wishing, dear do not enter the mouth of
a sleeping lion), ibid. p. 145 विषयभाषायि मनुष्यानि प्राचीनि कुमारि
(H. made his reverence to M.), ibid. 157 यथि वार्तानि प्राचीनि संताना (I have
got great pleasure).

132. Finally, the genitive is allowed to attend all verbs,
as are commonly construed with the dative of concern.
Such a genitive may be not without affectation 5), it is

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1) So at least is the opinion of Anandarakara Boroaka (§ 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 sit
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 द्रह्मि नामि ने युक्तः प्राचीनां धर्म गृह षेयायुगिनां, शृंगार.
उपदेशिताः ते संवयमा रूपमा. In the comment of Kṛṣṇa on P. 3, 3, 111 the printed
of frequent occurrence in literature\(^1\). 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 (v.t. to surrender oneself to Pr.), Panc. 85 नाग तत्त्वात् प्रतः (I have granted him safety), Çāk. I मनः प्रतिपालिताः पञ्चमियोक्तिः, Mrech. II, p. 80 चक्षु नागायु रचना सुनामनलयाय प्राचय (give but to this very fellow ten other pieces of gold).

2. Mhbb. 1, 12, 6 चाय दिल (he told his father —), Panc. 292 चक्षुस्य रत्नादिरः जागरणसमानसम (relate us of your adventures in foreign countries), Mrech. I, p. 45 इत्युपायं ज्ञातृम् वाहस्तस्त (they went all and addressed the king of frogs), ibid. 62 स सर्वप्रकारं प्रतिपालिताः पञ्चमायु नागायु तयम् वेषम् निष्ठयायाः.

3. Çāk. III के लोकसंसारमभूताः पञ्चायु निष्ठयाः (to whom are carried —), ibid. IV ताक वस्त्रयाम् पञ्चायु (having sent her now to her husband).

4. Kathās. 29, 18 चक्षुस्य नागः पञ्चायु (she showed her the puppets).

5. Panc. 289 तेन च नाग पञ्चायु (and he prescribed me), Çāk. IV बालाकोषे चाय दिल (show the way to your sister).

6. M. 9, 99 चक्षु प्रतिपालिताः पञ्चायु दीन (she has been promised to one and given to another).

7. Panc. 235 न स पञ्चायु दीन (does he please you?).

8. R. 2, 100, 33 भूमि प्रभुः पञ्चायु (servants are moved with anger against their master), Çāk. VII पञ्चायु समानदिताः पञ्चायु.

9. Var. Yog. 2, 32 नागायु प्रतिपालिताः (people bow to one), R. II, sarga 36*, 47 नागायु पञ्चायु नागायु तयम् (the crow prostrated himself to the magnanimous Rāma).

Rem. Even झट्ठ (to believe) is met with gen. Ait. Br. 1, 6, 11 न बालाकोषे चाय दिल इत्यादिः he does not believe others, however many.

192*. The dative of the purpose is not interchangeable with the genitive\(^1\)

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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 Prakrit literature being owed to the artificial language of dramatic poetry. See LASART Inst. tiwae praecipuas, p. 299, VARAHUÇ Prakrātaprakāsa 6, 64. KUSB. Beitragz zur Pali Grammatik, p. 70 sq. gives an account of the remnants of the dative in Pali, which are more considerable, than in the other prakṛta, and contain both infinitives in ération and datives in ęga, especially atthāga ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ्

1. See note 100. § 132.
CHAPTER VIII. Locative ¹).

193. Locative of the spot where.

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

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

a.) the locative conveys the notion of being within, in. M. 1, 9 तत्वात्मको धरणं नवन (in this [egg] Brahmam himself was born), Daq. 156 गुप्तवात्मिक सिद्धिः (sporting in the water of the Ganges), ibid. 179 गुप्तवात्मिका क्षेत्रेण विषमय दृश्वः.

b.) it denotes a surface, trodden or touched: on, upon, over, at. Panc. 397 शरीरम् काश्चिद त् व्यभिचारैन् दृश्वः (an ass was seen on that cemetery), R. 3, 5, 10 याकाते, पूर्वी व्यापारायणं धान्यम् च पूर्वित (courtresses, holding fans, waved them over his head), Panc. 331 ते च वनस्पति रहितान्त निजियतिः (and those fishes are being boiled over.

of the rules which treat of the employment of the genitive (3, 3, 50—78). For this reason I consider it an additional rule, interpolated at an improper place — we had rather expected it between § 51 and 52 — so as to obscure by its close following the sitra 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 § 63, I remark, that many other vādik gen. partitives with verbs (110) are not mentioned by Pāṇini, and that the seeming anomaly of गृहे (op. 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 Kaṭhāka his words are wrongly indicated as if they were a vārttikā).

¹) See Drell'scub Ablativum, Localis, Instrumentalis p. 37—49.

134. B. Locative of the spot whither. It attends of course on verbs and verbal nouns of moving, such as to go, to start, to lead, to send. Ob. 2, 4, 5 दृष्टे द्वाराय लोकः सुमाणिः (I shall go to the world of him, in whose behalf the sacrifice is performed), Panc. 321 त लोकः गताः: (he set out to the forest), ibid. 41 समीपांचित्वत नागः प्रस्थानिः; ibid. 263 श्रुंगस्ते त्यादेव नीतः.

¹) This is the so called शास्त्रीयस्य श्रेणी.
§134—136.

So with verbs of *going*, *bringing*, *carrying*, *sending*, *ascending*, *entering*. Those, however, of *falling*, *throwing*, *placing*, *putting* — as *पात्र, क्रिया, नाष्ट, निक्लियार्ट, श्वास, सूक्र* — 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*” (133), and in some other standing turns, as *प्रवीणः*.

185. According to what has been said 111, it is plain, that nothing impedes locatives qualifying a noun. Such phrases as *गृहः शाक्लभः* (प्रेय नीक्षा) 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 *रूपः दीपः संग्रामः तामः कमलः* (अध्यायः प्रमाणः प्रत्येकः साधः) we say, the first sarga of the *आरण्यकाण्डः* of the *रामायणः* of *मार्कण्डः*.

186. 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. *to drink from*. Of the kind are:

   *to drink from*. Panc. 1, 327 (लालः लिखित: *मिश्रित शरीकः नरः* (men drink strong liquor even from a man’s skull)).

   *to feed on*. Dag. 174 (लालः राज्यमानश्रवङ्गः (he feasted on the rice, without leaving anything). In metaphorical sense शुद्धः and the like may also be construed with a locative. Mbh. 1, 84, 2 (नायकः शरीरः. Op. 123.)

1) Of P. 1, 4, 77, where it is taught, that *हिंदूः* पापाधिकृतः are to be used when — *having married*, but *हिंदूः कृतः* *having put in the hand*, — taken by the hand.”

to be born from; to beget with. The mother is put in the locative. Cp. 100, 1. Kumāras, 1, 22 तत्त्वानुपूर्वे।
to reckon among. Daś. 199 असंगतार्थेषु (he was reckoned among the gods).

137. 2. The locative in which is put the person, with whom one dwells, stays. Prabhodh. VI, p. 123 वसातो वसीत प्रवचनितानि (I am without protector and wish to stay in your house). Mhbh. 1, 74, 12 नासिकत्व मित्रंस्वरूपं हि ।

So especially मृते वसीत (he dwells with his spiritual father), Ch. Up. 4, 4, 3 श्रावणे वसात सर्वप्रामाणिणि (v. a. I will be the pupil of the Reverend).

138. 3. स्था or बृहत् with loc. = „keeping close to”, that is observing, obeying one’s precept, principle, judgment etc. Cāk. VI न मे शासने तितिति (you do not obey my order), Daś. 72 वसातो वसीत (comply with the wish of your mother). Cp. Lat. stat promissis, stat sententia and Kāq. on p. 1, 3, 23 मति तितिति (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 बृहत् — as well as in their proper as in a figurative sense; likewise with the others, b) those of clinging, adhering to, as स्था, यिङ्गु, तात् etc., c) of leaning on, relying on, trusting, d) of seizing by, e) of falling at one’s feet — and in other similar locations, as f. i. Ragh. 1, 19 नींवे हनुमा चातानि (and the string, bent on the bow), Cāk. VI श्रीस्थाने कालमण्डले भाभाभे कालपुल्लानि मूघोऽ (an antelope’s female, rubbing her left eye against the horn of her male companion).

with verbs of fastening.

Examples: a) Panc. 238 तत् बुद्धे पात्रे बहुमनं, ibid. 286 रघुराजेः

5. The locative, when used in the same way as English

140. 5. Locative in abstract sense. in him I see much skill.” So Mhbh. I न कस्य संपूर्णमेवमात्मादानं

Rem. 1. When used as the predicate of the sentence, this locative is occasionally carrying the notion of suiting, befitting.

Panc. I, 305 सजानियांत्रमेव सज्जः (friendship suits similar characters and inclinations).
8. The locative, which denotes the circumstances, under which the action comes to pass, So ग्रामदि "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 निरुपिन (every day), वर्षामृ (in the rainy season), निशाषामृ (at night), श्राद्ध (at daybreak), ताप्तवेयु (in these days), यदि (the beginning) etc. Ch. Up. 8, 16, 2 राजस्मृष्टि (in this age).

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

Mudr. IV. p. 147 वधानकारणो विद्याधिकारो निरुपिन (in this age) श्राद्ध काले बस्तनिष्ठा निरुपिन वर्षामृ निशाषामृ दिनिष्ठामृ यहाँस्मृष्टि (in this age) विद्याधिकारो निरुपिन श्राद्ध काले बस्तनिष्ठा निरुपिन वर्षामृ निशाषामृ दिनिष्ठामृ यहाँस्मृष्टि (in this age) विद्याधिकारो निरुपिन श्राद्ध काले बस्तनिष्ठा निरुपिन वर्षामृ निशाषामृ

Thus freely translated by Wilson: "But let Your Highness weigh; these circumstances also, your forces are collected, yourself, the hair 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) Compare such locatives, which denote a circumstance by a single word, as in the proverb विद्याधिकारो निरुपिन (v. a. misfortune never comes singly), Panc. V, 103 वि. विद्याधिकारो निरुपिन. They cannot be styled absolute locatives, but serve just the same purpose as those.

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9. The locative denoting, at which distance one thing or fact is from another. Ait. Br. 2, 17, 8 वर्गस्थानोऽर्था उत्तरः स्वतः (heaven, indeed, is from here at a distance of a thousand journeys on horseback), R. 3, 4, 20 इत्यादि—कर्मयोगोऽर्थाः क्षणमिति; Kathās. 28, 188 इत्यादि—कर्मयोगोऽर्थाः क्षणमिति; 1) मुद्रयः (my house is at sixty yojanas from here). Cp. 99 R. 1.

Rem. Pat. I, p. 455 mentions the prominence of the turns मालकण्ठः कर्मयोगः तोपणाति वा क्षणमिति. But if an interval of time is to be signified, the locative alone is available: कार्तिके वेशावसनाति मालकण्ठः (the full moon of Āgrahāyaṇa is a month after that of Kārttikī).

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

Examples of the dative-like locative: R. 1, 68, 16 सद्याचार्य वृत्तान्तानि औषधे कर्मयोगिनः; ibid. I, 51, 5 राजा उपेक्षार्थाः यथा माता, ibid. I, 75, 7 जीवनमीलिन्तानि (promised it to Indra); Madr. V, p. 159 श्रीमति विजयेश्वरी वाणिज्याचिन (having sold himself to a rich man), Mbbh. I, 30, 6 नाम चक्राङ्गोऽर्थाः (they gave a name to the great bird), Kathās. 28, 34 श्रीतुष्टानि वाणिज्याः (this is done to you). Cp. R. 2, 98, 28 नामकर्मिनः अस्त्रेऽर्थाः काकितोऽर्थाः चुन्नामांगाः.

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, ordaining, enjoining, permitting, as व्याप्तिः, यात्रिः,

1) So is the good reading. BROCKHAUS' edition has shashyjyogyanam gṛham.

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

Examples: a) Mbbh. 1, 188, 69 प्रभाकर्ण राज्य चत्रा तथा (I have coveted your kingdom), Panč. IV, 26 विद्याधरी शुक्ल शुष्कः—परंतुस्तथान (an enemy, who ha prepared himself to take off the whole, may be appeased by a small gift), Mālat. III, p. 50 शर्यापूर्णः वथं (endeavours to attain at greatness), Mbbh. 1, 141, 2 उत्तरे दुई नामाग्राहन राजा (he made up his mind to burn [the Pāñjāvas]), R. 3, 4, 4 राजा तत्र त्वन्तु कर्माँ (both made speed to kill him).

b) M. I, 28 कर्मिनच नामाग्राहन (he has appointed to a task), Cāk. I इत्यादि स्वायम्भूमियोऽर्थाः (v. a. he obliges her to wear a dress of bark), Kathās. 25, 123 व नामाग्राहः जदुः तत्रा स्थापितम्याः—ततृ (the king designated him to fight the athlete), ibid. 29, 29 नामाग्राहः नामाग्राहः (permission to go to you). — In the same way one says राजा नामाग्राहः (he is appointed to the kingdom), पान्ते उपेक्ष्याः सत (he chose that man to be her husband), Panč. 152 और ता तत्र व्याप्तिः (he anointed that [young man] heir-apparent) and the like.

c) R. 3, 13, 20 नाम नामाग्राहः वपवयाः (you are able to guard), Panč. 156 नामाग्राहः खासानि अध्यायाः (he is not able to supply us with food), Mbbh. 1, 148, 3 काले मत्य ग्राहाण (it is time, methinks, to run away).

147. IV. Nimittasaptami. 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: Kāc. on P. 2, 5, 38 कर्मचारी दोषी द्रवं द्वारापारितिः कुज्जस् केसो द्रवं द्वारापारितिः कुज्जस् (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), Kāc. on P. 1, 3, 47 भैरवां ब्रम्हेऽ (they are at law on account of a field), Panč. 288 गुणास्मिनः व्रत्स्वातिः निरूपिणेऽ.
(this is convenient for a lord with respect to his attendants), M. 3, 107 उपेक्षिते कृपा किसे हो ते सम्प्रदायः.

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

The mimittasaptami (locative of the motive; locative of reference) often serves to qualify such substantives as स्त्रिया, महिला, विद्वान, शिक्षार्थी, अनुशिक्षा, अवधारण, प्रथा, विधान and the like. The genitive is here, of course, the concurrent construction.

Examples: Daś. 89 तथोद्गर्देष्के ब्राह्मण्यभक्ति (he fomented his enmity towards Ud.), Mbbh. 1, 155, 9 तत्स्त्रिया कृपा कथा गमि (you must have pity on me), Cāk. I यथावति मे दत्ता (my heart longs for her), R. 2, 103, 22 तदनुसरणपरिघात, Hitop. 9 कथा तत्स्त्रिया शाधारणाः, B. 1, 50, 24 महामुनि तत्स्त्रिया, Lance. 251 न च तत्स्त्रिया कथा एतेऽनदियततपरिघातः कथा: (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 दिलो, भुको, भक्ति and the inverse of them, रत (fond of), निरंतर (delighting in) etc. Mālat. X, p. 172 देवसे सो निरंतर, Cāk. II यथावतिः पूर्वां अनुशिक्षा पुर्विताः, Lance. V, 65 नामं जीवित स्मृतुः नारा:

149. In general, the locative may denote a disposition towards somebody. Then it is synonymous with the prepos. मन्त्र, as देशदर्श: साधुगतिः or माननेप्रतिः (N. N. is good for his mother).

Examples: Daś. 144 प्रतिभवाः कृपा भवाः प्रतिमन्त्र (when I shall be returned, I shall deal with you as you deserve), Cāk. I कथा तत् अनुशिक्षार्थिनयां अनुशिक्षा इत्यादि (how can it be, that she feels towards me, as I feel towards her?), Lance. IV, 72 उपकारिः प्रतिः कथा: कथा: कथा: इत्यादि (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), Cāk. IV यथा कृपा परिः (be kind to your household).

150. Many locatives have the character of adverbs, as धृती (secretly), एकाने (apart), अधि (at the head), नीर्जने etc., especially such as denote time or space.

CHAPTER IX. Periphrastic expression of case-relations.

151. The apparatus for perphrasing case-relations may be classed into three main categories, viz. 1. prepositions, 2. noun-cases, 3. verbal forms. The boundary between the first class and the second is in some degree unsettled and floating; of the noun-cases concerned here a great deal, indeed — viz. such words as अनुशिक्षा, अनुष्ठान, अनुभव, अनुभुति, those in ताः 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 निविदेशाः, अद्वयस्य, अद्वित्तिः, अत्यन्तः, द्वैतः, etc.

The third class is made up of gerunds — as धृती, अनुप्रयोगः, अनुसरणः, अद्वित्तिः, etc. — or participles in ताः — viz. अद्वयः, अद्वयस्य, अद्वित्तिः, अत्यन्तः, द्वैतः, ततः and the like.

152. I. PREPOSITIONS.

Sanskrit prepositions should rather be styled „post-

1) Mbbh. 1, 140 the loc. एकादित्तम, it seems, does duty of an adverb — singly, alone.” The chisel has artfully removed his competitors, and now he eats up all the flesh, alone.

2) Indian grammar, which does not possess, as we do, that hetero-
positions," as they are generally put behind the nouns, they are construed with, या 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 — या, या, या, या — seem to have been in common use, but in classic literature they are, if at all, rarely met with.

Rem. The vāidik mantras contain accordingly a still greater number of prep. and are displaying a still greater variety and manifoldness in employing them. So the old words स्मुत् (without) preceded by an acc., its synonym समुत् preceded by an abl., सदृ: (with) construed with instrum., do not occur in the mantras, likewise या: and या:, see 100. — The upasargas या, या, या; या do not do duty of karmpravacanlya, but for a few passages; Pāṇini does not mention them in his list of karmprav., nor are they used so in the liturgical books of the Veda. The once pre-

154. The old prepositions are, in alphabetical order:

1. या: *1) 6. या: 11. लिः 16. या:
5. या: 10. या: 15. या:

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

a.) OBSCURE PREPOSITIONS.

155. 1. या: is rarely used as a prepos., however frequent, when P. 1, 4, 95. या: mere adverb = exceedingly, very." When prepos. it agrees with accus. Alt. Br. 4, 6, 13 या: the pradānagamati pātaka (offspring, indeed, and cattle have the precedence above the husbandman himself); Mhb. 1, 110, 1 Bhasma says या: या: prakārati kula (karmpravacanlya-class belongs to the sacrifice of the earth above other princes).

Rem. When being compounded with its noun, the compound P. 2, 1, 6.

156. 3. या: is of frequent occurrence in the archaic and old epic writings. In the classic dialect it is still used to express the relation between the ruler and the ruled, as well the ruling over P. 1, 4, 97.

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

2) The Kaṭākṣa gives no example of या: being employed as a preposition; it does illustrate but its being = too much" or = very well." Pāṇini, however, must have thought also of the preposition या: — Patañjali does not comment on this sutra.
as the standing under; then it is construed with a locative. It is said either श्रुत्व सरलीयुक्तक मन्त्र (Brahmadatta [ruling] over the Pancalīs) or श्रुत्व सरलीयुक्तक (the P. under Br.). So Daś. 112 श्रुत्व श्रुत्वाचल (for the maṇḍāma). 1)

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

When compounded with its noun, the compound is an adverb and प. 2, 1, 6, is equivalent to the simple locative of the noun, especially to the nimittasaptamti (147): श्रुत्वित (with respect to women), श्रुत्वित (with respect to the deity), etc.

Rem. In the older dialect श्रुत्वि is joined by loc. abl. and acc. With loc. it indicates the surface श्रुत्वि, as in the old verse quoted by Pat. I, p. 4 मानोर श्रुत्वितितिमणि क्षर्भ (holy bliss is seated on their tongues). — With abl. it signifies the coming श्रुत्वि from”. — With acc. it is = over, on [a surface]!” so it is often met with in mantras, sometimes in the brahmanas. Cat. Br. 1, 1, 4, 3 ० क्रृत्वित (for the maṇḍāma).

157. 6. श्रुत्विव with ablaut is mentioned by Pānini (1, 4, 88; 2, 1, 12; 2, 3, 10). The standing example of his commentators is श्रुत्विवित श्रुत्वि (it has rained outside Trig.). No other instances are known.

158. 7. श्रुत्वित and 13. श्रुत्वि, both with acc., are almost synonymous, cp. Greek ἀκοή and τῆς.

They had of old the meaning “round, about,” when in metaphorical sense also “concerning, on.” In literature examples of श्रुत्वि are extremely rare, if they occur at all; it seems to have soon antiquated. Instances of श्रुत्वि are met with, especially in the archaic dialect. Kāc. on P. 2, 1, 14 श्रुत्वितमि — or श्रुत्वितमि [compound adverb] — श्रुत्वि व्याप्तिमि (the fire-flies hover round the fire). Ch. Up. 4, 6, 1 श्रुत्वि शास्त्रिन्व (about the evening); Kāṣ. 1, 10 क्रृत्वि (feel no anger against me).

1) According to P. 1, 4, 98 in the case of श्रुत्वित (to appoint) over it may be said optionally either श्रुत्वि मानमित (to appoint) or श्रुत्वि मानमित (he will put me over it). The Petrop. Dict. — 1, p. 142 s. v. श्रुत्वि 2 a) श्रुत्वि — wrongly takes मानमि in the word construed with श्रुत्वि. It is not the acc. मानमि but the locat. श्रुत्वि, which stands in construction with the proposition, as is plainly shown by the meaning of the sentence.

Rem. 1. Pānini (1, 4, 90) tells 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 श्रुत्वि and परि, also for श्रुत्वि, save that it cannot be karmapravanayā in the case c). The Kāḍikākā integrates this rule by these examples: a) श्रुत्वि परि — or परि or श्रुत्वि or परि — श्रुत्वि — जिम्मे श्रुत्वि the lightning flashes round the tree; b) श्रुत्वि परि मानमित — or श्रुत्वि or परि or परि — N.N. is good for his mother; c) श्रुत्वि परि or परि or परि — परि — श्रुत्वि श्रुत्वि the waters one tree after another,” whereas c) श्रुत्वि मानमित — or परि or परि or परि — परि — श्रुत्वि “give me whatever be my share of it,” but श्रुत्वि मानमित, here श्रुत्वि is upasarga not karmapravanayā.

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

Rem. 2. To the obsolete श्रुत्वि and परि classic Sanskrit has substituted their derivatios श्रुत्वि and परि, which however are only used of space. See 188.

Rem. 5. An ablaut is taught with परि, when = श्रुत्वि (187). Then P. 2, 3, the prop. should be put twice: परि परि नियमित श्रुत्वि देयमि. In literature, P. 8, 1, however, परि with abl. is as little met with as श्रुत्वि, except the vaidik mantras, but there it has a larger employment, being = Lat. ex or ab.

159. श्रुत्वि is frequent in the vaidik mantras, afterwards rare. P. 1, 4, 87 classifies it among the karmapravanayā, 1. to denote a going beyond,” then it is construed with a locat. श्रुत्वि कालावधाय (by P. 8, 3, a karshap. more than a nishka), 2. to denote inferiority, then it complies with the acc. श्रुत्वि कालावधाय लोकिकामयापि:

1) P. 1, 4, 90 श्रुत्वि कालावधायामि: श्रुत्वि कालावधायामि: [the water passes out of the tree successively], similarly परि or श्रुत्वि कालावधायामि: [he waters tree tree roundabout]." Op. e.g. passages as R. 3, 47, 10 परि कालावधायामि: he enreated [her] by [offering her] grants after grants" lit. grants grants successively.
younger prepositions as are more or less its synonyms.

163. [2. ज्ञ... (below, under). Its synonym is अप्रताप,... a derivative of it. Both are construed with preceding gen-

itive. Çāk. I २०; २१; पुरातनामम; ā. २११ चेतावनी वाला; गान्. Newer.

Rem. 1. Sometimes it complies with abl. Ā. २१५ व्यञ्जनम। Compare १७१ R.

Rem. 2. To denote a lower place or state the old dialect pos-

sessed also the adverbs ज्ञ: and ज्ञसापि।] Çāk. Br. ३०, ३१, ६ विधानां

ित्र गृहस्थिति.

164. [४. अन् with accusative „after.” Like its Latin coun-

terpart „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 तदन (thereafter), तेन (after)

him.

Its manifold employment may be illustrated by these examples:

1. after: in space, time, rank: a. २०, ६०; तामाप्; Ā. २०६ व्यञ्जनम (a)

लङ्गिषत:; Ā. २०६; १४, ८५ चेतावनी: a. २०६ तामाप्प:; b. २०६ ब्रह्मम (b)

अग्नि; a. २०६ अग्नि (c) । २०६ अग्नि (d) (he encamped his army on the banks of the Ganges); ३. „fol-

lowing” => „adhering to.” Mbh. ३, १२, ४५ अग्नि: १८, ६२ चेतावनी: १८, ६२ चेतावनी:

मामी (e); ४. „after” => „according to.” a. २, ५५, १५ चेतावनी: (h) ५. मामी (g) १५ चेतावनी (about

the gradual advancing of dawn); ६. concerning Ch. up. ४, १७, ९ चेतावनी: ४, १८, १५ चेतावनी:

चेतावनी (c) । १५ चेतावनी (d) (concerning the brahman who knows

so, it is said in a verse —).

Rem. 1. नाम may be compounded with its noun. Mbh. १, १७, १४ चेतावनी (rambling along the Gangā), Katāha. २८, २६ चेतावनी.

1) Comp. the upasarga ज्ञ and lacus Avernus, the Latin designation of the regions below.
If ध्रत्र have a distributive meaning, compounding is obligatory: ध्रत्रयत्र (day after day), ध्रत्रयथः (all ranged) according to the eldest.

Rem. 2. In epic poetry ध्रत्र is sometimes found with the ablative. The instances, I know, are Mbh. 1, 99, 38 ध्रत्र तु वर्गः... ध्रत्रत्र। ध्रत्रध्रत्र ीवान्यादिकसाधित्य (you are cursed, but after a year you will be released of the curse); ibid. 14, 71, 6 — the Pândavas enter Hastinapura and make their compliments to Dhrishtadyumna — ध्रत्रध्रत्र द्वारा ते गाँवानारो... कृत्तिनारो... इत्यादि पूर्विस्तरूपा etc.; R. Gorr. 6, 10, 23 लोकों नामो भक्तों कवरानादुः (v. a. men’s destiny is in proportion to the cause, whence it has sprung) ॥

Rem. 3. Panini treats of ध्रत्र in four sūtras: I, 4, 84—86 and 90 The last, which sums up the meanings of ध्रत्र when = परः and पृणि, is quoted 158 R. 1.

165. [5.] ध्रत्र, a very old particle. It is added to a locative for the sake of specifying its meaning within (183, a). But often also noun + ध्रत्र: are compounded into an avayayāthāvā. — Examples: a) of ध्रत्र: with locat. M. 7, 223 ध्रत्रत्रध्रत्र (he must give audience within doors), Panc. I, 32 ध्रत्रध्रत्रध्रत्र (the fire, dwelling within the wood), Kathās. 4, 57 ध्रत्रध्रत्रध्रत्र (a woodman); पूर्वेः (and the purohita was likewise led into the darkness); b) of ध्रत्र: compounded. Panc. 144 ध्रत्रध्रत्र�्रत्रध्रत्र (I entered the water), ibid. 277 ध्रत्रध्रत्रध्रत्र (the water); Kād. I, 47 ध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्र�्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्र�्रत्रध्र� (birds) which have put their young ones between their wings).

Rem. ध्रत्र: occasionally complies with a genitive. Yājū. 2, 104 ध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्र�्रत्रध्रत्रध्रत्र�्रत्र�्रत्रध्रत्रध्रत्र�्रत्रध्रत्र�्रत्रध्रत्रध्रत्र�्रत्रध्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्रध्रत्रध्रत्र�्रत्र�्रत्र�्रत्रध्रत्रध्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्र�्रत्रध्रत्रध्रत्रध्रत्रध्रत्र�्रत्रध्रत्रध्रत्र�्रत्रध्रत्रध्रत्रध्रत्रध्रत्र�्रत्रध्रत्रध्रत्र�्रत्र�्रत्रध्रत्र�्रत्रध्रत्र�्रत्र�्रत्र�्रत्रध्रत्रध्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्र�्रत्रध्रत्रध्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्र�्रत्रध्रत्रध्रत्रध्रत्रध्र� (for Vasantum)

Rem. 1. Occasionally a genitive is found instead of the acc. with ध्रत्रध्रत्र, as Mbh. 6, 16, 29. — Op. Pat. I, 19 ध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्र� (between those two [families of brahmans] there exists a family of child), here ध्रत्रध्रत्र: complies also with the gen., it seems.

Rem. 2. Difference between is expressed not by a preposition, but by means of two genitives. R. 3, 47, 45 ध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्र� (between the learned, between the learned), सूचनाओंकेरीकीमानसादानादाना... तत्त्वादेष्ठके ध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्रत्रध्र� (what different is between lion and cackal in the forest, between a rivulet and the ocean, between ambrosia and the beverage of the Sauvrā, that is the difference between the son of Daçaratha

1) The Petr. Dict. reads सुध्रत्रध्रत्र as a compound.
2) The Petr. Dict. gives also some instances of ध्रत्र with a genitive See 1, p. 197 s. v.
and you), Mbbh. 12, 8, 15 विशेष नामार्थायामित पतितान्यायाम. च. As to the dvandva-compounds in the first example see 207.

167. A synonymous prepos. with acc. = "between, through" is मधोहि. R. 2, 98, 15 नामार्थायामित मधोहि स्थानम्. It may be compounded with its noun. Pande. 151 तालकोट्स्थितिस्तम्भकोट्स तिन्तुन्ता।

168. [8] या 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 या समुदाय से पूर्वक िन्तुन्ता पतितान्यायाम।विराज्यातीतं निजिराज्यातीतं विधुभयां (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. Čāk. I या मूलायुमधीनामि (I wish to hear it from the root); Kathās, 24, 186 या बाल्यायामधीना अहेम (since my childhood I was an ascetic);

2. term. ad quem. Mbbh. 1, 163, 8 या काप्तिभुवेष (having his mouth split up to the ears), Čāk. IV शास्त्रात्सलितीचा कोनेक्टोरियल इति सुनः — Čāk. V या वनस्पतिश्च सभित (let her stay with us till her delivery), Āṣv. Grhy. 1, 19, 5 या गोदामाणे [viz. जाति] ग्रामस्थानातीती: काल या दर्जनस्थितवरा कालसंविकारात (until the sixteenth year the time is not passed for the brahman, etc.). — In a figurative sense f. i. Čāk. I या परिवर्तितवरा नापा में द्रव्यालयवरा (I do not approve the skill of performing a representation, unless the connoisseurs be contented).

या is often compounded with its noun into an avayavyabhāva. Daś. 175 या त्यों सहे (be drunk his fill, liter. "till his throat"), Kathās, 5, 108 त्यातात् या काप्तिभुवेष निर्मा भूनितभावं (for, since the world exists, there is but one thing steady in the Creation, namely unsteadiness); Pande. 1, 39 यामायामी निर्मा (a lifelong beggary).

§ 168—170.

Rem. In the vaiskai mantras या 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, यार्थ या प्रस्तुत.

यावत्: यावत् is mostly attended by the accus., sometimes by the abl. Utt. I, p. 6 किन्नरानिती यावत् (till how long?); Kathās, 54, 47 त्यसा त्यसा यावत् या वासुं यावत् (— as far as his house); Mbbh. 1, 95, 12 यावत् हिंदी सिद्धां यावत् महाभारतायाम.

Rem. As यावत् is properly no prepos. but the acc. of the neuter of a pronoun, used as an adverb =as long as, as far as," it is plain that it may also signify during some time." Pande. 198 ज्ञातिविनाय- लहरावदिति: संतता प्रभृत्यायामि यावत्: Cp. 54 R. 2.

170. यार्थ या प्रस्तुत with preceding ablative are very common. The former is properly a gerund ="beginning," starting from," प्रस्तुत is construed with abl. by so-called syntactic analogy, see Rem. 2.

Examples of यार्थ = since. Pande. 238 या कित्वृक्षकातिकर्मार्थायामिति विन्ति कालसंवृत्त (since I have seen M. for the first time).

Examples of प्रस्तुत = since. Pande. 51 या कालसमाहिताय या शास्त्रानामी: Mālat. III, p. 50 यार्थास्तरायामिति उपायास्तृति (since the day of the procession in the garden of Kāma); Mudr. II, p. 70 यावत् या सामायायामि: प्रस्तुत कालविनाय- यावत्. Rem. 1. They may also be used of space. Hit. 132 नकालिको राजस्तृत्तर्वरा निविर्तितं यावत्: Kumāras. 8, 26 यावत् या: कुपालीको राजस्तृत्तर्वरा.

1) In a period as early as Yāska, या with loc. had antiquated, for this exogene deems it necessary to interpret the mantric expression या या (water in the cloud) by या त्यसा शिरि (Nir. 5, 5). In a subsequent time the very gloss of Yāska would have required another, for शिरि with loc. in this meaning being obsolete (158), classic Sāskrit would have employed शिरि: or शिरि have said शिरि या.
171. [10] उपरि (above, over, on, upon) is the very opposite of शीर्ष (peak, top), see 168. As a rule, it is construed with preceding genitive 1), unless it makes up the latter part of a compound: तस्यपरि or तजुपरि. Its employment is various, as it is used a) of space, b) of time आपरि = immediately after, c) of rank, d) = son, upon about, concerning, with respect to, "then उपरि is concomitant with प्रभृति and with the निमित्तसपः, e) = before, under the eyes of."

Examples: a) Kāp. on P. 8, 1, 7 उपरि ग्रहीत घर प्रभृति (he carries a jar upon his head), Panc. 125 रुद्रेश द्वारकापीरी गहिनोपिरित, पाठाद्रि. 25, 228 द रक्षा तथेकाली लोकालाः. कलापारित, Panc. 112 कोपराशिरांपीरि ग्रह्य (moved by anger he made a bolt at him). — Metaphorically f. i. Panc. I, 166 द्वारकापीरि बस्मुपरि परित चिन्तलका, etc. "the king lives on his dominions, physicians on the sick," R. 3, 54, 23 गोहे

1) So it is taught by Pāṇini, as must be inferred by comparing P. 2, 3, 30 with 3, 27—34.
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 Cāt. Br. it sometimes complies with the accusative.

Rem. क्षेत्र = "above" is not frequent. M. 1, 92 उपरि नामोन्नयत: पुरुष: शरीरसन्निघता. But it is frequent, when of time = "after," see 174.

173. [12]. Akin to the old and obsolete पर: [160] classic परे, परात, परत: and परणा, all of them expressive of the notion beyond. When denoting space, they serve also to signify the passing by — especially परणा with accus. — and the surpassing — espec. परात with genit. When denoting time, they are = "after" and comply with ablative.

Examples: a) of space and rank. Ait. Br. 8, 14, 9 के च देशा विमलेण्ट कुमार्याः (all countries beyond the Himalayas); Mbh. 1, 232, 11 पुराणांनामैः (pass by us", v. a. do not harm us"); Kam. 5, 43 तम्मी-रूपिणानां न नक्षत्रानां न नक्षत्रानां (— nor does noble extraction go beyond wealth); Malāv. 1, p. 1 या: परातान्तरानां (who surpass all ascetics).

b) of time: "after." M. 2, 122 शतदिशार्धायास्मि (after the salutation), Panc. V, 58 पुराणानां (after a moment), Utt. III, p. 38 संविधायः परेण (after leaving the breast). So the frequent phrases शत: पुरुषः तता: पशुः and the like.

Rem. 1. Occasionally they occur, when being attended by a genit., even while time-denoting. M. 8, 223 परात विलक्षण [Kull. = शरीरसन्निघता], Ait. Br. 2, 33, 5 शरीरसन्निघता परातानां.

Rem. 2. As पुरुष: etc. answer to Latin ultra, so शरीरः is the equivalent of Lat. citra, denoting the side next to us. When time-denoting, शरीरः contrasted with परुषः and the like is accordingly = "before;" then it may be construed with the ablative.

M. 8, 30 शरीराशीत: रिकाम रत्न: शापोऽविपलया: शरीरः शरीरसन्निघताय प्रेमा गुम्बितिर्भवति (property the owner of which has disappeared, must be guarded by the king for three years. Before that term, the owner may reclaim it, afterwards it falls to the king).

174. "After" in time is often expressed by अर्धम् or अनाततः with ablative. Of them, अनाततः commonly makes up the latter part of a compound adverb. Kumārasa. 6, 93 अनाततः (after three days), Ragh. 3, 7 पुराणानांकुमारानां जस्ता (a creeper at the time it has lost its old foliage), Panc. 52 सत्ता शरीरसन्निघता (after having seen her). So शरीरसन्निघता (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 पराण्. When prepos., पराण: it complies with a genitive generally preceding, and is mostly used of space and rank. Kathās. 6, 134 कर्णे स्वर्गालयम पादानं जित्यानं; Panc. 181 घन परानां स्वस्य: (no friend I put after him).

Rem. "After" in space may also be denoted by words meaning "west of" as गणयां, by पूर्वे (at the rear) and पशाने (back). The last seems to be restricted to the old liturgical dialect.

176. [14]. The very opposite of पराण् is the old adverb पूर्वः, पूर्वाद्: पूर्वार्धं पूर्वत, पूर्वाभासं (before and its synonyms: a) the kindred पूर्वः पूर्वाद्: पूर्वाद्: पूर्वार्धं पूर्वाभासं, b) पूर्वार्द्धं and पूर्वाभासं (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 पूर्व: etc. applied to space. Cāk. V तत्: प्रतिबद्धिण शुभश्च पूर्वांगश्च कषुकृतिः पुराणविलासः; Agv. Grhy. 1, 11, 6 सत्ता [करागोऽ] पुराणानां शरीर: शरीरसन्निघताय (before the victim they bear a blazing stick); Panc. 236 सत्ता शरीरसन्निघता (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
178. When of time, पूर्व: etc. agree likewise with a genitive.

Yet "before" in time is commonly not expressed by them, but rather by प्राक् or पूर्व:, both complying with the ablative.

Examples a) of time-denoting पूर्व: etc. Čak. VII happiness is said to be the consequence of the favour of mighty persons कथा पूर्व: संस्कृति: (but your favour is anticipated by happiness), Mbhb. 1, 223, 1 पूर्व: कुञ्जनामयो धीमायानानि पूर्वक:; b) of प्राक् and पूर्व: Čak. V प्राक्तंविश्लेषणाद्वितीयंतत्त्वोत्पत्ति व पूर्वक: yam; राग्भवं (before approaching).

179. [16] प्रति with accusative is, relatively speaking, the most common among the so-called prepositions. It generally denotes the direction towards, and for this reason it often is a concurrent idiom of the sole accusative, dative and locative. It is used a) with words of movement to signify the "whither," b) in such turns, as speaking to, bowing to, striving to, love —, hatred —, anger to and the like, c) like the nimittasaptami (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 प्रत्यक्षम (every day).

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

Examples: a) Panc. 42 पूर्वेण प्रति प्रायः (he set out homeward), Daq. 30 निभिन्दते प्रति दश; — metaphor. R. 2, 107, 11 गोवल निभिन्दते

1) Note the ablative with व्रते. M. 3, 114 व्रतिनियोगम् यथा ज्ञेयानि व्रतेन दशागमोऽहं: he must entertain them even before his guests" [Kullukā व्रतिनियोगम् पूर्णा-लिंगिया:]

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1) So I have mended the bad reading of ms. and edd. निति.
2) In the brāhmaṇas परित्याग्य: विम्यप: when = claus, is also construed with instrum. Çat. Br. 1, 5, 2, 7 प्रत्यक्ष: परित्याग्य: Ait. Br. 3, 36, 8 प्रत्यक्ष: परित्याग्य: परित्याग्य:
180. Pāṇini enjoins also the ablative with prati, in two cases viz, P. 1, 4, 28, op. when pointing out a) one’s match or substitute, b) something 3, 8, 21., given in exchange. The Kāpilākāta illustrates our rule by these examples: a) प्राति: कुटुम्बन्त or कुटुम्बन्त: प्रति (Pr. the match or substitute of K.), b) नित्यमेव: प्रति नित्यमेव: गानस्य (in exchange of essam he gives beans). I have nowhere met with instances of that construction in literature, but for one, I borrow textually from the Petr. Diet., viz. Mhbb. 3, 12887 उत्तमसाय: गान प्रति 3, 28 उत्तमसाय: कुटुम्बसाय: (the king’s duty lies outside the duty of the scholar), Prabodh. II, p. 34, Mhr. I, p. 48.

181. |[17] बर्षित: (outside, out) is the very opposite of ग्राह: (165). It is more used as a mere adverb than as a preposition. In the latter case it compiles with preceding ablative. Pano. 176 अन्धा बर्षित (get out of the water), ibid. 291 तुलसित (get up). Or it may be the latter part of a compound: Utt. IV, p. 73 ग्राहपति.

Rem. Daq. 77 बर्षित: is construed with a genitive: पृथ्वी च माता-भावासव: च: कथाति अत्यन्तिकृत बर्षित:... कथाति अत्यन्तिकृत:.

182. ।[18] चिन्ता (without) is construed with instrumental, P. 2, 3, चिन्ता. (accusative or ablative. In prose it is commonly put behind its case), in poetry it often precedes

Examples: with instrum. Pano. 266 इति तस्मान चिन्ता नास्ति चिन्ता प्रक्षीतो (I cannot live here without you); — with accus. Pano. 269 इति चिन्ता नास्ति चिन्ता लवणु (but she cannot stay without you), R. 3, 9, 20 न चिन्ता चिन्ता लवणु (he does not go abroad without that sword); — with ablat. Daq. 141 तालुक्कू भारतेषु विधेयक्ष्णा (without such a store of happiness), Var. Bh. 44, 17 इति चिन्ता चिन्ता लवणु: प्राप्तिप्राप्ति: चिन्ता लवणु.

Rem. 1. Occasionally चिन्ता may have the meaning of यस्मन्त, यस्मन्त: if not”. Pano. I, 42 इति चिन्ता यस्मात्स्याय: चिन्ता नास्ति: चिन्ता (there is nobody wise but Raktśa).

Rem. 2. Just as चिन्ता are construed प्राप्तिकृति: चिन्ता or प्राप्तिकृति: चिन्ता: चिन्ता: चिन्ता (the king’s duty lies outside the duty of the scholar), Prabodh. II, p. 34, Mhr. I, p. 48.

1) But not always. Mhr. VII, p. 223 f. i. त्रिचिन्ता यस्मात्स्याय: प्राप्तिकृति: it precedes, stress being laid upon it even without striking a blow Your Excellence has vanished."

(thousands etc.), Kathās. 45, 400 न च प्राप्तिकृति: प्रति (nor are you a match for him).
183. Separation is expressed by some more prepositions, as अन्तर, अन्तरण, अन्तरणत, अन्तरणत, स्थान, में, moreover by verbal periphrase (202, 27). About अन्तर and अन्तरण see 186.

अन्तरण with ablative is „except, save,” in interrogative and negative sentences = „but;” स्थान is likewise P. 2, 3, 20, construed with ablative and generally it is also „except, save,” sometimes = „by default of,” rarely = „without.”

Examples: of अन्तरण. Mhbh. 1, 147, 20 न वैसान-पक्षात्मका नारा नामा नित्यम. पदय विधुत-नालाधारामानानाधाराम (and nobody among the citizens did know them, but —); Ch. Up. 6, 8, 4 तव पुल मुख धारणायेव (and where could be its root except in food?). The proper meaning of अन्तरण being of course elsewhere,” the ablat., which attends on it, is that of comparison (105).

of अन्तर. 1. = save, except. Bhoja apr. 27 कालिष्टलावस्ने बणे कवित्व न कहे, CÁk. III किं तु जले म नवसुंदरातनुदा नविनावहु (what other relief is there for me, except beholding my sweethart?); — 2. = by default of. R. 2, 66, 27 को दुई रघुं दहन सनायितज्जितेन (they did not approve burning the king’s body, no son of his being present); Yaj. 2, 117 it is said that after the death of the mother her daughters must have the succession को सामान अभ्यासः (by default of them, the descendants); — 3. Ch. Up. 5, 1, 8 कवित्वकालमें माताकृपाप (how did it forbear to live without me)?

Rem. Sometimes अन्तर is construed with the accusative, especially in epic poetry. Nala 4, 26 प्रारंभिके च गाय प्रकृत न कवित्त हुवास्येनां कहे तो यात्रिकमुनामाः.

184. [19] Of स्थान „with” and its synonyms सन्नाम, साधन, साधन, a full account has been given in the chapter on the instrumental (58). Mostly they precede the instrumental, they are complying with, but they may also be put behind or be separated from it by one or more interjacent words ’). As they are, when without nuncase, 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.

Rom. Occasionally यह with instr. may even be expressive of the instrument. Kathâs, 37, 62 धमानास्मात् यहकद्र: (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 धमानास्मात् यहवास्यां वातिस्यांठ सदृशो लोकोऽस्मात् धमानास्मात् (left the Celestial burn thee with his lightning).

Compounding यह with its noun is allowed. Yet in P. 6, 82, most cases to यह one substitutes यह, either of them being the former member of the compound. It is exactly the same to say रामः संति or रामः संति सीता. An instance of interchanging यह and यह may be Vep II, p. 43 तथा श्रावनान्तर यह कऽस्ते स्वाहाः पुरुषे: यहः रामः.

Rem. 1. Some cases are taught by Pápini, where यह is required to be the compound’s former member, not यह, some others in which on the contrary यह must be used. Thus यह is wanted a) in time-denoting adverbs as साधनासिद्धिः (the forenoon included), b) in blessings as सन्नाम यहमुद्राय वासित्वा साधनम् (hail to him with his son). Yet the phrases साधनाः कऽस्ते, सन्नामां सुखम् भावाः are ad. P. 6, 83, mitted as equally good as साधनाः कऽस्ते and the rest.

But यह — not यह — is required a) in all compound adverbs, not expressive of time, therefore exclusively in such terms as साधनाः (with anger), सन्नामां यह (respectfully), Dag. 84 सत्यसन्नामाः पुरुषीस साधनां (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 सन्नामां ततप्रियान्ति — not सन्नामां —, अते सन्नामां, and the like.

Rem. 2. सन्नाम and सन्नाम are seldom compounded with their noun.

1) So f. i. Dag. 156 सन्नामां यहमुद्राय. Ait. Br. 1, 18, 18 तथासे सन्नामां, R. 2, 95* नित्यासिद्धिः सिद्धिकृतिः, etc.
If this be the case, they make up the latter member. Panc. 276 छावकामं च ब्राह्मणी जीविता रा (with these very words the wife of the brahman was restored to life).

Finally we must mention some prepositions, not spoken of in the foregoing, viz. 1st समाया and निकाया, both = "near, about," 2nd ग्रहित, परित, सर्वत्र, समस्ततः (round, about, on all sides), उदयतः (on both sides). All of them agree with the accusative.

Examples: 1. Daq. 146 समाया निसकिंति... प्रवुद्धतानात्सत्त्वम्; 2. Kathās. 33, 113 ग्रहिता: केवलं परमात्रतः; R. 2, 103, 21 सीता पुराणात्-दुर्युधित त्वमेकामनेनन्दने; Kathās. 18, 5 समस्ततः परितो भैरवं श्रद्धाया छुट्टि (on his sides his vassals marched, like the hosts of stars round the polar-star).

Rom. 1. A genitive with ग्रहित, समस्ततः is rare, but it seems it is regular with उदयतः. Panc. 185 तत्र नामब्रह्मम् समस्तताराज्ञिनः.

Rem. 2. In modern writings ग्रहित with gen. = "on all sides."

II  PERIPHERY BY MEANS OF NOUN-CASES.

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.

In the first place: the loc., acc. and abl. of nouns, 188. कर्तिकः, सामीपेण, and other words of proxim-
§ 188—190.

Varah. Brh. 104, 12 चौकुरागाः केवल ग्राह: शकाभाषकान्तल्लित (Mars takes away the fruit of thieves and princes).

Rem. 2. Kathás. 25, 129 we have बनावतेऽम् = »near," अविवाहसमावतेऽम् 

g ... घुम्बारितम्:

Rem. 3. शान्तम: सभिषेच: सन्तानः: sometimes have the worth of ablative, but sometimes also that of locatives, e., i. Kathás. 32, 92 वर्षोदयेऽक्षयः नाम पूरे स पराप्तवान्: नापी (— and at its side a river), cp. Nala 6, 4.

189. Moreover सन्तानः — and also, but not so often, बनावतेऽम् and ग्राहः — serves also to paraphrase many other kinds of ablative, especially if = "from the side of a person".

So Pane. 28 शरीणि: शकाभाषकान्तलित ऋषिदेविता [so. तवा] (you must procure me safety from the side of your master), ibid. 137 भैरविकृत्यम् वर्ण तव सकाभाषकान्त मृगः: तेन नम कहै देवीः: भस्मः। तहसस्तरकान्तलितम् श्रमिका देवता स ग्राहःमुखविवितम् (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: Mrech. X, p. 341 राशियाः भक्षस: शकाभाषकान्तलितेऽकुपः: — to ask from: Pane. 75 ग्राहः शकाभाषकान्तलितेऽकावः: — to learn from: M. 2, 20 एद्युर्धे शराहितम् शकाभाषकान्तम्: सारिकर विविषुर्विषुर्य तथा नाममान:। — to buy from: M. 9, 174 श्रीराहितम्यक्षिणियाः गायनभीतिविभािनिताः। श्रीराहिता: पुरुषः (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: Pane. 318 मया दराम् दरास्तियम् ताकाभाषकान्तलितेऽनि अविवाहित (he will give me his daughter, of her I shall have a son). — Abl. of comparison: Pane. 271 श्रीराहितम्य विमानायुछिरिताः: विविषुर्विषुर्य तथा नाममान: श्रीराहितिविभािनितः श्रीराहित (from this time he looked on him with favour above all rajputs, showing his grace by marks of honour and the like), Vajracched. p. 18 यदि श्रीराहितसमावाहिताः पशुः: पुरुषः: प्राणमानीकर्तं ता नाराय (forsoth, 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 अनतः

नाप, sim. may paraphrase the being or the getting "within," the moving, from within."

§ 190—193.

a) being within. Panc. 259 श्रीराहितसमावाहिताः पुरुषः: ibid. 67 कुष्ठाय श्रीराहितसमावाहिताः: पुरुषः (he disappeared in a crowd of brahmanas); ibid. 39 राहितसमावाहिताः पुरुषः: — b) getting within. Panc. 246 श्रीराहितसमावाहिताः पुरुषः: (he disappeared in a crowd of brahmanas); ibid. 39 राहितसमावाहिताः पुरुषः: — c) coming from within. Pane. 38 दृष्टिहृदयक्षे क्षणनामानी न नुस्तिः (never at day nor at night he draws the money out of his belt), ibid. 70 न सुराहिताः कुष्ठाय दृष्टिहृदयक्षे नानुस्तिः: (then, the echo caused a noise twice as heavy to go up from the interior of the pit).

Rem. साधनः may occasionally be = »with respect to, concerning."

So B. 2, 90, 16; cp. the same meaning of श्रीराहिता 166, 4°. As to साधन. see 167.

191. मन्यतः and मन्यताः are often used in a partitive sense; then they are concurrent idioms of the partitive cases, see 116. Rem. 2. Pane. 120 श्रीराहितम्य श्रीराहितम्य क्रिया:; ibid. 86 श्रीराहितम्य श्रीराहितम्य: श्रीराहित (among them, the crow spoke).

192. The locative denoting "on or in what spot", is often specified by means of such words as तेषां, उत्तरभागः,

तलेन, तलेन, पृष्ठेन sim. When translating such tatpurushas, these latter members must generally be rendered by prepositions: in, upon, over etc. Pat. I, 123 भैरविकृत्य श्रीराहितम्य नियमोऽनि तेषां ताकाभाषकान्तलितम् नाममानीकर्तः: (that smoke being in the atmosphere, it does not go athwart, if the air be calm, nor falls down), Daq. 169 श्रीराहितम्य विविषुर्विषुर्य तथा नाममानीकर्तः (he saw somebody moving on the earth).

Rem. Likewise दृष्टिहृदय may paraphrase the metaphorical sense of the locative, as Bhág. Pur. 1, 4, 13 कांस्य दृष्टिहृदय वर्णासायाः सुभाष (I think you are accomplished in grammar), Pane. 173 अभिविलित श्रीराहिताः न श्रीराहित (one must not be grieved for the sake of earthly goods).

So often दृष्टिहृदय = "in this respect."

193. Several periphrasising words may signify for the sake of, because of, for, viz. 1 कुलः, used almost as a real
preposition, 2. देह प्रेमकारणात् मौर्योपकारणात् (of देहे “motive;” 3. देह प्रेमकारणात् मौर्योपकारणात्, वहाँ, वहाँ, the acc., dat. and loc. of ये (matter, sake), 4. the instrum., accus. and abl. of अन्तित 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. — Pana. IV, 29 न ज्ञातह लेने भूति नागाच. (one must not spend much for the sake of little); Mroch. IV, p. 131 मया ज्ञातह नरमाचाय: कृते नागाचाय; Pana. IV, 51 ज्ञातह राक्षस स्थः (the ass was killed for his voice).

2. भाषाकारणात् भाषाकारणात् भाषाकारणात् भाषाकारणात् (for some motive) and the like.

It is not quite plain, how Panini did account for these. 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 sthān 3, 8, 36 दोहरे नागाधारे, that is the genitive is required [instead of the instrum. of causality] when employing हेतु, he adds this clause (s. 37) सि प्रेमकारणात् मौर्योपकारणात् च but in the case of a pronoun of the class अर्थात् etc., either the gen. or the instrum. With the said pronouns it is therefore allowed to use two idioms prominence — f. i. यहाँ हेतु: and क्यों हेतु —, but for the rest the only idiom available is that, which is exemplified by पुरुष हेतु: Now, as क्यों हेतु: are both instrumentals, it is but consistent that of क्यों हेतु: the parallel idiom, both elements are meant as genitives. Then, of course पुरुष हेतु: must also be considered as genitives both. The very words of Panini do not admit of another interpretation.

3. a.) यथाश: — Pana. 169 सत्यार्थापने देह पुरुष हेतुः (he is gone to the same bank for water), ibid. 212 उच्चैव यथार्थापने यथार्थापने प्रकृतिः: (— set out in order to kill the crows), Mroch. III, p. 116 महत्त्वानितितापने यथार्थापने यथार्थापने: R. 3, 35, 34 दूर यथार्थापने प्रकृति (he made up his mind to fetch the amrita). It is plain, that यथाश: is in all such phrases the equivalent of a final dative. Cp. 87.

b.) यथाश: — Mbbh. I, 144, 17 न महत्त्वानितितापने महत्त्वानितितापने: (they will not reprove us for the sake of the परगदा; Pana. III, 178 तु यथाश: नितितापने महत्त्वानितितापने: (no ruler but a monarch promotes the welfare of his country), here यथाशः is महत्त्वानितितापने, cp. Nala 18, 19.

c.) यथाश: — Mroch. III, p. 116 महत्त्वानितितापने महत्त्वानितितापने: Pana. 325 यथाशः नितितापने महत्त्वानितितापने (it is for evil days, that wealth and friends are sought after), R. 2, 118, 53 उपजापि भाषापि यथार्थापने देह (U. has been given to L. to be his wife) [सत्यार्थ अर्थसंहिता; Mbbh. 3, 34, 21; Mbbh. I, 14, 7].

4. नितितापने महत्त्वानितितापने महत्त्वानितितापने महत्त्वानितितापने महत्त्वानितितापने (he has died for a brahman), Pana. 228 यथाशः यथार्थापने महत्त्वानितितापने यथार्थापने महत्त्वानितितापने: R. 2, 118, 53 उपजापि भाषापि यथार्थापने देह (U. has been given to L. to be his wife) [सत्यार्थ अर्थसंहिता; Mbbh. 3, 34, 21; Mbbh. I, 14, 7].

But however great the authority of Panini may be, as it is, when he states facts and describes phenomena, there is no plausible reason to follow it, where his explanation of them is wrong. To him, who did not know but one language, हेतु: could appear as a genitive, but for us, who have the opportunity of comparing similar idioms in different languages, f. e. Latin causa and gratia, English because of; it is impossible not to take हेतु: for an ablatives of causality. By doing so we account for the idiom in question in a quite satisfactory manner. Therefore हेतु: is to be compared with Latin causa et causae, not with qua de causa, the Sanskrit equivalent of which is सत्यार्थापने.

कामावशोऽिति: reminds me of the वः. on P. 2, 3, 37 नितितापने महत्त्वानितितापने महत्त्वानितितापने: Pana. 228 यथार्थापने महत्त्वानितितापने महत्त्वानितितापने: This precept is strictly true by itself — the word प्रति shows sufficiently that it must not be urged too much — but it cannot be said with some reason, Panini has left out this rule, as he did not want to enjoin it at all.
heard from the side of Gaotama; — R. 2, 90, 12 निर्भया: स्वतंत्रिमित्या विजिता (he, being enjoined by his father because of a woman —); — Nala 4, 4 दयामयं तत्त रघुगामायं तत्त जगामाय (for you I will take poison etc.)

194. The foresaid apparatus for expressing the purpose; the aim, the motive, the sole, though the most common, is not the sole, घर्ष, निधित, वारण, गूल, देनु etc. serving also for this purpose, when being part of a bahuvarli. Daya 75 f.i. दयामयं भूत्वान दयामयं दयामयामित्वान (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 दासवासच्चिनम् क्रुद्ध न धर्मपूर्णमान ने
कामिन्यसाधारणाय न धर्तुः नासनभायः (2, 23, 31),
in each pāda a different way has been followed to signify the aim. In the first śruti is the latter member of a bahuvarli, in the fourth हृद, in the second the dative of the aim has been used, and the third has periphrase by means of घर्षत. Cp. R. 8, 48, 17; Nala 14, 19.

Rem. It is plain that datives as घर्षत, निधित, वारण, गूल, देनु will signify but the purpose or aim, whereas ablatives as कारण, instrumetals as निदित्वम्, compounds in 'मूल' are only expressive of the cause. But in some of the foresaid implements for periphrase, as क्रुद्ध, क्रुद्धत, हृद, 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 वशाय (or वेषन) literal „by the rule of“ and वशाय (or वेषन) literal „by the power of.“
Panc. 43 कारणेणवस्तिः तथा वशाय; ibid. 327 देवेऽवस्तिः कृपाणाय मुक्तप्राप्यमाय; Var. Brh. 2, 4 धर्मवासित्वमिदुपथमाय पाराय (he may perhaps reach the other side by the strength of the wind); Kathās. 12, 50 धर्मवासित्वमाय...
200. A similar periphrase is exhibited by the gerund उद्दिष्ट. as it is expressive of the aim the action is pointing at. Therefore उद्दिष्ट may serve almost the same purpose as प्रति, and is available as well in figurative as in literal sense. So Pan. 210 उद्दिष्ट्य मुद्र मुद्रता (he fied to his home), Mudr. I, p. 8 उद्दिष्ट्य मुद्रता पाच (the cooking for the brahmans). In the former instance the mere accus. मुद्र मुद्रता would suffice, in the latter the gen. or dat. मुद्र मुद्रता or गुष्म.

Other examples: R. 3, 11, 44 अम्मा अभिभाषण गुजळा (- to Agastya), Kād. I, p. 19 अभिभाषण गुजळा अभिभाषणाती (the bird) pronounced this āryā with regard to the king), R. 3, 38, 13 अभिभाषण गुजळा, Pan. 82 अभिभाषण गुजळा (he is angry for some cause), Cāk. V अभिभाषण गुजळा अभिभाषणाती मात्रात (for what purpose — ?), etc.

Rem. Like उद्दिष्ट it is also said सामान्य प्रति or one makes use of kindred nouns, as उद्दिष्ट्य, सामान्य, उद्दिष्ट्य all = with regard to.

201. Some other gerunds, as पूर्तक्षर, भलीदल, गृहिकृत्य, गृहीत, अंतान्य may be used in a similar way, viz. to signify in regard of, with respect to, concerning, about sim.

Examples: Pan. IV, 70 विषतं च पूर्तक्षर विषतं पूर्तक्षरश्वरसमुद्र (I will say something about the friendship, hear it); Cāk. II करं च पूर्तक्षर विषतं पूर्तक्षरश्वरसमुद्र (but I say so only in regard of the fore-said Č), ibid. I विषतं पूर्तक्षर (the king); R. 2, 9, 60 अर्थात् विषतं पूर्तक्षर विषतं पूर्तक्षर (Kubē spoke well as far as her words regarded the mother of Bharata, but not well with respect to Rāma); ibid. 2, 40, 14 अर्थात् विषतं पूर्तक्षर विषतं पूर्तक्षर (in regard of the life in the forest, her father-in-law gave to Sitā —).

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

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198. Such as are expressive of concomitancy or the contrary of it, as संविद, युक्त, when = „with,” रक्तिक, शीत, 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 समाद, which is often almost equivalent to our „with,” as Pan. 62 विदित... नामग्रेवः प्रायत्नतस्वरूपः शहः (a lake with much water).

Rem. To them we may add अस्व, अनुमोद, विदित and the like, when being the first members of bahavrihis as शयनत्वा = „fearless,” Daśg. 25 शयनत्वः „pitiless.”

3. Some participles in the neuter gender may be met with occasionally, used as adverbs with a prepositional function. Mbbh. 1, 115, 11 जनवरः श्रावकुत्स (without the knowledge of Dhr); Pan. 272 तेन भृषुतस स कुञ्जाकारः मध्याकुलापणां मुक्तः (in the course of the conversation the king asked the potter). Op. Kathas. 98, 167.

199. To them we may subjoin, as they do duty of participles, the adjectives गविष्कुत, अन्मुख, संसुक्त, 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: Pan. 208 अज्ञातसन्तुष्टः प्राते which is identical with अज्ञातः (or अज्ञातः प्रति) प्राते; ibid. 299 गातः संसुक्तः गातः = गातः सकायाय गातः; — of adverb: Pan. 64 सा गविष्कुतः प्राते.
other gerunds.

1. those, expressing concomitancy, as ग्रहावन, when = "with;"

2. such as are expressive of separation, as मृतक, अत्यन्तित्तात्, परिणामित्, sim., as they are = "save, except, but for;"

3. such as serve to denote the instrument, means, manner, in short, to paraphrase the third case, as ग्राह्य, दर्शित्व, अर्थवृत्त, वथित्व;

4. विशिष्ट and व्रतीत्व when = Lat. prae "in preference to;"

5. ग्राह्य "since."

Examples: of 1. — Čāk. III तत् प्रकाशित् कुसमाद्य तिमासनिमित्रः (enters a sacrificer's disciple with kuyagrases); Panc. 173 विदुषाराज् (he came with money); R. 3, 24, 12 गुप्तावाला बरेखा.... हुताशन (retire with Sita into a cavern). — They are especially of use to point out the attributes or tools one takes along. Panc. III, 143 तः [वहां] पञ्चाकाव्यां पाणी च वासुदेवे च विष्णु; Kathās, 21, 134.

of 2. — Panc. 203 अम मुक्त नात्य ग्रहावन (there is no other path, except duty); R. 1, 67, 19 निम्नः नात्: कहेत तुषा मौलिकः; ग्रह्य (there is) गुणितः राज्यानां ती च राज्या (and all the people fall down, confounded by that sound, says) Vighāṇa, Janaka and the two Raghuvides; Panc. 273 माता माता समझातामूँ परिनिब्बित न किविकुटलिपिदित (I have caught to day not a single animal except this brat of a chaka).

NB. Another implement of the same purport as गुणा etc. is अर्थवृत्त, always making up the latter part of a compound adverb. Var. Brh. 47, 28 जनितंद्र यथेऽपि नुस्केणुपलिपिदुःक्षम (all that has been told at large by the old seers, I have explained, save the repetitions).

of 3. — R. 1, 16, 2 उपायः को धने सत्य राजानिष्ठा: तुरा:। सबसे तन्मात्रायं निर्मयंशुभिद्वत्स (what way, ye gods, may lead to the death of that prince of Rākṣasas, by which means I may kill the disturber of holy men?); Mudr. IV, p. 136 न साधारणासभर्याः [ep. 198] कुमारशास्त्राय विना तु सुनिश्चित दरिद्रिता (we do not approach the Prince by the interference of Minister Rākṣas but by that of the Commander of the Prince's Army); Mālav. II, p. 45 रूपः दरिद्रिताः चतुरोशीलस्य बहुमूलकार्यास्यस्यां वर्णम् = दरिद्रिताः "courteously".

Likewise the participle ग्रहावन. Panc. I, 243 गुणितः निर्मयंशुभिद्वत्स; विस्तारः of 4. — Čāk. II मुख्य ग्रहावन नात्यके विनिद्वेदित्वम् वृत्तिकर्ता ग्रहावने न विनिद्वेदित्वम् (fool, these holy men strew about a quite different tribute, which has a greater value than even heaps of precious stones); R. 2, 94, 26 ग्रहावने नामेण यहुः। यथान्निग्रहावने विन्दुः। नास्तिप्रियान् (Mount Citrākūṭa 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 ग्रहावन एव may admit of the translation "in spite of," कार्यम् may be = Lat. ob, as R. 3, 18, 15 where etc. Čāk. p. 256 speaks so to Śāma द्रव्य विनिमित्:.... वृत्तिकर्ता भाषाजनानम् न च द्रव्य च तद्यथा (it is for that old and ugly woman you do not esteem me), etc.

203. In determining the site of some locality gerunds are often used, which admit of being rendered by prepositions. R. 2, 80, 21 शालुमाला तु नात्यम् [राजानां] (the highway is along the Ganges). Kāśikā on P. 3, 4, 203 gives these instances: भागत नत्रेण परिवृत्तः चित्रास्यास्य: दुर्गास्यास्य: चित्रास्याय (the mount is before the river, but the river is beyond the mount).

Chapter X. Compounds.

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

1) The rule of Pāṇini treats only of this idiom when expressive of the notions "beyond" and "before."
of two or more self-existent words — however important for the etymologist — has little or nothing to do with their employment in speaking or writing. In Sanskrit it must be otherwise. Keeping apart such compounds as have got any special meaning, which stamps them to unities 1), 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, tatpurusha, bahuvrihi. 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 धात्तकपथम् etc. (152) 2); in most cases

205. The dvandva serves to express concatenation and addition. Two or more nouns linked to another by "and" may be united into a dvandva. So instead of saying राम लक्षण ओर we may use the dvandva रामलक्षणी, instead of निबिद्रो बालाय बुद्धिय it may be said निबिद्रोबालाय.

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 विनाशिलो, रामृ. See Whitney, Sanskrit Grammar § 1255 and 1266.

206. The dvandva has the gender of its last member. Its number is determined by the real number of the persons or things, comprised by it. Pana. I, 4 गणानूनादयो गुरानो गुरानो (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 प्राचार्याक वैदिक गणानूनादयो गुरानो (there always is a deadly hatred between crows and owls), Harhac. p. 28 गुरानेराधयो (no strangers to dancing, singing and playing

1) Such as शिवालय when the name of the mountain, महानमे "noble," मृग "brahman," मुरु "the well-known constellation, ज्ञानी "woman," and the like.
2) Whitney Sanskrit Grammar § 1310 calls them "prepositional compounds."
on instruments). As the number of the members is illimited, we may have such long dvandvas as f. i. Nala 1, 28 क्व्र विरि रेयुगायनक्यानुपयोगे गङ्गाशालाभुवनाः, etc.

But if the dvandva is to represent a real unity or if not individuals but categories are linked together, it generally is a neuter and a singular. So it is said पुत्रेश्वरान्यु (children and grandchildren), गायत्री (kine and horses), राष्ट्रशिक्षा (awl and knife).

Rem. 1. A full and exhaustive account on this subject is given by Pāṇini (2, 4, 2—17) and his commentators. They distinguish between those cases where the dvandva must be a singular and a neuter, those where it must not be so, and those in which it is allowed to use either idiom optionally. So, among others, the singular of the neuter is of necessity with dvandvas signifying parts either of the body or of musical instruments or of the army, as पार्श्वस्त्र, पङ्कजस्त्र, likewise if names of rivers and countries, when of different gender, are linked together, as प. 2, 4, 7.

गृहस्त्रालोकः, फँसू, सुखधामः. 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 रेखुगायनक्यानुपयोगे, b) such as P. 2, 4, 7, as by their nature are living in eternal mutual enmity, as गायत्री- प. 2, 4, 9.

पुजङ्क, गोपाल, c) classes of गृहस्त्रालोकः, not considered abject 1, as P. 2, 4, 9. गोमुख, तांत्रिकविद्या, d) some others as मात्रायण, पुजङ्क, कविकर्ताविभा, भिन्नता- प. 2, 4, 11.

Rem. 2. It is forbidden to compose a genitive with its species. See Pat. I, p. 252.

Rem. 3. Instead of the dvandva गायत्रीगायत्री the simple गायत्री may be used (so f. i. Bagh, 1, 1 गायत्री- कधे पार्श्वस्त्रपार्श्वस्त्र), Likewise P. 1, 2, 70 गङ्गाशालाभुवनाः, see f. i. Katha, 58, 89. — and 71.

1) P. 2, 4, 10 गङ्गाशालाभुवनाः. Kēr. तेषुक गायत्रीयात्मकी न गङ्गाशालाभुवनाः (निराधारिता) 206—207.

Dvandvas = "brother and sister," "son and daughter" are not used, P. 2, 1, 68. here अधर्म, पुरुष are of necessity. — OPI. Latin soceri = socer 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 र or त, or those commencing by a vowel while ending in र, or the shortest.

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 रामसिद्धस्वतीतिष्ठति रामविग्रहातिष्ठति, नासिद्ध: अथवा अधवावि (then a wild battle began between Rāma and Triqirā, both of extraordinary strength, as if between a lion and an elephant), Mālav, I, p. 21 धनु-धनु स्थि मा च सुनूनानुपयोगीविज्ञानां, फरसू (forsooth, there is as great a difference between you and me, as there is between a pond and the ocean), Harshāc. 5 निरा- बिनातिष्ठति (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 ते वृष भाद्रायिनि दिष्टतुतिष्ठति. जय हृदये विनमरीनि प्रकोणपालिकारित (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); Madr. I, p. 19 द्राक्षरात्रि काले कोपसाविशेषज्ञानि च निमो गुणिरि च (I have bestowed the double fruit of my wrath and my affection on foe and friend); Kathās. 25, 229: Apokadatta 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 तस्मिन्न वृश्चिकारिता च गुणिरि द्वन्द्वार्थे विज्ञानाः. (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 Apokadatta).
208. Dvandvas of adjectives are relatively seldom, if compared with the frequency of those made up of substantives.

So Kathás, 25, 6 समय सङ्क विनियमार्थात्वां विक्रेता च ... ता महानाग-लम्बा (thick and long), Kumáras, 1, 35 वुजाजुणाचूँ च नालाकृति तत्त्व (legs round, well-proportioned and not too long), Kathás, 25, 229 चतुर्वटः सिद्ध। see 207, Maláv, V, p. 137 उदारकोक्षः see 207. — Panc, I, 304 अवासी-पणकोक्षरणसूत्र मुद्रितः (lions with dishevelled mane and frightful mouth) may be an instance of a dvandva of two adjectives, either of which is a compound itself.

209. Two kinds of compounds are reckoned by vernacular grammar among the tatpurushas, which by their meaning should rather be considered dvandvas:

1. सूंच्याच्याच, ब्रह्माच्या (estable and not estable), कुराकुरा (done and undone; wrought and unwrought), कुलाकुरा, मध्यप्राप्ता. Cfr. Kathás, 27, 1 नवमिन्दमल निसर्गः (by turns lowering and raising his head).

2. Those made up of two participles in “र”, 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 दुर्विश्वारा (as soon lost as it is soon), दुर्विश्वारा (after bathing and anointing one’s self). Cák, IV मध्येस्तत्सत्ता मुल्लालितः: मिलितः (enters a disciple, just arising from his coach), Bagh, 4, 37 कल्याणा देव ते ... उपनामविष्णुप्रेतः: (like stalks of rice dug out and fortieth with replant ed), Panc, I, 5 जमीलोः (died soon after birth), Ibid. V, 7 जितविरहितः: जमीलोः. Kathás, 29, 141 an illness (रोगः) is said to have been जावादपत्तिः: “as soon driven out as its nature had been recognised.”

2. TATPURUSHA.

210. The tatpurusha serves to express in a condensed shape a noun—substantive or adjective—together with some other noun qualifying it, as तत्पुरुषः = तत्स्य पुरुषः (his man), श्रीनिवास रूपः: श्रीनिवास रूपः: (bitten by a serpent), सर्वत्र-...

211. The former member may be either = a noun-case (as in तत्पुरुषः, श्रीनिवासः), or = an adjective (as in नववीणनम्). In the latter case, there exists grammatical concord between the two members; such tatpurushas bear the special appellation of karmahdhāraya.

The faculty of combining adjectives with their substantives into karmahdhārayas is theoretically almost unrestricted, but in practice not all possible combinations are used). Most karmahdhārayas are terms often recurring which either have got some special meaning,

1) Pat, I, p. 392 उपनामविष्णुप्रेतः: In the same way the dvandva is styled उपनामविष्णुप्रेतः, the bahuvrthi बहुव्रतः, and the avyayibhāṛa अव्ययिभार्यः.

2) Pāṇini’s rule 2,1,57 विष्णुप्रेतः विष्णुप्रेतः अयुक्तः 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 परमता (the highest soul), वृक्षा (apparent), of the latter such as कृतायाम (a black serpent), शुद्धेनु (cooked rice), and the great class of compounds, a full account of which is given by Paṇini in the first adhyāya of his second ashtakam (see espec. the sūtras 49, 58, 61, 67 and 70), containing those, the former member of which is a pronoun as वहेन, रूप, रूप, अर, and such adjectives as नात, परमभ, नात, मेध, मधु, सत्त (good) etc. To them we may add such words as नित, सुन, प्राण, and even such as begin by सम्, तम्: and the negation ना, as मुदा: (an honest man), वेदेन्द्र: (a bad man), चरसिय (not skilled).

212. Yet there are instances enough of a freer employment. 
Panc. 327 किमांदृ पलायना दोपथयत (why do you run away thus by a false fear?), Pat. I, p. 2 शक्ति: = प्रकाशन:; Panc. 30 शुद्धिक्षात्मन: 
उल्ल:; Mālav. I, p. 3 दुर्भ: पलायन: कालिकाविशेष (of the living poet K.), 
Harshāc. 6 अनेक दुर्भ: व्रता व्रतस्वादधिक्षात्मन: (like an actor you are displaying in vain a fictitious tranquillity of mind), Bhōj. 28 श्रमण:नात 
सुनामा (in consequence of his deeds in a former existence he is now poor), Panc. 37 श्रीमान्यव्यक्त: (your orders), Mālav. 
I, p. 28 श्रावण: कालिकाविशेष (to whom his learning serves only for a livelihood), Kathās. 39, 131 श्रृङ्गा यथार्थम् (= gave a bad 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 श्रमण:नात 
सुनामा (by selling fine clothes given to him by many pious people), in analysing which we get श्रमण:नात [karm.] जात: (the same श्रमण:नात [other karm.] जात: in the same sense.

Rem. In the case of such words as जात: there seems to exist a slight difference between the karmadh, and the analytical construction of the same purport; जात: is "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 and the noun of its bearer,

as ब्राह्मणावरण (Sir Chāñkya), श्रीमान्र (Minister Rājas). So Uti, II, p. 30 कृतायाम (Prince L.), Mālav. I, p. 24 श्रावण:नात (you are the learned Kautilya, are you not?), Mccheh. III, p. 115 दृष्टि दि गृहाधीन: विवेकाधीन: (but some lines after (p. 116) we read in inverse order गृहाधीन: विवेकाधीन:), op. Paco. 59 श्रमण:नात विप्र: विप्र: (the proper noun विप्र: is followed, not preceded by its epithet. In some cases the latter idiom seems to be the regular one, as ब्राह्मण: (Mount Vindhyā).

b) those ending in द्वार, the former part being a subst., as श्रीमान्र, कुमारमान्र, युद्धविज्ञान: (Mount Vindhyā). Here यूद्ध has sometimes the power of a collective, sometimes it denotes the individual (19 R), यूद्ध: may be = "womankind," "women" or even one "woman," and so on;

c) the type श्रावण: (half a pepper). It is not allowed to say श्रावण: (half a pepper), but श्रावण: (half a pepper); when compounded it must be श्रावण: (half a pepper).

So f. i. Ragh. 7, 42 श्रावण: (halfway), Panc. 203 श्रमण:नात (touching the earth with the half of his foot). The same applies to श्रूः, चारु, नात, जात, etc. when denoting the fore-part, the part behind, the lower- and upper part. Therefore it is said श्रमण: (the fore-part of the body), यूद्धविज्ञान: (forenoon), युद्ध (the latter part of the night), श्रमण: (head), युद्ध (the fore-night), and the like. So यूद्ध in युद्ध (the edge of a nail) as Latin summus mens, media urbs, Greek μέσα η χάλκιον etc.

Rem. 1. द्वार, like our "half," is also compounded with a participle or some other adjective, as श्रृङ्गा (sun, half-risen), Panc. 9 श्रमण:नात (half-house, shadow).

Rem. 2. As to compounds, commencing by द्वार, श्रमण:नात (P. 2, 2, 3, or तुः, when = half, the third —, fourth part," one may say as well द्वार: (half an alms) and the like. The same may be stated of द्वार (top, edge, extremity), as it is said as well युद्ध (the edge of a nail) as नात (see Petr. Dict. s. v. and the passages adduced there s. v. द्वार).
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 भूतस्वतः भूतं: (the teacher, who is [the pupil’s] authority), Daq. 176 भूतस्वतः मूलदेवः (I am an example thereof). M. I, 5 भूतस्वतः मूलदेवः. Moreover there is a class of much used compound verbs, whose former part is a noun, whereas the latter is the verb व्र or तः: 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 प्र (प्रभूत, प्रमूल, प्रमायण, प्रवृत्त, प्रवृत्तं etc. Daq. 61 त फ..... वन्यलिङ्गायत: (he, being passionately in love with Ambalikā surnamed: the jewel of womankind); 6) those in त्र (having but the name of) and त्रातिस्व (thinking one’s self —) as त्रातिस्वाय: one who claims himself a brahman [on account of his birth, but who does not behave as such] prabhidyātā (wise in one’s own opinion), Atharvā. 15, 13, 6 ब्रजलोक ज्ञानन्तर: (R. 3, 21, 17 ज्ञानन्तर न ज्ञानन्तर: Daq. 99 ज्ञानन्तर 1).

Rem. Somewhat different is the nature of those, the former part of which is not the predicate, but the predicate’s attribute, as उपायत and अनुपायत given as examples by the comm. of vārtt. 3 on P. 3, 2, 15 and प्रापयत (going at the head) see P. 3, 3, 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 peripherized by a genitive, as राज्यवृकः = राज्य: पुराण, शास्त्रवर्ण =

1) With them may in some degree be compared such tatpurushas as Kathā. 9, 48 गुरुस्वतः (holding [her] for a piece of raw flesh), Hit. 98 चर्मपञ्च यथा: (taking [him] for a tiger). Here the former member is the predicative object of the verbal noun, which is the latter member.

शास्त्रवर्ण: or राज्यवृकः or राज्यवृकः. As this type is met with on every page, it is useless to quote instances from literature. Another frequent type is that, represented by गहतिस्वतः,

= गहतिस्वाय: (Panc. 118 गहायस्वायः = गहायस्वायः; ibid. V, 98 गहायस्वायः (seized by the prince of giants), Bhojar. 7 ताहि गहतिस्वाय: गहायस्वायः गहायस्वायः.

For the rest, any noun-case may become the former part of a tatpurusha, as नानात्वलयान: = नानात्वलयान: (happy for a month), मानमाद्यः = माना or मात्राः स्त्राय: (resembling his mother), गुरुः = गुरुः दण्डः (wood for a sacrificial stake), अम्बापत्रयाः = अम्बापत्रयाः or अम्बापत्रयाः भावुः (fear of a wolf or of wolves), यात्रिवायः: = यात्रिवायः पाचः (cooking in a pot).

216. Yet, there are some restrictions. For this reason, Pāṇini when treating of compounds made up of a noun-case + noun, gives a detailed account of them. The summary of which runs in this way:

The former member is a genitive, अभा. Some cases are excepted. Among others it is not allowed to use compounds, made up of a genitive + a participle or a ge. P. 2, 2, 11. rund 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 न or 'क्र. Therefore, such phrases as मूलायमाः वृक्षयाम (the most heroic of men), वृक्षयाम वृक्षयाम (the fifth of the disciples), वृक्षयाम (the creator of the waters), वृक्षयाम वृक्षयाम or वृक्षयाम or वृक्षयाम (doing etc. for the benefit of a brahman) are unfit for compounding. Partitive genitives are likewise excluded, nor is the dative-like genitive (129), it seems, as a rule, fit for being compounded. —
As little, so we learn from Pāṇini's commentators) an objective genitive in such cases, as जिवहितः स्मृतवः कृतिः: अविनियतः, here it is not allowed to say स्मृतिः: अविनियतः, since both the subject and the object of the action conveyed by the noun कृतिः are expressed, for nothing impedes using the compound स्मृतिः: समृतः कृतिः, if the agent is not expressed. 2.

1) See Kā. on P. 2, 2, 14; Pat. I, p. 415, vārtt. 6. Pat. himself rejects the interpretation given there.

2) The शक्तिनिदंतिनन्दिनि of his 22nd book (2, 2, 8–17), some statements are also scattered in the third book, see f. i. 3, 3, 116. Additions ad corrections on them are of course made in the commentaries. But now and then the cavillations of the commentators have rather obscured the good understanding of some rules. So the Kāśikā is wrong loosening सिता 2, 2, 14 from its adhikāra केहि and interpreting this rule — जन्मित्वाः केहि — 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 on, as such compounds are very common indeed, the Kāśikā was obliged to add a clause of its own उच्चारणस्तीति वाच्यत् कृति यथा, which statement certainly will be correct by itself, but not the smallest traces of which is to be found in Pāṇini. In fact, Pāṇini has here not thought of an objective genitive. When reading the sūtras 13, 18, 14 at a stretch without prejudice, one sees plainly that जन्मित्वा of 14 qualifies केहि of 12. Sūtra 14 prohibits compounding a genitive — a participial in त्रिकृत्य, i.e. passive meaning. It is not allowed to say नन्दिनि, instead of नन्दिनि (shown to him), whereas Pāṇini allows it, when representing नन्दिनि (shown by him), cp. 2, 1, 32.

The following sūtras 15 and 16 — तत्सत्सानाः कार्यः कार्यः च — afford a fair sample of absurd hair-splitting. In s. 15 Pāṇini had given a rule about the words in त्रि and श्रवय 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 हृदंत्य: instead of द्वारा भयं (beator of the thunderbolt) or उत्साहन् चाक। instead of उत्साहन् चाक। (one who cooks rice). But some schoolmasters, who commented on our great grammarian, discovered Pāṇini to have omitted some kind of words in त्रिकृत्य, which though not denoting the agent are likewise forbidden to be compounded with a preceding genitive, as जन्मित्वाः: प्रज्ञितः (your lying down) cp. P. 3, 3, 111. In order to make our sūtra comprise even them,
from this it should not be inferred that it is wholly forbidden to make up any other compound of instrumental + kṛtya. Pān. 327 तद्रात्यो अः ग्रामणः = लघ्य नः. 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 निम्नलिंगः (equal to his father), मानसूसा (resembling his mother), मानसुः and मानसः (earlier later by a month), M. 8, 217 षड्योगे वर्घः = षड्योगे वर्घः (e. a. work, almost finished), Pān. 23 गुप्तानिपत्तमुः खु भलि भमुः.

c) the instrum. + the words कलाकिं (quarrel), निष्पुर्ण (easier), विस्त्र P. 5, 1, 31 (mixed), श्रवण (lax). Kāp. gives these examples: भोजकलाकर्षणः भोजकलापणः, गुर्वमिट्रम्, श्रवणश्चरणः. When extending the rule to all words of the same purport, as we may do (see above p. 92 N.), the frequent compounds in "संलिपि, श्रवण, कु, कु, चुः, चुः etc. are included, also many of those, the former part of which is an instrumentalis parvis (78).

d) in the case of compound adjectives, the former part of which P. 2, 1, 30 is an instrumental of causality, illustrative of the adjective it is joined to). So R. 8, 16, 13 विज्ञायाने गद्यः (a mirror tarnished by exhalation), ibid. 3, 55, 20 विज्ञायाने (equal by strength), ibid. 2, 118, 4 गुप्तानिपत्तमुः (praiseworthy by his qualities), Pān. I, 39 ग्रामणात्योऽ मानसूसा नरेन्द्रः = ग्रामणात्योऽ मानसूसा नरेन्द्रः, Kumāras. 3, 12 तात्पर्येक्ष्याः (men, great by their heroic panache). — Of the same kind are the compounds, made up of instrum. + कर्मिनः (75 R. 1), as Pān. 10 विस्त्र.

1) In Pānini's text परस्परज्ञानेऽग्रामणः न दिनात्मकताः is of course to be construed with each of the members: कु, कु, कु, कु, कु, कु, कु. cp. p. 92 N.

2) Sūtra 2, 1, 30 is ill-handled by the commentators. They explain गुप्तानिपत्तमुः ग्रामणात्, as if गुप्तानिपत्तमुः were a dravandya = ग्रामणं + ग्रामणः. How they have come to this contorted interpretation I did not understand before perusing Patañjali; from him I have seen, that his very cavillations (I, 384 sq.) must have provoked it. Yet the aim of the author of our sūtra is unmistakable. He allows the instrumental to be compounded with any adjective (गुप्तानिपत्तमुः), which has its justification by that instrumental: तद्रात्योऽ ग्रामणात् गृहीयते कुः खलीः.

So in विज्ञायाने गद्यः: the instance, I have quoted from the Rāmū, it is the exhalation that causes the mirror to be qualified a tarnished one.
is always the prey of his ministers), ibid. I, 104 गुडळ्का गुडळ्का गुडळ्का गुडळ्का, Kathās. 42, 149 बुद्धिपुरोहिता (fallen at their feet). — Or the former member is a dative or loc. of purpose: Panell, I, 125 रत्नागितायते त्रस्ता: (Vṛtra, striving for obtaining the royalty); an accusative: ibid. p 37 झलिलावलोक्तः (attached to S); an abl. of origin: ibid. p. 2 गुरुस्माधिकारिता (of one born from a respectable family); a loc. of reference: ibid. I, 15 ताजिक्करनात्मकः. And so on.

6. As to the compound adjectives, they may generally be said to be comprised by the rules of Panini, as their former part is a genitive or may be accepted as such. Among them are to be noticed वेयः, रुमुः, उपते, दर्ष, those of skill and ability as विडितः, विद्विदितः, कोरितः, then such as सनातनः, सम (ep. 216, III 8). Panell. 17 सनातनः (as his strength will be in proportion to his voice), ibid. 17 रुमुः (the musician), ibid. 13 कामदे महाकामदे. Even indubitable dative-like genitives are compounded with the adjectives, which they qualify. Panell. 1 रुमुः सनातनः शायल्पितानात्मकः (as the king understood they were averse to the धातः —). Panell. 1 affords even this instance of a tatpurusa, made up of a dat. of interest + subst., when calling some king राजकृताण्यां (v. a. a blessing for all the indigent).

7. Compounds made up of a genitive + agent in तः, though explicitly interdicted by Panini, are in fact met with. Panell. I, 2 कामदे तस्मात् सस्त्वकामदे, ibid. p. 7 तस्मात् सस्त्वकामदे (two splendid bulls drew his chariot).

8. Finally we may set up a category apart for such tatpurushas, the former part of which is a noun-case, doing more or less duty of an adverb. Panell. 21 न पुंजीभवनिताः (where acquired before), Kathās. 29, 82 अदातानवरीकित्वात् (— is deceived by words falsely kind), Panell. 63 अदातानवरीक (a friendly discourse), Mhhb. I, 153, 34 गुरुस्माधिकारिता (embraced by turns). In all but the first of these examples the former part is an instrumentalis modi, used almost as an adverb (77). Cf. the following paragraph.
The former part of a tatpurusha may also be an adverb or a particle. Panc. 59 प्राप्तजनम्: (the matter of late), Kathās. 6, 165 नित्यसत्तष्णास्ति: (flags, waving from every house), ibid. 25, 29 ता [विज. पुत्रे] भ में विद्यामनाहय (and I have to go from necessity to that town), Kumāras. 3, 4 निषादसम्प्रदायिनी: (by very long penance).

Among the particles several are noticed by Pāṇini, viz. सय [2, 1, 25], वाच [ibid. 27], the negation य [2, 2, 6], सय [2, 2, 7], क्रिया [2, 1, 64], क, the particles styled शालि and such particles as ज, य, या when meaning "a little," सु, बु, राज्य [2, 2, 18]1 cp. 210 at the end. — So सन्तानः (died of himself), सामाजिक (half done), नवायतः: नो brahman or नो brahman, " र वृद्ध (a little elevated), प्रतिपालः (a great-grandfather), सुखः (a good man), जुलसः (a wicked man), etc.

Some relative pronouns and adverbs are likewise fit for P. 1, 2, 7 and 8 being compounded with some noun, especially यथा and प्राप्त.

Those beginning with यथा are the most common, they are either adverbs of the type यथायथ, यथायथ (according to time, — to age), or their second member is a participle in य as यथायथ: (as said)2. Examples: Mābh. 1, 145, 16 निम्त्योऽस्मातः वाचानुसारः (go back, each to his own house), ibid. 1, 149, 1 खाद्यसेवकोऽस्मातः प्राप्तायस्य (he sent a man, as was agreed before); — R. 3, 13, 25 योगोद्विधेन वाचः (on the way, as has been pointed out), Daq. 151 दृश्यान्तः गर्भजातः वर्णावधानिकः: तारस्यायतः (when having got the opportunity he will discharge this affair by such means, as are fit), Panc. 295 वाचानुसारः: यथायथः (the last part of the sentence)

Examples of यथायथः — Panc. 276 इत्यादिम प्राप्तायस्य यथायथाऽस्मातः भवसे राजः: (from this day, I have given my own self to you for my whole lifetime), Kāy. on P. 2, 1, 8 अवसरम् यथाकालान्तरायास्य (invite of the brahmans according to the number of the vessels), Panc. 54 अवसरम् यथाकालान्तरायास्य (conformably to the rules, taught by Vātsyāyana).

1) As to पु, पु, पुष्कर in पुराण (easy to be done), पुष्कर (hard to be done) and the like, see P. 3, 3, 128-129.
2) Pāṇini (2, 1, 7) mentions only the former type.

The tatpurusha serves also to express comparison. Such compounds are partly adjectives, partly substantives.

The former are of the type चन्द्रयान (cloud-black), चन्द्रयान (sky-blue). The latter are made up of the thing’s real name + the image, under which it is represented, as पुरूषव्याधि, राजासुस्ति, राजादेव, कारकिस्याम्.

Examples of the former type: Kām. 3, 12 दानादत्तानां हि राजासुस्ति (life, as fickle as the moon, that shines in the water), Daq. 174 विशविदिवः (as cold as ice), R. 3, 23, 1 दृश्यायास्य: (red-grey as the colour of an ass), Mābh. 1, 152, 2 दृश्यावधानिकः (as dark as a cloud in the rainy season), Mālav. V. p. 132 दृश्यावधानिकः, 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 गुरुविद्युतः, a beautiful face शूरविद्युतः, शपथान्तरः sim. eloquent speech शूरुविद्युतः, heavy sorrow is by a standing comparison शायकः: 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 vaidaghyā 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 homogenous images, expressed by compounds. So Panc. I, 241 गुरुस्यायां दानादत्तायाः: दृश्यायाः: नीलसस्यायां नीलसस्यायाः: किंतु नीलसस्यायाः: नीलसस्यायाः: नीलसस्यायाः: नीलसस्यायाः: नीलसस्यायाः: नीलसस्यायाः: नीलसस्यायाः: (young gentlemen
often come to poverty, being spoiled by courtesans, like great trees, the fruits of which are eaten out by birds). Kathás. 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. 164

Rom. 1. According to vernacular grammar, this class of compounds is to be considered a subdivision of the karmadhārayas, there being sāmānādhiharkārya between both members. This explication cannot be right, for it does not account for the inverse order of the two members; one should f. i. expect रूपस्वर्णो instead of रूपस्वरङ्ग, as in the karmadhāraya the qualifying noun is of course put first. In fact, we have here no karmadhārayas, but shashthisamsas. The former member is a genitive, but it does not bear everywhere the same character. Sometimes it is a partitive one, as दूराधिकरणम् = दूराधिकरण (or दूराधिकरण). रूपस्वरङ्ग: an outcast among the kings,” e.g. the compounds in उर्म (best) and उर्म (worst, lowest). Sometimes, too, it is a genitive of the kind represented by our रूपस्वरङ्ग, a jewel of a woman,” a hell of a fellow,” Lat. secus hominis; so दूराधिकरणम् (Mudr. III, p. 102) a beauty of a house,” दूराधिकरण (Mudr. III, p. 121) v. a. excellent helper,” दूराधिकरण (P. 6, 2, 126) a slut of a wife.” Not rarely both acceptations are alike probable; रूपस्वरङ्ग f. i. may be as well रूपस्वरङ्ग a jewel among women” as रूपस्वरङ्ग a jewel of a woman.”

Rom. 2. Pāṇini treats the said compounds severally, see 2, 1, 53; 56; 62; 66; 6, 2, 126 sq. — Note रूप: and रूप, expressing blame, and रूप: रूप, रूप signifying admiration.

221. Tatpurushas, made up of three or more stems, are always dissolvable into two members, either of which may be a compound itself. 164 Mrch. III p. 125 रूपस्वरङ्गम्, सुनयन्त्रम्, here the former part is a dvandva. सुनयन्त्रम् = सुनयन्त्र च सुनयन्त्रे स. Pance. 328 दूराधिकरणम् [viz. दूराधिकरण], here the former part is a tatpurusha itself, दूराधिकरणम् being समच, that is समच, दूराधिकरणम्. — Pance. II, 158 दूराधिकरणम्: (stirred by the sting-like words of a woman), here दूराधिकरणम् is the latter member, the former being a tatpurusha of comparison, the former member of which दूराधिकरणम् is itself an ordinary shashthisamsa. — Mbh. 1, 155, 24 नन्दनंत्रम्, here the former part of the tatpurusha is a bahuvrīhi. — Kam. 2, 43 नन्दनंत्रम् (one firmly attached to wordliness) is illustrative of the species of those, whose later member is a compound, the analysis being नन्दनंत्रम् नन्दनंत्रम् नन्दनंत्रम्.


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.“ रूपस्वरङ्ग: when tatpurusha = रूपस्वरङ्ग: „Indra’s foe,” when bahuvrīhi it means „having Indra for foe, one whose foe is Indra;” दूराधिकरणम्: when tatp. = दूराधिकरणम् „the colour of the sun,” when bahuvrīhi 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. महानांत्रम्: when महानांत्रम् is to be compared with such a word as महान, when meaning „an honest man” or वीर: when वीर: boy.

2) P. 3, 2, 23 sq. दूराधिकरणम्: According to that definition, Indian grammar does by no means make restriction as to the number of the elements out of which a bahuvrīhi is made up. This is distinctly expressed in a metrical rule of the Kātantra (2, 5, 9).
Like other adjectives, the bahuvrihis may be used as adverbs, when put in the accus. of the neuter singular, see 240.

From a syntactic point of view, the bahuvrihi, it may be made up of three, four or more elements, does contain but two members, virtually identical with the subject and the predicate of a full sentence, just as the tatpurusha represents a main noun with its attribute. And, as within the tatpurusha the attribute is put at the head and the main noun behind (210), so within the bahuvrihi the predicate precedes, the subject is the latter member. When analyzing f. i. the bahuvrihi योग्य: we get the clause यस्य वै वर्णः meaning "he whose strength is great," similarly अप्रभुवणिः: = यस्य वै निःस्तय: "he whose colour is like the sun's," भक्तिभजकियाण: is an epithet of somebody, whose eyes are fixed on the earth यस्य भत्ते यस्या लोचनः.

In these examples, the words वै, वै, लोचन are the subjects within the bahuvrihis, that which precedes them being the predicates.

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

स्थिती यदी देते दे ते तरी ता सुवर्णिष्ठ
सत्तत्वादिग पद्धतां सुवर्णिष्ठ: etc.

Nevertheless, in analyzing even intricate bahuvrihis it will appear that, logically, there are but two members — predicate and subject — either or both of which may be compounds themselves, even if it would not always be allowed to use such compounds by themselves as separate words. Patini himself knows "a class of compounds only allowed for the sake of being used as the former part of other compounds" (P. 2, 1, 51).

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

Type a. — Here the predicate is mostly an adjective or a participle, as युद्धशास्त्र: "having Indra for foe." When adjective, the bahuvrihi has generally the worth of Latin gen. or abl. qualitatis, or abl. modi. So वीरोऽऽो: वृक्ष: = heros lato pectore, Panc. 62 सरः स्वतन्त्र: = lucus avignae aquae. When participle, the bahuvrihi not rarely concurs with the gerund, the absolute locative and the like. It may as well be said स्वतन्त्र: मा श्रद्धा नापारे नामाशः नापारे नामाशः तथापारे तन्त्रे नापारे (I left the town and set out for the forest).

Those belonging to type b.) are such as चाहयः (having a horse's face), Panc. 71 चाहयः चाहयः चाहयः (Sanj. meditates of doing harm to Your Majesty), here चाहयः = यस्य द्राक्षाय (or द्राक्षः) बुद्धः "whose mind is to do harm."

Those belonging to type c.) are such as चाहयः (having one's face cast down), चाहयः (pregnant), चाहयः (a king of such a power). Very common are those, commencing by चाह, चाह, चाह, as चाहयः (having no sons), चाहयः (having a good son or good sons).

Type a.) and c.) are much more common than type b).
Examples of bahuvrihis. Type a.) Nala 1, 5 तैलेश्वरिवर्द्धेनांनुसा "The days are appearing with a mild sun, much fog and a sharp cold." Hit. 90 वधीय पावनमाजः: (he is of a wicked disposition). Pan. 150 ने र [sc. कोङ्गे]... दुःखोमयिता पारिभोधः: पुनिन्निरो गतावृवुपुत्र पञ्चमी (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 चारं: चवाचवाचवाचवाचवाचवाच विकोलः (as the minister has finished his lecture of the letter, the king looks on him). Pan. 71 सद्याचाराद्वादेयं ख्यामोऽत्मागामी सद्याचाराद्वादेयं ख्यामोऽत्मागामी (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 रात्रिकाले कोजेताला एक बाबली नाई (no other kings are successful in their wars but those, whose power is a treasury), Pan. 185 तत्त्वाधिकारात्मकाकर्ताकीर्तिः: प्रविष्टविना स [the bahuvr. = गदाराचे काकाचे; गदाराचे: whose attendance are many crowns]), Dač. 82 वर्धमाने: शकुर्मद्वाणे न (a great merchant, whose name is Kub.), B. 3, 19, 22 राजुः च धैर्यवाणीवालीवाली.

Rem. 1. In such bahuvrihis, as have an adjective behind, that adjective does duty of a sub. So f. i. Čāk. I चक्षुयस्यानि चरित्रः (the assembly is for the greater part made up of distinguished people) here the bahuvr. = गदाराचे काकाचे; प्रविष्टविना स [most of which are गदाराचे; Mālav. I, p. 2 उर्दूमलिपिः एक भाडालाई: "the sun has almost risen," R. 2, 40, 17 दूरस्थार्मानानार्थे अद्यावस्था (— saw them mounted, having Sītā as the third), R. 3, 55, 15 स्त्रिमयं कर्मांतुजुर्वार्यः (thousand men whose main object [पुरुषार्थम्] it is to carry out my orders).

Rem. 2. A proper kind of bahuvrihis are such as शिलालिङ्ग (having a sword in one's hand), ब्रह्मुकाठ (sobbing, liter. "one having tears in his throat"). In analyzing them, the latter part turns out a locative, for शिलालिङ्ग: = शिलालिङ्ग: कर्ते स शिलालिङ्गः: = शिलालिङ्गः कर्ते 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 ब्रह्मुकाठ and शिलालिङ्ग which are predicated, not कर्ते मौर कर्ते: for the intention is to say not that Mr. so and so has a hand or a throat, but what it is, he keeps within. 1) R. 3, 51, 9 Sītā has the epibole श्रवणकोलान नाविल भाविल भाविल "having tears in her eyes." Comp. Warrexy § 1303.

Rem. 3. In some bahuvrihis the order of the members is optional. One may say promiscuously श्रवणकोलान and भाविल: (one who keeps the holy fires), वाणकोलान: or वाणकोलान: (one having children). Of the kind are रेवतिकाले or ग्रामाल: see M. 5, 58 with Kull., पुरुषार्थम् and सिद्वयु: (fond of sweetmeats) 2), R. 2, 119, 5 वेदाना: (होरिवस्त्रा: (hermits with uplifted pitchers). Participles in यह must be put behind, if the predicate be a weapon, therefore गदाराचे: (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 karmanadrāya, for the discrepancies in the accentuation are not heeded. In practice, one avoids to use as bahuvrihis such compounds as are wont to be karnaṇḍārāyas, as यवन, बर्थ, कर्तव, and inversely such as महासागरान, बुद्धान, कुमार्कालीना कर्तव, will not have to be otherwise accepted than as bahuvrihis. 3)

Yet, it often is only the context which will enable the reader how to accept a given compound.

Type b.) Pan. 24 कदाचित्र दुधिकाउऽपूर्वकाता भूतवा वेदोपरि एवहंकि: ।

1) Op. vārtt. 4 of Pat. on P. 2, 2, 36.
2) As to विलिङ्ग, Pat. vārtt. 2 on P. 2, 2, 35 teaches the option. But it seems better to explain गदाराचे as being a tapasurūya, because 1st विलिङ्ग may not only = "beloved," but also = "loving," see Petr. Dict. IV, p. 1161 s. v. 1, that as पाशुपति somewhere else [P. 6, 2, 15 sq.] mentions some tapasurūyas in प्रतिष्ठ. The same may apply to some of the participles in यह, if not to all. Since विलिङ्ग may sometimes have an active signification and sometimes a passive one, it is plain we are allowed to compound as well the tapasurūya विलिङ्ग = लोक पोता, as the bahuvr. पात्राकार = laca poto, Comp. what has been said p. 157 N. 2.

Pan. 282 affords a specimen of a kind of compounds, in which two types are confounded: कर्माविलिङ्गः कार्यविलिङ्गार्याः, here the author seems to have blended promiscuously two bahuvrihis कार्यविलिङ्गः and गदाराचे (having a), either of which would have sufficed. Comp. Hariv. 5814 ब्रह्मुकाठायः.

3) See CAFFELLER Vāmana’s Stūrayān: कार्यविलिङ्ग 7 and 8.
225. **Type c.** Prabodh. V, p. 103 त्रिकूट शैलीमाल ने स्मारकासतीत (the queen does not comfort me, who am in such a state), Pan. I, 137 अनालाभि:.... मन्त्रावाहिणि राजस्य (a kingdom is upheld by pithy ministers), Kumārās. 3, 14 the gods bear the epiphany उपाधिः (whose adversaries are mighty). — Apart from the very common employment of उपाधि, उपाधिः, as the predicate in bahuvrhis, several particles and prepositions may be used so, as आस, श्लेष्य, श्लेष्यं, श्लेष्यं etc. as नीर्ष्य (sapless), उपाधिः: one with folded hands," Ragh. 2, 74 दूरस्यायमित्र (a flagged town), Daq. 137 उपाधि: (with uplifted weapon), Harsha 9 सन्दर्भपुस्तक: (a leafless tree), Bhoj. 8 उपाधिकमोऽधृति श्रुति नामाय. —

Rom. Composing with स्, श्लेष्य and the like has the same power, as English - ful, similarly English - expressed is by compounds, beginning with "a", श्लेष्य, श्लेष्य, श्लेष्य, श्लेष्य, श्लेष्य, etc. 1)

1) **Patanjal** enumerates also different species of bahuvrhis: a) those, the members of which are सामाजिक (associative) प्रामाण्य, श्लेष्य, c) whose former part is a नामित्व, or something comparable as गणात्मक, गणात्मक, d) where it is a जन. गणरूप as जनानुि (with one's hair tied up, b) bearing a knot of hair), पुरातनामश्य (wearing golden ornaments), e) whose former part is one of the गांव प्रामाण्य: [P. 1, 4, 58] as प्रामाण्य (unleaved), f) negation श्लेष्य, as श्लेष्य. In the ease of e) an ellipse is stated of a middle element, कारकमित्व, representing कारकमित्व, कारकमित्व and उपाधिः being उपाधिः वाक्य प्रामाण्य. As to e) and f) Patanjali states the option between saying in full प्रामाण्यमेव श्रुति: and the abridgment प्रामाण्यमेव श्रुति: likewise between प्रामाण्यमेव श्रुति: and प्रामाण्य: Cp. f. i. Daq. 35 उपाधिकमोऽधृति समाप्त श्रुतिः with ibid. 176 श्रुति:.... उपाधिकमोऽधृति; here the full उपाधिः श्रुति: and the short उपाधिः श्रुति: are synonymous.
derivative suffix as "मनु, वनु, भय, रत, रत्न" etc. to the substantive, as "ग्रंधिक" (fiery), "पुजिनु" (having a son) and the like. Of these suffixes, "रत्न is very common".

Kathās. 24, 9 किरोटी कोडी दिवाया क्षिणी चाकाटकारण (a divine person P. 5, 3, descended wearing a diadem, earrings, and a sword), Ep. R. 3, 50, 21. They may also be put to dvandvas. Mhhb. 1, 126, 21 ब्राह्ममनी (wearing tresses and a deer-skin), Pat. 1, p. 1 नासालजलकुलकालहुद बिविकालन संगतीमा नापिनस [पापिनस].

Now, sometimes, these suffixes are added even then, if they are in no ways necessary for the understanding. So R. 3, 15, 11 वनी गुजिनिविदि... रत्मा गुजिन (a pond charming by its sweet scented lotusos), likewise Panc. 53 the weaver, who has assumed the attributes of Vishnu, is said to be गुजिनुमुलहुद्राया दिवाया, Bhoj. 2 a brahman is said सजालिकालहुद्राया सजालिकालहुद्राया सजालिकालहुद्राया in these cases no suffix was required, for the bahu-rthjuries तित्, बिविकाल, बिविकाल, would be quite regular and plain. Compare Panc. 1, 46 गुजिनुमुलहुद्राया गुजिनुमुलहुद्राया गुजिनुमुलहुद्राया. This rather pleonastic idiom is especially used in some standing compounds. Grammarians teach and practice confirms गुजिन, being readily added to compounds in "गाथा, गारावा, गालिका, गोरा, प्रेय". P. 5, 2.

Typical compounds.

So I call such compounds whose latter element is almost used in a typical sense, which is more or less remote from their primitive meaning. By them the great importance of compounding for Sanskrit composition appears best. Such among them, as are fit for paraphrasing case-relations, have already been dealt with in Chapter IX, especially 188—196. Of the others the most remarkable are: 1. those in ग्रंधिक.

1) See P. 5, 2, 115; 116; 128 with the वर्त्तिकास on them.

2. 2. When adverbs, those in "हुस, and "तेरक-सर have the same purport as those in ग्रंधिक etc. P. 20 श्रदहुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुষुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुষुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुसुषुs
not restricted to the case that the former member is a participle. See but Panc. II, 93 नामार्द न निरोधि हि कहलानात्... गत्र (poor people do not but bear the name of men, as they are of no use whatsoever).

5. "अन्तः" (almost, nearly, like) is signified by कलणः, देखः, देखः, देखः, देखः, देखः, which have almost got the nature of pure formal suffixes, and, indeed, the former three are such as taught by Pāṇini (5, 3, 67). Of them, those in कलणः and देखः are the most frequent. B. 3, 16, 39 बालन्त्यसनुसाराधिकार (speech like ambrosia), Kumāras. 3, 14 कवि व्या न प्रसन्नसमन्तः (you have nearly engaged yourself to do our affair), Kathās. 6, 51 वृक्षः कविरूपीतः विनाविनायकः करण्यिव (some Sāmavedin was thus addressed by somebody like a rāko), Mālat. IX, p. 149 न्यास प्रसन्नस्तंपितः न प्रसन्नसमन्तः (in this manner all my hope is almost gone), Panc. 202 यद्याल्पायतः देखः नानः (gone to a country, where a good deal of the paddy was ripe), Daṇ. 78 न्यासार्चामविवर्णस्तंपितः (this way of unrighteousness, full of deception). Those in देखः are, indeed, bahuvrhih, to be analyzed thus: 'the greater part of which is —,' just as those in कलणः properly are = 'the manner or mode of which is —.'

6. "द्वृत्तः" (likewise adjectives). As द्वृत्तः means not only "shape, form" in general, but also a beautiful shape, a beauty," so the bahuvrhih ending in it admit of either acceptance. Pāṇini (5, 3, 66) mentions, when teaching such compounds as द्वृत्तः, प्रसन्नसमन्तः to be praise-donoing. 1) But, in practice, those in द्वृत्तः are not often met with in this meaning, by far often they are employed for the sake of qualifying some general kind of describing its species. Then we may often translate them by means of s. t. viz. Instances are chiefly found in commentaries and the like. Sāky. on Ait. Br. 2, 37, 1 [p. 272 ed. Aufrecht]

रक्तःत्रयोऽधामयोऽः

1) Pāṇini speaks of द्वृत्तः as of a taddhita. Kāṇ. when commenting on our sutra shows द्वृत्तः to be used to signify the highest pitch of a quality, as द्वृत्तःत्रयोऽधामयोऽः, भावःत्रयोऽधामयोऽः, भावःत्रयोऽधामयोऽः. Blame, inversely, is expressed by compounds in द्वृत्तः (P. 5, 3, 47), as in this verse of Bhaja. (p. 7) द्वृत्तःत्रयोऽधामयोऽः, भावःत्रयोऽधामयोऽः, भावःत्रयोऽधामयोऽः (the attendant, who does not exert himself, when ordered by his master, is a bad attendant).
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. Kādambo, I, p. 15, the king, it is said, saw a lady வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துவந்து வந்துvection. When analyzing the complex, we got வந்துவந்து வந்துvection. In the same Kādambo, (p. 39) a forest வந்துvection. The epithet வந்துvection is made of வந்துvection in the name வந்துvection (where the root [of the trees] had been moistened by the abundant blood of the army of the Rākṣasas killed by the shots of the crowd of sharp arrows [discharged] by the son of Daśaratha), வந்துvection is the subj. of the bahvārthi, the preceding complex being its predicate, an intricate tātpurusha, as it is thus to be analyzed. It may appear that the tātpurusha is the same as the subject of the main clause, and hence the latter may appear to be dependent on the former; but this is not the case. It is rather the tātpurusha which furnishes the subject of the main clause. This whole clause is comprehended within one compound. And so often.

231. Case-nouns standing outside the compound are very of ten to be construed with it or with one of its mem-

bers. This is but consistent with the whole spirit, which prevades 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

### Final Observations.

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...
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 non-case. 1)

So Çāk. V द्विन्वतीत्वर्मप्रवासवासिनः (dwelling in the forests on the slope of mount Himavān), here द्विन्वतीत्वर्मप्रवासवासिनः stands outside the compound as to its form, but belongs to it by its meaning, as it qualifies the member उपनिवेका. Panč. 42 a weaver returns home to his wife, पन्चेय दुष्टश्चास्यदन्ति तत्ता. युभाऴधातः "having heard evil report on her account;" when using a mere analytical expression, the author of the Pancaśattra would have said तत्ता श्रवणे। उद्धव or श्रवणे श्रवणे etc., when a mere synthetical one श्रवणे, but he has here availed himself of a mixed idiom. — Mālav. V, p. 140 श्रवणे: धान्ययत्वे। (S₂ who had the horse brought back by his grand-son); Kumāras, I, 37 दुष्टश्चास्त्रणुष्प्राचारणी न नवंश्चाबाला. here दुष्टश्चās्त्रण in the former member of the compound; Mahāy. I, p. 6 दुष्टश्चास्त्रणुष्प्राचारणी कालिन्दः, here श्चास्त्रण 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 I, 13 the beauty of Damayantī is said to surpass that of all other women, even of time past, नाला 13 दामयंती न पुरीत्व न दूर न मन्दिर्मत्वं मन्दिर्मत्वं, here दुर्च is of course दुर्च. By a similar abridgment Mālav. V, p. 137 मूर्च and sun are named रात्रिनाशिकर्तारस् »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 an right reading there राजसान्तोत्तरे। उपक्रमण सन्निहिता प्रथम: पुरुषायोगः: संस्कृतम् धोरस

### § 233.

SECTION III.

ON THE DIFFERENT CLASSES OF NOUNS AND PRONOUNS.


233. In ancient languages the difference between adjective and substantive is generally not so strongly marked as in modern ones. So especially in Sanskrit. Both classes of nouns have the same declension, and a great number of them have sometimes an adjectival meaning, sometimes they are substantives. They are only different as to their gender, substantives being nouns of one gender, but adjectives of three, as they must take the gender of the nouns they qualify 1):

शुचि वर्णः, शुचि मुखः, शुचि वासः.

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

रुपेण परिवर्तनम् पुरुषो शेषत्वम् त्रुद्ध्वरोपणम्; the Bombay edition has त्रुद्धो

2) Thus there is antithesis between the पुरुष: [in full पुरुषायोग:] Rāmaṇa and Rāma पुरुषायोग: and likewise between them त्रुद्ध्वरोपणम् and Rāma who was त्रुद्ध्वरोपणम्: The samudārādhar [समुदारादहर] त्रुद्ध्वरोपणम् is admitted in the Rāmkhya, see f. i. 2, 51, 8; 74, 13; 3, 64, 23.

1) I may 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 indispensably to Western grammar as »adjective« and »substantive." The guaṇacana of the vernacular grammarians encompasses more than our »adjective"; neither the daṇḍāṇi nor the jātayus are the exact equivalent of our »substantives". The term vikṣepana, 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 विक्षेपितम् »noun of three genders."
the ellipsis of the concordant subst., as ग्रीना: [viz. ग्रावः]
"cold water," परित्ता: [viz. केशिः: "grey hairs;" 2] they
are substantives when having got some special meaning, as
tनुं adj. "thin," subst. fem. "body;" रुरि adj. "brown,
" subst. masc. "lion; monkey; Indra; Vishnu;" 3) they
are used as substantives while retaining their
general signification, as प्रिय: when meaning "a or
the beloved one," प्राप्त: "a (the) wicked man." The last
category is the sole regarding us here, for any adjectivé
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. ग्रावः, प्राप्ती, रुरि. The plural
of course, if a plurality of things is meant; hence
तानि "that" when = those things, Lat. ea, भद्राण
Lat. fausta, बुधिनि multa, etc.

Like other substantives, the substantivized adjectives may be
an element in compounds. Hit. 94 दीनवन्ध न कौशल कौशलो महर्षियमः (one
must not serve a weak [master], but join a mighty one), ibid. 102
बलप्रमादोक्तिलोगध्वनि (enough of this chiding the past).

Abstract nouns.

234. Abstract nouns are much used in Sanskrit composi-
tion. They are partly derivates of verbs, partly of nouns.
The verbal abstracts are not rarely to be paraphrased
in translating, especially if the predicate of the sentence
be made up by them. Then, our language generally
prefers finite verbs. R. 3, 2, 11 the man-eater says to Rāma

the fact of N.N.'s being a merchant's son," ब्रह्मचार्यतनुःतनुः "the four-facedness of Brahma."

Here are some examples of this widely used idiom: Pān. I, 222
काल्याणिन्द्र कता कार्त्तिके (it is a calamity to be father to a daughter); 1)

The suffixes for making these abstracts are taught by Pānini 5, 1,
119—136. Those in भाव are evidently tapārṣas, भाव meaning "the
state, the being." For this reason Pānini is right not mentioning them.

235. Of the nominal abstracts the most important are those in तात्व, वेन्द्र and भाव; as they may be derived
of any noun. Of मूढः (weak) the abstract "weakness" is not only मार्गम or मित्रम (see P. 5, 1, 122), but also
मूढः, मूढः and मूढः. Nothing, too, impedes making
them of compounds, as इच्छायतमः or एवम् "weak: "the being the child of a set" or चतुर्पार्थम् (तात्व, भाव):
the having four mouths " 1). Hence the abstracts in
tāta and वेन्द्र and their synonyms are a fit means for
expressing clauses and the like in a concise form, espe-
cially when attended by a subjective genitive. So त्रावतस्त्राव
"the fact of N.N.'s being a merchant's son," ब्रह्मचार्यतनुःतनुः "the four-facedness of Brahma."

1) The suffixes for making these abstracts are taught by Pānini 5, 1,
119—136. Those in भाव are evidently tapārṣas, भाव meaning "the
state, the being." For this reason Pānini is right not mentioning them.
II. Their **instrumental**, may signify in **what** quality somebody or something acts (67). Then it may be rendered by means of „as.” So Hitop. 103 काष्ठिक को हितोपदित्विन प्रयातु (let some other heron go with him as [his] second). Ratn. IV. p. 114 ग्राही ग्राही सिमाबाय (why, my dear, do you behave as if you were indifferent even now?).

This idiom is much used with verbs of acting-, behaving-, being as; knowing-, considering as, taking for; calling-, signifying as; treating as and many others. Instead of the phrase ब्राह्मणां वा तानामि संधाब्यान्यान्यप्रियतमि one may say ब्राह्मणेन वा तानामि etc.

Examples: Kathās. 26, 8 काष्ठिकादिगतिलि (being steersman); Prabodh. IV, p. 81 तला काबा यथासर्व वीरगतिः प्रकटेऽवाचस्पतिः विषयिः (Kāma is his chief warrior, it is you we have looked for as his match); Daq. 76 काष्ठिक रामः संघास्तेः प्रजास्तेः (and the glow [of passion], which had been loosened from the holy man, [now] shone as twilight); Ragh. 14, 40 हरता हि भुवोऽश्रुवो दलाबन्धोक्तिः श्रवणः (on spotless moon people have thrown earth's shade by way of a spot); Daq. 112 न दुः न काष्ठिकुद्या दुर्गुनी तथा तानामि (nobody here knows me as such); ibid. 93 तहा नित्यालिङ्गम्य सदासमुत्पाद्येः (you cannot but pronounce me as the person, you have got it from); ibid. 144 रुः तृणाङ्को तानामि (she has been destined a wife for you); ibid. 94 च एव तसका तहा मनोहारापेयामिरातः (it was the unhappy Arth. who was seized as the thief); Pat. I, p. 399 when treating of the karṇadāhāraya कृपाविलयः; says तिरेः प्रायः विवर्ध्वति भक्ति कुर्वो विकृतप्राप्तोऽहि; Kathās. 52, 60 राजासमुहायमां राजसुध्मः Mhbb. 1, 43, 24 मात्रं तथासाध्य तवां नात्ताकारः.

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1) The germ of this much used idiom is found already in the Ṛgveda-mantras, in such phrases as पुरुसम् (Instr. == skṛt पुरुसम्य) Ṛgr. 10, 15, 6 म विस्तितं विस्तितं; कौन किं तथा वाय; पुरुसम् (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).
dresses his sons श्रुंगानन्द— वे के ये भावन का: श्रावन: धनी श्रीमान कल्याणः
(— attend on him [Cañdāgopha] as your eldest), ep. 7, 19, 8. Note
the attraction in this idiom. — Op. a similar employment of the
locative: Ait. Br. 4, 25, 9 सप्तवस्त्री शेखराभायां तामाके 'his kin acknowledge
his authority.'

Adverbs.

240. Sanskrit adverbs, as far as they are not old words
of uncertain and forgotten origin — as गुणः, दृष्टः, मद्यः, क्लप्पः
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') (55).

Bahuvrhis, like other adverbs, may do duty of adverbs,
when put in the accus. of the neuter. Dāg. 169 श्रुंगानन्द
d (and he took no less care for him as for himself);
Pan. 55 दृष्टि कर्त्त्वात् मद्यम् बलोत्सवानामस्य न विद्वानः
as her mother spoke thus, the princess lowered her head for fear and shame
and said); Āśk. I श्रीमान् ज्योतिः मद्यम् बलोत्सवानामस्य
उपदेत् दृष्टि कर्त्त्वात् (the stag) runs
on casting now and then a look on the chariot so as to cause to
turn its neck ever so neatly); Āśk. Or. 1, 9, 1 दृष्टि कर्त्त्वात्
गुणं परिचयः 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). Dāg. 136 श्रीमान्
किन्नरालालाम् मद्यम(— here श्रीमानलाम् = "falsely": R. 3, 61, 20
and ablatives "wholly", "literally", "jokingly," etc., and ablatives, as लालम्, बलोत्सवानः.

241. For the sake of comparison one uses adverbs in वहphem
Adverbs. They may be made of any noun, and are to be rendered
in वहphem

1) Adverbs are styled विवाहित्यपापान्ति "attributes of verbs." The acc.
neuter of an adjective, when used adverbially, is named करं विवाहित्यपापान्ति,
see f. i. Kāp. on P. 2, 3, 33.
by "as" or "like." When paraphrased, they are यथा or यह with any noun-case wanted by the context, therefore सिंहवन्त may be बिन्दु रवि or सिंहवन्त or सिंहवन्त and so on. — R. 3, 45, 5, सीमार्थकता अजुकर्तविगत जैवित्वा [== गजिता] (in the shape of a friend, Lakman, you are like a foe to your brother); Mbbh. I, 148, 15, जबस्ते यथा सुवनान्ति यथा; (the innocent Pāṇḍavas he did burn as if they were his enemies); Kām. 8, 31, जस्ता रहेता: भस्ता रहेता सुभवन्ता जः सुभवन्ता [== रहेता रहेता व रहेता] (pass over me as if by a vessel); Hit. 10 गातन्त्री गातन्त्री गातन्त्री गातन्त्री गातन्त्री गातन्त्री (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 regalius, when meaning skingly, like a king.) Mbh. I, 145, 4 लापणा…… योजयलि पापा भाकांत्वक (supplicitor).

Rem. 2. Like other compounds, the adverbs in यथा may have their former member standing in contraction with some other word outside the compound. Pana. I, 260 भ्रिन्युकान्ता जगा भाकां युक्ता सूक्ता जगा जगा जगा जगा जगा जगा (supplicitor).

242. Adverbs in यथा involve the dissolution of a whole into many parts. Mālāt. VIII, p. 135 तस্য जो न्युका राजांग्रं दशा दशा (I will cut her into pieces and cause her to die a miserable death).

As to those in यथा see 302 R.

243. Adjectives doing duty of adverbs. Of the kind are f. i. विस्मान [== Lat. inquitus, केत्रम (more). Kathās 29, 70 राजा अधिका यथा निरासायने (R. disappeared against her will); Kathās, 29, 120 व्रटः नुसुलीविष्णु चारणा केंद्रो त्रिभुग्द त्वतिः (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 गतिविस्माने: कवलकाल (tell it me confidentially), M. 3, 101 तुकासि मूर्तिर्याविष्टे

245. The superlative expresses not only the "highest" but also a "very high" degree, just as in Latin and Greek. पयािल may be sometimes = very bad, sometimes = the worst. When denoting the highest degree, there is ge-

nerally some word added, as मन्नराजम्, लोके etc. Mhbh. 1, 143, 3 अर्ध्य समाज: तुमक्तचारणायामनो नुस्मि (this great assembly is the most pleasing on earth). But for the rest it signifies excellence among three or more, the comparative being destined for denoting it between two. Of two brothers one is the ग्राम्यान, the other कोलास: of more one the रोहितः, another the कान्ति:.

246. Yet carelessness in the employment of comparative and superlative is not rare in Sanskrit. 3 Sometimes the comparative is used instead of the superlative. Pat. I, p. 77 तदा तत्त्व शूची शूची पुस्तकेनुमयम् तुमक्तचारणाय नुस्मि ये शूची: पुनः अर्द्धस्य ग्राम्यान में कान्तिः. P. I, 408 it is said that of the शान्तिक्या the दांडः is the worst expedient, here we find दांडः: not पाविः, ibid. p. 305 among four individuals one is said the दांडः:.

Sometimes the superlative is used instead of the comparative. Kathās. 43, 23 of two brothers one calls himself कान्ति:, and his brother रोहित. Panc. 113 शान्तिक्याभिषेकम् शान्तिक्या लिङ्गिता: (a mischief of either king or minister). Cp. ibid. V, 36 शान्तिक्या दांडः: (judgment is better than learning), here the superl. is of necessity, as the comp. दांडः does not purport the meaning of excellency. For a different reason दांडः a superl. as to its form, is the equivalent of both 'first' and 'former.' So f. i. Mālav. II, p. 35 श्रावस्तीचारणाय: कान्ति: दांडः पाविः दांडः: (of whom of these two honourable professors shall we see the performance the first?).

247. The suffixes ओऽ and ओऽ may be put even to substantives. Instances are scarce in the classic language 5. Panc. 326 ओऽ ओऽ शान्तिक्या.

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 शर्मस्त्रम् and Whitney Sanskrit Grammar § 473, al. 4.

3) They are somewhat more frequent in the ancient dialect, see Whitney § 473, al. 1. Classic Sanskrit possesses some, which have a special meaning, as शाम्पाय योजय (mule), शाम्पाय: (Ragh. 3, 32) an older calf."

248. Degrees of comparison in adverbs.

249. Degrees of comparison may be made from undecidable words; then they end in एकतम् and 'स्मानस: as उक्ततम् (higher). Mālav. II, p. 36 श्रावस्तीचारणाय: (exceedingly charming), ep. P. 1, 2, 35.

Such comparison is made also of forms, belonging to the का, का, का finite verb. Instances of comparatives, made from the 3rd person of the present not rarely occur in literature. R. 2, 64, 72 हुद्धारयोऽस्मातर्य (my spirits almost lower). Prabodh. IV, p. 87 श्रावस्तीचारणाय: कान्तिः (to lose something gained before grievances more than having gained nothing at all). Vikrama, V, p. 178 श्रावस्तीचारणाय: कान्तिः: (even of an infant-snake the poison is rather strong). Ram. III, p. 74 श्रावस्तीचारणाय: — Kathās. 102, 35 we meet एकतम् to put to a 3rd person of the perfect: अद्दलितम्.

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 with the comparative, see 105. But the particles न, न, न, न, न, न are also used for that purpose, especially with रमः.

1) Whitney § 473, al. 3 says that both compar. and superl. of verbal forms are सार्वभौम:; for which reason, I do not understand. Is it perhaps, because Kālidāsa wrote barbarous Sanskrit, or because Pāṇini did not know well the idioms of his language?
1. Adjectives may be put twice, the two making but one word, in order to signify our "—like," "rather."
Daq. 149 शांतानाथाः रेतानाथाः प्राचार्याः राजाः समाहिता; भीमारिणी (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 न रेतानाथाः रेतानाथाः प्राचार्याः 
(Instances of adverbs put twice are not rare, as घड़ो (slowly), घड़ो (repeatedly), पुनरुगु; (again and again), etc. Daq. 172 जलाशयो; नृत्य नृत्य कर्षणी.

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 कालवशिष्टा (in uninterrupted time), Malav. IV, p. 105 विद्यायां गण्यायां विद्यायां विद्यायां (at the very moment she is standing on the path of my looks), P. 3, 1.

252. For different reasons a word may be put twice, either when put two times as a separate word, as तनातनी ज्ञातनी, or when making up some kind of compound, as पूर्वपूर्व.
she suddenly disappears), Daq. 95 छोटे रामणेष्वायि... समुदायं परिणवता;
पुनः सुन्न: द्वाष्टस्मायहूनलयसुम्बुहोदयादायसंहतिः पर्यायामायल।
3. Moreover, putting a word twice is also often a proper means for signifying a distributive sense (vipāṣā). Instances of this idiom are frequent. Kāy. on P. 8, 1, 4 पुरुष: पिन्युपीपित (every man is mortal), Panca. 42 एकपणे प्रस्तवनः (stumbling at every footstep), Daq. 99 बृहस्पतिय विनाशित विनाशितवर्षी (offering [her] always new presents day after day), ibid. 216 दाराग्राम: दाराग्राम निकोन्कर्णे प्रश्नवतानि (every sixth month they lose one single feather);
R. 2, 91, 53 यद्यपि पुनः प्रयात्र: पुनः चार च सम्बलेत: (singulose viros septemae vel octonae mulieres appetierunt), Āpast. Dh. 1, 13, 18 बन्धजाणे बन्धजाणे हो दो पारी लगाति घावर्तुकले ज्ञातेः, M. 2, 20 यह एक बिन्दुमात्रिण्य (they must learn every one his own duty). So दिनो दिनस् (in every region), दिनाः (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 गुरुवासं रघुपतिस्मयं नक्षत्रानि.

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. Mṛcch. I, p. 34 दृश्य संपादके (pearls string with pearls), Vikram. II, p. 31 नेमन सम्बन्धता नागार्जुनो: Pat. I, p. 238 वासी लस्लिकि (one cloth covers the other), Panca. 322 कविकिन्द्रे स्वाभिन्दु (he rambles from forest to forest), ibid. 267 चालात्तमागिनि चेतिचेति न ज्ञाति, Daq. 61 धारिण: कार्यात्मकम् (jumping from one elephant’s back on another).

254. Of a somewhat different nature is the type represented by R. 2, 12, 8 दिनो दिननाम दिनाम दिनाम (what evil has Rāma done to you, evil-minded woman?); cp. the Greek κακας κακας κακας επιθέμενο. Here the inclination towards homophony is still more pronounced than in the idiom of 253. Compare Mhb. 1, 145, 14 तस्मिनवस्यवर्यस्ता योरसे परमात्मा क्रियात्मा: उत्तम: (tristes tristes est allocutus eives); Kathās. 38, 153 नरव्रवः... सदा... कृत्तिकितितलयं तुपी गुणम्.

It is here not the place to expatriate upon this predilection of Sanskrit for bringing together words kindred in sound and playing with the different meanings inherent to them. Nearly all literary documents from the Vedas to our days afford the most ample evidence of it. For this reason, one must always be prepared to have to deal with riddles and the most various kinds of quibbles and puns. More information on this subject is to be given by works on Sanskrit rhetoric and Sanskrit literature.

255. It may be of some use to mention here the figure yathādān-khyam 1), as it is employed not rarely and as its nature should be called rather grammatical than rhetorical. By it a series of substances named together with a series of attributes or predicates are so to be understood that the first substance is to be construed with the first predicate or attribute, the second with the second and so on successively. R. 3, 40, 12 श्रीपि श्रीपि सोमवल ग्यणवाव प्रायवाय | श्रीपि श्रीपि श्रीपि श्रीपि प्रवायत | धार्मिक श्रीपि श्रीपि राजस्त: (the kings possess the qualities of the five devas, Agni etc., viz. the glow [asvahya] of Agni, the strength [vikrama] of Indra, etc.), Āpast. Dh. 1, 5, 8 एकं च मन्नव चारत्वम् चारत्वम् चारत्वम् चारत्वम् चारत्वम् (whatsoever he, desirous to accomplish it, thinks in his mind or pronounces in words or looks upon with his eye).

CHAP. II. Pronouns.

1. Personal pronouns and their possessives.

256. The personal pronouns are less used, than in English and many other modern tongues, as they are often not expressed, especially when implied by the personal endings of the verb (10). Nor are their oblique cases always wanted in Sanskrit, when dispensable in English.

So in this sentence Hit. 24. तस्मि दिनि व मद्दहुः पवित्रावतापतिः कौशल- मालीनानि प्रजाणि सारानि, the word पवित्रावतापति is at the same time object of भावनय, of दानीय, of सारानि; it is of course put once, but
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 pada, 
b) when immediately after a vocative, which heads the sentence, 
c) when followed by some particles, that give them some emphasis, viz. ज, ज्ञ, ह, ज्ञ, ज्ञक. See P. 8, 1, 18; 20; 24; 72. Mhbb. 1, 229, 24 तहांनिकाष्ट: कोपकारणामाहासिभिश पुनः [here ज्ञ would not be allowed]; Kāc. on 8, 1, 18 तहां विशिष्टविश्व रेते योग्यान कुरुक्षेत्र [०: instead of योग्यान cannot be, as it heads the pada]; Hit. 110 नवादः मन्त्रयज्ञानलाभाभु articulate न निर्वा: [योग्य not ज्ञ, according to b)]; R. 3, 55, 22 नाबाजरो दोषे मादव (०: none but me); Mālav. I, p. 21 ब्राह्मणः नित्य ज्ञक [०: not ज्ञ] सत्यवादवत्तीयाश्वः.

Rem. According to P. 8, 1, 25 they are also forbidden with verbs of seeing, when used in a metaphorical sense.

258. The plural of the first person may refer either to a plurality of speakers at the same time or in most cases to we = I + others with myself. Similarly the plural of the 2nd person may be used, even when addressing one, for the sake of signifying you and others with you. Pane. 258 the monkey, being invited by the makara to go with him, declines, for says he अंशष्यां द्रव्येऽरुऽव तत्रामन सृष्ठ (we monkeys are living in the forest, and your abode is in the water). Mhbb. 1, 152, 28 Hidimba says to the single Bhima-sena इदं प्रिन्तिता नाथ... भिक्षात्माकर्तः पतियां नुस्तः [I have been sent hither by my mother, who is eager to devour the flesh of all of you [viz. of your mother, your brothers and yours]].

259. The pronoun of the 2nd person is used without respect to social relations; the singular तम is applied to superiors as well as to equals and to inferiors. The only case of तम denoting a single individual is mentioned before (24).

Yet, when addressing in a polite manner, one avails one's self of भवन, f. भवनि, plur. भवनति, f. भवन्ति: — being a popular reduction both in form and meaning of
ceded by some pronominal prefix, viz. श्रवण, सर्वगुण, समाप्तः. As सर्वगुण and श्रवण point at somebody absent, but the श्रवण is always present, so the former two cannot refer but to a 3rd person, but श्रवण may denote as well the person spoken of as the person addressed. Ut. I, p. 1 the director thus addresses the spectators यदि वहुः... कालिनिशाचित्वादिति; प्रवाहकाली किंतु कुरुक्षेत्र, but Čāk. VII Dushyanta when speaking of Čakuntalā says त्य्रे सन्नयात्र विद्यार्थीति.

261. For the third person Sanskrit does not possess a proper personal pronoun, like our he, she, it. Its duties are discharged by demonstratives. When wanted to be emphasized, by सत, ग्रहण, ग्रही, otherwise by the oblique cases derived from the pronominal roots द्र, द्रन, द्रन, or what is practically the same, in the acc. by द्रन, द्रन, द्रन, plur. द्रन, द्र, द्र, in the other cases by the forms belonging to द्रण. The nomin. is not expressed but with some emphasis. See 274.

262. The possessive pronouns are relatively less used than the genitives of the personal ones. One will oftener meet with मनुष्य, मत्स, or मनुष्य (a shashthisamāna 216, 17) than मनुष्यादिकोऽयः.

The difference, which exists in English between my and mine, your and yours etc., is not known in Sanskrit; मनुष्य or मनुष्याक्तम् may be as well "my book" as "a book of mine," also "the book is mine;" मनुष्याक्तम of course cannot have the last meaning, for subject and predicate are by necessity unfit for being compounded.

Rem. 1. Apart from the regular possessives of the 21 person द्रन and मनुष्य, there exists also नदिर्य
derived from the polite भवान्. Panc. 168 उद्धासीलोकी गुणः: (केता: साधुः or भक्तासाही."

Rom. 2. The possessive of the 3d person is करण (if wanted प्रभासरण), but here too the genitive of the demonstrative or a shashtisamâsa are generally preferred.

263. The reflexive pronouns त्व and यातनान् refer to all persons. — 1. यातन, acc. यातनान, instr. यातनान्, 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. त्व 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 यातन, when a refl. pronoun. — a) 3d person: Panc. 268 श्रावणकालं क्षणथा नीता: (he himself brought the serpent to his dwelling); Var. Yog. I, 19 ष्ठूऽसनिन संबंधितमुखं अनन्तररथं श्रावणकालः नीताधिकारिणीििरतीििि (if the king be himself not favoured by Destiny, he should charge his minister, who is, to destroy his enemy); Mâlat. II, p. 38 अनन्तवदादा राजसिंहिक विजय श्रावणकालं पुरुषानायणाय ग्रामस्वरूपः (Vâsava, though betrothed by her father to king Sanjâ, gave herself to Udayana); R. 2, 64, 29 ती श्रावणकालं न्यूलं वाविवरकारिणी (both of them touched [the body of] their son); Panc. 184 पुरुषानायणाय श्रावणकालं (they... feeling themselves as if they were born again); —

1) Compare the similar use though less developed of Latin animus, श्रावणकालं क्षणथा नीता: = animus objecto. Panc. 160 यातनान् पुरुषस्वरूपः (I have given him my heart = myself).

265. Examples of यातन. — a) 3d person: Nala 3, 15 श्रावणकाली....

b) 1st and 2nd person: Hit. 107 श्रावणकालं क्षणथा... यातनान् (why should I not elevate my own rank?); Châk. I पुरुषानायणाय तात्तवानाय नन्दाऽत्र (in the meanwhile, let us purify ourselves —); Châk. IV भारवानाप्रत्यागुतं श्रावणकालं त्वम् (by your good actions you have got a husband becoming to yourself); — c) referring to a general subject: Panc. III, 174 न करणि नामः परं न करणि कुटः (who does evil, certainly does not love himself).

As appears from the instances quoted, the gen. यातन or यातन" in compounds are used to denote the reflexive possessive. There exists even a possessive यातनायक (take him [the parrot] as yours).

Rom. 1. It is plain, that यातन यातन is said in the same meaning as श्रावणकालं. R. 2, 6, 21 श्रावणकालं तात्तवानाय राजसिंहिक भेकितितिति.

Rom. 2. The instrum. यातन when added to the reflexive lays stress on the fact, that the subject is acting by himself. Mhbr. I, 158, 30 तात्तवानाय यातनाय (help yourself); Panc. 276 श्रावणकालं मथना तात्तवानाय त्वाः (I cannot bear my own self); R. 3, 47, 1 ती यातनाय तात्तवानाय (Sitâ named herself [to her guest]) 1).

1) यातन may even stand alone. Kathhks. 25, 133 यातनानाय तात्तवानाय (I will go [by] myself); Kumâras. 3, 54.
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myself, here खेत्रार्थाय विने = खेत्रार्थाय = शारणर्थाय; Schol. on R. 2, 40, 39 रुग्मा मारात रुग्मा वन्यमुनारस रुग्मा (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 खेत्राय: "by one's self" f. i. Kathās. 34, 56; 37, 49.

As खेत्राय may be = खेत्राय, it has also a possessive; viz. खेत्री. Pance. 162 खेत्रार्थायसाराय.

Rem. 1. खेत्राय, poss. खेत्री, is a diminutive of खेत्राय and खेत्री as to its form, but there is scarcely any difference of meaning. Nala 5, 40 यथा तथा नालाय नालाय... नालाय नालाय, Pance. 236 खेत्रार्थाय गीताय खेत्रार्थाय (it is but your own kin you take regard of).

Rem. 2. Like Latin unus, खेत्राय also signifies "one's relations," "one's property," 2) therefore, खेत्राय: "one's kindred, one's family, attendance," खेत्राय "one's goods," खेत्रार्थाय "one's whole property.

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As a third reflexive we may consider निताय "own," as it may not rarely be rendered by the possessive pronoun. Pance. 56 the king says to his daughter संकेताय खेत्राय नालाय (you must to day exhort your husband, that he may destroy my enemies). Inversely खेत्राय may also be = "own." Kathās. 59, 53 खेत्राय नालाय नालाय (you must to day exhort your husband).

Ke. 287.

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. Pance. 263; Pance. III, 174; Kād. I, 19; Hit. 187; Vikram. I, p. 2. Here are some more: Pance. 24 न रुग्मा न रुग्मा न रुग्मा खेत्राय नालाय नालाय, here खेत्राय नालाय is of course самманसमनम "eight,"; R. 2, 11, 22 खेत्राय नालाय नालाय नालाय नालाय नालाय नालाय, ec. के खेत्राय नालाय.

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 खेत्राय in such compounds as खेत्राय खेत्राय, whether = खेत्राय खेत्राय or = खेत्राय खेत्राय.

2) श्लोकार्यकता ed. ZACHARIAE, vs. 187 खेत्राय ब्रह्मणार्थ भाषाप्रदायको भाषाप्रदायको.

§ 267—270.

268. The indeclinable रुग्माय does nearly the same duty as Latin ipse. It may be added to some other pronoun. Mbh. I, 161, 6 न रुग्माय रुग्माय: रुग्माय रुग्माय (nor am I desirous of my own death).

269. The reciprocal pronouns अन्योऽय, प्रार्था, रुग्माय have almost assumed the character of adverbs. As a rule, they are used in the acc. of the masc. अन्योऽय etc. while being applied to every gender and every case-relation. Čāk. I दे [सय] प्रार्था मलोकोक (the two friends look at each other); Vikram. I, p. 18 श्लोका प्रार्था प्रार्था प्रार्था (they shake hands); Pance. 216 एक एक एक (and in this manner discord arose between them); Daś. 151 एक एक (they feel each other's presence); 45 एक एक (in the principle of life and the sun are identical to one another); Pat. I, p. 42 एक एक एक एक एक एक एक (the principle of life and the sun are identical to one another); Pat. I, p. 42 एक एक एक एक एक एक एक एक एक (the principle of life and the sun are identical to one another); Pat. I, p. 42 एक एक एक एक एक एक एक एक एक (the principle of life and the sun are identical to one another); Pat. I, p. 42 एक एक एक एक एक एक एक एक एक (the principle of life and the sun are identical to one another). Op. also Kām. 2, 42; Mālav. I, p. 24; Kathās. 2, 41 etc.

Yet they admit also of other case-endings, f. i. Pance. III, 200 एक एक एक एक एक एक एक एक एक (they who do not observe the weak points of each other); Harshac. 2 एक एक एक एक एक एक एक (disputations arose between them). So Nala 5, 32 श्लोका प्रार्था प्रार्था नालाय नालाय नालाय नालाय (they do not observe the weak points of each other); Harshac. 2 एक एक एक एक एक एक एक (disputations arose between them).

Yet they admit also of other case-endings, f. i. इन्द्रियं एक एक एक एक एक एक एक एक (they do not observe the weak points of each other); Harshac. 2 एक एक एक एक एक एक एक (disputations arose between them).

2. DEMONSTRATIVES, RELATIVES, INTERROGATIVES.

270. In ancient language the demonstratives are often
indicating the things they are to point at in a more significant manner than in modern tongues. For this reason, when translating from the Sanskrit, it is many times indispensable to render demonstrative pronouns otherwise, i.e. 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 aducing instances exemplifying each of the somewhat freer translations, as have been named. It will suffice giving a few samples of Sanskrit demonstrative pronouns to be rendered by English adverbs. Panu. 204 ते सन्त्र द्वितीय रूप नामीपरी तू त्याद्विंशित सहिष्णु (say, woodcock, *here* on the riverside a holy devotee stands); Vikr. I, p. 15 the king says to his charioteer सहिष्णु द्वितीय रूप (—*here* is that mountain-top); Cāk. IV Kaṇya asks *where* are Çārāgarava and Çārādvata,“they answer अभावविपरीत (Roverend, *here* we are). From the Vaidik writings I add *Ath. V.1, 29.5* उद्धो वेदी भागङ्गुरिः गायकः अभाव (there the sun has risen and *here* has my spell).

271. Of the four demonstratives, used in classic Sanskrit, the रूप and द्वितीय are opposite to अभाव and अतीत. Their different nature is well described by a vernacular grammarian, when pronouncing that द्वितीय is expressive of nearness but अभाव of remoteness, and that रूप implies presence but अभाव absence'). Indeed, both द्वितीय and रूप point at something near to the speaker or his time, whereas

1) See the krikkā, quoted in a footnote on p. 188 of Çārāmāyana-çārmin’s edition of Mṛchakāṭa (Majumdar’s series):

द्वितीय: द्वितीय तद्वादि परेः द्वितीय तद्वादि परेः द्वितीय तद्वादि परेः द्वितीय तद्वादि परेः द्वितीय तद्वादि परेः

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when pointing at or showing. In the former case 1. the cases, derived from the root ग्ने are treated as enclitics, 2. the accus is ग्नम्, ग्नानम्, ग्निन् in the singular, ग्नान, ग्नानि, ग्नानिन् in the plural, ग्नो, ग्ने in the dual, 3. the instr. of the sing. ग्नत, ग्नय, 4. the loc. of the dual is ग्नयि. It is in such instances anवादेपा (reference to something already named before), that the pronoun bears almost the character of our he, she, it. — 1. र्यादृष्टि etc. enclitic: Mr. 1, p. 55 न्यास तु भावसंधि, विशे मनि ग्नायि न ग्नाति न ग्नाति, ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि (if a man has by Destiny been reduced to poverty, then even his friends become enemies to him), त्यक्ती ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि (these girls of the hermitage approach hither, it is pleasant to look on them), Vikram. I, p. 32 परिक्षेत्र ग्नायि कोण कोण ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि (he made his compliment to his teacher and spoke to him), Vikram. III, p. 72 ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि (her the king's mother saw from the balcony, as she was followed by the crowd, and said to the nurse: ग्नायि ग्नायि ग्नायि ग्नायि (I feel no remorse nor fear on account of the rash deed, I have committed).

Rem. Hence ग्नायि ग्नायि a modest phrase to designate the speaker himself, op. Greek ग्ने ग्ना ग्ना. Vikram. II, p. 56 when taking his leave from ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि. Mr. VII, p. 238 ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि (my lord has much gratified my most obedient servant).

274. Panini teaches, there is some difference in the flexion of P. 2, 4. ग्नायि 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 ग्ने are treated as enclitics, 2. the accus is ग्नम्, ग्नानम्, ग्निन् in the singular, ग्नान, ग्नानि, ग्नानिन् in the plural, ग्नो, ग्ने in the dual, 3. the instr. of the sing. ग्नत, ग्नय, 4. the loc. of the dual is ग्नयि. It is in such instances anवादेपा (reference to something already named before), that the pronoun bears almost the character of our he, she, it. — 1. र्यादृष्टि etc. enclitic: Mr. 1, p. 55 न्यास तु भावसंधि, विशे मनि ग्नायि न ग्नाति न ग्नाति, ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि (if a man has by Destiny been reduced to poverty, then even his friends become enemies to him), त्यक्ती ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि (these girls of the hermitage approach hither, it is pleasant to look on them), Vikram. I, p. 28 परिक्षेत्र ग्नायि कोण कोण ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि (he made his compliment to his teacher and spoke to him), Vikram. III, p. 72 ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि ग्नायि (her the king's mother saw from the balcony, as she was followed by the crowd, and said to the nurse: ग्नायि ग्नायि ग्नायि ग्नायि (I feel no remorse nor fear on account of the rash deed, I have committed).

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274. Panini teaches, there is some difference in the flexion of P. 2, 4. ग्नायि according to its being used either when referring to somebody or something already spoken of before, or
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 \( \text{�} \) referring to something mentioned before, and even such accumulation as in vs. 111 (\( \text{�}_7 \) etc., \( \text{�} \) pointing at the disciples, \( \text{�} \) at the father-in-law, \( \text{�}_7 \) at the teacher. It is, indeed, always allowed to employ \( \text{�} \) many times in the same sentence, though pointing at different persons or things, f. i. Mhbb. 1, 2, 395 दो मात्र नल नाल नाल नाल नाल नाल नाल नाल (dravid), विषय विषय विषय विषय (the branches of which) प्राप्तारामायान (the branch of which) अधिकारिणी अधिकारिणी अधिकारिणी (the king has commenced an aśvamedha).

4. \( \text{�} \) in correlation with \( \text{अ} \) = Germ. derjenige. Mhbb. 1, 74, 40 श्रान्न नाना जाने च राजा नाना जाने दिनाने (the king has not been named in the foregoing, vs. 10 introduces them by the pronoun अन्तः. The same idiom exists in Latin.

276. \( \text{अ} \) may point at a general subject, see 12. Occasionally it may be rendered by „such a one.“ Mhbb. 1, 158, 31 विषयः विषयः विषयः विषयः प्राणी (rāxasa, it is told, know the dharma, nor would such a one kill me); Kumāras. 5, 83 देवलेखनस्य देवलेखनस्य देवलेखनस्य (not only he, who speaks evil of the mighty, but likewise he, who listens to a such, commits a sin).
Rem. When put twice, र means manifold, various, all sorts of — R. 3, 9, 31 श्राद्धानि निविदते नाता कालिकः प्रायः निविदते।
Kathās. 29, 108 यद्येकं च तेनेकन्यादिभ्वस्त्ते। (- with all sorts of civilities) — For the rest र put twice is mostly met with in the apodosis after a double र preceding. Nala 5, 11 संस्त्र द्रुते तेकर संस्त्र मेने तत्त्वे नृप (287). This repeated र has accordingly a distributive meaning, see 252, 3°.

277. With रव added to it, र = „the very," often „the same," Lat. idem. For the rest comp. 398.
Pano. 172 नागिन दो पुजयो निपि मन्त्रं (the same two men keep counsel together); ibid. V, 26 तत्त्वमनूषनस्वकिताति तदेव नाम — ता भक्तिकथितम् अभिनवत्वम् (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 र is plainly conveying the meaning „the same," र र may be omitted, ep. Ch. Up. 3, 4, 2 तत्त्वमनूषनस्वकिताति।

278. र may be added to other demonstratives, to personal pronouns, to relatives. As to the last combination the पाल्ल, the र र and the like,सोंकंद्वम्, सा लम्, 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. —
1 In compounds, लृत्त्व and एकपूर्व्य are considered as the themes, which when first represent र and र र; likewise दुर्भ, लृत्त्व, अस्त्यु, गुण्डा1) are respectively the thematic shapes of बदभ, लृत्त्व, अस्त्यु, — दुर्भ and एकपूर्व्य.

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

279—280. 280. The interrogative pronoun का. Its comparative कर्त्ता and its superlative कर्त्तर are likewise used. The po-

क्रो are seldom used in compounds, if they are, the neuter (रूप, रूप) is employed. But, as a rule, प्रभु and रूप are substituted for them. In other terms: in compounds, रूप has the meaning of Lat. hic and रूप that of Lat. is or ille. Mṛch. I, p. 3 the director informs the public शुद्धि भयं मृत्युक्तिः नाम भूतं भवतिः (who is a great man and has become dead). — अस्त्यु, etc., while speaking of the poet of the piece he has named. Kathās. 64, 25 अस्त्यु अस्त्यु शोभतेत् तदर्शु (he was prevented from injuring them by a passer-by), here तदर्शु refers to अस्त्यु... लोकैः: [से. तथापि:] in vs. 24.

Idiom: प्रभु is प्रभु and प्रभु rei pavor 1) is not unknown in Sanskrit. Mḥbh. 1, 6, 11 Agni says विचित्रिति को न ग्राममे कस्य ग्रामम् ग्रामना: here ग्रामम् ग्रामना: — ग्राम [ग्रामम्] ग्रामिनः (who is not afraid of my curse, who has an escape from it). Pano. 158 a boy has been turned out of doors by his father नववर्जिता: विचित्रिति. The author proceeds शुद्धि भयं मृत्युक्तिः नाम भूतं भवतिः, apparently शुद्धि भयं मृत्युक्ति is here — तदः शुद्धि भयं मृत्युक्ति संवर्जिति sby despair caused by this expulsion". Op. Kumāras. 3, 17, Kathās. 1, 33.

280. The interrogative pronoun का. Its comparative कर्त्ता and its superlative कर्त्तर are likewise used. The po-

281.

At the outset क is both an interrogative and an indefinite pronoun, cp. Lat. quis, Gr. ἦς and ἤς. In classic Sanskrit it has occasionally still the function of an indefinite; yet, as a rule, क is then combined

1) Cp. 248 and the foot-note 1) on page 188 of this book.
4. उदारः, the comparative of the pronominal root उ, bears a strong affinity to Latin alter. It is used, indeed, to signify 'the one' and 'the other' of two. Brh. År. Up. I, 4, 4 उदारे सातोत्सवं तथा; cp. M. 4, 137, Kathās. 19, 50. When dual or plural, it denotes the other of two parties. Mṛch. I, p. 55 उदारादात्ताः झुकाया च वा नास्ति महाजनः, Mudr. V, p. 184 नास्ति वा ते सम्ब धार्मिकत्वम् यद्योगी भूमि निष्कामये ते...उदाराः तहो दुस्मित्वादर्शायेत् शविष्येत् शान्तिम्. — Cp. 317, 2.

Rem. 1. To the foresaid pronouns we may add हस्ति 'different,' as it sometimes may be rendered by 'other.' Kāg. on P. 2, 3, 29 हस्ति हस्ति तांति नास्ति = हस्ति देवलाः.

Rem. 2. उदारः and उदारः, 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, सापोऽस्य साक्षात्से सापस्यानि विधिमत्रस्यानि विधि. Here उदारः means 'the other, namely the dogs,' not 'the other dogs.' Compare ibid. p. 85 उदारः उदारः उदारः उदारः प्रियानमित्रा नास्ति भावानां नास्ति भावानां कर्म ब्रह्माण्डालभाण्डालभाण्डालभाण्डाल तत्त्वं. Here उदारः does not mean 'other panners etc.,' but 'others, namely a panter, a crow and a jackal.' Cp. R. 2, 71, 61 उदारः शिशुः = some widow.

Schol. असापोऽस्य सापोऽस्यानि निष्कामये. — The same idiom exists in Latin and Greek, f. i. Od. β, 411 μητρικε τι βίον, τι πέμπειν, ουδέ χάλαι δειμαί.

4. "Either." Lat. alterutus, is expressed by उदारः. Mudr. उदारः and उदारः, p. 146 उदारः उदारः "Either...another..."

Rem. 1. उदारः denotes 'one out of many,' cp. कन्त (280). Panc. 12 सापथियानामानि त्रिभुजानामानि सापथियानामानि सापथियानामानि (I will arrange it by means of one of the six expedients: sandhi, vighraha etc.). Likewise उदारः, see f. i. Daq. 101.

How 'neither' is to be expressed, may appear from these examples. Ch. Up. 5, 10, 8 द्वेषोऽस्याः द्वेषोऽस्याः कर्माणि नास्ति भावानां भावानां भावानां (on neither of these two ways these foresaid beings are moving), Panc. 50 तो उदारः तो उदारः; (neither of them will know it).

284. For denoting "one..., another" one may repeat उदारः or उदारः or उदारः, or use them alternatively; उदारः may also be used, except in the first link. If
286. The relative pronoun is जै. 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 जै and जै are standing complements of one another.

Rem. The comp. and superl. जै, जै are restricted to the archaic dialect.

287. The relative pronoun may be generalized in various ways: a) by putting जै twice, then जै जै = "whosoever," and it requires जै जै in the apodosis; b) by adding to it one of the indefinite pronouns so as to make up the com-

288. 3. PRONOMINAL ADVERBS.

The pronominal adverbs may be divided into four main classes: 1. those in जै, doing duty as locatives, 2. those in जै, mostly doing duty as ablatives, 3. those

1) जै जै seems to occur much less than the other combinations. The Petr. Dict. gives no instance of it. *Akk. *Bor. does not mention it.
3. Those in दो are Interr. कद (when?); Dem. तद (then); Rel. यद (when); Indef. अन्यत (at some other time), प्रयाः (once), सद्य (always). Besides, the dem. तदनां च is the emphatic "then,": दलानां च and अतुना = "now." — By putting चिनत्, चन or अण्ड to the interrogative, one gets the indefinites कुटित्व चतुबुत्स च = "at some time;" यद दलायित्व च = "whenever." (287 b).

An other set of temporal adverbs are कहति (when?), तहति, रहति, बहति, वहति कहिन्स्त्र. Of these, all but तहति are restricted to the ar. chria dialect and even in the epic they are seldom used, except the phrase न... कहिन्स्त्र (nowhere).

4. In घाय there are: Dem. निमाय (so); Rel. वाय (as); Indef. अन्यय (otherwise), सर्वय (in every manner at all events). The Interr. is slightly different, being कथय (how?). Demonstr. are also दशव, दशय and दति = "thus, so, in this manner." — By putting चिनत्, चन or अण्ड to the interrogative, one gets the indefinites कथयित् चतुबुत्स च = "somehow;" of course दय चथित् चतुबुत्स च = "howsoever." (287 b).

Rem. 1. The archaic idiom न दशय (287 R.) is of course also represented in the adverbs of the ancient dialect. अत्र. 1, 3, 1 दश कु ल दो प्रमाणयाय (wheresoever he may intend to make obligations), Ait. Br. 2, 23, 7 तद तद दश कुति प्रागतीताः.

Rem. 2. The adverbial suffixes are not limited to the adverbs, enumerated above. So it is said दश "in the world to come" (f. i. Panc. 39), दशत्र च (f. i. R. 3, 11, 25), दश च चतुबुत्स, सदा (always), निमाय (f. i. R. 3, 5, 19), etc.

Rem. 3. A negation added to the indefinites कथित्, कथित्, कथित्, कथित् and their synonyms, serves to express "nowhere,"

Pronominal adverbs.

in द ज express of time, 4. those in घा significative of manner. They are derived of the roots क्र (क्र), रा, ता, घा, अण्ड, दत्र, सहज 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 दा are Interr. कुत (where?); Dem. दत्र (here), ता (there), ग्रन्त (yonder); Rel. यत्र (where); Indef. अन्यत्र (elsewhere), दक्षिण (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. कुत = कुत and Dem. दक्षिण (here). — By putting चिनत्, चन or अण्ड to the interrogative, one gets the indefinites कुटित्व दक्षिणित्व etc. "somewhere, anywhere;" यत्र कुटित्व (or कुटित्व) etc. = "wheresoever" (287 b).

2. Those in घाय are Interr. कुति (whence?); Dem. अन्यत्र (hence), दत्र (hence), तत्र (thence), ग्रन्त (from yonder); Rel. यत्र (whence); Indef. अन्यत्र (from some other place), दक्षिण (from one place), सर्वत्र (from every place), and so on. — By putting चिनत्, चन or अण्ड to the interrogative, one gets the indefinites कुटित्व दक्षिणित्व, कुतित्व, कुटित्व; of course यत्र कुटित्व etc. = "from whatever place." (287 b).
genders and numbers. Similarly ग्रह, तन्त्र are identical with the locatives ग्रहानार्थ, तन्त्रानां 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 का and तथा, though not made with the suffix एव, have similarly the functions of the locative of the stems क and त in all genders and numbers.

Examples: 1. of their not referring to space. Kathās. 4, 20

2. of their qualifying some substantive. — Pānca. 273 तस्मान (rambling in that forest), ibid. IV, 71 परिसमन्तो श्वेतक (in the other world and in this), ibid. p. 146 विशालालोक (tālāku (at some emergency), Daś. 80 कादः (at some player making a rash move); — Pānca. 308 तस्मान: तः तत्वावरणे
II. कोट्स (qualis?), Dem. रेम्स्ट्रास, नादास्त्र, ट्रान्स्ट्रास (talis, such), Rel. वादास्त्र् [suchas], Indef. बनास्त्र.. „like another.” They are also made of personal pronouns: नादास्त्र (somebody like me), वादास्त्र, नवास्त्र etc. — All of them may end also in ’र्स’ and in ’द्न्त’.

II. कति (how many ?), Rel. नंदिनि „[as many] as,” Indef. कतितिति (some, any). Like the kindred Latin quot, aliquot, they are indeclinable.

The Dem. तिति is not used.

293. 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 द्वास्त्र् and द्वास्त्र् are to द्वास्त्र् and द्वास्त्र्, what वादास्त्र् is to वादास्त्र् and वादास्त्र्; that द्वास्त्र् and द्वास्त्र् require an apodosis with द्वास्त्र् and द्वास्त्र्; that such a combination as द्वास्त्र्-वादास्त्र् = „of whatever quality” (Panc. I, 420 द्वास्त्र् न द्वास्त्र् द्वास्त्र् द्वास्त्र् द्वास्त्र्; that कति कतितिति = „however many,” etc.

2. Those of Group I may be the former member of compounds in “द्वास्त्र्, द्वास्त्र्, द्वास्त्र् and the like. F.i. कितिति „how far?” कितिति „how long?” कितिति „how many times?” Bhoj. 38 रूसा कितिति...

3. Instances of कति, कितिति and its adverb कितिति used as indefinites [281] are now and then met with. Panc. 211 कति आतिविक कति वादास्त्रि (he kills some of them, some others he wounds). — Note the compound कतिति = „several, sundry.”

Chap. III. On nouns of number.

293. As Sanskrit grammars not only teach, which are the different nouns of number for the unities, decades
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 Varāḥ. Brh. 11, 5, प्रारम्भार्मकः = 101, Ch. Up. 3, 16, 7 शास्त्रिक = 116. — Of addition, as f.i. यह रण च = विन्दु, instances are found very often, especially in poetry. — Expressing numbers by multiplication is not rare, either by saying f.i. हरि: राज इत्यादि or by using the त्रिता लिङ्ग जीवन: = 240 [lit. three eighties], cp. 285. Mbh. 1, 32, 24 नवाय सतीपुष्पान्नां कृत: (having made 8100 mouths) we have an instance of multiplication expressed by the instrumental of the multiplicator.

Rem. 1. A very singular manner of denoting numbers between 200 and 1000, mentioned by Wurzncy § 480, is met with now and then in the dialect of the liturgical books and in epic poetry. Chāṅki. Br. 3, 2 जोः धितार्नातीम्बर्च्छवेतुआ; the meaning of which is मैकिम is the number of the days of a year,” not as one would infer from the very form, 3 × 160. Chāṅkh. Cr. 16, 8, 9 रति तिरीक्षितसंवधि: = 280. So R. 2, 39, 36 रति: प्राचीनार्नातीम्बिकाः गार! are not = 3 × 150, but = 350, cp. ibid. 2, 34, 13, where the same number is thus expressed: प्राचीनार्नातीम्बिकाः = half-seven hundreds, that is 3 1/7 × 100.

Rem. 2. In the ancient dialect cardinal numbers are very rare in some degree a tendency to become indeclinable words. See Whitney § 486 c), who gives instances from vaisāk works. But classic Sanskrit disapproved that loss of flexion and checked it 1).

From 1—19 the cardinal numbers are adjectives, but 20 and the rest are properly substantives. So विसान: does not signify "twenty" fr. vingt, but "a number of twenty," fr. une vingtaine. For this reason, विसान: and the rest, शान्त: सद्यम् etc. are not only

1) As a rest of it we may consider, that M. 8, 263 and Kathās. 44, 77 the nom. प्रावेश does duty of an accusative.

§ 294. How the number of number is construed.

§ 294. 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 विसान: पुराण: शान्त: पुराणाः, one says also विसान: पुराण: शान्त: पुराण: instr. विसान: पुराणाः or पूपे कथन: पुराणाः or पूपे, etc. The same applies of course to the compounds in विसान: शान्त: 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: Varāḥ. Brh. 54, 75 विसान: पुराणाः (by 20 men); Ragh. 9, 69 पुराण: नवाय नवायविन्द्रूपां दशानवान(�... of the king performed 99 great sacrifices); R. 2, 54, 31 शान्त: पुराणाः Mbh. 14, 58, 35 नवाय नवायविन्द्रूपां बलीजलोक तम (300 animals were then fastened to the sacrificial piles); Kathās. 18, 124 दुर्ग... विसान: पुराणाः भवान: ... Da. 142 गुरुपायनान्तराष्ट्रवसंवधि... b) of compounding: Rāj. 1, 311 शान्त: पुराणाः (after having reigned seventy years), M. 8, 287 शान्त: पुराणाः (a hundred bow-lengths), Kathās. 44, 377 ओध्वयनाः (500 camels).

2. of विसान: etc. concurring in case with their substantives. — R. 3, 14, 10 तपाय: विसान: द्वारा विसान: ... पार्वित्तिङ्गम:; Gaut. 8, 8 विसान: विसान: सहस्त्र: परिपुर्तिः (purified by 40 sacraments), M. 3, 40 सिङ्गरिक शान्त: शान्त: ibid. 4, 87 द्वारा... गुरुपायनान्तराष्ट्रवसंवधिः, Kathās. 10, 39 द्वारा विसान: किंवदप: द्वारा गुरुपायनान्तराष्ट्रवसंवधिः (we are 1000 granddaughters of the chief of Dalitias, Ball); Mbh. 1, 16, 8 में कहे: पुराणामय्याः तुषारवसंवधिः.

Higher numbers, as प्यायत्त: लज्ञ: कौटि: are substantives, and always construed with the genitive of the object numbered. R. 1, 53, 21 द्वारा मायूक्ताः कौटि: (I give a core of cows); Pan. I, 251 न मायूक्ताः मायूक्ताः न च नाभय वाच्यान: वाच्यान: वाच्यान: राजाः द्वारा मायूक्ताः कौटि (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 विस्तारि etc. is as old as the Rgveda. Cp. f. i. Rg. 2, 18, 5 चक्षुरिणिँ with Rg. 5, 18, 5 ये में पश्यात् तुरुत्तद्राम्.

Rem. 2. In epic poetry one meets occasionally with a plural of the decade instead of the singular. Nala 26, 2 पश्यामिवधिर्म (with fifty horses) instead of पश्यामि हृि.

On the other hand, a singular of the substantive construed with यस् and तह्स occurs now and then, as Hariv. 1828 सदस्यां बाघार (instead of सदस्यान् or सदस्यान्), Bhāg. Pur. 4, 29, 24 अव अन्तम् 1).

295. Multiples of विस्तारि and the rest are denoted by putting them in the plural. R. 2, 31, 22 सदस्यां भिन्नतमद्वयं सहनञ्चविता (the princess Kausalyā might entertain even thousands of men such as I am); R 3, 53, 24 राजसा विरुद्ध वें रञ्चविता च बहुव्रह्य (by whom fourteen thousand Rākṣasas have been killed); M. 11, 221 विद्वानां श्रेष्ठानां (the best... यात्राकालम् (eating in a month 3 × 80 balls); Mhmb. 13, 108, 14 मूर्तिविशवाति (even by hundreds of endeavours); Mhmb. 8, 8, 41 विश च बहुव्रह्यादिः (and ten thousand horse); Kathās. 35, 96 नव वन्याकाशोद्विशि विद्वान् प्रातः... तत्-तत्त:.

296. Numbers, given approximately, are expressed by such compounds as प्रासातिविश्व, (nearly twenty), द्वित्रिः, (not far from thirty), त्रिदशा, (almost ten), द्विप्रतिविश्वः, (more than forty).

>Two or three? is द्विप्रति, >three or four? त्रिदशा, >five or six? पाँचाः. Comp. Daśq 94 the compound adverb द्विप्रति, twice, three, four times."

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1) Another singular idiom occurs R. 1, 18, 8 कृप्यां यद् दयः; (the six seasons passed), as if दयः meant >a hexad," not >six." Cp. Vorz. der Berliner Sanskrithandschriften, n°. 834.

2) सदस्य is masc. or neuter. See the गार्हविश्व on P. 2, 4, 31.

3) An irregular plural is Kām. 15, 11 तुरुत्तद्राम् परिक्रियात्मकेऽस्मि; परिक्रियात्मन् हलि instead of either परिक्रियात्मक it is परिक्रियात्मक. "

§ 297—299. 225

297. Note the use of the words द्विप्रति and त्रिदशा, or त्रिदशाः and त्रिदशा = "couple" and "triad," "tetrad" is चतुर्वचन. They are often the last members of compounds. M. 2, 76 त्रिदशा (the three Vedas), Utt. III, p. 37 तंत्र: प्रविष्ट महाकाले यथात् पक्ष. नर. ऐतिहासिक.

298. Putting ग्रह after a cardinal expresses the completeness of the number. So ग्रहिनि, "both of them," ग्रहिनि, "all three of them." One says even ग्रहिनि, अश्वास्त, ग्रहिनि etc. = all of them." Bhoj. 91 विश्वति: कांस्कनिकात्मक बहुव्रह्यादिः चाहिनि... तत्-तत्त:.

299. Cardinals may often be the latter members of compounds, see 294 and 296.

When former members, they may make up with their latter members the so-called dvigus. This term is applied to two different kinds of compounds, viz. 1. the collective compounds, made up of a cardinal + a noun subst., and employed in a collective sense; they must be of the neuter gender, as चतुर्वचन, (juncture of four roads), but themes in ग्रह may be feminines in ग्रह as well as neuters in ग्रह, as त्रिदशाः or त्रिदशाः (the three worlds); 2 compound adjectives, which rank with the bahuvrhis, but the notion inherent to which is not that of "possession," but some other. So the word द्विप्रति itself, meaning "bought for [having the value of] two cows." Ait. Br. 1, 1, 6 द्विप्रति: पुरोहिता: (a cake dressed on eight plates).

Beside this special use, the cardinals may be parts of the general tatpurushas and bahuvrhis, especially the latter. Such bahuvrhis as द्विप्रति: (having ten faces), विम्याविश्वः: (with twenty arms), are, in practice, by
far more frequent than the adjectival dvigus. Yājñ. 2, 125 चहुँ चहुँ चहुँ चहुँ चहुँ (the sons of a brahman even according to the caste [of their mother] four, three, two and one portions), Pat. I, p. 62 विपरीत चहुँ चहुँ चहुँ (this bahuvrthi is of three elements).

**300.** **Ordinal nouns of number, when latter members of a bahuvrthi, are of course used as substantives (op. c. R. 1). So R. 2, 40, 17 चतुर्दशास्त्रायांकाहार्ष्य (after seeing them mounted, having Sītā as the third, that is: them two with Sītā).** — Note the phrase द्वितीय (himself with two others), चतुर्थ (himself with four others) and the like, cp. Greek ἀρχής τρίτος (πέμπτος). An instance of the same phrase, but in analytic form, may be Mahāv. IV, p. 74 ओकापन तुण्डन गतिमिनिद्राय श्रीकाश्व. — As to द्वितीय almost = "with" cp. 68 R.

**301.** **Fractions are expressed, as with us, by ordinal numbers, either accompanied by some word meaning "part," as in the proverbial phrase काला वृक्ष वालीयो (see f.i. Pan. II, 61, M. 2, 86), Ragh. 2, 66 उभयेऽकालीयो (to enjoy the sixth part of the earth), or put alone, when substantives of the neutron gender म 8, 338 तो तो तो तो (the king must take the twentieth part of it).

Moreover, they may be denoted also by compounds made up of a cardinal number + such a word as तार, शीत एव एव. M. 8, 140 तीनो यात्रा (he may take 1/3); ibid. 304 चारो यात्रा (a sixth part of the virtue); Kumāras. 5, 57 नवाचार्यायाम् नवायु (when but a third part of the night is left); Varāh. Brh. 53, 25 यात्रा = 1/3.

Very common are तोर = 1/2 and तोर = 1/4. They are substantives and accordingly construed with a genitive, but often also compounded. Note such turns as Bhoj. 48 समाकाले मनोर (125 tall

1) This mode of designating fractions is however not free from ambiguoiness, as तिम्बा may denote also "three parts." See Mallin. on Kumāras. 5, 57. Nor are compounds, beginning with श्रृंग always exempt from it. So f.i. चतुर्दशायांकाहार्ष्य may be = half a hundred that is 50, or = a hundred 1/2 half of it, that is 150. R. 2, 34, 15 चतुर्दशायांकाहार्ष्य: is explained in the Petr. Dict., as being 750, but Govindaro is right in accepting it = 350.

**302.** By being repeated, cardinals or ordinals acquire a distributive meaning, see 252, 3°. Pan. 194 िरेन्तसर्कारचला: = per terminos spectatores, Vār. yog. 2, 35 वाते वाते वाते (every fifth day). The same duty may be done by adverbs in ती, especially by ती, ती: "by hundreds, by thousands," also in hundred, thousand ways, manifold", ती: (by crowds), f.i. Cat. Br. 14, 4, 2, 24, etc.

The proper employment of the adverbs in ती is to indicate a real division of a whole into so and so many parts. M. 7, 173 द्वितीय यात्रा कृत्र (divided his forces in two parts). Kathās. 106, 133 तात्र तात्र तात्र तात्र तात्र (— into a hundred pieces).

Our adjectives in — fold, etc. are represented in Sanskrit by compounds in गुण — see the dictionary — as द्विगुण (twofold, double), चतुर्गुण, चतुर्गुण, सत्तुर्गुण. The standard of comparison is here of course put in the ablative, cp. 106 R. 2.

1) On this subject see the disputations of Patanjali I, p. 486 who, as is often the case, rather obscures than illustrates the subject which he treats.
employed within a little circle of forms often recurring, and the intensives have almost fallen out of use.

304. The causatives are expressive of such actions, whose subject is not the agent, but he at whose prompting the agent acts, as देवर्त: कट कार्याति (N. N. gets the mat made). They are much used both in the active and in the passive voice. Their special construction has been dealt with in full (49–51).

On the middle voice of causatives see 318, espec. c.

Rem. Occasionally the causatives are used without a causative meaning, as if they were primitives 1). R. 1, 5, 9 पुराणालयाः (he inhabited the town); Prabodh. II, p. 43 युक्तसामरक्षुपाति, here युक्तसामरक्षुपाति is quite synonymous with युक्तसामरक्षुपाति.

Panc. 168 विनाप्तबाणायति = उपासनाद, जीवि.257 भे सिद्धिकार किन्यक् निरेन्द्राङ्क गर्भस्यो निरेन्द्राङ्क नालाक्षरति (= नालाक्षरति). Thus often in the प्राक्त. Sometimes the primitive and its causative are used promiscuously, as अधिति and अधितिक, both to bear.” Sometimes there is some idiomatic difference, as in the phrase राजसान कार्याति (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 विद्यापनिति (to wed) instead of the archaic विद्यापिति; of which primitive it is only the participle विद्यापिति that is used in the classic dialect. In special cases refer to a dictionary.

305. The desideratives are expressive of the „wish of doing” the action, which is denoted by the verbal root: विद्यापिति P. 31, 7.

1) This employment of the causatives is termed by vernacular grammarians यथोपयोगः.
that the employment of the desideratives is optional 1) 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 अ (subst.) and अ (adj.), which may be made from any desiderative, as चिकिर्न (the wish of doing), चिकिर्न (wishing to do).

Examples: Daś. 90 रथमाणियापुरा गुणोद्योतक रथ द्वारा सिंधियाको कुलको बुद्धिशास्त्री-ज्ञानी (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 रथसहस्रपदीको तिलागानं पुत्रुषं मथकलीका (as I perceived some brahman, whom the crowd of my attendants were about to kill), Kathās. 29, 157 रथम भुजाः (the king being about to die of illness).

306. The intensives are not frequent in literature. In the 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: Mahābh. 1, 90, 4 नाकुण्डं यस्मात् लालालालाला, R. 2, 95, 10 सुप्रसन्नालोककरणम्. Kathās. 81, 17 the glow of the sun at the hottest part of the day is thus described रथ द्वारा सिंधियाको कुलको बुद्धिशास्त्री-ज्ञानी. In Panca. V, p. 521 the ram, that flies into the stable, after having been driven away by the cook with a blazing stick, is called तालाकलालाकावरिष्ठिः.

307. Various classes of denominatives are explained by Pāṇini (3, 1, 8—21; 25; 27—30). Among these, some verbs are very common in literature, as शयननामिति (to hear), दिनामिति (to mix), द्रुपान (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 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 तुरुत्तिनियात्रा (he wishes a son), तुरुत्तिनियात्रा (he treats as a son), तुरुत्तिनियात्रा (the crow behaves as if he were a falcon) and the like. Examples of them are occasionally met with in literature. Panca. I, vs. 5 तुरुत्तिनियात्रा (here on earth even non-relatives behave towards the wealthy, as if they were their kinsmen, but to the poor even their own family are rather bad), Kād. I, p. 30 तुरुत्तिनियात्रा (everything which is given [to me] by the queen herself in her own hand, is as ambrosia), Bhoj. 61 तुरुत्तिनियात्रा (everything which is given [to me] by the queen herself in her own hand, is as ambrosia). 1) Kād. on P. 5, 4, 50 भुजृः स्यायाय सामाप्तिनियात्रा (to make white), भुजृः वादृः (to make black). These intensives are very common. Some of them have got some special meaning, as वृक्ष (to get possession of), श्रवण (to hear), स्वाभिनि (to embrace) see f. i. Nāgān. IV, p. 62.

1) Kād. on P. 5, 4, 50 भुजृः स्यायाय सामाप्तिनियात्रा (to make white), भुजृः वादृः (to make black). These intensives are very common. Some of them have got some special meaning, as वृक्ष (to get possession of), श्रवण (to hear), स्वाभिनि (to embrace) see f. i. Nāgān. IV, p. 62.
Examples: Daq. 59 ताकालिक क्रियासंस्कृतिक्रियाक्रियाभाष्य, Cāk. II क्रियात्मक।
— Prabodh. II, p. 42 Kroda says गृहीतकरणि पुनः विशेषकरणि (I make the world blind and deaf), Mroch.
VIII, p. 256 तुरङ्गा विशेषकरणि (it is difficult to change poison into medicine).

Rom. Pāṇini allows even inchoatives, made with the verb शिष्ठ. From the examples given by Kāc. it is likely, they do exist only in the optative: शिष्ठोत्तरात्तम. As far as I know, instances are not found in literature.

309. Another mode of making inchoatives is putting the suffix शिष्ठ P. 5.4.
to the noun and adding भावति, resp. करोति. This class is, however, limited to substantives, for the suffix शिष्ठ expresses the complete transition of one thing into another, as शिष्ठसत्तम (it vanishes in
fire), भवसत्तम (he lays in ashes). According to 308 one may say likewise शान्तिभावति, शान्तिकरणि, शान्तिकरणि, etc. — Mhbh. I, 33, 7 शान्तिकरणि शान्तिकरणि, Kathās. 5, 100 रासु वल निमंज्ज वन्धुवन्धुक्तलयात्तिकरणि: ।

Rem. 1. In the case of partial transformation one likewise uses P. 5.4.

Rem. 2. The same idioms शान्तिकरणि, शान्ति, संपन्ने may also signify to make —, resp. to become the property of: “राजसत्तम भावति संपन्ने” (it becomes the king’s,” Kathās. 38, 157 शान्तिप्राप्तिकरणि करोति शान्तिकरणि (she bestowed her estate on the brahmins), Pance. I, 224 शान्तिप्राप्तिकरणि (given into marriage).

Rem. 3. Pance. 45 शान्ति is construed with the verb नी. It is written there शान्ति नी भवसत्तमणि.

309'. The upasarga न prefixed to the verb has sometimes the power of denoting the beginning of the action. Kāc. on P. 1, 2, 21 प्रसविष्ठि: or शुष्ठि: (he commenced to shine), Pance. I, 195 शुष्ठि विशेषकरणि शुष्ठि (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 त् that is used for this
purpose. So करोति करोति = करोति, नाद करोति = नादि, गृहिष्ठत्तम करोति = गृहिष्ठति, प्रसाधन 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, शान्ति,
वर्तनि, निर्णयति, संपन्ने and the like, cp. 3 and 4. It is
proper to call them auxiliaries. But the same appellation
should be shared by त् which, in reality, is
the causative of the former ones: गृहिष्ठिना भवति
—, संपन्ने (the knot is —, gets loose), गृहिष्ठिना
करोति (he loosens the knot).

Examples: 1. of त् and its synonyms. Cāk. I ब्रह्मणिना विशेषकरणि: भवति:
(this deer has got out of reach), Pance. 51 दिवस व्यापकादिकरणि:
संसार: (why did you swoon thus on a sudden?), Nalas 9, 19 त् ब्राह्मण
भूति ब्राह्मणीयकरणि: (they, having turned birds, bereave me even
of my garments).

2. of त् — Cāk. I क्षरीरानुप्रसाधनम निर्मातिति करोति भावन: प्रसविष्ठि करोति
(or shall I conceal myself?), R. 3, 25, 25 श्चारयान: चारयान: — निर्मातितिः,
Kumāras. 1, 48 क्षरीरानुप्रसाधनम निर्मातिति करोति: (the female yaks would
abate of their pride on account of their tails), ibid. 4, 41 श्चारयाना
भूतिनिर्मातितिः: श्रवणापाणीकरणि करोति: Pance. 58 Vishnu says कृष्णा
रामानुप्रसाधनम प्रेमम प्रकृति: करोति करोति: [करोति भावन:]. Kathās. 27, 160 ब्राह्मणवति सो तु युगलो... त् ब्राह्मणिना भवति [करोति भावन:]. Cāk. on Ch. Up. p. 71 explains
ब्राह्मण: by त् ब्राह्मणि: And so on.

Rem. Other verbs of similar, though less frequent and more
limited employment, are टविष्ठि, टविष्ठि, टविष्ठि, टविष्ठि: One says करोति
टविष्ठि टविष्ठि टविष्ठि टविष्ठि टविष्ठि टविष्ठि। टविष्ठि टविष्ठि टविष्ठि करोति: (cp. R. 2, 12, 8) and the like. Vikr.
II, p. 38 नीतिनायकानुप्रसाधनम: वेष्ठिना ब्राह्मणानुप्रसाधनम: (your) eye does not rest
on the creepers in the garden); Mhbh. 1, 74, 101 करोति न ब्राह्मणः त् ब्राह्मणः।
311. The verb substantive has been dealt with in the opening of this book (2 and 3). Here some remarks may be added:

1. The negation put to शृंगित्र or शृंगित्व may signify 'not to exist at all, to be lost or dead.' Mudr. VI, p. 197 येव भवति वैस्तिनां गद्य न शृंगित्र (those, by whose favor I enjoyed all that glory, are now dead); R. 3, 31, 31 शृंगित्र शृंगित्र नयने न... भूविवर्तितः. Even the mere negation without verb may have this meaning. R. 3, 41, 19 Mārloa dissuaded Rāvaṇa from carrying off Sītā, saying शृंगित्रविवर्तित वंचितो नाचलोपति गद्यातां. नेत्र लघुमयि नाहि कै नेत्र जन्म न राजगीयः.

2. शृंगित्र, the 3rd 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 Ćiva begins to tell a story: शृंगित्र मानाविन्दिव युवा शृंगित्र मानाविन्दिवा... विद्विवर्तितयुवाविन्दिवाः, here शृंगित्र may be rendered by 'it happened that,'" as Pat. I, p. 48 शृंगित्र गुनः कृष्णाविन्दिवाद्विद्विवर्तितां प्रतिष्ठितां उपाध्यायानं न भूविवर्तितां (but it happens also elsewhere that...)." ibid. p. 444 भूविवर्तितां गद्यातां शृंगित्रविवर्तितां शृंगित्रादि, here शृंगित्र शृंगित्रविवर्तितां.

3. शृंगित्र, the first person, is now and then used instead of शृंगित्र. See Petr. Dict. I, p. 536 s. v. शृंगित्र 6). — Daś. 158 शृंगित्रविवर्तितां गद्यातां, शृंगित्रविवर्तितां महानादिचक्राणिवर्तितां, here शृंगित्र seems to be quite the same as शृंगित्र. Likewise शृंगित्र शृंगित्रविवर्तितां शृंगित्रादि.

1) Cp. the imperatives शृंगित्र बनो and शृंगित्र, which are used to express the necessity or suitableness of yielding to some outward circumstance, like Greek σω. But the present शृंगित्र 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 Pancaentrum ed. Jivāntaka there are 71 numbered tales. Of them, 45 begin with शृंगित्र, 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, शृंगित्र is not necessary for the understanding. But in all of them, the tale is told at the request of somebody, likewise in the two passages from the Kathāsaśīrtādagara, quoted by the Petr. Dict., viz. 1, 27 and 22, 56.

312. क, भू and शृंगित्र are also auxiliaries in another sense, in as far as they help to form periphrastic tenses, as the periphrastic perfect (333), the future in न, the durative (378), etc. The same may be said of some others as विवर्तित, वर्तनि, यास्ति, when signifying the durative, see 378.

313. The ancient dialect had the faculty of severing proposition and verb in compound verbs, the so-called tmesis 1). The sacred texts from the mantras up to the sūtras abound in examples. The greatest freedom is of course found in the satīhitas. Ait. Br. 1, 21, 7 उपासितात: विष्णु श्रृंगित्र गद्यार्या... शृंगित्र गद्यार्या... च. Up. 5, 3, 1 गद्याताकृष्णाविन्दिवाम्... शृंगित्रादि। The Classic Sanskrit has lost this faculty 2).

Chap. II. On voices.

314. The Sanskrit verb has three voices: the active (परिष्चितयान्तरीक्षण), the medial (पारिष्चितयान्तरीक्षण) and the passive. Of these, the active is formally different from the other two, but the medial and passive voices have many forms in common. The perfect चक्र may be = 'he made [for himself]' as well as 'he was made,' the future प्रिष्चिति is either 'he will bear [for himself]' or 'he will be

1) P. 1, 4, 80 -- 82 ते प्राप्तः... राजन्यम् यथि सत्यम्... शृंगित्रादि these [viz. the apocopated and genitive] are put before the root; but in sacred texts (chandars) 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 ते शृंगित्रादि and R. 2, 9, 28 शृंगित्रादि न शृंगित्रादि.
borne.)" But in the present and its system (present, imperfect, potential or optative, imperative, participle of the present) each voice has a different formal expression, करते etc. serving exclusively for the medium but त्रियते again having exclusively a passive meaning.

315. The participle in त has may have a passive, an intransitive and a transitive meaning, as will be shown afterwards. See 360.

Apart from the system of the present, it is but one single form, viz. the 3rd pers. of the sing. of the aorist — as ग्रहायति, अत्यताविति — which exclusively serves for the passive.

Rom. At the outset even this aorist in त was a medial tense. See Whitney § 845 and Delsbrück Altind. Tempuslehre p. 53 वर्जन, p. 54 वर्जन etc. Patini teaches an intransitive employment for ग्रहायति (has arisen, — come forth), अत्यताविति (has been born), वर्जन (was born), P. 3.1, ग्रहायति (has awaked), अत्यताविति (has grown big), वर्जन (has extended), 60, 61. वर्जन (has grown big). In classic literature ग्रहायति is not rare.

Kathās. 42, 134 तो वर्जनति सर्व (the giant died).

316. From this 3rd person in त, however, it is allowed to derive P. 6.4, several passive tenses of all such roots, as end in a vowel, moreover of सर्व, त्रव and सर्व, see Whitney § 988 d. So f. i. देवता, the common future एक्षम. of दृढ़, may sometimes have a passive meaning, sometimes it is medial, but the future दृढ़त्व — derived from दृढ़त्व — cannot be used except in a passive sense. In practice, those tenses of an exclusively passive meaning seem to be very rare. Daq. 132 तद्विक्रमाधम-नवनिर्विदि (I was addressed by the minister), ibid. 133 एक्षमि देवतायानाय नवनिर्वा नवनिर्वा नवनिर्वा.

317. The difference between the active voice and the medial is for the greater part only a formal one, at least in the classic language. Many verbs are used in the parasmai padam, but not in the एक्षमाश्रययम, and inversely. The special rules, given for this by grammar (P. 1, 3.17 sqq.), do not belong to Syntax. Even if the same root is employed in both voices, it is not always difference of meaning, that discriminates them; in poetry, for inst., particularly in epic poetry, an other voice than the legitimate one is often admissible for metrical reasons.

Compare the fact, that sometimes the same verb is a parasmai in one tense and an एक्षमाश्रययम in another. So देवता (he dies), but the future is देवतानि.

318. Nevertheless, the original difference between active and medial is not lost. Not only the grammarians, who have invented the terms parasmai padam and एक्षमाश्रययम, but the language itself shows, it is well aware of it. Several verbs may be employed in both voices in this way, that one avoids one’s self of the medial P. 1, 3.17 sqq., especially to denote the fruit of the action being for the subject," i.e. देवतानि, नृतिनि, "N. N. cooks for himself," but पर्जनि, when it is to be told, he cooks for others. Of the causatives the medial voice serves always for that purpose: कर्ते दासे, "he orders a mat to be made for his own behalf."
§ 318. (have yourself anointed —), and so always with this verb; c.) Āpast. 1, 6, 3 नैपुरोपितसयाथी (he shall not stretch out [his feet] towards him); Mbh. 1, 121, 31 यज्ञसत्यम् न्यासाच (show yourself, gallant prince); R. 1, 75, 3 पंचदुधा: पुरुषोऽपैपै यज्ञसत्यम् च.

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

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

Rem. 3. Reciprocity may be denoted by compound verbs beginning by भावि. 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.

Moreover it serves to signify such intransitive actions as the rice boils, the wood splits पृष्ठत यान्त्रं (भावि काल्प) , whereas "I boil the rice, I split the wood" is expressed by the active voice यान्त्रं प्रवा. काल्प (भावि निकि) . Pat. II, p. 14 कुर्सीयते निष्मित्वात् भावि: प्रवा (from a river-bank, which is about to give way, lumps of earth are breaking off), Kumāras. 4, 5 न विदिष्ठाय (v. a. my heart does not break), Kathās. 25, 45 झर्जनल स्वात्तान (the vessel bursts), Čat. Br. 1, 5, 4, 5 वलतोत्त्वात् यान्त्रं मुख्य (the fruits fall down from the trees). Of the kind are दुधा (to appear, to seem), उपार्ज्जि (to increase), उपार्ज्जि (to decrease), उपार्ज्जि (to suit, to be fit) and the like.

1) The passive, when personal, is styled काल्प (expressive of the object), when impersonal, भावि (express of the state), see P. 1, 3, 13; 3, 1, 67. When having an intransitive or reflexive meaning, it is styled कन्कतिरि (express of both subject and object).

2) Yet one likewise says f. i. साप्तु यान्त्रं प्रवा (the pot boils well), cp. Kāp. on P. 3, 1, 87.
§ 319—320.

Rem. 1. It is not allowed, however, to use that intransitive P.8,1, passive of all verbs. Pāṇini excepts the roots भ्रूः, स्त्रूः and नम्. One says भ्रूः - not भ्रूः - मी. श्वरेत्र, ममले - not ममले - राप्तः श्वरेत्र >the cow is milking; the stick bends." Pātanji extends the exception to others, especially to all causatives, and mentions a वार्तिक of the Bhāradvājya which enumerates even a larger list of exceptions. This statement of the Bhāradvājya has been accepted by the Kāṣyapa. 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 रुः, with intransitive meaning it may be said स्वारि द or युः, स्वारि and युः, f.i. स्वारि or युः कर्त: कर्माचेत.

On the other hand, the pure reflexive — 318 c) — is occasionally expressed by a passive; especially गुच्छल: to release one's self," R. 3, 69, 39 पर्वतज्ज्वल राजस.


§ 320. Intransitives are often expressed also by the verbs of the so-called fourth class of conjugation, which chiefly comprises roots with intransitive meaning, as कृतानि, श्रवणि, लिङ्गि, भ्रेतांति. 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. स्वारुः "to sleep" is formally an active स्वारि, श्रृः "to lie" a medial श्रृः, पृः "to die" a passive रिपुः.

The difference of accentuation which exists between the verbs of the 4th class and the passive, must not blind us to the incontestable fact of their close connection. At the outset, there is likely to have been one conjugation in रिपुः श्रृः with intransitive function, whence both the 4th class and the passive have sprung. Nor is it possible, even in accentuated texts, to draw everywhere with accuracy the boundary-line between them, see Whitney § 761,

especially दे, and च) 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 parasmapi-padam, even with passive meaning. See f. i. Mbbh. 1, 24, 15; 88, 13; 51, 9; 102, 23; Nala 20, 31 etc. 1).

Chapt. III. Tenses and moods.

321. The Sanskrit finite verb comprises the following tenses and moods: 1. the present (लूः), 2. the imperfect (लूः), 3. the perfect (लिङ्गि), 4. the aorist (लूः), 5. and 6. the future in स्वारि (लूः) and the periphrastic future (लूः), 7. the imperative (लूः), 8. the potential or optative (लिङ्गि), 9. the preceptive (लिङ्गि), 10. the conditional (लूः). To them we must add for the archaic dialect the conjunctive (लूः), for the classic language the participles in न and निन्ब, 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 निन्ब.

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, parasmapi-pada, when used as intransitive-reflexivies, whereas they are otherwise conjugated, when transitives. But Pāṇini expressly states that the eastern grammarians teach so, the passive of them may, therefore, be also employed, f.i. कृतानि or कृतांि परि: श्वरेत्र (the foot strikes), रिपुः or रिपुः श्रृः श्वरेत्र (the garment is dying). Utt. V, p. 102 ने श्रृः श्रृः रिपुः.

2) In Pāṇini's grammar the 10 or 11 tenses and moods form one category,
322. Of the tenses, which constitute the indicative mood, the present is represented by one, the future by two, the past by four (aorist, imperfect, perfect, participles). Of the two futures, that in यपति 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. लेखनायिक and लेखिकायिक can in no way be compared with that which exists between Lat. scripturus sum and scribam.

Rem. Sanskrit makes no distinction between absolute and relative tenses. Hence, if one wants to denote what was about to be done in the past, 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 फलन कार्यानि गुणाद्वायु सन्तुष्टा हृदयाकार्यानात्, here the past tense वास्तव has the value of the so-called futurum exactum of Latin, ego adevero.

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 (330).

but do not bear a common appellation. The Kāśīnātha names them विधिन, by the same term which is used for the "cases" of the nouns. See Kā. 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 scripturum eram as well as scripturum sum. Cp. 347 B.

§ 323—324.

323. The present tense is in Sanskrit what it is everywhere, the expression of facts present or represented as such. The notion "present" has of course the utmost elasticity. It applies to any sphere of time of which ourselves are the centre and it may have as small or as great a periphery as possible. Accordingly, facts which are represented as happening always and everywhere are put in the present. It is superfluous to illustrate this by examples.

324. Further, the present may denote a near past or a near future. 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 कदस मुखस्ति=कदाभ

Bhoj. 42 तत् न गये श्रीर सप्तांश्च घरानवातारिन (if we do not go, the king's attendants will turn us out to-morrow), R. 3, 68, 13 जीवित समाधिः (he will die soon), Pana. 148 चतं वसावस समा तब काल नाग्मनि (I am happy, I shall pass the time there with you).

In subordinate sentences the present is very often employed in this manner, especially in final and consecutive clauses, as will be shown afterwards.

Rem. 1. Pāṇini gives a special rule concerning the present P. 8, 4, denoting the future with गत and पुर्व. Example of पुर्वः Pana. 286 गति गौगौ श्रीपीयो बादूं शािमातानि (— till I come back). As to पुर्वः, it may be 1. an adverb "erelong." 2. a conjunction = Lat. praequam. The rule holds good for both. Dāp. 136 विमाचियै च पुरुषं श्रीपीयो भावांतः (and that ungrateful man will erelong kill you); R. 2, 116, 19 पुरुषं प्राप्तिसखिणि सपाश्चैव। एवांवति वि दुर्लभस्वेत्वाय
The present denoting a past. It may be said Present denoting a near past. It may be said by one, who has just arrived.

Om. I, p. 3 अत्विनिदिहिति अनुभवन् नासुङ्: (the king has just retired from his seat of justice to his inner apartments). — Of this kind are the rules given by Pāṇini (3, 2, 120 and 121) for the employment of present and asirvāda in answers. If one asks ते आरे you made the mark?, the answer may be, when using न्, न करोम or न अनुभवम् नासुङ्: I have not," or if an interrogation, ते आरे I have not?" Likewise with यु्, यु् करोम or यु् अनुभवम्. But with ते exclusively the present: ते करोम (indeed, I have.

Rem. Inversely, it may happen that a Sanskrit asirvāda is to be rendered by an English present, see note 1 on page 233 of this book.

Moreover, the present is often used in relating past actions. Then we may call it historical present.

Properly it is distinguished by the particle स्म  added, but त्य is occasionally wanting. Nala 3, 18 त्याला प्रकरणम् स्म वायुपतिकम् निहितम् (they could not utter a single word to him),

Katha 1, 33 त्यो दित्र त्यो वायुयो (समुद्रवय तते उष्ण: (thus spoke Parvatī, and Ārada answered), Pand. 207 a story ends thus: श्रद्धानां नुकन्यायन्ति पुष्करे त्युम्बिकां निहितम् (and since that day the hares lived happily in their dwellings); — Kumāras. 3, 13 वायुपतिकम् नुकन्यायन्ति त्यो वायुपतिकम् त्यो च (Cesha has been appointed).

The present is that of expressing facts when going on.

As Sanskrit imperfect (नवः) has not the character of a durative, like the imperfect in Latin and French.

1) A vartika, expounded and agreed to by Patañjali finds fault with this rule of Pāṇini द्वितीयवस्थे प्रभाविताद्वितीया. See Pat. II, p. 122.

1) In the brāhmaṇaś the present with त्य, according to B Gedde 3. 9. 34, p. 129, is always = Lat. imperfect, never = Lat. perfect: Das Präsens mit त्य steht im Sinne der Vergangenheit, jedoch — so viel ich sehe — nicht so dass damit ein einmaliges vergangenes Ereigniss bezeichnet wurde. Vielmehr drückt das Präsens mit त्य dasjenige aus, was sich öfter, besonders was sich gewohnheitsmässig ereignet hat.

In the classic dialect, however, त्य is both = feretum, and = tuli. Plenty of instances may be drawn from classic literature. Only see the examples to P. 3, 2, 118; 119, and Kathās. 1, 33 quoted 329.
on. In another story Pan. 51, we have this succession of facts: a weaver and a cartwright dwelled (परिवर्तन: क्ष) in the same town and lived always together (काला निवास). One day a great festival took place (क्रिया) and a procession, in the midst of which they beheld (हासकी) a maiden of great beauty. On seeing her, the weaver fell in love with her and swooned (देशता भूत्ती निमाष). His friend the cartwright got him carried home (प्रियतमतासहाय) and by proper treatment he soon recovered (सत्त्वकी श्राव) — Upon the whole, there seems to be a tendency to alternate the past tenses in literary compositions.

329. Now, the imperfect and the perfect are restricted to that sphere of employment. They cannot be used except of such facts as have lost their actuality for the speaker 1). Both of them are only available for the historical past. They are to be rendered by our past tense, both वित्तकप and विकार being = "he did."

Both of them are equally applied to facts, that have happened but once (Lat. perfectum historicum) and to actions repeated or continuous (Lat. imperfectum) 2).

330. There is, however, a difference between the perfect and the imperfect. It is taught by Panini in express terms, that the perfect निष्ठा 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-

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1) This is meant by Panini, when he teaches श्रान्त (and, as it stands under the same adhikara, also श्रान्त) to be used क्षयते. P. 3, 2, 111.

2) Op. Kath. 24, 214 राजनिष्ठस्नातकता. ते च तनतुरुता = nuntius misierant, iisque et disserunt, with Mbbh. 1, 58, 9, which verse describes the happiness of the subjects of Dushyanta during his reign खाभि निरुत्पर्यथा. अस्तित्वेनाकारणोऽयोऽि = hominum ordinis suis quosque officiiis 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 Daoakūndramācarita abounds in stories of adventures, told by the very persons who have experienced them; all past tenses are employed promiscuously, only perfects are wanting. But, in the same work, if the author himself is speaking, or if any of his heroes is relating a fable of olden times, the perfects make their appearance side by side with the other past tenses. The same observation may be made with respect to the Kathāsaritasāgara.

Yet, from this one must not infer, that on the other hand the imperfect is restricted to the relation of past facts witnessed by the speaker. Even, if Pāṇini had taught

1) So there is not a single perfect in the whole story of Apathārvarna, as he relates his own adventures; for the same reason perfects are wanting in the stories of other princes. The sixth noochvasa, Mitraguptacarita, has no perfects, while Mitragupta tells all that has happened to himself, but as soon as he is narrating to the giant the four little tales of Dhūminī etc., perfects abound.

2) Exceptions may, however, occasionally be found. Dāp. 110 and 111 prince Apathārvarna, when relating his own adventures, says twice धूमकेतार, while speaking of a woman, who wept before his eyes. R. 3. 67, 29 the vulture Jatūya informs Rāma, by speaking to a woman, who has made him a fortune by trade, uses the perfect धूमकेतार, while relating, that each woodcutter gave him two pieces of wood, as he presented them with a fresh draught. Likewise Nāgān V. p. 77 धूमकेतार 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 ब्रह्माण्ड for the sphere of the perfect, is a point of dispute with the commentators. It is asked, what kind of actions may be said to fall under this category, and as the term, when strictly interpreted, signifies "beyond the reach of the eye," it has been deemed necessary to give an additional rule in express terms, that well-known facts falling within the speaker's sphere of observation are to be put in the imperfect — not in the perfect — even if they have in fact not been

so, 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 लूक and लूकर and at the commentaries and disputes of his scholiasts, we may consider it a tenet of the grammarians, that लूकर is not available within the sphere set apart for लूक. From 3. 2. 116 रसायनलिङ्ग च with न and न (forsoth) — cp. 397 R. 3 — लूक may also be used within the sphere of लूकर; cp. s. 115, we can draw no other inference, than even this, that in any other case one would be wrong in using लूक पौरोष. But it is possible, that this sūtra 116 did not belong to the original work of Pāṇini. Indeed settling 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 लूक both लूकर and पौरोष. From 3. 2. 84 up to 123 रस is adhikara, 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 (लूकर) is used ब्रह्माण्ड: naming the not-actural past. From there ब्रह्माण्ड remains adhikara till s. 119. but s. 115 a second restriction is added to the first: the suffixes are not only expressive of the past ब्रह्माण्ड but also पौरोष. Now the question is simply this: Has Pāṇini meant sūtra 111 (employment of लूकर) to be an exception to 110 (employment of लूक नृतिः) and likewise 115 (employment of लूकर) 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.
§ 330—331.

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 Pāṇinī, even if the past action be near in time" व भवतुकोणं. Kāç. exemplifies this rule कथितधिष्टतिवर्गितं। भवतू कर्तव्रजः। तान्त्रिकं देशमणि। R. 3, 19, 6 Kharī asks his sister Čārapaṇakhā कोष्ठयते महापर्यया विषये वाक्य में (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 तर in two cases: र्ग्वत्र प्राचीनांद्वियोऽस्मिन्। According to the gloss of the Kāñkhi kṛtyāprabandhā is विषये वाक्य 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 व्याकरणान्त्यानि (as long as he lived he distributed food [to the poor]), विषये वाक्यात्र यस्मिन्नात्र तत्रस्यमिति (at the next full moon the teacher worshipped the holy fire). I do not know how far this injunction is confirmed by the evidence furnished by Sanskrit literature. For the rest cp. Sāhā. R.

331. At the outset, the perfect had not the restricted function 106, 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 ἤστες, Latin memini consuevit, Gothic vait may, sim. So Rgv. 5, 60, 3 तितत्वति is afraid," ibid. 1, 118, 3 सम्बन्धति: they stand still and the other instances to be found in Der Übersetzung Datti'sche Tempuslehre p. 103 sqq.

The classic language has but two perfects, expressive of the present, viz. चेत (he knows) and यत्थ (he says); the latter may also be used of the past. 1 From the literature 2

1) Though not mentioned either by Kāç. or by Patanjali, the स्त्रृष्टि and the स्त्रृष्टि क्लम must needs be implied in the prohibition, for the adhikāra धर्मीक्षा implies them too.
2) My notes contain, however, two other instances. Panč. 246 व भवतुकोणं

§ 331—333.

gical writings — where, for the rest, the employment of the perfect is already confined within the same limits as afterwards, see Delbrück l. c. p. 131 — we may adduce moreover तदश्रेष्ठ, etc. the rules) (f. i. Alt. Br. 1, 30, 3), ताभिष्म she is awake" Ch. Up. 4, 3, 6 and perhaps some others, see f. i. Alt. Br. 2, 41, 4.

332. From the above it is sufficiently clear, that the 1st and 2nd person of the perfect are hardly met with in classic Sanskrit, except of वेत and यत्थ. — For the 1st person, Patanjali is at a loss, how to employ it, unless to relate facts done while being asleep or drunk. 2) That the 2nd person of the plural is not used, is evident from a passage of the commencement of the Mahābāhāśya; there it is observed, that such forms as वेत, तत्थ, चाह, चाहै exist in theory only, as one does not say क उपत्तुि but क उपवित्तता. See Pat. I, p. 8, 1, 23; p. 9, 1, 11.

333. There is no syntactical difference between the perfect simple and that, which is made by periphrasis with यत्थं. चाह चाहै med. चाहै and चाहै.

In the brāhmaṇas चाह चाहै and चाहै are almost exclusively used for this purpose. 3) Nor does Pāṇini teach other auxiliaries. 4)

is used in the sense of Greek ἵππα. The serpent declares to the frogs तस्यै वद्यव्रष्टि वातानुनिधि (by this [viz. the curse of the brahman, whose son he had bitten to death] I have come to you in order to be your carrier). In the Gaurī recension of the Cakunāla, V. p. 109 of the 2nd ed. of Tarkavijaya (Cak. 1864) Čāngaravana says to Dvībhantā तत्त्वमा: चाह चाहे अभयमयें नन्यात्र धीर्षितं युहून्नुसारणां। In both instances the perfect is rather expressive of an action finished, than of an action past.

1) The example given is मय्या — or मय्या — किस्ति विलकः — Another case of its employment is in strong denials, as when one asks दृष्टिपािवें प्रथिने and the other answers मय्या दृष्टिपािवें प्रथिने. 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 Altar. Brahma. the periphr. perfect with यत्थं is used but once. See the edition of Albrecht, p. 429.

3) To interpret P. 5, 1, 40 कृत्रिम, as if it were a pratyāhāra of कृत्रिम अधिकारण, is, not to mention other objections, too artificial and too subtle,
But even in the epic poems all of them are used, especially श्रय, which seems also afterwards to be the most frequent, whereas श्रवृ is the rarest.

334. II. The aorist (सुरु) is expressive of any past, either historical or actual; अकालिक may be = "I did," and = "I have done." Examples of the historical aorist have been given 328.

When denoting the actual past, that is such past acts as are so recent as not to have lost their actuality at the time of their being related, the aorist is used side by side with the participles in तत्वन and त; neither imperfect nor perfect are then available. "I have seen the man" is द्रारां वृत्तिः or द्रारां वृत्तिः [not श्रवृ nor द्रवृ].

Examples of the aorist denoting the actual past. Ait. Br. 1, 6, 11 नालांक प्रतिपादनसमस्यान्तर स (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 अन्तर्गुटिकारणे यासु: अन्तर्गुटिकारणे (have you past the night well?); Mbh. 1, 167, 23 king Drona having lost half his kingdom to Drona, goes to some brahman, who may procure him a means for averting himself, and says दृष्टान्त: प्राप्तिः नासु: Daq. 27: it has been predicted to the brahman Mātanga that he will soon meet with a prince, now, when he really meets with a prince, he tells him this prediction and adds these words तत्त्त्वदानात्मकम् वागमनवतत्वीति [neither श्रय nor श्रवृ are here admissible]; Čák. VII Mātali congratulates Dushyanta on finding back his wife with his son, the king replies चारुवारिःमात्रेऽकारमि मनवत (my desire is gone to be true. Pāṇini knew, or at least approved, no other periphrastic perfect, than that which is made with श्रय.)

1) We may translate here the aorist by a present: as you say." Cp. Čák. II, p. 38 ed. Tarkavādiks तत्त्वशास्तिः तत्त्वसावशास्तिः (you do not know her, since you speak thus). Cp. Greek τι λέγοντες; why do you laugh?" and the like.
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 (कृत्य ज्ञातिः) a simple xattriya has put (व्रतस्वाति) five questions to me and I could not (नामवतु) answer even one.” So in the story of Uṣasti Cāḍrāyaṇa 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 Uṣasti, that he has not chosen him to be his officiating priest, the aorist appears (करम् वा प्रकरणम्: अवृत्ति: उभयो: ज्ञातिः कार्यालयानांस्वाति (I have looked for you, for all these sacrificial offices, but not finding) Your Reverence, I have chosen others). Cp. ibid. 6, 18, 1 etc. Dahlmann, Alteindische Tempuslehre p. 117 etc. has given a great number of instances from the Čatapatha and the Aitareya.

335. The aorist is used throughout Sanskrit literature in both its acceptations, actual and historical. Instances of the historical aorist occur as early as the Rgveda-sanhitā, though, I confess, not many are recorded); and afterwards it is no less frequent than the other historical tenses. For the rest, it may be observed that in easy prose works and in compositions of rather simple style, the aorist is comparatively rare, and mostly limited to certain verbs often occurring, as वृन्दः, व्रजन्, व्रजव-देवत्. Yet, in more elegant style, in the works of such writers as Danḍin, Bana, Somadeva, the aorist is employed as often and with as much ease as the other past tenses.

336. The participles of the past in सं and भवान् may do the same duty as the aorist, whether they are attached by the verb substantive, or without it (०). 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. । Accordingly they are rarely, if at all, thus employed in the archaic dialect.

1. Examples of the historical past. — a.) partic. in ०. Kathās. 4, 36 गवाकाकलितस्य नलनिर्देश सा पुरान्या (when she had gone some steps, the purohitā stopped her); Panc. 51 कुतजनिः । वातावरणोऽस्मात् वर्तमानं (once it happened that a religious feast with a procession took place); Daś. 111 द्वारा जग सदायपि अग्नि क्षितम् मोतिः; — b) partic. in ०. Daś. 148 विकसित्व ग्राहाणां वात्स्यानां प्राचीनस्य (he asked a brahman for lodging); R. 1, 56, 14 ग्राहाणां विकासानामिनिर्देश (the son of Gāḍhī throw the brahma-weapon); Hit. 109 गुदा । कहेण गन्तार्तिः विलसालं कालं कृतं आग्नेयं विकासानां प्राचीनस्य (—— made his obeisance to his king Citrawarṇa).

2. Examples of the actual past. — a.) partic. in ०. R. 3, 17, 24 चरपाकान्त्यह के सा दान सत्यं । तुवालास्यमि (R. I am come to you); Kathās. 42, 100 ग्राहाणां कथं उपास्तिर्मि द्वारामिनिर्देश (how is it that our father has brought us that are guiltless, into this state?) Çak. I [the charioteer to the king] एवं गुदा विकसित्व गुदा: — । partic. in ०. R. 1, 76, 2 ग्राहाणिक उपास्तिर्मि कृत्स्यानां मार्गानिर्देश (I have heard, what deed you have done); Çak. IV Kañca to Anasūya । कालं नानां कालीं या विकासानामिनिर्देश (Anasūya, the friend and companion of both of you has departed); Mānd. III, p. 107 Çānokya to Candragupta द्वारामिनिर्देश विकासानां.

1) Hence commentators often explain aorists by participles.

2) I do not recollect having met with them doing duty as finite verbs, in brahmas and upāsāyas. 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 "° may be sometimes expressive of the present (361). सुंदरः कुमारः: the boy is asleep, is sleeping" as well as "he has just awoken from sleep" (actual past) or the slept" (historical past). To remove all ambiguity, one derives participles in "ततुः even from intransitives, as नवाचार, नवातुः, नवपुशः; such participles serve exclusively for the past. — Vikram, V, p. 173 तः नवरथस्वः..... तः ने देवाय कहिनश्यामः — the peacock, that has slept on my bosom), Pundr. I, 224 श्रीपाण्ड्वः वर्षी नवाचारी, Kathās. 81, 51 नवाचारः ता स ततुः.... सम्पर्कोपाध्ययती ततुः; पञ्चाश्वः प्रबिधानः, Cāk. IV नवाचारः see 336, 2°, Hit. 109 प्रवाहतत्त्वः see 336, 1°. But if the participle in "° has a passive meaning, that in "ततुः is its corresponding active: उज्ज्वः (it is said, — has been said, — was said), उज्ज्वः (he has said, he said) More about them 360.

338. The old and genuine participles of the perfect, as तततिमिः (के नर्तकः) or नवाचारः, had the same function as those in ततुः and "°, which have almost wholly superseded them in the classic dialect (359, 2°). In the epic poems and in कवियाः 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. I, 58, 2 उज्ज्वितः (you have gone to —) and the historical, as R. 2, 12, 6 नवाचारः: गोवः-वार्पिन्नः. Op. Kathās. 36, 41 and Čīcup. 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 त्वा तथा सम्पावनः.... त्वा तथा 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 Śtā, who did not know anything about it देविन्द्रो नारेन्द्रो नुवाचार नुवाचिले (the unhappy princess had not yet heard anything of it). — Daś. 92 ततुः विमिर्देवः.... ततुः देविन्द्रो

§ 339—340. प्रातिकृः = विमार्कक हद इदेन अदेह दर्स दत थ पदः that very day," It is plain, that gerunds are especially fit to signify the remote past.

FUTURE TENSES.

340. Sanskrit has two future tenses, 1. the so-called periphrastic future (लुः: करितिसः), 2. the future made with "तः" (लुः: कारिश्मः.

The former is a compound tense, being made up of a noun in "तः + a formal element, expressive of the person, signified either by the auxiliary (गदिः etc.), or by the personal pronoun): Yet for the third person neither is wanted and the simple noun in "तः may suffice: one says करितिसः or करितिसः, करितिः or करितिः, but in the 3rd person the simple करिः is available. In the dual and in the plural तः remains unchanged, when attended by the auxiliary, therefore करिसः, करिसः, but in the 3rd person करिः, करिः, and

1) Pāṇini does not mention the 1st and 2nd person formed by simply putting together the noun in "तः and the personal pronoun. Accordingly this mode of formation has been excluded from the official paradigms of the periphrastic future. Yet तत्ततः is quite as correct and as much used as तत्ततिसः. That Pāṇini left it unnoticed, may be due to his system of explaining grammatical forms. To him तत्ततिसः, यत्ततः are forms to be dealt with, because by the union of both elements a new word arises, bearing one accent, but तत्ततः तत्रतः and the like are units syntactically only, not so from a formal point of view. Hence, to Pāṇini the noun in "तः is not even the nomin. of a noun, but a simple stem to which the personal suffixes are to be added. Upon the whole, the information to be got from him about this future, is scanty, see P. 3, 1, 38; 2, 4, 85 and 7, 4, 50—52, cp. BOETHINOS's note on 7, 4, 52.
of course also कौशल्याः, कौशल्यो 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 2nd person: Kathās. 26, 31 नववमि (I shall go), R. 3, 69, 40 विद्यमानानि वैद्विविध्येत्, Mālav. I, p. 15 गोभा गालस्यां गालि च समुच्छ (then I shall release M.), R. 2, 118, 10 गुणास्ति गुणा मा विगुणस्ति विरुद्ध (— you will go to heaven), Mād. V, p. 175 ः विशेष प्रेषितमपि तत्त्व नगराय: (— ourselves shall start), Mābh. 1, 136, 39 वापी इति मे. प्रतिहि राजार्धवं कर्ता लुहित्ता तथा वृध्व, ibid. I, 120, 26 कपले पुष्पार्पणां लक्ष्यं प्रोक्तिकरः सुमित.

3rd person: Ch. Up. 4, 6, 1 चढः पात्रे ब्रह्मा (Agni will tell you a fourth part [of it]), Mābh. I, Pau. 56 चढः चढः चढः. ती देशरवताला वां ब्रुहुमयेऽकारी, Bhāj. 55 न चढः चढः प्रतिहि राजार्धवं तथा च प्राप्त: केन च प्राप्त: Nala 7, 5 तस्मान सेतु भविष्यति पालिले यथा.

Rem. 1. The future in ता may be also used with a feminine subject — R. 1, 88, 8 तावा तावा वृधन्ता पुरुष्यानि कर्तरी, but occasionally the fem. in ‘कैसी’ is used, at least in Mālav. 85, 105. — Some kṛts in ता, fem. तैसी, especially भविष्यति, are also significant of a future tense (see 389). Vikrm. V, p. 181 पुष्पार्पणां च भविष्यति (a quarrel between gods and demons will take place).

Rem. 2. The medial endings of this future — or rather, of the auxiliary — are scarcely met with in the archaic dialect (Whitney, Sanskr. Gramm. § 947). In the classic language they seem to be no more employed. Without auxiliary, there is of course no formal distinction between the active and the medial voices. One says वहैश (he will study) from the medial वहैश, Panc. 161 वहैश परिवार्त्तन काठोन्येऽस्मां अस्मां दृष्टः अन्यत्मान्तः. किंतु कथायान (they will be eradicated by Arjuna), R. 3, 56, 5 वहैशैशा स्वातां विरुद्धाः प्रवंतिः तत्त्व यथा वहैशैशा (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, शे he will be killed"

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may be either इत्य या यात्रित, it will be given” either रुप or रुपिणि, see Kā. on P. 6, 4, 62 = P. 311 of the Benares-edition.

Rem. 3. Mābh. 3, 176, 20 this future is construed with an objective genitive भूता श्राव तामिल (I shall see you again). Likewise Nāg. IV, p. 65 काव्यात् तव पुक्क, the meaning of which, as appears from the context, is who will protect you, my son?” As a rule, however, the object is put in the accusative.

341. As regards its function, the tense in ता cannot be used of every future, but only of such actions, as will not occur soon, in other terms which have not yet actuality. It is, therefore, a remote future. The future in ‘स्मारति’, on the other hand, is the general future, and may be used of any future action, whether intended or not, whether actual or remote. Hence, for the future in ता one may everywhere substitute that in ‘स्मारति’, but not inversely.

That the future in ‘स्मारति’ may express also purpose, intention etc. will be shown hereafter, see 344.

The grammarians make the same distinction between लुभृ and लुभ्य as between लुभृ and लुभ्य. Both imperfect (लुभ्य) and लुभ्य are restricted to the श्रमन्तनि.

1) Commentators explain the term श्रमन्तनि भविष्यति 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 श्रमन्तनि. When exemplifying this tense, they are wont to add यथा. The Kāntāntra names it even श्रमन्तनि. Yet, this explanation of श्रमन्तनि is no less narrow as regards the future, as it has been shown to be for the past, see note 1 on p. 240 and note 2 on p. 353 of this book. Nor are instances wanting from literature of लुभ्य denoting facts to happen on the same day. Panc. 13; "a 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 शतिणो, as has been stated above (330 R. 2), is to be expressed by the general past tenses in two cases. Si. P 3, 3, 136. Similarly the future शतिणाने finds its expression by the general future in शतिणि in the same cases, viz. «uninterrupted action» and the time adjoining immediately that of the speaker, therefore शतिणि-क्षणं दुःखालित [not दुःखालि], मेयानाथसत्यावर्तमानचलनानुभावोऽर्जनाभारति (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 शतिणि in a few other cases; but nothing, he says, prevents the use of शतिणि, if the time be exactly defined by a word meaning «day» or «night.» The employment of शतिणि 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 शतिणि—विषयं, but in the following शतिणि दुःखालित सदिवर, cp. R. 1, 38, 8 and 2, 8, 22. This alternation is most apparent in conditional sentences; then either शतिणि is used in both protasis and apodosis (Ait. Br. 1, 27, 1), or in the apodosis only, but शतिणि in the protasis (Kathās, 28, 151 सोलमि..... यदि ददिविनातिमिनि भवति दुःखित), or conversely (Kathās, 1, 60 यदि तस्य कार्यास्मिः प्रसदपति ददिविनात्सि ददिविनात्सि), or the future in शतिणि in both (Kathās, 39, 67). In putting questions, in uttering prophecies the future in शतिणि is, indeed, often employed 1), but the future in शतिणि is even there more frequent.

342. The subjunctive mood is expressed in Sanskrit by four tenses: 1. लोक्त, called by some optative, by others potential, 2. भाविष्य लोक्त the precative or benedictive, 3. नृत्त the conditional, 4. लोक्त the imperative. The dialect of the Veda (mantra and brāhmaṇa) has moreover a fifth tense called लोक्त by vernacular,
conjunctive by European grammarians, which was already obsolete in the days of Pāṇini. The duties of the missing tense are performed by the imperative, partly also by the present (तद्). 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 लिङ्छि and लोप्ति. That the conditional (तंत्र) 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.

The subjunctive mood finds its general expression in the tense termed लिङ्छि by Pāṇini, and which one is wont in Europe to name either optative or potential, though it is not restricted to the expression of both wishes and possibility. In fact, any shade of meaning, inherent to the Latin conjunctive, may be imparted by it. Its many-sidedness entails the great variety of its translation. According to sense अक्षरितम् may be = I can (could) do, I may (might) —, will (would) —, shall (should) —, must do, let me do, sim.

We may make some main distinctions:

a.) लिङ्छि 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.) Ch. Up. 7, 3, 1 मनन्तरपिवीथ (let me study the mantras), कालिता, कृद्विता (let me do sacrificial acts); Panc. V, 103 तुम खाओ न भुजीत मानकः संयुक्तः स्त्रीणां न संकेर्दशानां नरिक्षितानांगमिति (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 खलनायकं ख्यायेति निशाचत्यां (you [Spring] must inflame the fire by the breezes of the southwind); Daś. 152 तुम वाह निषुमेव पाठूर्वेन नमस्त्रितं (and now, I might return to your father). — From these examples it appears, that the hortative लिङ्छि is expressive of any kind of exhortation. अवाक्षरोपणम् may be = you must study" or "you may," "you might," "you are allowed to study," "it is your duty, the due time —" etc. See P. 3, 3, 161; 163; 164 with comm.

b.) R. 3, 19, 20 चूर्णमास्तिकाः utters this wish तयाद्यायनां तुम निषुमेव निशाचत्यां (o, that I might drink their blood). To this pure optative often the particle अमि is added or अमि nam. Mādr. II, p. 89 अमि नाम तुम अपरापरास्त्रातिरास्त्रातिरास्त्राते निशाचत्यां निशाचत्यां च काव्य: भक्तिः... भक्तिः अपरापराः अपरापराः (if that time were already present and I should see Rāma here). — The verb of "wishing" being P. 3, 3, 160, added, it may also be put in the लिङ्छि. One says either उवाच अतरं भाषिते भाषिते तत् उवाच भाषिते भाषिते. Op. R. 3, 58, 5.

c.) The potential लिङ्छि comprises various kinds:

1. possibility and ability, as Panc. 226 कृतिस्य वशतः वशतः गोविष्टि (perhaps this brahman will awake by the bowing of the cows), Mrčch. VII, p. 238 यथेता: निषुमेव हि चारोथु (for princes can see through the eye of their spies), Kāthā, 2, 37 सर्खुङ्कायां वाल: मात्र त्या ताहारायांद्रि (this boy is able to retain by heart all he has heard but once).
2. probability. *Mṛch. VIII, p. 268* the rākṣas says तिर्द नकाल न के मुखों इत्यादीमन म (in my absence the cruel man will kill her), *Kathās*. 23, 24 या वाचल काव्य सत्ता ता पृथिवी (that old man, methinks, will know that town);

3. doubt. *Cāk. V* फिर उनके भावना कारण योग्य काय्यकायकम अन्यता (for what reason may the Reverend K. have sent holy men to me?), *Panca. I* 215 एक हाथाना या हरायन उपमा कुश्चना एकदिवसकालाद्वारा दुःस्फोटितयोग्य दुःस्फोटितयोग्य दुःस्फोटितयोग्य (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 अनि विषय may express improbability or impossibility. *Dāvac. 92* विशुद्धिमयेनमतमोक्षितम (for he sought carefully, but did not find him; how could he?), *Mṛch. VII* 236 चितवनानी धारणा तथा तन जीवन प्राप्तानि (I had rather forsake my life, than you who are a suppliant to me), *R. 2*, 37, 32 लोकों नाभि त प्रीतिष्ठो यो न विश्वमुड़ितः;

5. A special kind is the अनिरूप used for asserting one's power यह भी may even do this. *R. 3*, 49, 3 Rāvāna boasts उहाँ भी भूल मेरं अवकाशी मिल्ला: अद्यावधिकृतम् च नूतन द्वारा यो को लिखताः ब्रह्मां विपयो विभिन्नताम् हि महोदयम् (I am able to lift up the earth with my arms, drink up the ocean etc.). So often with अनि (or अनि) see *P. 3*, 3, 152. — But if one says अनि she may even do this, in order to express blame on that account, the present is necessary, and the अनि is forbidden (P. 3, 3, 142). *Kād. gives this example अनि or में तन्य प्राणकालम् स्वयं वाचा (he is even able to officiate for a cādra).

a. the hypothetical अनि 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. *Mbh. I*, 82, 21 Ārjuna says to Yaśās तथा अनि देवमे मुझे यो अनि देवमे (if I had offspring from you, I would walk in the highest path of duty), *Panca. I* 2 तथा अनि देवमे मुझे यो अनि देवमे (if I had offspring from you, I would walk in the highest path of duty), *Panca. III*, 203 अनि।

344. Apart from the many-sidedness of its employment, it is to be observed, that the अनि is in most cases not indispensable. The imperative, the present, the future, the kṛtyas 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 c) and f), as will plainly appear when we treat of subordinate sentences (458 b, 461 b).
On the क्रत्यां see 357, on the conditional 347.  

But it is especially the future in स्मरणि 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 स्मरणि is available in almost every subdivision, belonging to the department of the तिथि, save the hypothetical mood.

Examples of the future = subjunctive mood.

a) exhortation and precept. R. 1, 61, 2 दिय तथा मद्यास्तत्ततिहार्यात्तति तथा, from the context it is evident that these words mean: let us go to another region, let us do penance there. Kathās 43, 86 तद्वर्तमानं तन्न्याति दूहनसः (— you shall return quickly at daybreak).

b) wish. R. 2, 96, 21 धर्म तथा तद्वर्तमानं तन्न्याति दूहनसः (I 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 Panca. I. we have a series of ten clōkas (54—63) expounding what kind of people are fittest for attending on a king. All of these clōkas are framed on the same scheme, three pādas being made up of a relative sentence, whereas the fourth makes up the apodosis, being the refrain अत्रिक्कृतान्तः. Now, in five clōkas out of the ten, the verb of the protasis is an optative, but in three it is a present, in one it is a wanting. In the tenth the optative is employed together with the present (I, 55) प्रत्ययां तव ब्रह्माण्डः यो विश्वासवर्तः। तद्वर्तमानं तन्न्याति दूहत्。

2) possibility and doubt. Panca. 292 बौद्धवियाप्तिः तियान्तः कर्तव्याधि निर्यान्तः कर्तव्याधि समाधियाधि तन्न्याति दूहत् (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 जीवित्यां, often expresses probability. Mbh. 1, 76, 32 न देह तथा जीवित्यां जीवित्यां जीवित्यां जीवित्यां (I am sure, father, Kace will have been injured or has died), Panca. 176 the deer Citrāṅga tells how himself has escaped the hunters, but निि एवं तीव्रदस्तिप्रकाशितं जीवित्यां (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 (दृश्य, «I suppose, surmise,« »it is time« are added to the potential statement, लघु 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 स्मरणि is used side by side with the optative,।

3) purpose. Pat. I, p. 7 the master of the house comes to the potter and asks him कु म स्थि र कर्तव्याधि कर्तव्याधि (make me a pot, that I may make use of it). Likewise R. 2, 54, 28 Bharadvāja says to Rāma तेन्त्रेन तद्वश्च तद्वश्च मन्त्र पन्थिताश्चार्थ स (at a distance of ten क्रोड़ा from here there is a mountain where you may dwell, cp. Lat. mens in quo habites). Cp. also त with fut. = lest! 405 R. 1.

344. Inversely a sanskrit optative may occasionally be rendered by a future. Mbh. 1, 160, 1 Kuntī asks the brahman, at whose house she dwells, why he and his family are lamenting [दृश्य] दित्याग्यां प्राप्तं जातं जेवनकार्याः (I will remove your pain, if possible, fr. je chasserai votre douleur). So Panca. 282, which example is quoted above, optative and future alternate; likewise Panca. 65 इत्यादि कर्तव्याप्तिः तद्वश्च तद्वश्च मन्त्र पन्थिताश्चार्थ स (पुस्तकेऽस्ति न ग्राह्य)।

344**. Even the future in अष्टि may sometimes express a subjunctive mood. As far as my information goes, this employment is limit-

1) The शृङ्ग P. 3, 3, 146 is accepted too narrowly by the commentators. It enjoins the future in स्मरणि for expressing the notion »to be sure, certainly,« and s. 147 is to be considered an exception to it.
ed to the dominion of the potential mood. Mhbb. 4, 12, 3 यहाँ यह अनुन्तित महत्त्वदिनी भुवनी तिथिक िविविधत (the examines my horses, he is sure to be a connoisseur in horses), Pat. I, p. 250 तथा इतिहास में स्मृत िशापित परिपक्व मधुमेखला नीलासिक अश्रयो मधुमेखला (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 brāhmaṇa).

345. Sanskrit makes no distinction between the different tenses of the subjunctive mood. The लिङ्ग expresses the past as well as the present. लिङ्ग मयेप may be occasion-annally = "I might, I would etc. have done." Ch. Up. 4, 14, 2 when the teacher asks his disciple "who has taught you, my dear?" त्रिपय को नाथसृगराम, the other replies को नाथसृगराम (who should have taught me?), Gaut. 12, 1 दुयों दिशारसिद्धिमयाज्ञर विद्वान वादराण विद्वानमयाज्ञर (a protasis, who has intentionally reviled twice-born men — shall lose the member, whereby he has offended). Mecheh. III, p. 124 Carudatta speaks स्मितमयेन निःशापित: या नाम नवःकारिनी कृपाय (Maitreyya terries; how, if, in his distress, he should have done some forbidden thing!). Yet an optative of the past may be made by adding यथार अथ अथ to the participle of the past, i. e. Kathās. 27, 32 कब न तथ्यार रामो बनेन (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 opt- tative of the aorist has survived, but it is not what we should call a tense. It is rather a kind of mood, see the next paragraph.

346. The preceptive or benedictive (ग्राहितवं लिङ्ग). This Freq. mood is restricted to benedictions, and even there it has a concurrent idiom: the imperative. Mālat. VII, p. 9 विषयমयार िशादियानिनि नाथसृगराम (may the gods make the issue, as happy as possible, may I obtain my desire), Utt. I, p. 5 िविविधत वादराण (१५४) नाथसृगराम (१५४) नाथसृगराम, Daq. 164 नाथसृगराम तृषुषों: कृपाय (१५४) नाथसृगराम (१५४) नाथसृगराम, पारस्यिति. 1)

347. The so called conditional (लिङ्ग) is properly the past of the future in रामानि. 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. 1)

Ch. Up. 6, 1, 7 दृष्टिकोणस्विकरणों में गायकतान (for if they had known it, why should they not have told me so?), Pano. 237 लग्नि तथा विभाषित्रायुम्भों वसो न लग्नि तथा विभाषित्रायुम्भों वसो न (for if they had done according to his words, then not the least misfortune would have befallen them), Daq. 111 नाथ िशादियानिनि िशादियानिनि मयाज्ञरािशादियानिनि (if those two princes should have grown up without accidents, they would have reached your age by this time), Kumāras. 66, 68 नामानां तानां गान: षालित्वित्वा विभाषित्रायुम्भों वसो न वेषेऽ (how would the serpent [वेषेऽ] bear the earth, if you [स्विकरणों में गायकतान] had not lifted it up from the bottom of hell). Ch. Up.

1) Nala, 17, 35 the preceptive यथाराम िविविधत does the duty of an hortative imperative.
2) P. 3, 8, 139 लिङ्गमयेन िशादि िविविधित.

140 भुवनी ब्रह्मानि याहीं लिङ्गमयेन भावानि.
§ 348—349.

IMPERATIVE.

348. Sanskrit imperative (नगर) comprises more than [is conveyed by its European name. It is not only the equivalent of what we are wont to understand by this mood, but it is also expressive of wishes, possibility and doubt.

We will treat severally of its different employment:

I. The mood of precept and exhortation.

Examples: 2d person. Kathās. 81, 56 भक्तानांभक्तानां: भक्तानां-
मुखविशालक्षुशिष्यं प्राप्तं दानम्। (enjoy the hospitality of our mistress, get up, take a bath, thereafter take food), Čak. IV 111 प्रियाः दितिन:। दानम्-
पदरक्षणम् (my children, show your sister the way), Prab. V, p. 103 हा पुण्यका: के माता:। दान देने में प्रति, — 3d person. Daq. 132 अजयन्तु दिर्यक्षेत्र:। दान (let this wicked elephant withdraw), Nala 17, 32 पदरक्षणा! तु देशा:। पुष्पकुलक्षु भाजनो (your attendants must try to find out Nala), Mālav. V, p. 137 सो पुष्पकुलक्षु भाजनो: (they may rule over —); — 1st person. Čak. III पुष्पकुलक्षु भाजनो:। भाजन (if you permit, I will make —), Mhbh. 1, 146, 29 बाल्य-प्रति, पदरक्षणम् (let us wander over this country), Nala 7, 7 नलं श्रीतुं पुष्पकुलक्षु भाजनो:।

Rem. In exhortations, some particles are often added to the 2d person, as तेसा, धर, नि etc. See 418.

349. In courteous injunctions and requests it is very common to use the imperative of the passive instead of the 2d person of the active. Then the agent is commonly not expressed (10). Radn. IV, p. 100 king to messenger कर्तवं कर्मविभक्तवर्तम, messenger to king दानं दयामयं (listen, Sire). PANE 48 the barber enjoins his wife अपि मेधाविनी माहान-पुजयं (please, my dear, fetch me my razorbox), Vikram. I, p. 4 the apsarasas are bewailing their companion Urvā, carried off by the Dānavas, Purvaras intervenes and says कल्याणं नृपस्य नरस्या नमो भक्तं दानं प्रतिरोढः। – For the rest, भक्तं is of
course here likewise available (Mālav. I, p. 4 खृतां भवनः and when showing respect and reverence, one uses the title of the person addressed instead of it (360)). So Panc. 86 दश्य मां भवनिन्द्रा प्राण।

नास्ति यथा भवनः is a more respectful mode of inviting, than खानिन्द्रा प्राणानि, cp. ibid. 48 नास्ति यथा भवनः सर्वथा्: (v. a. I request the judges to listen).

350. Another manner of expressing polite request, equally frequent, is using the verb श्रुति. One says श्रुति यथा भवनः = श्रुताय, cp. our "deign to listen." Nala 3, 7 Nala says to the gods ना न वेदान्तिषु (please, send me), Āk. V the doorkeeper to the king श्रुति यथा भवनः श्रुति यथा भवनः.

Rem. The ज्ञात and the future in भवनः are concurrent idioms with the imperative, the former especially in exhortations and precepts (343), the latter, when giving instructions (344). 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 ज्ञातं यथा भवनः समाकतं यथा भवनः (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 श्रुति, but the future करित, when giving the special injunction, to be acted up at a fixed point of time in the future 1).

351. II. Imperative expressive of wishes and benedictions.

Examples: Such phrases as तिर्थ तथा, Hit. 118 तिर्थे भवनि भवि,

1) In this very meaning a few passages of the Mahābhārata afford a 2d pers. plur. of the medial future in भवनः, instead of भवनि; in other terms a formal difference, which stamps these forms as imperatives of the future.

Bor. Verg. Gr. § 729 quotes three instances: Mahābh. 1, 17, 13; 3, 228, 8; 6, 27, 10, see Holzmann, Grammaticus aus dem Mahābhaṭa p. 53. To them I can add a fourth, Mahābh. 1, 183, 13: Drona being seized by a hawk, calls upon his disciples for rescue यथा हत्वा तु मोक्षादेव गामः.

353. IV. The imperative with ना or मास्म serves to express prohibition. Yet this idiom is comparatively little used, but instead of it either श्रुति or करित 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 ज्ञातं यथा भवनः नु (king Erlanga may be victorious). See Kern's paper in the Bijdragen van het Instituut voor de Taal- Land- en Volkenkunde van Nederlandsch Indie, 1885 (X, p. 1—21).

2) Debrück, Altindische Wortfolge, p. 2—6 has endeavoured to prove that the imperative ना did duty of an imperative of the future in the dialect of the brāhmaṇa-works.
arba
c. p. 3.3, 176.

1. 

Examples: 1. of imper. with nam and nam. Panc. 294 ma la bramane rise. Kath. 39, 233 nam saumya liita (go on, do not stay here); — 2. of chalan and kram with instrumental. Mdr. I, p. 46 chalanabarpatan (no hesitation more), ibid. p. 53 krama liiptan (be not sorry, my dear), Panc. 64 chalan samaye, Cak. 1 kramhandam; — 3. of aor. with nam. Dac. 143 ma samaye liita (do not fear, ladies), Mhb. 1, 155, 34 ma chiro

(know: do not tarry), R. 2, 42, 6 karam kramadakarina ma sarika: pama (do not touch my body, you evil-minded woman).

Rem. 1. chalnam is also construed with a gerund or an infinit. Mdr. III, p. 124 halabrpatan (do not censure me any longer), Mroch. III, p. 106 halam piisam pae (do not awake the sleeping people).

Rem. 2. In the epic dialect the augment is not always dropped in the aorist with nam. So in the famous imprecation R. 1, 2, 15 ma niirat prakirikam tvama: prakirikam: sasyam: Cp. Mhb. 1, 37, 7 ma na kalam

vaariram.

Rem. 3. With nam not only the aorist is allowed, but also the imperfect tense, of course without augment. R. 2, 9, 23 ma

ma

na ma.

Rem. 4. ma with optative is of course a concurrent idiom. In the prakrits also ma with future in "satii." Likewise in the epic dialect. Mhb. 1, 30, 15 the three idioms are used side by side

satii.

It may even express a doubt (352): Kath. 42, 114 sataa vyaktaa vramman kram

na ma pratiruhay (how can a crime, recklessly perpetrated, fail to cause mishap?). Or anxiety: Pat. I, p. 418 vrammaa (lest one should decide thus).

355. In classic Sanskrit the 1st person of the imperative

augment, preceded by nam or namnam. "Do not fear" f. i. p. 3.3, 176.

is less used than the other two (cp. 356). In fact, these

con

1st persons belong to another set of forms, viz. the so-called

conjunctive (nam). In both dialects of vaidik compositions, in mantras as well as in brahmaa-works, this conjunctive is still to be met with. But Pāṇini already qualifies it as archaic. In epic and classic Sanskrit, in

indeed, its 2nd and 3rd persons exist no more, whereas its 1st

persons are the very forms considered to make part

of the imperative (nam).

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 mara ch hirava hirava, ma mara amrta-vritam amrta (whether you are standing or lying down, give us

wealth), Rgv. 10, 85, 36 the maridu-mantra ma-pahaya te varma-vi

harana, maha prakirikam tvama:客商 (may your husband have a long life, may he reach a hundred autumns), TS. 6, 5, 6, 2 maha prakirikam tvama:客商 (sha

who shall be born of her, must be one of us). 1)

Rem. 1. Like ma with optative in the epic dialect (451 R. 1), so nam with conjunctive in the vaidik works may be "lest." Nir. 1, 11 namnam mara nammar mara (lest by going astray we shall go to hell), Ait. Br. 2, 12, 2 nayam ma-amrataa prakirikam tvamaa (lest they should go to de

unsatisfied).

Rem. 2. Some few conjunctives, occurring in the archaic texts,

belong to the system of the aorist, as prakirik in Rgv. 10, 15, 6 ma

1) Instances from Rgv., AV. (Sat. Br., Ait. Br. are brought together

by Delbrück in his treatise Der Gebrauch des Conjunctivus und Optations

im Sanskrit und Griechischen Halle 1871, especially p. 107—190. — It

may be observed, that the Chūndogya-upanishad has not a single instance

of the leet in the 2nd or 3rd person.
356. Instead of the 1st persons of the imperative, classic Sanskrit often uses the present (नृत्त), sometimes when having the nature of a hortative, as गच्छनि: when = "let us go," but especially in dubitative interrogations:

कारणं क गच्छनि (what shall I do, where shall I go?)

1) present with hortative meaning. R. 2, 96, 20 गच्छनि: (let us stand still here —), Panc. 86 तिथिपर्याय-रामे कृष्ण: (let us present him with our body), Prabodh. II p. 29 भिष्ममेते समविष्णुमि [समविष्णुमि: (let us search through the whole forest)].

2) present in dubitative interrogations: Panc. 40 श्लोकोऽस्मादि वात्सर्वायमि रूपसिंहमि कारणं क घृताय (will I look on her —), Madr. IV, p. 138 Malayaketu to Bháguráya गुलिनाशनेन (therefore, let us not approach, let us rather listen), Panc. 261 श्रंकुरुऽस्मादि विरागसन्धीमि कारणं मनोगमि: Op. ब्रह्मानुशास्त्रम् and present 478 al. 2.

3) present in dubitative interrogations: Panc. 37 सकलं शिवाय ब्रह्मानुशास्त्रम् (shall I kill him with a weapon, or give him poison or put him to death as one kills a beast?), Hit. 95 कु यविष्णुं रहस्यं ब्रह्मानुशास्त्रम् (friends, tell me frankly, what shall I do for you — कारणं क घृताय). An instance of this idiom in the passive voice may be Panc. 37 तत्सकलं [संस्करण स्वाभाविक] श्री वाकानुशास्त्रम् (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 2nd conjugation, it must be recognized, as we do, that the present instead of the imperative is idiomatic for the 1st person. Such phrases as कुःत्वा, मूर्धर्वा = कारणं and भत्त्वायां should have moved Capeiller in his edition of the text.

357. The kṛtyas, as far as they do duty for finite verbs, may rank with the tenses, which are expressive of the subjunctive mood. They have the nature of Latin gerundivum, and, like this, they belong to the passive voice. But their sphere of employment is wider. They signify not only that, which one is obliged to do or do what is prescribed to be done, but also what must happen by necessity or that which is fit, expected, likely to happen.

Examples: 1. duty, precept Yaj. I, 117 कृत्याऽपि यज्ञायांकर्त्तव्यायां (one must make room for an old man, one charged with a burden, for a king, a śukra, a woman, a sick man, a bridegroom and one in a carriage), Nala I, 19 कृत्याऽपि यज्ञायां (do not kill me), Cāk. I भगवान्मुनि पुनर्ययुक्त, न नेन्द्राय: (— may not be killed), Panc. 369 नागायां वस्त्रायं भक्तस्त्रायं भक्तस्त्रायं भक्तस्त्रायं भक्तस्त्रायं भक्तस्त्रायं (therefore, let us not approach, let us rather listen). When substituting for these kṛtyas the active voice, one would get in the first example वस्त्रायं धार्य, in the second अंगिल, in the third नेन्द्रायं भक्तस्त्रायं, in the fourth नेन्द्रायं भक्तस्त्रायं.

2. necessity. Panc. 167 कृत्याऽपि यज्ञायां तथाया (I must needs go abroad), ibid. I, 450 कृत्याऽपि यज्ञायां तथाया महान्याय (blockheads are the natural enemies of the learned, the poor of the wealthy).

3. probability, conjecture, expectation, etc. Cāk. III कृत्याऽपि यज्ञायां उपस्थितायां वा महाकालीयां वा महाकालीयां (she is sure to be in the neighbourhood of the bower), Panc. 240 नेन्द्रायांकर्त्तव्यायां कारणं कर्त्तव्यायां (the lion reflected: surely some animal will come into this hole to-night), Prabodh. V, p. 106 कृत्याऽपि यज्ञायां कारणं कर्त्तव्यायां (are they likely to confer any benefit or have they done so before or are they doing so now?). The last example plainly shows, that the kṛtya borders upon the sphere of a participle of the future, कृत्याऽपि यज्ञायां कर्त्तव्यायां वा महाकालीयां (the future.)
active voice (करियान्) and one serving both for the medial and the passive (करियान्माण्णां), 3. the कृत्यां, 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 जयः and कृत्यान्त, the latter of which has always an active meaning, as to the former see 360.

It must be kept in mind, that the participles, unless they themselves do duty as finite verbs, denote the past, present or future only with regard to the time, involved by the chief verb of the sentence.

359. Additional remarks. — 1. As participles of the future in the active may be considered also a) the kṛta in 'क्र' derived from desideratives, as विक्रिये (wishing to do, being about to do), cp. 52 9, f. i. 124, 125, 126 etc. जयः (and there on that island) we descended, desiring to take sweet water, fuel, turnips, roots and fruits; b) some in 'र', mentioned by P. 3, 3, 3, as नीतिः (one, who will go to the village), they do even duty as finite verbs: कथाः 35, 104 उत्तरं राक्षसां जीवितां न धर्ममाणां न धर्ममाणां, न धर्ममाणां (get up, my king, a son will be born to you —), Vikram. V, p. 181 मुरुरसुत्ते नासीताः भाषा, भाषा; c) those in 'क्र', when put close to the chief verb; they are expressive of a purpose, cp. 52 9, 10.

2. Further there are the old participles of the past, formed with reduplication, such as चक्राणि, f. चक्रु, n. चक्रु for the active voice, and चक्राणि for the passive. In classic Sanskrit they have almost wholly got out of use. Already Panini restricts P. 3, 3, 3, them to Holy Writ, with the exception of six, viz. लेखदितः, उत्तराण, 106, 109.

1) I was wrong, in doubting, on p. 39 N, 3, of this book, at the correctness of the example (Mihh. 8, 73, 25 = Nala 21, 23) नितानन्दितः quoted by Whitney. When reading once more not only that passage, but the whole sarga, I clearly saw, that नितानन्दितः cannot but depend here on नितानन्दितः.
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 श्रं गतं, श्रं मृतं, one says as well गतमणि, मृतमणि. Cp. Pat. I, p. 468.

Rem. 1. If a participle in न is used with intransitive meaning, then the transitive passive is commonly expressed by the corresponding part. of the causative. द्रहू means \( \text{split by itself} \) पाचित \( \text{split [by somebody]} \), पाचित \( \text{awake} \) but पाचित \( \text{roused} \), प्राय समूदा but प्राय समूदा \( \text{engendered} \), पाचित \( \text{fallen} \) but पाचित \( \text{thrown} \) etc.

Rem. 2. As far as I know, the participles in न never convey a transitive active meaning; they are, as a rule, intransitives, as भाव, भाव, भाव.

Occasionally the participles in न are used of the present. They are then expressive of an action achieved, completed, finished. So गत and स्थित when = “being,” चाहिये चाहिये चाहिये चाहिये, “dead,” मया “broken.”

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 विस्तुति स्थिति, when = “a forbidden law,” or even substantives, as वृक्ष, when = “old man,” शिष्य “when = disciple.” 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 neuter of participles in न to be admissible as nouns of action. So Mbbh. 1, 3, 41 लवणे: मया मृत्युः स्वयम् न च मे तीव्रमणि (it is better to die together, nor can I bear to live), Pat. I, p. 11 भिडित्वाहारकारिकानि न देवायम् भक्तिः नान्य-नुन्य (hicoughing, 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. Panč. 28 6 वज्त मुद्रूं वहुपुं इतिहासांताषां प्रभावत सिद्धिः (here are five hundred scholars, who enjoy a salary which I give them).

2. the participle denoting time, state, condition, circumstance. Panč. 288 शयनम् कौमारिकुष्टुम्बक (the jackal being filled with anger, said to him), Bhoj. 17 नन्ति तत् किंतु न रघुवरम् नन्ति किंतु तत् रघुवर (now, as the king made such expenses of money etc., his first minister once addressed him thus), Mrch. VI, p. 222 6 योजनान्ति मूलत गुप्तितस्य शनि (better to die while showing prowess, than in fetters after having been seized).

3. the participle denoting cause, motive. Panč. 58 ते तस्मात् करीभाय यथा कथानां शासनम्: चत्वारि न वज्तु (they must be brought to such a pass as to be excluded from heaven, being killed in the flight), here the complex तस्मात् संक्रियायां: points at the cause of their not reaching heaven; R. I, 1, 99 दर्शायकांन न: दश च चार किण्ये (by reading the Rāmāyana one gains heaven).

4. the participle equivalent to a concessive sentence. Panč. 304 भु निश्चिताय यथा नानोलोकाय (though I have dissuaded you several times, you do not listen to me). In this meaning, भु is generally subjoined to the participle, see 423.

5. the participle expressive of the protasis of a conditional or hypothetical sentence. Daś. 140 6 वज्त त्व वधुपुराणांन तत्कालिनां तुवासो शासनम् (if I should not follow the path of my [deceased] husband, I should dishonour your family), Kathās. 72, 92 श्लोकांन त्रावणां श्रीविनायकस्य तपस्या (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 लोकानां तेने श्रीविनायकस्य क्राक्षिणि चत्वारि (being about to leave her country, she ceded her house to the brahmans),

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Daś. 79 च्छुतितस्यवधुपुराणांन तत्कालिनांन श्रीविनायकस्य (as I wished to bring them back to their natural state —) Māhāt. 1, 163, 16 इत्यदर्शाय रामस्य: तत्कालिनांन भोज्यां तुवासो शासनम् (the giant took a tree and ran once more at Bhima, that he might strike him).

363. As a rule, the mere participle suffices for this purpose. Now, as this is by far less done in modern languages, different connectives are to be added, when translating, as when, if, though, because, as, while sim. In short, participles in Sanskrit are as significant as they are in Latin and Greek.

The only particles added are तथा, to denote comparison, and यथा, the exponent of a concessive meaning. Panč. 54 श्रीविनायकस्य रघुवरम् रघुवरम् बहुत भिन्नमाणी (her body looks, as if she were —), ibid. 278 नन्ति संक्रियायां यथा (though she is being satisfied, she is not kind), ibid. II, 173 वधुपुराणांन भावः वधुपुराणां (a noble-minded man falls as a ball does, if he should fall at all).

364. The participle 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 तत्ब (being). Yet, तत्ब is not indispensable and is often wanting, especially if it is a bahuvrvi that has a participial employment.

Examples: a) of तत्ब added. Čāk. IV कालमेघस्वरुपम् कन्याया तत्कालिनांन भावस्यातील वधुपालाकान्तम् (though living in the forests, we know the world), ibid. III कुमारिकांन युक्तिमयोऽविशेषस्य (how did you come by that sharpness, you, whose arrows are but flowers?), Kathās. 24, 67 जल्दी कान्तम् का नारीलोकात्तिरिक्तम् भावस् (I saw that town, indeed, while I wandered about when a student), Panč. 44 कंठे वधुपालाकान्तम् कतंल तत्कालिनांन (how can I go there, being tied with strong fetters?).

b) of the mere adjective. Panč. I, 109 श्रीविनायकस्य तत्कालिनांन भावस्यातील (what is the use of a faithful [servant], if he be not able, what, of an able, if he be not faithful?), Čāk. II two young ascetics are approaching, the king, before their being ushered in, knows them by their voice and says तत्ब श्रीविनायकस्यात्तिरिक्तम् (by
the sound of their voice, which is strong and soft at the same time, they must be inferred to be ascetics), Hit. 91 तन्नि तन्नि कुतुबुर्ज शालक्षम तारा मानसत (wishing to tell it [see the news तारा मानसत], I have come here).

Rem. 1. Bahuvrthis, the predicate of which is a participle, generally share the participial employment. Pance. 130 तर्क तर्क शाश्वत साधनावाद शासनाकार (when he saw him, he became anxious and reflected), Ven. I, p. 25 तैय शालक्षम शालक्षम तारा मानसत (Madam, by the angry mood I am in, I have not noticed your coming here), Mudr. III, p. 112 तर्क तर्क तर्क तर्क तर्क तर्क तर्क तर्क तर्क (if my lord in this manner crosses my liberty of movement, my kingdom seems a prison to me, not a kingdom).

Rem. 2. तर्क, however, is occasionally added even to real participles. Pance. 126 ते तैय तैय तैय तैय तैय तैय तैय तैय तैय तैय तैय तैय तैय तैय तैय तैय तैय तैय (now, that stupid monkey, being in an angry temper, gave a blow), ibid. 335 तैय तैय तैय तैय तैय तैय तैय तैय (while standing on that very spot, the crab etc.), Mbbh. I, 166, 2 तैय तैय तैय तैय तैय तैय तैय तैय तैय (here after added helps the understanding of the remote past. Cp. Pance. 248, I, 7.

**Absolute cases.**

365. As the participle is an adjective noun, it needs must rest on some substantive, of which it is the predicate, and with which it is to agree in gender, number and case (27). We may call this substantive the *subject* of the participle. When being a pronoun, it is often not expressed (10), as little when a general subject. But, whether understood or expressed, it is likely to form part of the chief sentence, and by its noun-case, which is at the same time that of the participle, it marks the nature of the logical relation, which exists between the principal action and the subordinate one.

Yet, the participial employment is not restricted to the case, that the subject of the participle occurs in the chief sentence. In Sanskrit, like many other languages, it extends also to the absolute cases, by which name one denotes the participle with its subject, if they are but loosely connected with the principal sentence, their noun-case not being grammatically dependent on any word or phrase in the chief sentence. Sanskrit has two absolute cases: the *locative* and the *genitive*. Of these, the former is the general one, the latter has a much narrower employment.

366. The absolute *locative* is a very frequent idiom. It is the Sanskrit counterpart of the Latin absolute ablative and the like genitive of Greek. It shares the whole many sidedness of signification of the participial employment. In other terms, it is equivalent to any kind of subordinate sentence: temporal, modal, causal, conditional, hypothetical, concessive, etc.

Examples: Kathās. 5, 106 द्रव्यमानम हस्ताक्षर (time going), ibid. 28, 134 द्रव्यसिन्धु राजस्मी जीविता (that prince being dead, what care I for my own life?), Çāk. I पीरे वृक्षारोह ज्ञानमि (while a Parvata rules the land), Daç. 118 तारा तारा तारा तारा तारा तारा (when darkness had spread and the moon had risen, I went to bed), Çāk. I काव्या दृष्टसिद्ध सिद्ध हास्यारो (she hearkens, when I speak in her presence), Hit. 96 रुद्रदासिनी तूत (after the messenger had thus spoken), Nala 5, 33 तूत तूत तूत तूत तूत (Nala having been chosen by the daughter of Bhima, —), Pance. 17 तारा तारा तारा तारा तारा तारा तारा तारा तारा तारा तारा तारा तारा तारा तारा तारा तारा (prayer, Nagaratukut, etc.).

Examples of तन्त्र etc. added to the participle or noun. Pan. 242 तन्त्रमने तन्त्रमाणाण्य जायते (at day-break, when the owls had become blind) [ep. 389 R. 2], ibid. I, 310 तन्त्रमने तन्त्रमाणाण्य जायते (it is at night-time that the light of the lamp is pleasant, when the sun has risen), ibid. 56 तन्त्रमने तन्त्रमाणाण्य जायते (the king says to his daughter तन्त्रमाणाण्य जायते तन्त्रमाणाण्य जायते (my child, as you are my daughter, and Lord Vishnu my son-in-law, how etc.).

Examples of a nominal predicate without auxiliary. Pan. 62 दृश्यतः प्रिये दृश्यतः दृश्यतः दृश्यतः... (this lake will soon become dry, when it will be dry, they will perish), Bhj. 12 दृश्यतः दृश्यतः दृश्यतः... (if the king be virtuous, if wretched, if wicked, they too will be fond of wickedness), Āk. V दृश्यतः दृश्यतः दृश्यतः (while you are the protector), Prabodh. II, p. 39 दृश्यतः दृश्यतः दृश्यतः... (you are afraid, you are afraid, you are afraid, you are afraid). 3. 58 दृश्यतः दृश्यतः दृश्यतः... (as Love, Anger etc. are her adversaries, how will she [Vishnu] 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 दृश्यतः तन्त्रमाणाण्य तन्त्र (this being so), तन्त्रमाणाण्य (after [this] had been performed in this way). Of course, it is always wanting with impersonal verbs, as Dāq. 107 दृश्यतः दृश्यतः (after his having consented), Mabh. 1, 154, 21 दृश्यतः (since we must start, we cannot stay here long), ibid. 1, 150, 4 दृश्यतः दृश्यतः दृश्यतः दृश्यतः (we must start). 369. Sometimes the absolute genitive is a concurrent idiom of the absolute locative. It is far from being 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 dative meaning, and is therefore in most cases a participle of the present, or at least a participle or adjective, which does duty as such; 2. its subject must be a person. Upon the whole, the absolute genitive is usually found in standing phrases 1).

According to P. 2, 3, 58 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 कृतिकत्व, which is interchangeable with कृतिकत्व (he has forsaken the world not fearing for the tears of his family). 2).

1) These rules have chiefly been fixed by F. de SAUMUR in his valuable and exhaustive treatise de l'emploi du génitif absolu en Sanscrit. The rule of the subject being a person is violated Kumāras. 1, 27 धनवसंधिक धनवसंधिक (though spring has an immense variety of flowers, the rows of bees cling especially to the amṛta-flower), unless it be supposed that Kālidāsa means the personified Spring. — In this passage of the Rāmāyana (3, 11, 58) धनवसंधिक धनवसंधिक (he has forsaken the world not fearing for the tears of his family). 2) Panini's सुर तत्त्वतः. The preceding s. 37 धनादार धनवसंधिक enjoins the employment of the absolute locative. Now, s. 39 allows the genitive too, but only for the case, that there is to be expressed धनादार. 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 धनादार, (under the eyes of the munis, the king [Triśaṅk] ascended to heaven) the anādār is to be found in this, that the chief action is going on.
Examples: 1. the gen. = though, in spite of, notwithstanding. Panc. 193 यदेव तथा पूर्वः... सत्यभामावन्ति विनियमायति तद्व तत्तपीतिर्धार्य| (that I have asked them, though you were here, was but to make a trial), Madr. III, p. 124 सत्यभामावन्ति:.... पाद्र दुः दत्ता: पाद्रो तत्परात् (— under the very eyes of Rākṣasa), Panc. 152 यदेव... [लक्ष्यो मे परिभाषते, Mhbh. 1, 102, 70 विज्ञायितेविन्यात्स्या वाच्यात्स्या रामस्य; सुधारं यमराजायाम्: व विष्णुराजः... दानां.... समाधिरूपूर्व| (Vicitrāvatīya became consumptive, when being young, and died in spite of the efforts of his friends and skilled physicians), R. 2, 100, 4 न हि यं देशस्या विनियमायति न दर्शवति (do not go to the forest during his lifetime [= *eo siplo*]). 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.

2. the gen. is expressive of a situation, existing at the time, when the main action intervenes, Eng. while, as. Panc. 131 तथा बस्तकां व बुधधनिन्यायात्स्या.... निन्यायान्याय: निन्यात: (while he was speaking thus, the said hunter came and concealed himself), ibid. 44 the barber's wife asks her friend नं रक्तमुद्रायात्स्या। (the rogue [she means her husband] has not risen [from his couch] during my absence, has he?), Kathās. 18, 356 नर सर्वम्यान्तिर्धार्य| तत्र नन्यायायात्स्या.... निन्यायान्याय: (while he reflected thus, females came), ibid. 3, 11 तत्र नन्यायान्याय: तत्र.... नन्यायान्याय: नन्यायान्याय:

Rem. 1. Between these two different kinds of absolute genitive there are, of course, interjacent links. The anākāra of the action conveyed by the absolute genitive may be more than simple independence and less than full disregard. Mhbh. 1, 153, 7 शर्मिष्टो दृष्टिकोन्यायम्यकाणात्स्या दृष्टिकोन्याय: I shall kill him, beautiful lady, and quite independently of the circumstance, that the holy men were its spectators. Then, the term anākāra 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 Kātakānta does not mention it at all, see Tribhacanāda on Kāt. 3, 4, 34 (p. 499 of Egle's ed.).

1) See de SAUSUKE, p. 23. In the same book, p. 65—74 plenty of instances prove the frequency of the phrase ऐत्यमहंतत् and the like.

even in your presence,” here the absolute turn denotes the easiness of the enterprise. 1) Rem. 2. The absolute genitive seems to be very rare in the archaic dialect. 2)

370. Apart from this absolute genitive, Sanskrit upon the whole shows a preference for employing genitives of the participle, either as dative-like genitives (129) or when depending on some substantive. The frequency of this turn makes it sometimes difficult to distinguish between the absolute and the not-absolute construction. 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 रूद्धरत्नाचार्यान्तिर्धार्य| (the thinking so” or “for him as he thought so” the day passed slowly), Daś. 144 रूद्ध त नो अपराधान्ति दर्शना यथा: तद्यथा:... 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, 1, 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 Madr. V, p. 180 एक्षेऽच्चित्रायितेविन्यायायं लक्षितमिति:काश्यास्तु मुनिस्वर्मवं सुर्यं वक्त तवम् (as Candragupta in selling them [the jewels], desired an ex-

1) de SAUSUKE, 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 SAUSUKE, is Maitrayapravānśaḥ 1, 4 दिष्टः यदृच्छायां सहस्यति सिद्धम् मृच्छायांस्यामास्तुः लोकोऽप्प्रथातः.

Another instance from the archaic dialect is Ap. Dharm. 1, 2, 7, 13 दृष्टिकोन्याय: (see the foot-note on p. 289 above).

3) See de SAUSUKE p. 33—41.
orbitant profit, you, cruel man, have made ourselves the price), Panc. 159 तड़कोते सुत् मण्येश्वरे नागम् पारिते भविष्ययित, Cāk. I अंतः व्यवहारः विविधत्वम्, Brih. N. p. 8 तद्वशास्त्रानामभिः पताश्चम भविष्ययित्वसमूलके, अनुसारित. In the first of these examples the genitive may be accepted as a dative-like one (139), in the remaining it depends on a noun (गण्यते, यथा उद्देश, नित्तिते). Likewise Nala 24, 15, Panc. 57 यथा गण शास्त्रगण्यस्तिस्त नृत्तितितिस्त, etc. etc. Cp. also the foot-note on p. 94 of this book.

Rem. The differences between the absolute and the semi-absolute genitives are sometimes very small, indeed. Panc. 156 देवये निम्नसागरस्त भवेन मयं श्रवणं देवका तातः, here the absolute turn would be doubtful but for the pronoun of the 1st person repeated. That in such phrases, as जो आदि. 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. Mbh. 1, 169, 1 ईश्वरी ते यथेष्ठ जयस्तिस्त यथेष्ठ जयस्तिस्त, महाभारत तथेष्ठ जयस्तिस्त. Kathās. 42, 165 यथेष्ठ जयस्तिस्त च मयं तथा यथेष्ठ जयस्तिस्ति यथेष्ठ जयस्तिस्ति.

371. It is no hindrance to the absolute construction, if its subject is a word, occurring also in the main sentence. Panc. 67 देवये निम्नसागरस्त भवेन मयं श्रवणं देवका तातः, here तातः, the subj. of निम्नसागरस्त means the lion, तातः the same lion. Kathās. 29, 77 कालस्वानि नामस्वानि तवस्सस्वानि तस्सस्सानि, here the absolute loc. is used, though its subject तस्सस्सानि is also represented in the main sentence by तस्सस्सानि. Cp. R. 3, 57, 2; Nala 5, 33.

372. The semi-absolute employment must also be stated for the instrumental. Here are some instances. Kathās. 29, 55 तत्त्वं तत्त्वं प्रभादिता ते भगवानम् (by eating these fruits you will enjoy eternal youth). R. 2, 64, 18 त ङ्गोर्जन वापरो वापर वापरिनारी: त (as soon as the arrow had been drawn out, he mounted to heaven), Panc. 57 पुप्पः सत्त्वं: नामुनिन्येमुनि यथेष्ठ जयस्तितकावित (my dear, I will not take either food or drink until after having killed all the enemies), ibid. 178 भूरमें भेऽयो न दूर्योक्तिस्तिस्तितकावित (do not fear, with such friends as we are), Kathās. 55, 213 दूर्यो विक्रमादित्यो नामुनिन्येमुनि तवस्सस्सानि, Panc. 194 तवस्सस्सानि: शवस्सथित परायणस्सथि मयं (Lat. hic cog-

373. Other participial idioms are:

I. The participle added to a verb, expressive of some affection of mind, to signify the motive of the affection.

Panc. 139 तेन न ज्ञातः, तीन हृदयाः, (do you not feel ashamed at speaking thus?), ibid. 147 तोथिक्षिते न तैत्यम्, (one must pity you for having become proud), ibid. 112 ज्ञातः सत्त्व निम्नसागरस्त न्, (you have not done well by kindling discord between them), Mbh. I, 145, 9 तदमाये कितानुम कितानुम (कितानुम), (Dhrit. cannot endure their having obtained the kingdom from their father's side), Mahāv. 1, p. 18 ब्रह्मचिरम रुपमुक्ताः स्थाने कितानुम.

374. 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 धिनोऽविशेषस्तित् (he saw me enter), pass. अर्थमेत्वा विशेषस्तित्. By using some other noun instead of the participle, we get the idiom, mentioned 32 c), f. i. धिनोऽविशेषस्तित् (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 दृश्य and re-
especially in the instrumental ¹). So f. i. Nāgān. I, p. 5

1) See de Saussure, p. 94 N. 1.

2) An instance from the archaic dialect may be Ait. Br. 1, 13, 8

376. Sometimes participles are expressive of the chief pre-
dicate. 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 conjunction, 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 2nd person the absence of the auxiliary commonly necessitates the expression of the pronoun, and inversely. See 11.

377. We may divide this periphrastic conjunction into the following cases:

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1) See de Saussure, p. 94 N. 1.

2) An instance from the archaic dialect may be Ait. Br. 1, 13, 8

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The continuous action and is to be compared with English to be with the participle in -ing, चिन्तयनासिति or तिघयति etc. "he is reflecting," चिन्तयनासिति "he has been reflecting," चिन्तयनासिति etc. — Pana. 42 कौ लिा.... एव एवम विमुशायते: बहुतापि (the weaver was always concealing his disposition), Kathās. 42, 140 दृष्टोर्भो ग्रीउक्सम (he was sporting with her); Daś. 156 युद्धकाला तु... हस्नेबला शालयति (but the princess will not cease weeping), Pana. 330 या द्रोण राक्षसपता तिघयति (she is being guarded carefully); Mhbbh. 1, 11, 5 सत्रयादि तदन्तीर्थे द्वामाचारमुख (I was knowing the power of his accese), Uit. II, p. 34 एवत्तेदि यो करः.... शालयति सिमेय पुराण कलन: (this is the very forest, where we formerly dwelled for a long time), R. 2, 74, 2 गये गये हत्री यश (do not weep for the dead one).

Rom. 1. The participle in ०० or a verbal adjective, provided that they have the meaning of a present, may be similarly construed with गातेः, चिन्तयति and the rest. Pana. 285 वथलोक द्वारा स्वथ-हयपकृति (everybody is content with his trade), ibid. 283 माहाराणाम: विल्लाकनांकथी करिः लाकर (— is staying outside the water), ibid. 160 तथा उल्ललक्ष्या न एव एव अनुभवति (— was sleeping on that couch), ibid. 519 परिपूर्वार्था दृश: स्वाभाविकति (this pot is filled with porridge), R. 75, 29 गये गये.... दृश: प्राकालान्यपालिता (and may he never see him occupy the royal dignity), Vikram. IV, p. 131 नीतिक्षंतिपालिति (— is sitting —).

Rom. 2. In the same way verbs meaning not ceasing are construed with the participle. Pana. 65 निधानो सञिधानो घट: प्राकालान्यपालिता (the lion did not cease killing —), ibid. 275 साधि सम्रितवर्णिते कुटुर्से यह कवासे कुशलता न विबन्धिति.

Rom. 3. The archaic dialect expresses the continuous action also by the participle with the vṛdb त्रिता occasionally द्वित (op. Whitney § 1075, a and b). Ait. Br. 1, 25, 2 ते [sc. द्विते] युपालमकारा पुरो निस्लन धाबय (it was this, they shot off, and by which they destroyed the towns), Pancaviṣṭaḥbrāhmāṇa ब्रह्मद्विते रिक्तमुखयति.

1) Cp. this passage from a classic author (Pana. 282) ते [sc. भाय] न कालग्निदृक्ते विनम्रमलावनेव वेदमनि पुरुस्तन्त्रन्यासामायम परिभाषित.
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 declineable.

I. The gerund in क्रिया (क्र) is the petrified instrumental of a verbal noun. At the outset क्रिया was, as it were, a kind of infinitive of the aorist. This original sense is discernible a.) when the gerund is construed with निम्न and अन्तर्नु, b.) if the action conveyed by it has a general subject.

a.) With निम्न and अन्तर्नु, the gerund serves to express a prohibition, e.g. 363 R. I. Daś. 137 दूरं तर गालिका (‘do not conceal,’ liter. ‘what [profit should be] to you by concealing?’). R. 2, 28, 25 वर्ण ते वर्ण समर्थ (have gone doing to the forest.) 1.

b.) Pana. III, 107 कृत्यं लिखितं पञ्चस्या क्रिया निपुर्वपदम् यथेष्टा समाहीतया खण्डम् वर्णसमर्थ करण समाहीता (if by cutting down trees, by killing victims,

1) Something of the kind, indeed, is contained in a rule of Pāṇini (3, 4, 19) क्रियंक्रिया-प्रतिनिधिः: प्रत्येका क्रिया (according to the eastern grammarians the gerund is to be put with लालन्तु & कतु, if they express a prohibition.

The following sūtra (3, 4, 19) उद्देश्यम् मात्रे गतार्थसंहीतेष्वा has been wholly misunderstood by the commentators even up to Patañjali. Not the verbal root गत, 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 गतिः and कतु in prohibitions in exchange for [instead of] (स्वामित्वम्) मा, prescribed by the Northern ones.” In fact, गतिः कतु = मा काव्यस्. — Of कतु thus used I know no instances from literature.

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by shedding streams of blood, if thus one goes to heaven, by what way does one go to hell?).

380. But in its most common employment the gerund may be said to do duty as a past participle of the active. Like the absolute locative and the other participial employment it enables the speaker to cut short subordinate sentences and to avoid the accumulation of finite verbs (14, I). Indeed, it has the full function of a participle. As a rule, it denotes the prior of two P, 3, 4, actions, performed by the same subject. Accordingly its subject is that of the chief action. So it usually refers to a nominative, if the chief verb is active, or to an instrumental, if it is a passive. Nothing, however, prevents its being referred to other cases, since the main subject may occasionally be a gen., locat., dative etc.

1. Instances of the gerund referring to a nominative or to an instrumental are so common as to be found on almost every page. Panc. 3 शब्दाः रूपम् गति गतिः प्रत्येका 127 वर्धितमा क्रिया निपुर्वपदम् (then the king having heard this promise, entrusted the princes to him and was highly satisfied with this), here गतिः and करण refer to रूपम्. — Panc. 70 एव तेन ते दुरं गति गतिः (kathāpaddhati: the gerunds गतिः and करण refer to तेन.

2. Instances of the gerund referring to other noun-cases: 1. to an accusative. R. 3, 4, 18 गतिः ते हुमा दितम् हुमा दितम् (be aware that yourself will be lost, when seizing Sitā); 2. to a genitive. Nala 3, 14 वर्णयं क्रियाः क्रियाः हुमा हुमा (his love increased as soon as he had beheld the fair one), Panc. 68 न दुरं गतिः निपुर्वपदम् गतिः (it does not beat my lord to go before having explored his strength); 3. to a dative. Kumāras. 2, 18 जनानां गतिः प्रतिनिधित्वम् गतिः 157 गतिः (welcome to you, mighty ones, who uphold your offices by your power); 4. to a locative. Pana. 125 वर्णयं क्रियाः हुमा करणस्मि, the loc. is the absolute one: वर्णयं
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. Bh. 96 यहाँ ग्रहण शालनारायण किया जिनके द्वारा तथा सक्षमताओं के साथ अनुभवता है तुल्य... प्राप्ति अर्धार्थ रूप से, प्राप्ति, प्राप्ति के साथ, तथा कोई प्राप्ति, यह समझा जा सकता है. ग्रहण अर्थात् के साथ, प्राप्ति, प्राप्ति के साथ, तथा कोई प्राप्ति, यह समझा जा सकता है.

3. The gerund may even refer to a subject not expressed, but understood. Utt. IV, p. 72 यथार्थम् मैदे सुहावरा, from the context it is plain, that तथा is implied. Likewise Nāg. V, p. 91 हा कुमार के प्रारूपकोपि कलहों इन परियोजना गये [सू. वर्तमा]. 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. Da. 149 नामार्थेऽति सकल समान कृतार्थम् मूर्खाद्याम (I shall not rise before having learned what this really is), R. 3, 21, 10 नामार्थेऽति प्रक्षेपादार्थम्... मेठालात्रूच्छिन्नम् (when I saw... great fear arose within me), Pan. III, 77 अज्ञ्यायते नाथते के निर्भरता सार्थम् (what profit shall we have, if we make the owl our king?). Cp. 382.

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 निर्मालानाति कार्यमात्रेऽति प्रविधिश्चाय शीतोष्णशैली, here प्रविधानानि शीतोष्णाद्याम सार्थम्, Laxmanā thus speaking and dissuading her." Cp. Da. 159 नेत्र या निमित्तप्रतिनिधिभिन्नानि भाषायुक्तकरिता यह... त्वमिति (by what cause do you keep apart, not caring for the feast, as if longing for somebody?), ibid. 182 एवं शुद्धाद्याम निर्मालानाति कार्यमात्रेऽति प्रविधिश्चाय (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 अस्ति, लिति, वर्ते, to signify a continuous action. Kum. 1, 1 पूर्वविक्रियापेक्षार्थम् विवाहम् विवाहा एवं नानादेहुः (ex-

tending to both oceans, the eastern and the western, [Mount Himālaya] stands as the measuring stick of the earth). Da. 177 भुक्तानी- रूपाकालिका कलति (he is the foremost of all the townsmen), M. 7, 195 उपाधार्मिकादि (he [the king] must keep the enemy invested).

Rem. Occasionally the gerund is even expressive of a predicative attribute. R. 3, 19, 4 जागरण्यां समाधानं काले मोजन त्रूज्ये (he is unaware, he has fastened the rope of Death round his neck), Māl. V, p. 124 चक्षी: मनोत्सवमार्शयाः भारद्वार विजीतीलितं विपश्यितं विष्णुमार्शयाः ध्यानान्तरं (my friend, you only think so from Dh. having acted up to my desire by her former actions). R. 2, 73, 4 दरिद्राबंधुस्य त्यिर (विनाशक साधकं)

382. II. The other gerund, that in अन्तः, is as to its origin the acc. of a verbal noun. It denotes some concomitant action and is comparatively seldom employed. When put twice, it is expressive of repeated or uninterrupted action. P. 3, 4, 22.

Daç. 30 तद्देशायं नेिद्वाति पवित्र संस्कारमात्रायं नागरीय-विविधापरं सार्थम् (the king of Lāta always hearing of the matchless beauty of the daughter of the monarch —), ibid. 95 जाांविलापसार्थम् ( savouring without interruption).

For the rest the gerund in अन्तः is limited to standing phrases, at least in classic Sanskrit. Panini (3, 4, 25—64) gives a list of them. Of the kind are P. 3, 4, 29 कदाचाच वायव्यति (as soon as he sees a girl, he weos her), ibid. 52 तात्पर्याति भाषायि (after rising from his couch he runs), ibid. 50 कदाचाच वायव्यति (v. a. they fight seizing each other by the hair), Daç. 144 तथाधाराधारोपक (I captured him alive) cp. P. 3, 4, 36, Mudr. II, p. 76 जागरण्यां भाषायि (was killed by lumps of earth) cp. P. 3, 4, 37, Māh. 1, 154, 30 निर्दिष्टे तथातुष्ठ अभिन्नता विपश्यितं (he pressed him violently to the earth and killed him as one slaughters a victim), Kumāras. 4, 26 राज्या-मात्रापुरे ते (she beat her breast, injuring her bosom), cp. P. 3, 4, 55.

1) Cp. चारित्रण with the instrumental 67 R. 1.
2) The same purpose is served by putting twice the gerund in अन्तः.
Path. passim उसको रूपस्थापन शाब्दिकी मकरणिः (frogs move by jumping). See P. 3, 4, 22 and cp. Pānc. II, 100.
its being put to words of being able, venturing, knowing, being irksome, being fit, undertaking, taking, going, tolerating, deserving, being met with, those of suffering, 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: Mbhb. 1, 150, 23 रथों न जागः (we cannot go), Pan. 70 कशं प्राप्तम् गोरूः सापः (who is able to sustain your splendour?), Kumāras. 4, 11 कल्पिता दिव्यं काव्यचिन्तनं विभवेऽवः प्राप्तिः क कर्मः (who, except you, my beloved [Kāma], has the power of conducting the loving maidens to their lovers?); — Ve. I. p. 36 सत्यायेवात्माकः वासिः विविधायेव पुष्पिनः (the sons of Pāṇu are skilled in acquiring themselves on the battle-field); — Mroch. VIII. p. 256 तुप्तकाने दिव्यायोऽपि (it is difficult to change poison into medicine); — Pan. 315 वह भी के यथार्थम् (I have come to you in order to ask), R. 2, 96, 17 द्राक्षरात्रि दर्शनं साप्तान्त (he approaches in order to kill us); — Pan. 195 श्रीमद्विद्विधायेव (all began to deliberate), Prabodh. I. p. 7 वृद्धायायात्माकः वासिः करणं सन्तुष्टं (it is his intention to establish his sway on the earth), Daq. 112 जाग्याबोधी धृतराष्ट्रमेतिदित्तिमित्राय विविधा (you are decided to cross to-day the shoreless ocean of sorrow), R. 5, 9, 25 न कर्मान्तरस्ता कारादि (you never should make up your mind to kill —); — R. 2, 44, 26 महानं वर्णो श्रीमतिः दर्शनं (you do not deserve to mourn); — Daq. 178 श्रीमतिः विविधा (I feel ashamed to live); — Kumāras. 5, 2 द्रेक लोकमात्राः (she wished to make); — Čak. VI धृतराष्ट्रमेतिदित्तिमित्राय विविधा (my tears, however, do not allow me to see her even in a picture), Mālav. II. p. 45 द्रेक श्रीमतिः विविधा (I admire her however, do not allow me to see her even in a picture), Mālav. II. p. 45 द्रेक श्रीमतिः विविधा (I admire her).
With काल and the like, f.i. Nala 20, 11 नाय कालो जिलसिक्तम् Brek. VII त्वमिति पुरुषायति निगीतितिण्यानरा अयामि (I am looking out for an opportunity of introducing you to the teacher of Indra), Vikram. V, p. 172 कालो लक्ष्य पुरुषमित्रायणेऽन्नित्वान्नायात्मलयधिमिति समव..

Rem. 1. Among the words of sufficient, the particle काला is to be noticed. It is used with infin. sometimes in its proper sense of "being enough," as M. 2, 214 चरित्रान्तराणां लक्ष्यायतिति, विदुरसन्ति करणम् (do not despair), Mreech. III, p. 106 चरित्रान्तराणां लक्ष्यायतिति. In the same way काला with infin. Mdrd. III, p. 107 न चरित्रान्तराणां लक्ष्यायतिति (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).

When depending on a noun, the infinitive is not allowed to be compounded with it, save the nouns काल and मना. बहुविंदिक आवे मुनि (either of them are often used). माल. III, p. 49 तिमिकेरिति निगीतितिण्यानरा अयामि (I wish to tell something worth telling), मपिन. I, 146, 16 काला चरित्रान्तराणां पुरुषायति: पुरुषायति (P. desires to burn me), Panc. 71 फिं रबुम हारा (what do you intend to say?).

The infinitive has preserved its original nature of being a noun-case. The only difference, that exists between it and the dative and locatives (2) of nouns of

1) Of this idiom prof. Karn has pointed out to me some passages, borrowed from an inedited Buddhistic work, written in good Sanskrit, the Játaka-mála (see Handbook, Essays p. 17). Somebody, who has practised the virtue of akáména, says of himself शरामि यि त्वमिति पुरुषायति: प्रस्तुतायति निगीतितिण्यानरा अयामि. Another, famous for his munificence declares न ि त्वमिति पुरुषायति: प्रस्तुतायति निगीतितिण्यानरा अयामि: ज्ञातितिविन्दितिपुरुषायति: प्रस्तुतायति निगीतितिण्यानरा अयामि. I do not remember to have disappointed the expectation of those, who came to me as supplicates.

2) When depending on substantives, the noun of action may also be a genitive (110), i.e. काला: प्रस्तुतायति or प्रस्तुतायति or प्रस्तुतायति or प्रस्तुतायति.

action in ग्राह, ग्राम, गण 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 ग्राह लक्ष्य or अर्थस्य लक्ष्यामि पायति, लक्ष्ययो तथा यहाँ.

Rem. A gen. of the क्रिया, doing duty as infin., is rares. Panc. 242 माल. काला वर्तमान काला: (it is now no time for telling it). Op. सरार, with क्रिया 388 R.

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 कर्म शरामि तत्त् ग्राहम्, sc. केरनिति, which is just as good as कर्म कोशिक्ताति तत्त् ग्राहम्; 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 मद्य कर्ति: कर्ति शरामि ग्राहपि अर्थस्य शरामि कर्ति: ग्राहम्.

Instances of the infinitive attending in this manner a passive, are exceedingly frequent with ग्राह, ग्राहम्; ग्राहम् (389), occasionally also with other verbs. Hit 6 ग्राह ग्राहपि ग्राहम् ग्राहपि (by me they can be taught politics), R. 2, 86, 11 न रेगामुः: देश: ग्राहपि: ग्राहपि गुश्च (he cannot be withstood by all the devas and asuras together); — Prabodh. VI, p. 110 के: अक्षिताः ...

1) The क्रिया doing duty as noun of action is an idiom not rarely found in the प्रकटि. Especially in the type, represented by this passage of चाकृत. I do not remember the substantivalization (क्वालिस्कर श्रवण) (v.a. who are you, that you should dismiss me or stop me?).
The kṛtya शाक्य may be construed in two manners. It is equally correct to say स शाक्य: — सा शाक्या द्रुम as शाक्ये म (or ता) द्रुम "one can see him or her."

In the latter case शाक्यम् is a neuter and remains unchanged. There is even room for a third idiom, which is effected by construing शाक्यम् with the instrum. of its subject and the accusat. of its object, as शाक्ये मया तं (or ता) द्रुम.

Examples of the indeclinable शाक्यम्: a) with nom. Mālav. III,

1) Kāc. on P. 7, 2, 17 teaches the form प्रकृति for the passive, but he adds, that शाक्य may also be used even then: सीनाय: कर्मिण नियान्त्रण: प्रकृतिः प्रियव्ययात्वः प्रकृति दिक्षणेषु. प्रकृतिः यथा: कर्मिण: प्रकृति तथा: कर्मिण: प्रकृति, but when impersonal passive, one always says शाक्य, ibid. सीने न महार्के (शाक्य).
§ 389—390.

3. of तुषा agreeing in gender and number with the nomin.
Kathās. 22, 169: तुषा परिपेयस्यं यन (v. a. she suits me as a wife).

with

Rem. 1. In the same way नाम्य with infinitive admits of two constructions. Sometimes it is a neuter with the acc. of the object, as R. (Gorr.) 6, 38, 28: न नाम्यम् तवो नाम्यम् शुभेच्छाय (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 instrument of the subject, as Ragh. 2, 55: केवल नाम्यम् नाम्यम् भवानि (it is right she should be released from you by me).

with

Rem. 2. With the turn युक्तां with nomin. may be compared the nominative with infinitive, attending such adverbs as श्राद्धम् and श्राद्धम्. Kumāras. 2, 55: निवृत्तां अथ संबंधं चं हैत्यादिकानाम (even a poisonous tree should not be cut down by him, who has reared it); — Mālav. III, p. 55: विद्वान् वर्णं विलक्षणम् (it is better, that a love to whom one is accustomed, should be repressed —), Daç. 94: श्राद्धां श्राद्धरत्नम् (it is better to defend ourselves). With श्राद्ध one may also meet with the nomin. of the kṛtya almost doing duty as infin., e. i. Nāgān. IV, p. 56: श्राद्धम् राजस्यं श्राद्धम् (better is it to go to the encounter of the princess).

390.

The original nature of the infinitive has not been obscured in Sanskrit. It has everywhere the character rather of an adverb, than of a noun 1). Not only on account of its etymology, but also of its standing in some degree outside the common system of declension and conjugation, it may be called the counterpart of the Lat. supine 2). It has no voices, no tenses. It nowhere serves to express the subject, predicate or object of a sentence 3). 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 4).

Rem. 1. Sometimes the 3rd person of the present or the optative may be equivalent to our infinitive. Paco. II, 51: ददाति श्रव्यतां ग्राहया श्रव्यतां ददाति (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: ददाति श्रव्यतां ग्राहया श्रव्यतां ददाति (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 5).

1) In vernacular grammar the infinitive always ranks with the aryaya-class. Likewise the gerund.

2) Occasionally, even the employment of Latin supine borders on that of Sanskrit infinitive. Cp. such phrases as veniunt vestati, spectatum vestiunt with Skrt. ज्ञाति मोहनम्, भवानि कृतितुमृ.

§ 390.

1) In such expressions as विक्खलो भोक्तुम्, गभो 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. ददाति ददाति श्रव्यतां ददाति तदादाति ददाति ददाति or ददाति ददाति ददाति ददाति ददाति ददाति ददाति.

3) Jolly, Geschichte des Infinitivs, p. 253 sq. asserts its existence. He quotes but two examples: Kathās. 29, 172: प्राणव ग्राहकः शरीरम् and Skr. 5, 10: महः श्रव्यतां. In the latter passage both the Calcl. and the Bomb. edition of the Māhābh. read महं श्रव्यतां and in the former महं is an obvious mistranscription for महस्यम्. The participle is in both cases indispensable. So Kāśi. on P. 3, 3, 158 after giving भूविज्ञान भूविज्ञान (he wishes to eat) as an example of the infinitive, contrasts with this the participial idiom द्वादशम् भूविज्ञानकर्मणि ग्याति: (Mr. B. wishes Mr. A. to eat). — Likewise R. 3, 24, 13 ed. Bomb. भूविज्ञानकर्मणि न वाच्यस्यमि तथा: the text is corrupt, the correct reading being भूविज्ञानकर्मणि, nor is the infinitive भूविज्ञानकर्मणि. A fourth instance would be Daç. 104: न वेददित्ते भक्ति संस्कृतियां न गुरुति श्राद्धां श्राद्धां श्राद्धां श्राद्धां (If I do not obtain this beautiful maiden, the God of Love will not suffer me to live), yet as भक्ति is as a rule construed with acc. and participle (see but Māhābh. 1, 145, 9, Māhābh. 1, 95, 68, ibid. 4, 16, 29), I am convinced we have here likewise an error in the text, and श्राद्धां must be put
Verbs of perceiving, thinking, telling etc. are construed with the accusative with participle (374).

391.

The infinitive in अनुरूप is the sole remnant of a great many similar forms, which existed in the ancient language, especially in the old dialect of the Vaidik mantras. Whitney, Sanskr. 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 रा̄भमास-works, some indeed survived, but adopted the construction of the nouns. In such passages f. i. as Rg. 9, 88, 2 न न राजन न रोज्जुरति तर्थातः पुरुषां प्रायो जपणि (like a much-bearing charriot he has been horded, the mighty one, to bring us abundant boons), we are inclined to call प्रायो an infinitive, for it has its object put in the accusatives; likewise still Ait. Br. 2, 1, 1 तत्तज निकिन्द्रे-निधिधयां प्रायो, since निकिन्द्र is the object of प्राये. But in such passages as Ait. Br. 2, 17, 8 क्विसास कोंडक लक्ष्मी (in order to gain heaven), the object is a genitive, and प्रायो can no more be called infinitive. Now, the genitive with them is predominant in the रा̄भमास and afterwards it is the sole idiom.

392.

Two old infinitives, however, are still employed in the रा̄भमास, those in तोः and in तोः. Of the latter I have even met with an instance in a writer of so comparatively recent a date, as Patanjali 1).

1. The infinitives in तोः are either genitives or ablative. When genitives, they are hardly found unless depending on रूप (3). The phrase रूप गृह्य with genitive in तोः means "able to" or "liable to."

instead of तोःसुवृत्त; I should not wonder, if the good reading were found in mas.

1) Pat. I, p. 2 तपाय राजयोग न सुनितस्मृति नासिकादिविवे. The infinit. is here equivalent to the क्रिया, according to what is prescribed by Pānini (3, 4, 14).

2) I know but one instance of a genitive depending on another word. Ait. Br. 2, 20, 21 राजपूतानाः पूजनीयेत् (if he) should strive after obtaining glory). In another passage Ait. Br. 6, 30, 7 the interpretation of the inf. गृह्यते;
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, चि, वा, रूचि, अर्थि, whereas some others, as कालम्, नाट्यम्, पर्यं, 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 अर्थि may be a particle of interrogation, but also of copulation; ता commonly a disjunctive, serves occasionally to express emphasis. And so on.

Sanskrit likes putting together and even combining two or more particles.

Chapter 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 यथास्तत्तम्, नियत्तम्, तत्त्वम् or in full यथास्तत्तम्. Of them, यथास्तत्तम् and the rest rather bear the character of such adverbs, as "certainly, undoubtedly." Madr. VII, p. 223 वाचते व विनययुनि; Daq. 93 तथया विनययुनि; यथास्तत्तम्;

Rom. यथास्तत्तम् is especially used in answers "yes, indeed". Kathās. 24, 67 one asks कथात्रता सा कथात्रता, the other answers यथास्तत्तम् कथात्रता, यथास्तत्तम् "yes" is also यथास्तत्तम्. Kathās. 81, 19 the king asks his attendant to fetch him some water, the other answers तथया; in full, he would have said तथया किन्तू मथात्रतात्रता तथया, of which sentence all but तथया is understood. Sometimes the relative sentence यथास्तत्तम् etc. is expressed, but the rest understood. — कथात्रता is also = "yes" 1). Madr. II, p. 78 न कथात्रता तथाकथात्रता तथाकथात्रता तथाकथात्रता तथाकथात्रता (Rājasas asks: the accused Cāṇakya does not know they dwell in Pātalip.), does he? Answ. Yes, he does.

396. नूतनम्, नन्द, अर्थि, नम् are the most frequent emphatic particles. The last three of them are not put at the head, but नूतनम् and नन्द are usually the first word of the sentence, at least in prose. Daq. 130 नूतनम् नामानि: नूतनम् नामानि: पाणी: 204 नन्द मर्यम्योम्योम्यो: पाणी: यथास्तत्तम्; चाकार्यो नूतनम् नूतनम् मर्यम्यो: मर्यम्यो: (— but now, indeed, I did not remember it), ibid. I स्थऽस्तत्तम् हस्तत्तम् स्थऽस्तत्तम् स्थऽस्तत्तम्. प्राणाम: किल मर्यम्योम्योम्यो मर्यम्यो: यथास्तत्तम्; मर्यम्यो: नामानि: नूतनम् नूतनम् मर्यम्यो: मर्यम्यो: यथास्तत्तम्: नूतनम् is properly an interrogative, which does duty as an emphatic 2).

Rom. 1. The said emphatics are of course not wholly syno-

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1) Literally, as it seems, "but how [do you doubt of it]?". Cp. Latin Regas?
2) Yet जन्य accompanies even the imperative. Kumāras. 4, 32 जन्य मो दयाम वाचते वाचते वाचते वाचते वाचते.
nymous, the slight differences which exist between them, making it occasionally necessary to use one and to avoid another. It is also to be observed that sometimes and in some degree the emphatics may act as a kind of connectives, in as far as they, too, are a means for linking sentences together. In the example quoted from Panc. 204, मनु may be called with some right a causal particle, likewise कल्प and किल in the two, quoted from चक. I. On the other hand, the connective रूप is sometimes a mere emphatic.

Rem. 2. Emphatic particles are sometimes used in an ironical sense, especially नाम and किल. See f. i. Kumāras, 5, 32.

397. Ancient literature abounds in emphatic particles, many of which are obsolete in the classic dialect. Besides अनु, नाम, किल, we meet in archaic and epic works with वेत, वृ, स्म, मु, उ, उन, 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 explatives'). But they are not always used in this way, and of them at the outset had its proper meaning.

Accumulation of them is not rare, as वेत, वृ, वृ, मु, उम, वा etc.

Rem. 1. वेत 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 वेत चतुर्भुञ्जि वेत भोगसः सोभन्त्र भवति (nay, even intransitives become transitives, when compound). But afterwards it seems to be obsolete, at least in prose. — वेत वेत is occasionally found in epic poetry.

Rem. 2. वृ and उम are much liked at the end of a पादा, the former after a finite verb, वृ in the phrase प्रजासाम्. But they may also have other places; वृ is very frequent in the brāhmaṇa as well as in the epic. 1)

Rem. 3. Some, as त्रयस् and द्वितीय, are found in the brāhmaṇas, but not in the epic. The emphatic and also restrictive particle रूप is often met with in the mantras and in the Chātāpathah, निबृ, रूप and किल are restricted to the mantras.

398. The enclitic रूप is put after a word, in order to denote: even this, not anything else. We may, therefore, call रूप a restrictive. It is exceedingly frequent, being hardly ever omitted, when any stress, however slight, is to be laid on a word. Panc. 212 भयेसह कार्याय (I myself will do it), Mālav, I, p. 18 विद्याक्षर वार्षिक भगवानेत् (one is able to undertake a difficult task, only with a companion), चक. I दुर्गितेऽवत् भूमिः पुरुषं तिति (the very sight of the ladies honours me), Panc. 186 विक्रयेऽहार यज्ञावर्धनादिनी सत्येऽहारिते, Mābh. 1, 163, 11 Hījimba forbids Bhima to eat, but the other, not eating for this, continues eating राजस्तः तमात्मका भुतं रूपं दर्षस्य; Kathās. 30, 3 श त दुःखम् नववेय तातुमात्मकायवेय स्मे स्वयम्. As appears from the instances quoted, रूप admits of manifold translations; it is often not translated at all. After pronouns it is sometimes सो the same, the very." Nala 2, 12 गामयिमेछ कालो (at that very time), Panc. 324 एकोऽतः (at the same time). Cp. 277.

Rem. 1. In poetry रूप is sometimes omitted. R. 3, 25, 39 नमस्त्रिमृत्युमश्च भवेऽवत् विद्यायुक्तं पवित्रं राजस्तः भराभितः; here the scholiast is right in expounding विद्यायुक्तं, the rākṣasas 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 ज्ञति रूपायुक्ताद्विति तिति = इति ज्ञातायुक्ताद्विति, cp. Kern's annot. in the Ind. Stud. X, p. 200.

1) P. 8, 1, 56 mentions रूप, when denoting disapproval on good manners. Kṛṣṇa illustrates this rule a.o. by the example वृत्र श्रेरति तद्यथा द्वितीय यथार्थतः रूपादिना न विद्यति. In this sense also रूप is used (P. 8, 1, 51), moreover, when orders are given to different persons at the same time, f.i. कविष्टे प्रामाण्य गायका (Kṛṣṇa).
§ 399. The other restrictives are केवलम्, परम्, कामस् and ताब्यत्. Of these, केवलम् and परम् are "only, at least, but." Pānc. 312 न बेलभि को महित वेनकुलपरम, Kathās. 32, 143 वाणिज्यज्ञं गृहजीवनं नवा भावा इत्यकार सत्ता धुरूसा... ताब्यत्, वृक्षवृक्षेऽया रूपो विलिङ्गायाम रपयः.
कामस् कामाय दोषम् जो अक्षोटता अस्मे अनेकता कामायिनः इत्यतः निभिस्नियता परमः.

ताब्यत् नाबलत् 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 ताब्यत् 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 ताब्याय नाप्ताय ज्ञाताय। न ताब्यायाः (01 who may this beautiful woman be? She is, at all events, not a mortal). Pānc. 318 a brahman thus reflects तरुणांश्च भक्तनाथां कुष्ठियां भूतियां भूतियां भूमिकां अवंतताम् (well, this pot is filled with porridge, now if there should be a famine, then —). ibid. 37 Damānaka says to Karantaka जात्त्वा ताब्यदक्षता माता। एव विधात... तथ्याया परिवृक्ता। यथास्वद्धाकारं परिच्छेदा नासीनां नित्यविमुक्ते (in the first place we have lost our influence, next our king has become adverse to his duty, and finally all his attendants are gone, what is to be done in these circumstances?). ibid. 23 ताब्यायाः कामाय श्रद्धाः (therefore, I will know at least, whose voice it is). Mudr.

§ 400. Sanskrit has three negative particles: न, ना and the prefix अत्रप्रेक्षा. Of these the last mentioned is only used in compounds, ना is the special particle of prohibition.

401. The general negation is न. It negatives as well single words or notions as whole statements. In the former case it is put immediately before the word denied.

Pānc. 147 निराशरता शान्ताः कुच्छ ज्ञाता (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. Pānc. 26 न दोषशयस्य वधताः कुष्ठियां भूतियां भूतियां भूमिकां अवंतताम् (as men of superior rank do not feel angry towards a wretch, he has not killed you), Mudr. IV, p. 137 न गया विचाराय विधाताय तेषा धर्माविधिम्: (though I have been reflecting on it quite a while, I do not understand what
402. The combinations of  with indefinite pronouns or pronominal adverbs to express none, no, neither, nowhere and the like are treated 282 and 288 R. 3.

When accompanying connective particles,  precedes them as a rule, as नच [cp. Latin neque], न वा, नाथि, न तु, न युन्, नौ[= न + उ]. Cp. 429. With  it becomes the interrogative particle  (413).

"Not even" is न..., न..., न..., "not at all" न तात्:, "not indeed" न नयुन्, न नयूम्, न सल्यूम etc.; "not yet" न तात्: ; M. 30 न रहस्यपि, (even at night he did not find his rest); — M. 2, 94 न तात् कामः कामामुक्तप्रायः  प्रामलि

403. The negation प्रवर्थका मुक्तप्रायः  is only used as the first member of compounds, both bahuvrihis, and tattpurushas, see 218 and 238 ). In tattpurushas its force is not always the same. प्रवर्थका (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 ब्राह्मण (much), श्रेष्ठ (many), दुःस्वार (dishonour). The former type involves identity of meaning with the separate negation  f.i. Dač. 69 ते च दुःस्वार शुद्धतत्वात् अमायम् (I am no vessel for wordly pleasure), Dač. 62 ते च दुःस्वार शुद्धतत्वात् अमायम् (not a single moment [he was] not thirsting for virtue).

Further  in tattpurushas may denote "all except this," एकाः: "anybody but a brahman." M. 5, 18 in the list of estable animals it is said शुद्धाः: एकाः  कुत्सितप्रिययोऽसि, Kull. comments तस्माःकार्यं न्यूम्

Rem.  is not wholly excluded from compounds, but it is rarely used so, f. i. नविदः विवेचन (soon) etc.; नान्यूत् (not far), नूमक (eunuch; [the] neuter [gender]).
ticiples, gerunds and infinitives. Panc. 67 चनितकृत (though
tnot wishing it); Kum. 1, 37 Pāravat being taken in his arms by
Qiya, is said to ascend his shoulder कर्मसहार्थकोकन्यामर्मन् (— not
to be cherished by other women); — Panc. 69 न युद्धम त्यस्यितः
लघुमङ्गलेऽविश्राविविद्धता मनस् (it does not befit my master to go
without having experienced his strength), Daç. 75 कर्मसहार्थकोकन्यामर्मन्
tपुनःसम्मानः (they cannot help honouring him),
Pat. I, p. 230 विद्यते वीण दशमे गुणम् प्रष्टात् (this rule, too, might have
remained unsaid). Of ये with inf. I know no instances except
such as are construed with the verb दशमे.
Rem. A vārt. on P. 6, 3, 73 allows ये also put to the finite
verb, provided that it be intended to express blame, as अवचाति ये
इशान, as if we should say: “you misconstrued” = “you do not cook well.”

405. ना 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 ना or by नेतृत्वम् (not so) with ellipsis of
the verb; ना तावरूः signifies reprobation, as Mālav. I, p. 3.

With imperative ना is also used, if the imperative expresses
doubt or uncertainty. Mabh. 14, 6, 8 धन्येत् ना ना ना (you are free
to go or not [as you like]). In the same meaning also with नित्यः, as
Panc. I, 225 लिङ्गिनासु ना नुषुयत्ताः (there may be poison or not).
Moreover ना with लिङ्गिनाः may express solicitude. Mṛch. III, p. 124 देव
विद्यते नित्यः ना ना नाम ब्रह्माचार्यानां ब्रह्माः (Maitreya tarries long; in his
distress I hope he will do nothing unforedoooming). As to ना with
the future in epic poetry and in the prakṛts, see 353 R. 4.

Rem. 1. When ‘subjoined to some chief sentence, ना admits
of being translated by ‘lest,” as Mabh. 5, 37, 45 ना ना कफःहि शक्यं
मा वयुः नीर्विमालयत् (do not destroy the forest with tigers; lest the
tigers should disappear from the forest), cp. ibid. I, 30, 15 quoted

406. Two negations in the same sentence are equivalent to a strong
affirmation. Ch. Up. 4, 4, 5 नैतिकाः नुषुहुर्मृत्ति (no one but a brah-
man can thus speak out), R. 2, 30, 31 न कलुः न कलुः (I cannot
but go, indeed), ibid. 2, 32, 46 न तत् कलितम् कलुः नरिपितम्: (there was
no one there but was made content), Mālav. epiologie भागात्मन्यीति
निन्दित्तं नीर्विमालं न मनोः न न नरिपितं सम्बन्धमः, comm. न कलु नंतरकाल
रूपं नारायणं तु तुम्हारात् यथा 1).

407. If two or more negative sentences are to be connected,
the negation is often put but once. So

1) Panc. 335 ति = ‘lest’ is construed with a present: भुजपात्यम् ना कर्मिकपयायस्याः भवति. Instead of भवति one would rather expect वेदति.
2) Sometimes न is construed so even with the future in भवति. Mabh. 1, 146, 30 तथा च मित्रिस्य तद्यथा दुबुधाति, तदाधिकारिणीति.
3) मा नानथरितः तद्यथा दुबुधाति. तद्यथा तद्यथाधिकारिणीति. But मा नानथरितः may be a false reading instead of नानथरितः.
4) R. 8, 47, 8 नान नानबोधो न च नानस्य न पायो न कर्जन: an instance of emphatic denial by means of repeating the negation, unless the reading
be false and we must read न पायो न कर्जन. — In Panc. 116 the words
मा वयुः भवात्मन्यीति नरिपितम् ने भवति are erroneously resolved thus भवात्मन्यी
त्वान्त: तु यथा: they are भवात्मन्यी + भवति.
Interrogative sentences are twofold. Sometimes it is the whole action or fact, which is put in question, as "is he gone?"; sometimes it is not the fact itself but one of its elements, that is asked after, as: "where does he dwell? who has seen him?" Questions of the latter type are introduced by interrogative pronouns or adverbs, those of the former 1st by particles, which partly are also derivatives from the interrogative pronoun, 2nd the interrogation is signified by the mere mode of pronouncing.

I. The interrogative pronoun is च, the interrogative adverbs, as ची, कृता, किमिति (why?), are its derivatives. As a rule they head the sentence, at least in prose; in poetry they may be put anywhere. Pan. 126 कोत्तामूणि च बने य तत्त्वारा प्राची, Daq. 82 कावित आया कुल प्राची, Pat. I, p. 427 चालि
have been कहा किन्तु संशयक कहा पुनः: Likewise Mālat. II, p. 39 श्रवणे तानमाल लोभियाँ घटिष्ठतः, R. 2, 52, 60 घुरिते... यद्य लोके प्रेमावस्था पुरुषस्मिः.

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 यदि, उन्न, किमूः and का�馒头.

a. Examples of questions without interrogative particle: Pānc. 21 न वर्णनक यूनौषधि ब्रह्मणे उद्यातमूलम् व दामम (say, Dam, do you hear a noise distant and great?), ibid. 326 विधि तत् दुर्गमम्: विश्वेमुपय: कथितम् (is there any means for checking that sound?) मिलव. IX, p. 159 न कथये सीवित्त में विषय (say, does my sweetheart live?).

b. Examples of questions with interrogative particle:

1. ज्ञाति: — Pānc. 35 ज्ञाति मात्र; विषयं (v. a. are you in good health?), ibid. 28 ज्ञाति मात्र (is it true?), Kathās. 24, 208 ज्ञाति सात्त्विक (do you know?), Vikram. IV, p. 142 ज्ञाति देवानन्तर क्रम ज्ञाति न.

2. कत, in simple questions very rare and obsolete, it seems. Kāṇ. on P. 8, 3, 152 न कते प्रश्नित्व: (will the stick fall?). As to its use in alternatives see 414.

3. किन्तु: — Daq. 170 अश्रुसः किन्तु ्- Lat. potesne?

4. कथिते: — R. 1, 52, 7 कथिते कुष्ठवः भ्रुतः... कथिते विषयं: सर्वः रिक्षाः (are you in good health, king?... have you subdued all your enemies?), Mābh. 1, 5, 1 दुर्गमावली सत विषयमें पदेमालुः. कथिते दुर्गमावली सतमालुः, Op. Nala 4, 24, Kathās. 75, 93 etc.

Rem. Like the other interrogatives (409, 3) the said particles may be strengthened by adding to them some other particle as इत्यं, कत, तृ इत्यम्. Of the kind is वेण्य नाम; प्रकारु: प्रकारु: किन्तु निश्चित and the like. — Cāk. I ज्ञाति नाम क्रियात्मेऽविषयमात्रम् अवस्थानम् (can she have been born to the chief of the family from a wife of a different caste)? ibid. VII किन्तु वा शुक्लाराज्णिका मातुराचार्या (is Cāk. perhaps the name of his mother)? Bhūj. 64 तत्त: किस्मेंविभिन्नन्: किमूः रेन्हा नानाप्रथित्वः Mābh. 1, 151, 28 किं तृ सतोऽव: कथिते न क्रुद्धस्त: ध्याणम्: परम् (what
can I see more unhappy than this?}; Mbhb. I, 162, 11 कचिन दुःखवर्देनिविदुषित ज्ञेतिभिः विभुिम सत्यदेश सत्यात:.

412: Many times the particle किम may be compared to Latin num, as it makes a negative answer to be expected. Katha. 28, 71 न भक्तिकृतां रजिन पत्सनुसार शुद्धितां देवतायां यवात्त्व प्राप्तवृत्त ज्ञेतियोऽऽस (Lat. num Vix, vita excessit — ?). Mdr. I, p. 27 न भक्तिकृतां यवात्त्व प्राप्तवृत्त ज्ञेतिभिः: (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. श्रयत्र or कितं, but may also be used by itself. By combining न and न one gets नन्तु which is to be considered a new particle, fully answering to Lat. nonne, Greek σικτό, and which for this reason has also the force of an emphatic (396). Examples: Ch. Up. 1, 10, 4 न व्रित्वेतायुपविच्छिन्न रूपि (were not those [beans] also left [and therefore unclean]?); — R. 2, 72, 5 न न नागाध्याय: श्रय, र्यागावलयां (are you not tired with the long way, having driven quickly)?; — R. 5, III, p. 79 न क्षित्यवर्धिनि न रूपि, नागाध्याय: दिध्यान्तो न कितं [viz. भ्रष्टाचार्यम्] (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 न देवस्य कर्म नन्तु (is not that the effect of Destiny)?.

Rem. Yet, न put to कितं = कितं num, since कितं alone may be rather = nonne. R. 2, 72, 44 कितं ज्ञेतिभिः अपरायणां श्रयात्त्व प्राप्तिकृतिः, cp. ibid. 1, 74, 21; 2, 57, 7; Mbhb. I, 23, 10.

Disjunctive interrogations are characterized by a great variety of particles. Commonly the former member begins with कितं, but there are many other combinations. Here are some instances:

1. In the former member कितं, in the latter अर or फिं क्षा or

414. Disjunctive Interrogations.

415. Disjunctive Interrogations of three or more members of course show a still greater variety of interrogative particles. Kumāras. 6, 23 फिं देय शुद्धि व्यक्तम् देन निदित्त्वमे तर्केऽर्थविद्यानुसार शुद्धि महादेवं सिद्धिः मान: कालम् पुरुषे ते (v. a. are you Brahma, Vishnu or Çiva?); Panc. 332 फिं यथा यथा यथाप्रभावम् कुलसा कौशीमो व्यक्तम् अर्थविद्यानुसारं शुद्धि भवति (is it I, against whom the plot is laid or is it the hunchback or anybody else)?; Daç.
Exclamation is either signified by simple interjections, as रू (alas), बात (ah), विक्क (oh!) ग्रह (shock), तथागत (expressive of surprise and strong emotion), धुन (fy), and nouns used as such, as काल (it is a pity, alas), दिव्य (thanks to God), नाथ (well done), आर्य (marvellous), शालम or शालम (well done), आर्य (marvellous), शालम or शालम ग्रहम — see Rem. on 2 — or expressed by a full sentence, commonly beginning with one of the said interjections or exclamatory particles.

Exclamatory sentences, introduced by interrogative pronouns or nominal adverbs are, not nearly so often met with in Sanskrit as in our language. Still, the idiom exists. Dāy. 67 king Rajahamsa rejoices when seeing again his comrades and exclaims तत्त्व देहां राजामात्राः सागरम् (oh! how long it is, indeed, since Mylady is here!).

Here are some examples of exclamatives: Pān. 25 शालम ग्रहम, here ग्रहम is expressive of joy, but R. 2, 115, 3 नाथालुक्त दिव्य रुक्त it expresses sorrow; — R. 2, 12, 73 देहां तत्त्व देहां मे प्राप्त्यो-सन्नां सागरमात्रां; — Kumāra. 3, 20 शालम and ग्रहम तत्त्व देहां रुक्तसागर शालमात्रां; — Mbh. 1, 157, 41 देहां तत्त्व देहां मे प्राप्त्यो-सन्नां सागरमात्रां; — Pān. 158 दिव्य तत्त्व देहां (for shame, you blockhead, you —); — Mūdr. III, p. 104 तत्त्व मे प्राप्त्यो-सन्नां (o I remember); — Prabodh. passim देहां मे प्राप्त्यो-सन्नां (come, look here, Laxmana). — Among others, नाथ and देहां, as Kumāra. 4, 32 नाथ मे प्राप्त्यो-सन्नां (do, bring me together with...
my husband); Kāc. on P. 1, 4, 96 शवि सिंह, ep. Kāc. on P. 8, 1, 38 
शवि यह (pray, read). — Like our "come," the imperat. शवि may assume 
the nature of a particle, e.g. Kathās. 37, 200 शवि तत्प्राणिकी...: शवि 
(come, let us go to him) and so already at so remote a period as 
when the marriage-mantras have been composed. Br. Grhy. I, 7, 6 
तत्प्राणिकी विबाहविवशेष द्वितीय तत्प्राणिकी

Rem. Neither शवि nor हुन are however limited to this employment. 
Occasionally they accompany the indicative mood. Kāc. on P. 8, 
2, 96 शवि तत्प्राणिकी विबाहविवशेष (I say, my friend, you say the thing 
that is not), Mudr. I, p. 38 हुने तत्प्राणिकी विबाहविवशेष: When addressing some 
person, while offering him something, one uses हुने, fr. voilà. Schol. 
on P. 8, 2, 99 गाने में हैंि भो। हुने ते रढ़िमि

419. All interjections readily join with vocatives. Two, 
श्रवनि and रे, are especially employed so, since they serve 
to draw the attention of the person addressed, in a word, 
like मात्र: the vocat. of भवप्राण (259) — and Lat. hæns. 
Kumāras. 4, 28 श्रवनि संदर्भ रे हैंि रुपेने व्यर (come, Kāma, show your-
self now), Hīm. 9 श्रवनि उपरन्तु: श्रवनि रे पानन: — श्रवनि is especially fit for 
gentle address or prithée."

1) श्रवनि is also asserted by lexicographers to be a particle of interro-
gation. I greatly doubt the correctness of this statement. श्रवनि may 
easily be confused in mass with श्रवनि, and, in fact, it is not rarely 
a various reading of the interrogative श्रवनि, see the passages of Crāk. quoted 
by the Petr. Dict. s. v. श्रवनि 2). The Petr. Dict. adds five more in-
stances: a) three from the Kumāras., b) one from the Mṛchch., c) one 
from the Pancatantra. Of them, a) Kumāras. 4, 3 श्रवनि प्रत्यक्षणी श्रवनि, 
though Mallin. comments thus on it श्रवनि प्रत्यक्षणी श्रवनि जिल्ला। श्रवनि हैंि ते श्रवनि 
प्रत्यक्षणी श्रवनि, it is by no means necessary to accept here श्रवनि as 
an interrogative, better it is to keep to its duty as an interjection 
श्रवनि प्रत्यक्षणी श्रवनि: so, my Lord! ते संयोगितिकी: श्रवनि अरु आरुः? So Mallin. 
himself explains Kumāras. 5, 62 श्रवनि कालमात्रमस्ते As to the remaining 
passage ibid. 5, 33–35, the edition of Prof. Tārānātha has श्रवनि, not श्रवनि —
b) In the two editions of the Mṛchch., I have at hand, the particle श्रवनि 
is wanting, instead of श्रवनि तानदेखि they have रुपे तानदेखि. — c). As to

420. As to the vocative, it is generally put at the head, 
at least in prose, for poets may give it any place, 
according to the exigencies of the metre or rhythm.

In flowery style the vocative is not rarely attended by epito-
thes, as Mālāt. VI, p. 87 ता दुरुपार्थानिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनिअनিত

CHAP. V. Connective particles.

421. The most important connective particles are five mono-
syllables: च, ए, द, तु, इ, and four disyllables यथा, राधि, इत्यादि, and उन.

Of these, च, यथा, इत्यादि and उन 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, च is the conjunctive, तु and the archaic रे are adversatives, इ is causal, इत्यादि is the 
particle of comparison.

In the classical language रे and इत्यादि are no more used alone, 
but in some combinations they are, cp. 402 R. 1; 442, 2' and 
4'. That च, रे and इत्यादि may also be interrogative particles, has 
been shown above 412 and 414.

Side by side with the said connective particles one

Panc. p. 32, 6, quoted by the Petr. Dict. p. 44, last line of Vidyāśā 
garā's ed., this editor signifies by his very interjunction, that he considers च an exclamative, not an interrogative, as he has च! इत्यादि इत्यादि: (my dear, has no harm befallen you?).
uses several adverbs, serving the same purpose, as अन्यथा and अन्यथा or अन्यथा „further, moreover,” परस्
„but, yet,” तथा „likewise, and,” the conclusives तर्क और तत्वान् „therefore,” the causal एव „for,” जैसा „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 एव
e and अर्थ, अर्थ and वा, परस् and तू are very often combined, तथा is often added to एव, अर्थ, वा, तू. Some
of them may be considered as units, as अर्थवा when = „indeed,” तत्त् „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.

1. एव is the copulative particle par excellence „and.” It is as a rule subjoined to the word annexed, as पानी
लक्षणार्थ, but if it annexes a complex of words or a whole sentence, it is affixed to the first word, as पिता
नानुष्ठ नस्ता (father and mother’s sister). Panc. 235 छोरेः
कालबः दुःखः न हि कति करोऽस्माये; This order is seldom inverted
in prose (i.e. Panc. 126 राजति जनों विलक्षि तत्तों राजा गृहं instead of
gृहं राजा), often in poetry. Nala 1, 22 निष्पादनसन्तानं वा
वीर्य व तत्तार्थाय, Kath. 44, 3: the preceding sentence is एव निष्पादितः....
वधानानुप्रायम्, then there follows उपनिष्ठान् विनुपास्ये वैविकित्व पुरवर्तमानं.... तदस्य एव.

Sometimes in poetry एव is put between the two links connected

by it. Mbh. 1, 148, 2 एव गृहिण्यः; भीमेश्वराभिनी चोरी सो गृहिण्यः (then
Yudh. addressed Bhim., Arj. and the twins), M. 9, 322 एव जुगूँ
कंकट (he becomes great in this world and in the other).

In poets, एव is not rarely put to each of the members connected,
also in archaic prose; see f.i. Ch. Up. 1, 3, 2, and op. τα... τα 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 पारिस्परिकता वेदित्तक (he is an
accomplished sacrificer as well as a grammarian), Prabodh. I, p.
15 गोदां तत्तवति च संयोगवतिति एव (it procures joy and perplexes
at the same time). — As to एव... एव expressive of simultaneousness,
see 438 R. 2.

Rem. 1. If three or more terms are to be connected, एव is generally
put but once, and with the last of them. Panc. 6 निष्पादन नृत्यवती
कृत्यसन्तात मनोरंगनी विवेकानन्द काव्यार्थेय एव (by begging, by attending
on the prince, by agriculture, by turning one’s learning into money, and
by trade), Dag. 78 गृहान्ति गृहानि जनमो नाचवत्वम् नाचवत्वम् काव्यार्थेय एव
विवेकानन्द एव. Then एव is rarely wanting, sometimes in rhetorical
style, as Pat. I, p. 431 बहुहतार्थानां गृहानि गृहानि एव, R. 3, 69, 32
कृत्यसन्तात मनोरंगनी विवेकानन्द काव्यार्थेय मनोरंगनी, and in some phrases, as Mroch. I,
I, p. 20 गृहान्ति गृहानि दि भवानि अवस्थिति एव (v.a. as soon as they have
come, they disappear), Bhoj. 10 द्वन्द्वं गृहानि व गृहानि यो तत्तवति
बीविकित्वम्.

Rem. 2. Sometimes एव must be translated by a more energetic
particle than «and.” It may be — »even.” R. 1, 1, 4 तां कस्मि
रत्नावर (of whom are even the gods afraid?), it may be a slight
affirmative and even have adversative power, cp. 441.

433. 2. एव may be 1. = „and, too, moreover, also,” 2. =
„even,” 3. = „though”. Like एव, 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 तदात्मान्यां नली भवादी रत्नेन एवम् (your horse is lost and my chariot
is burnt). Panc. 246 the king of the frogs mounts on the back
of the serpent Mandavashya; seeing this, the others too do so श्रेष्ठ
जनार्थान्त तत्तत्तवार्थम् समाहृतः; Çak. I श्रीमति न तव
रत्नभिधार्यां आहृतचान्ति...
even single words, f. i. Panca. V, 11 यथाप्रवृत्ति यथा तिन्न वाक्यप्रसंगम् अनुज्ञान: कारणोत्पत्ति मात्र एक वचनी निरस्तः, here यथा is equivalent to स. Occasionally यथा may be a disjunctive, as Kathा. 79, 24 तातो हृदया विहितस्तीत्वस्य. नववर्षस्य विस्तितम.

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 श्रीम् in Holy Writ. Pancatantra IV f. i. commences श्रेयस्तन्त्राः श्रेयस्तन्त्राः सत्त्व प्रवाचनम् नाम जन्माये नमस्तम् (now begins the 4th tantra —).

In prose it is the first word, but in poetry it may hold any other place.

426. यथा combines with other particles. So we have यथाप्रवृत्ति, यथा (अः, यथा; (= यथा + अः)), see f. i. Ârv. Grhy. 1, 1, 3; R. 3, 11, 74; Panca. IV, 73. But the commonest of those combinations is यथस्तम्भ ज्ञान 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 यथस्तम्भ

1) Especially in the archaic dialect. Ait. Br. 2, 35, 1 तेषाम्बां थामिन्द्र-मुद्रामाणि यथाप्रयुक्ते ग्रह: यथाप्रसंगमः सव विशेषत्वाभावायिनी (of them — Agni reached the aim the first, after him Indra, then Mitra and Vāruṇa, then the Aryan).
by "or rather" or "on the contrary" or "no" or "but," f. i. Pan. 23 भावारे ब्रह्मानि: खल्के नैपुषुले (I will go to another place. But that will not do), R. 3, 60, 29 नै (no; or "not") ब्रह्मानि: ब्राह्मण नैपुषुले (surely, it is not she, no, she has been hurt, my graceful lady).

As to श्रवण, see 395 R.

427. तथाः "so," when = "likewise" that is "and, too," may also be reckoned among the connectives. This employment is chiefly poetical.

For the rest, यदि, च and तथाः may be strengthened by द्वितीय and may mingle together. Hence arises a great variety of combinations, especially in verse, as त्रयैः द्वितीय च, नाति संयुक्त चैव; द्वितीय च तथा; तत्र च, etc.

428. The enclitic वा, like च, is subjoined to the word which it annexes. It is the disjunctive particle "or;"

यह न कः वा "I or you." "Either..... or" is वा.... वा.

M. 3, 26 युक्तार्थार्थानि विचित्रो वा वाक्याति (the two modes of marriage either performed severally or conjoined), Kathās. 31, 39 न द्वितीय द्वितीय च वा भवाय अस्मात संयुक्तावस्थायः परमात्मा नीति.

Rem. Instead of वा.... वा one says also वा गती वा. R. 3, 11, 90 तन्त्र तन्त्रायमादि तृतीय वा श्रवण वा महात: पाठांकेऽवा (here no liar can live, nor a cruel man, nor a rogue, nor a barbarous one nor an evildoer), cp. R. 2, 109, 4, Pan. I. 118. — Likewise one uses च.... अश्रवण वा अश्रवण, etc. As to श्रवण in interrogations, see 409, 3° and 412 R., on its force as an emphatic 397 R. 1.

429. तु, द्वि and the enclitic द्वितीय च are, like च and वा, subjoined to the first word of the sentence. द्वि was at the outset an emphatic, a weak "indeed," but generally it is a causal particle, at least in prose; तु and द्वितीय च are adversatives "but; on the other hand." द्वितीय आ is no more used in the classic dialect, save when added to some other particle, as नी = त + द, तद्वास्ते = तन्त्र + द, cp. 402 R. 1.

430. यथा "like, as" is the particle of comparison. It is यथा-बलवान् (strong like a lion). M, 48 यथा-परिमोक्त ज्ञाति (we know that he is) विनिदेहित विनिदेहितवात: धन्यदुरुपयोगीतानि: प्रभृति दिना वा... वा मनसा (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), Čāk. VI अविवर्णित्वम् विनिदेहितिनि काल् (have you perhaps forgotten it, as I have?). If the standard of comparison or the simile consists of more words, यथा likes to be put in the midst of them. Čāk. VII चिन्ते तु तथा द्वितीय निर्माणितम् इत्यादि तथा मनसा. Exceptions as to the place of यथा may occasionally be found in poets.

The other particle of comparison is the relative पश्चातः. It is especially used, if the standard of comparison is expressed by a full sentence, but it does the same duty as यथा.

Rem. 1. It is a matter of course, that यथा and पश्चातः have no influence at all on the case of the noun they are construed with. Both the noun compared and the standard of comparison are put in the same case. Kumāras. 4, 25 तैः परिचिताचार्ये दििन्द्रसमावेशानां (struck by these lamentations, as if they were poisoned arrows); Nala 2, 28 तैहृत... अनाहुमा वातानि राघवः (on seeing him who was bright like the sun).

Rem. 2. Note the idiom यथा शुभ्रे सूचना यथा श्रवण "he appears like," f. i. Kumāras. 7, 3 अनुसूचितम् इत्यादि दृष्टिप्रणाले.

Rem. 3. यथा and पश्चातः are often used in similes. In this case they may be strengthened by adding to them such epithets as शाक्तम् (in person), विविधानां and विविधानां (embodied), धन्यम्, शाक्तम् (cp. Lat. Mars alter) and the like. Nala I, 4 the hero is said to have been an excellent archer and ruler of his subjects शाकाचिंग मनोऽविविधानां शाक्तम्. ॐ
if he were Manu himself,” Daq. 116 a beautiful woman is called रात्रिजय (the goddess Rati embodied), Mhb. 1, 85, 5 अमृति: प्रसन्नालमण सज्जानवर्तक द्वन्द्वारा:। C. Kumárás. 6, 11, Ragb. 2, 16, Mālav. 1, p. 24, Kām. 3, 30, etc.

431. Moreover, र्त्रिय is used to soften some expression, in the same way as German etwa, our rather, almost, as if it were. Mudr. II, p. 58 विषमभिन्न रात्रिधर्मादिप्रवन्धम (I perceive that the exertions of R. are almost fruitless), R. 2, 85, 7 र्त्रिय में महती एति वहि प्रार्को अन्ननीसा ने.

432. Our “as,” when not expressing likeness, is not rendered at all in Sanskrit or by र्त्रियन with gen. But तथात्. “as” = “for instance, namely” is नर्तयि. Mudr. III, p. 117 तृप्त संहो यतु जितीसाने दूसरों दितिन्यं प्रतिवोधम तपतापुरुसो निमित्तश्च. (well, Vrahala, 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.

434. Coordination, though chiefly expressed by little particles, as त्रिय, is not exclusively signified by them. The demonstrative pronoun, especially त्रि, may be a fit instrument for annexing a new sentence. Sometimes both particle and pronoun are wanting, and sentences are simply put together: the so-called asyndeton.

435. As to the demonstrative, some instances have been given 275. I add one more from the beginning of the Panca-tantra वनस्पतिणाय उपस्थित महावर्गस्य नाम नरसुःऽत्त: वर्णविविधानम राज्य अणुपः सत्सुः निर: युगः। नरसुः। Nothing prevents the employment of both dem. pronoun and particle together. So often तत्तः.

The acc. neuter नरसु and the abl. neuter नरसुः, when = “therefore, for this reason,” have wholly got the nature of particles. Likewise तत्तः.

436. II. The asyndeton is mostly met with either in short statements, to express antithesis, or for rhetorical pur-
poses, especially where the speaker is excited. Pane. 26
so it is, he is a Lord and we are wretches),
ibid. 115 ने देखों जो वहान्तिको देखों (it is not your fault, but that of
your master), Mdr. III, p. 106 धनष्ठुपुं रूढ़क्षणासाही (this is already a
real possession, not an expected one), Dap. 16 िं गोरिमि क गोरीमि
चारकं खटिर्हं (what shall I do? whither shall I go? have you not
seen [him]?). Pane. 158 धारणावाग्रह गुहाँ (प्राप्तदारभित्र), here the second
sentence enunciates the reason of the former one, but there is no
causal particle. In a similar way य शूमितमि in the passive de-
claration of Damayant (Naia 4, 4) शूमितमि धारणामाग्रहहि मार्यादाधिकारि नियततः
विन्यासः तस्य शूमितमि कस तत्ततैहस्य, likewise Kumàras. 6, 12 तस्य
प्राप्तादारभित्र धारण स्थि पिन्यापि सरस (whether man or woman, it matters
not —).

437. III. When treating of sentences connected by परा-particles it is best to keep apart the logical categories.

Mere copulation is denoted by च, गण्डा, ब्रह्म — either
single or combined, as प्रयो च, चापि, प्राप्ति —, by
कन्त च, धारणम, ब्रह्म, by ततः and तत्रयं. They an-
swer to English and, also, likewise, moreover, further, then,
thereupon etc. They are not quite synonymous, and each of
them may have its proper sphere (as ततः to sub-
join what is subsequent in time, कन्त च, धारणम, ब्रह्म
to signify the importance of what is added, चापि to im-
port 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. Dap. 83 िं कमिका पूर्णि प्रस्तावत रूढ़क्षण मायापि नावको
देखिलेमो; — 2. म. Mdr. II, p. 69 िं कमिका गच्चातटम, िं प्रस्तावत गच्चातटम, िं
चापि प्रस्तावत गच्चातटम कु (Priy., my attendants may keep their rest and
you, discharge your duty); — 3. म. R. 8, 14, 4 तस्य िं कमिका भवता
पुरानान्तर रूढ़क्षण; — तस्य, पुरानान्तरम प्राप्ति नाव, Pane. 3 the king
first spoke to Vishnugarman, "then the other replied" िं कमिका

438. च… च, गण्डा.... गण्डा, च.... गण्डा etc. = „as well
as,” „not only…. but also.” Utt. II, p. 29 िं कमिका ब्रह्म.
नेत्रो िं आलोकिता तत्ततैहस्य तस्य रुढ़क्षण, प्राप्तादारभित्र धारणावाग्रहहि
साधनात्तिको गण्डा (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 उच्च. उच्च.
The old verse उ च: पद्मन दूस्रोऽच्छिन्ता: पुष्पोपनस्याः 18
commented on by Yàska in this way प्रज्ञो: पद्मन च्यविति धारणावाग्रह
ि पुष्पोपनस्याः (see Nir. 1, 19).

Rem. 2. A repeated िं may occasionally denote simultaneous-
ness. Kumàras. 3, 58 उच्च ि प्रयोगिको समयसाधारण प्राप्तादारभित्रिको
गोपालो न: उच्च (Umà 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; Kathàs. 18, 120.

439. The foreshaid particles are also used to connect three
or more links. In enumerations, it is regular
to put तत्त्व in the first link (cp. 399). Panc. 381 तुम्-लाल्पृया ब्रह्मत्रांविद्या न च चित्तेन्द्र: (in the first place the loss of my dwelling, then the alienation of such a friend as you). The complete set of particles is: तू तत्त्वतः, तू तत्त्वतः धर्म तत्त्वतः in the first link, अथवा or यथा or तत्त्व or यथा etc. in the second and other links. Panc. 67 the lion chides the hare, who has been despatched to him by the other animals दूबू तत्त्वतः तू तत्त्वतः वेलाकिलापेय, Panc. 181 तू तत्त्वतः तान्त्रिक-नाग्नाय, परिवर्तनसमस्ता रेखावहिनान्ता निशिक्षिताः; Madr. III p. 173 the three links of an argumentation are marked by तत्त्व, तत्त्व, and तत्त्व:

440. Disjunctive sentences are characterized by वा, or वा ..... वा, वा यदि वा, गृहवां. See 428 and 426.

Another kind of disjunction is that represented by च...others...others again" and the like. Here indefinite pronouns are to be employed, as केवलत्... केवलत् or तू केवलत्. यद्य, यद्य etc. Likewise the adverbs made of them. Madr. IV, p. 138 मनानुभवन्तार् ब्याजात्मन्त्रा पुरुषां निासिन्युष्माण्यू चैत्यामन्त्रा मन्यिताः.

441. Antithesis may be variously denoted. In the first place it may be expressed by adversative particles, viz. तू (429), परं तु, पुनः, also by such combinations as किं तू, परं तू, परं किं तू. Further च यथा, गृह यथा may be on the other hand, on my-, your-, his part, again etc., or if stronger antithesis is implied, = but, yet. Nor is the asyndeton rare, in which case it is the mere arrangement of the two contrasting ideas, by which the antithesis appears, see 436.

Examples: a) antithesis expressed by adversative particles. — तू, मी. IV, p. 141 विक्रम हि मानव भक्तिभवेय परिवारं: पुरुषां तू वामिनां च अनेकार्यविधि वामिनां (womankind, indeed, are wise by nature, but to men wisdom is to be taught by manuals); — तू तू, Panc. 315 यद्यपि न तथा गृहवां (it is so, yet I will ask my wife nevertheless); — किं तू, Hit. 106 यद्यपि तत्त्वतः विभाज्यात्मन्त्रा मन्यिताः; किं तू चतुर्विध्यात्मन्त्रा यथा, चतुर्विध्यात्मन्त्रा तत्त्वतः (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); — यथा तू, Panc. 304 गृहवां तथा सत्यम् तथा सत्यम् तथा चतुर्विध्यात्मन्त्रा तथा चतुर्विध्यात्मन्त्रा (this is true, but —); — पुनः, Panc. 72 चतुर्विध्यात्मन्त्रा गृहवां चतुर्विध्यात्मन्त्रा चतुर्विध्यात्मन्त्रा (he is an herbivorous animal, but your enemies are carnivorous).

Rem. 1. पुनः like तू, is generally subjoined to the first word of the sentence. It must be kept in mind that its adversative power is but secondary; properly it means again, and may be used in the weakened meaning of on the other hand, yet, just as again in English).

Rem. 2. Of the adversative instances are often met with in such works as the Aitareyabrāhmaṇa and the Chāndogya-pñānashad, occasionally even in the epic poems. It mostly joins with some particle or relative. Ait. Br. 2, 39, 11 प्रत्येकं तू च तास्तानं गा के च भक्तिम् श्रवण न गा च तिनं तू च दृष्टि (— but those, of whom he has no knowledge, what is to become of them?), Ch. Up. 6, 4, 6 यथा... यथा, ibid. 4, 15, 3 पुनः तू च but he,” Sometimes it is almost तू, for it has less adversative force than तू.

b) च, यथा or यथा = but, yet, nevertheless. Nala 1, 5 Bhima bears the epithet of प्रजाकर: to which are added the words च चासमि: beloved of his subjects [and at the same time desiring to have children], yet childless”. R. 3, 37, 2 रुपस्य निरुलक्ष्यते विविधांगि: प्रजाविह च पालनं च वाक्यं न च तुलना: (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), Madr. III,
442. Observations on the adversative particles.

1. To emphasize the antithesis, a limiting particle may precede in the foregoing sentence. Then we have the type of Greek μέν... δέ, Latin quidem... sed or vero. Such limiting particles in Sanskrit are तात्त्वः, चतुर्, केदराः, कामसयां, किंतु, सत्यम्, परम्.

Panc. 313 यदि तात्त्वं तात्त्वरुपायस्य तात्त्वतः तु पुनः पेश्चिस्या गोपीकुटी (I will look out for the farmer, but you --), ibid. 195 वर्षानं तात्त्वसानीयम् रूपत: किंतु... विषयं न कार्यविधिकारणे कार्यालय (it is true, it is a king, Garuda but he does not care for us), Mhhb. 1, 63, 6 कामां च मन्म न राजायं मुनीं विष्णुमात्रिकं किंतु... गर्भप्रारम्भस्तेन महासेवकम् (to be sure, it does not befit me to ask you about such a matter, but owing to its great importance I have ventured to urge you), Panc. III, 171 स निष्पत्ति किलितामण्डे तु से लुक्कातः पुनः (he accused himself, but not the fowler), Kathās. 39, 21 सद्यम्य परं किंतु: स वासिक्यं सुप्राचितः स्वस्थल्यम्.

2. If the preceding sentence is negative, the adversative particle must be rather strong. Such strong adverbs are किंतु, परं, पुनः, किंतु तु तु तु and प्राप्ताम् on the contrary, Panc. 208 न तरसों एवं किंतु तु तु तु, Daq 77 न... एवं किंतु तु अनुभवान्तिनः किंतु यथा... प्राप्ताम् (neither external beauty nor riches are the result of manhood, no, he is a man who is loved by the foremost courtiers), ibid. 100 राजां... निष्कर्षणां प्राप्त प्राधिकारं सुधार्तवम् (he will [not only] not kill you, but he will even make you heir-apparent).

3. न केदराः in the former, च, श्रीति etc. in the latter member are च... किंतु... किंतु... बलाम्. नागान. V, p. 65 वर्षानो सिंहकावलियां न केदरां श्रीति प्राप्त मुद्रिणेन महन्तेन दित्योदयां प्राप्ताणिन्यामानि श्रीति (not only my son Jim here is alive, may he is even respected by Garuda, as a pupil reverences his teacher), Ragh. 3, 31 न केदरां मुखेन्द्रियांशिवा श्रीति प्राप्ताणिन्यामानि श्रीति. — Similarly न प्राप्तान्... श्रीति or च or प्राप्तान्तस्य, s. i. Kathās. 39, 198. As to न प्राप्ताम्... यथा, see 490.

443. The causal particle is किंतु (429). It may be compared with Greek γὰρ, 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. Viddhas. I, p. 7 चिन्ता: प्रभुः सिवेत् रूपस्य गायन सुंदरम् प्राप्ताम्: तंत्रारम्भस्तेन पं. पुनःपुनः सुंदरिः किंतु... किमं कार्यमेव: (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
444. As conclusive particles we may consider the demonstratives तत् and तस्मान्, ततः, अतः, तत्र अतः, therefore, hence, for this reason.” Hit. 5 पूर्वतमक्तम् कथा तद् त्येक्षितम् नात् ्तत्र तस्मात्। See f. i. Ait. Br. 1, 9, 6; 14, 6; Ch. Up. 4, 2, 1; 6, 8, 3.

Even the pronoun यह, when conjoined with another pronoun, especially a personal one, may import a conclusive meaning. Mbbh. 1, 146, 29 Yudhishtira advising his brothers that it is necessary to keep themselves hidden from Duryodhana, concludes thus यह तस्मात् यद्यात्माऽतिश्राद्वमण्डिताम् शतानुनन्तिताम् etc. (let us therefore ramble over this country, being intent on hunting), Çak. II Dushyantha 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 viddahaka home in his stead, with these words सप्त तस्मात् शतानुन्तिताम् प्रवासिन्यानां समकालिकानुपातुसंगमिताम् (friend M., my mother treats you too as a son, therefore, do you go back home —).

445. Especially तत् is exceedingly frequent, and in drawing inferences it is always added.

Rom In the archaic dialect many other accus, neuters of demonstrative pronouns were to some extent used as particles: विद्यम्, प्रत्यत्व, अर्थवत्, विद्यम्. See f. i. Ait. Br. 1, 9, 6; 14, 6; Ch. Up. 4, 2, 1; 6, 8, 3.

446. Nevertheless, however, yet is तत्वापि. It commonly introduces the apodosis after a concessive protasis (483), but sometimes it may usher in a new sentence, as Panca. 382 यद्यपि प्रस्थापितांस्य च भवतालीकुम्घवहने सर्वनामस्य च योगो नास्ति न (it cannot be denied, that every success occurs according to Destiny, nevertheless a man ought to perform the prescriptions of the good), op. 315, l. 22.

447. When connecting a negative sentence with an affirmative one, the negation, as a rule, precedes the connective particle. Therefore, न तच् = Lat. neque, न वा.

Não, não, no, etc., likewise नो not, no, não.

Nala 3, 16 उन्तुवेचा पुण्यतः पुच्छन तस्या: [so, ज्ञानुसः;]... न चैत्यनात्यानं (the women praised Nala, but did not address him), Panca. 241 इद्र स्मृतिकारार्थे दिने दिने पतनासि न च व नृष्णा उपासित तत्कालिनः (day after day he throws down a little piece of wood, the stupid owls not being aware of it); 1) M. 2, 87 कुर्विद्यताम् श कुर्विद्यत (he may

1) Occasionally this order is inverted: च न or च... न. Panc. 285 च... न प्रमोहादानाम् चिन्तनाकाशुनुसिद्धां गुप्तम् तस्यमानाय न च (but not so have I), R. 2, 36, 3 प्रवृत्तीः चापिन्तमायनां न पुरावः
Chap. II. Subordination. Periods and clauses.

449. When subordinating some fact or action to some other one, there are two different manners for bringing this relation to grammatical expression, either, by synthesis or by analysis. The synthetic expression takes up the clauses into the frame of the chief sentence, while denoting them by verbal nouns or nominal forms of the verb, as participles, gerunds, infinitives and the like. Then, the sentence contains but one finite verb significative of the principal action, the other actions appearing in the shape of nouns and nominal forms which by their noun-cases and modalities are to represent the relations existing between the main action and the secondary ones. By the analytic structure, on the contrary, both the principal and the subordinate fact are evolved into full sentences, either of them containing its finite verb. Then, the clause is marked by a relative, which by its form or its referring to some demonstrative, or even by the place occupied by it, points out the chief sentence on which it depends. A relative sentence by itself is nonsense, it demands some main sentence to depend upon, of which it is logically but a detached link.

Exactly speaking, it is the analytic expression alone that constitutes subordination of sentences. The synthetic expression of clauses does not create new sentences. For this reason, the participles etc. are no subject-matter of this chapter, and have been dealt with in Section IV.

In Sanskrit both modes have been used from time
immemorial. We have no evidence to decide which may be the oldest. For the rest, the relative system stands to participles, infinitives etc., almost as prepositions to noun-cases, as auxiliaries to verbal fiction.

450. Sometimes the logical equivalence of a gerund, a participle etc., to the protasis of a period is grammatically expressed by a subsequent यथा or नमः. Ch. Up. 6, 13, 1 यथा क्षेत्रके अभयारण्यम् प्रवस्यति; (v. a. place this salt in water, and then wait on me in the morning), Kathās. 13, 144 साधी प्रवसितं क्षेत्रकेन अभयारण्यम् किर्ण; यथा— क्षेत्रके अभयारण्यम्, Nala 5, 10 तपस्या यथा— क्षेत्रके अभयारण्यम् (as Damayant contemplated them, she did not recognize king Nala), ibid. 2, 14 यथा विविधता महादेवः तत्त: कुज्जलकावः प्रवसितं अभयारण्यम् यथा सः, M. 11, 91 तत्त: 'विविधता महादेवः तत्त: कुज्जलकावः प्रवसितं अभयारण्यम् (by this penance) such a one, when his body is wholly burnt, is then released from sin).

451. Subordinate sentences, then, are characterized by relatives. By this name I designate the pronoun तत्त: with all its derivatives, whether they may be called pronouns as तत्त: (who), यथा (Lat. quantus), यथाभाष्य (Lat. qualis), or pronominal adverbs as यथा (whence), यथा (where), यथा (as), and conjunctions as यथादि (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 तत्त: म, यथाभाष्य, तत्त: यथादि यथा, यथा तत्त: तत्त: or तत्त: or यथा etc.

452. 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, या, तत्त: and its derivatives, as तत्त: तत्त: तत्त: तत्त: यथा. 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 यथा तत्त: तत्त: यथा तत्त: तत्त: alone, but sometimes some other demonstrative, i.e. a noun-case of the pronoun may answer to the relative adverb, as यथा तत्त: स देवो रमणायिनः (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 दश्याम ने ते दश्याम ने दश्याम ने दश्याम ने दश्याम ने दश्याम ने दश्याम ने दश्याम ने दश्याम ने दश्याम (good and evil works of the individual are so required by the Divine Power as to reach [the performer] by the same cause, by the same agent, at the same time, in the same way, at the same spot, and to be of the same quality and quantity), M. I, 42 तु दश्याम ने दश्याम ने दश्याम ने दश्याम (now, what duties are assigned to the different beings in this world, I will tell you), Utt. III, p. 42 ग्रह दृष्टि संस्कृत: मूर्ति प्रवेशानि यथा कः प्रथमार्थम् (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. Mrch. I, p. 19 तत्त्वं न देखि देशस्यप्राच्यां
कीवार तितिवित्ताः। दशीनारात्मनं (this alls me, that —), Nala 2, 26 वर्णसिद्धिमनि
(both of them went to Vidarbha, whether all princes were on their way).

3. Like the interrogative (280), the relative may be part of a compound. Mrch. III, p. 111 गिर्विनिनुन भावो
मैदी: = गिर्विनिनुन भावो मैदी (I do not know of what you are), Ven. II, p. 44 तलाणेष्व तमुर्तवेः यथा भावृसी.

4. Nothing prevents the relative depending on a gerund, participle or absolute case. Ch. Up. 5, 1, 7 ते इ नामात:
प्रायोगिनि शिवप्रादेशोधिनां न: शैक मुदानि। भावानी वासित्व उवास्थाने अवर्गे
पारित्वरित्तिः देशस्य च थ: देश मुदानि (the [five] senses went to their father Prajapati and said: «Sir, who is the best of us?»). He replied:
she by whose departure the body seems worse than worst, he is the best of you»), Bh. 26 रम। ज्ञानबिज्ञानी वासित्व
पारित्वरित्तिः देशस्य च थ: देश मुदानि (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 यह is to be
considered with the former part of a tatpurusha देव देशस्य नीना नामात
मिल्लाति नानात्त्वतो नीना नामात। (v. a., whose happiness of Himavan is not disturbed
by the snow), Mrch. III, p. 111 the chief speaks: भावानी वासित्वः उवास्थाने
मिल्लाति नानात्त्वतो नीना नामात। (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. 58 धन जनानायाँ वात् एवं मुनि
नामात क्षत्रीयो शूलि ततः, ibid. 62 तेन: देशस्य यह शैक मुदानि। (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 भावानी वासित्वः उवास्थाने (the cows when having grazed by day-time, lie during the night each with her

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 gōka (va. 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: नृसिंहस्य नीतिसंगमन्यानिनी दुधोऽञ्जिनिः तत्र न
मौलित्ते। R. 2, 26, 26 we have this order वर्णसिद्धिं तत्त्वं एवं वापेत् तत्र मौलित्ते। तत्र
वापेत् तत्त्वं एवं वापेत् तत्र मौलित्ते। वर्णसिद्धिं तत्त्वं एवं वापेत् तत्र मौलित्ते।
of) वर्णसिद्धिं तत्त्वं एवं वापेत् तत्र मौलित्ते। वर्णसिद्धिं तत्त्वं एवं वापेत् तत्र मौलित्ते।
Cf. f. i. Kathäś. 29, 183.

458. As the demonstrative यह may have a general meaning (276), यह may have it likewise and of course also
the derivatives of both. Accordingly यह... यह is not seldom — «who or whosoever.... [he].» There are, however,
various ways for emphasizing the generality of import,
which are mentioned above (287). 1)

454. In general propositions, the relative sentence is not
rarely characterized by two or more different relatives
placed close together. When translating them, all of
them, or at least all but one, become indefinites or
must be rendered in some different way. Panc. V, 9 यह
d्वसि तिन्त्र ज्ञान तस्मा देशस्य नामात (if a person is wealthy for some
time, they become his servants for so long), M. 7, 96 यह तस्मा
नामात (that which one captures, is one's own), Pat. I, p. 123 नामात
शैक मुदानि (the cows when having grazed by day-time, lie during the night each with her

1) va. 54. दूस्रोति निराकरणम् ग: वह भेद्वस्यास्मातः.
55. भृगुसाङ्गे ज्ञान नामात् ग: नामात्... यह
56. यह ज्ञानज्ञान: सायमि ग: न महा वापेत्... यह
57. यह ज्ञानज्ञान: सायमि ग: न महा वापेत्... यह
e tc.

2) To the instances given 287 I add Panc. I, 389 यह स्वाभाविकम्...
own calf), Pac. 1, 48 यो न तेष्येन पुराणत्स न स शेषेन परिवर्तः (a wise man must not attend on such a one, as does not know his qualities), Hit. 106 यो यह कुर्सिया करें ते तत्त्व निषिद्धवेदः.

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 तः 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. Pac. 319 मे यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो दृश्यो

Madr. V, p. 180 य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य

करण्या: संज्ञा: आर्यान्: (ask one who is a honourable man, not me who have now turned dishonest), Bhoj. 9 ते मया निम्ना उपश्रेष्ठा विश्वामित्रे कुटुके अन्य ने विशुल्का तलाता: (the penances and fasts which I have performed in your behalf, have now proved fruitless).

This precedence is, indeed, but the consequence of the entire employment of relative pronouns in Sanskrit composition. They are not used, as in many other languages, where the relative sentence may be a concurrent idiom of participles and adjectives and a means for paraphrasing. But in Sanskrit only such attributes as are of importance to the understanding of the main sentence, are fit for analytical expression by means of relative sentences. 1)

456. Sometimes the relative protasis + demonstrative apo-
458. The relative pronoun must follow the main sentence, if it introduces a clause of a special character, especially a causal one, yet it may also import a consequence, a disposition, or even a purpose. In other terms, the relative pronoun is sometimes used, where one would expect a relative adverb or conjunction, यदि being almost = यद्य (that he) or = यथा (in order that he), or = यद्य (such as to —). Cp. Lat. qui = quum is and qui = ut is.

a.) The relative clause implies a cause, motive or reason. So especially after such verbs and nouns as signify a disposition either glad or sad, either benevolent or malevolent, either content or discontent, and the like. Panc. 250 भावव्यक्तिप्रेक्षा मद्ययमं संबंधितजी संविधित (you are fortunate, indeed, for whatever you undertake succeeds), Das. 90 ते धर्माय गोविकारार्कार्य यथा भवन्तिरेति समर्थितान (she is to be congratulated that it is she, who is the object of your

love). Çāk. I श्रीते गदाधरस्य तत्कालि कह वा अस्माप्तार्थे वियवन्दकते (it is ill-judged of the Reverend Kanva to order her —), Panc. 55 राम सुभाषणां दुःखीले केवलेकं हितं, Das. 135 भद्रेकस्तुऽभर्षणयो पार्थके वसलयाः … व्यवहारविहितः।

Rem. Note the idiom तोडां रक्षयं, वसलयाः in such causal clauses. R. 2, 59, 32 ध्येयोऽस्मि बुधपिरयाः राज्यां विहस्य भयानां न च भय चक्षुषाः (it is a pity that I do not find Rāma and Laxmana), Mṛch. III, p. 125 नाहै राक्षसं वसलययाः। राम भवव्यक्तिप्रेक्षा मद्ययमं संबंधितजी संविधित (I am not poor, since I have —), R. 2, 44, 26 नाहै भवव्यक्ति राक्षसं वसलय, चक्षुषाः। Likewise रामस्य; Çāk. VII को मद्ययमं ते श्रीते सुभाषणां दुःखीले केवलेकं वसलयाः … वसलयाः विहिति। Cp. the kindred idiom तोडां रक्षयं, वसलयाः etc. (445) 1).

b) the relative clause imports an ability, consequence or design. Panc. 192 तद्यथा भवव्यक्तिप्रेक्षा मद्ययमं संबंधितजी संविधित (v. a. you must apply to somebody, who is able to defend you), ibid. 91 का लक्ष्य सुधर्या हो नाभक्ष राक्षसं वसलयाः (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 (ति) cp. 344 f).

Mbh. 1, 157, 25 नाहै नाती गोविकारार्का मद्ययमं ते पणि भवव्यक्तिप्रेक्षा: (I see no means, indeed, how to get rid of distress), R. 1, 54, 8 यदि गीतिप्रेक्षा मद्ययमं भवव्यक्तिप्रेक्षा: (why has V. left me, to be captured by the king's attendants?), ibid. 3, 13, 11 यदि सर्पं यदि सर्पं यदि सर्पं यदि भवव्यक्तिप्रेक्षा: (why has V. gone away, having performed the like?))(why has V. taken away)

Rem. The pronoun यदि, therefore, may even be correlative to a preceding इत्यादि, इत्यादि and the like. In all such cases the clause

1) The combination यदि: यदि serves different wants. Sometimes it generalizes the relative, so as to make it an indefinite यदि, see 287 c.) and Mṛch. X, p. 360 यदि न तत्कालि कर्ति »staying anywhere." Sometimes it is to be resolved into यदि the renowned" or the well-known" etc. यदि, as Mbh. 1, 67, 71 दुःखींद्रि च यदि च यदि ते यदिविषयं गीतिप्रेक्षां: (In the same way यदि यदि यदि यदि यदि यदि यदि यदि यदि यदि यदि यदि यदि यदि यदि)

कन्याएँ: ... रत्न लातु एत्यादित्वम् etc.
bears a consecutive character more or less expressed. Hit. 6 शरि कविते भूमिको खिदमो गय पुरानाम... नीलीकात्रुको पुरानी कार्तिक सांग। (is there any learned man so clever, as to—), Modr. V, p. 168 कौशिकी नकनामी की रुक्तानामा नूकुमारिका (of what nature are those important affairs, that you should transgress the king’s orders?) Mhbb. 1, 157, 14 गृहानुमृदस्याधार के। गामिनि मद्दित।

459. Some other special idioms may be noticed:

1. The idiom वसलाम्... v. s. saurely”, cp. 395. Ven. I, p. 19 गामिनि केकानामय मे हुझोर (my heart trembles; indeed);

2. The type, represented by R. 2, 44, 14 तौ प्रो. स्वीय रामय वा व कलयाण सुब्रतानुष्नायद्वयनााम्; वर्णितम् रामय भवानाम् (considering Rama’s happiness, his heroism and his virtue, he will soon recover his kingdom), cp. Latin quia erat elementium Caesar, victos conservavit hostis and the like;

3. तौ = यद्यपि काविन्ति, as M. 2, 95 शोभात्मात्माया पवित्रमात्री नागालिङ्गलावत्। धर्मशास्त्र साधनामानाम परिवाराये विदिताम्; here the repeated तौ = “if somebody” and “if some other,” cp. Mhbb. 1, 79, 6. In this and similar constructions the noun or the demonstrative referred to are understood. Cp. गामिनि = “as far as” and the like (460 R. 1).

460. The pronominal adjectives गामिनि, गामिनि and the like, are as a rule used along with their demonstratives तावत्, तावत् etc. Kathās. 78, 130 गामिनि भवानाम्; कर्मे गामिनि गामिनि यो गामिनि पयं; (one may judge a cloth from its constituent threads v. a. ex uinge leonem), Mhbb. 1, 167, 34 स पुरु.. इत्यतः गामिनि रामानामा गामिनि (such a son as you wish will be born to you), M. 8, 155 गामिनि रामानामा गामिनि रामानामा (he must pay as much interest as appears from the documents).

Rem. 1. गामिनि, when subst. neuter, is sometimes employed in a somewhat elliptical way, f. i. Vikram. V, p. 181 दृष्टि बायान्नाति । गामिनि गामिनि कर्मेत्त्यन्ति (and Urvaśī here will be your wife for the whole time of your life), Daś. 74 विदुहय गामिनि गामिनि । गामिनि गामिनि (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 रुति गामिनि (as much as), frequent with commentators.

Rem. 2. A counterpart to the idioms mentioned in 459, are गामिनि and गामिनि when connected rather loosely with the main sentence. R 3, 24, 6 गामिनि गामि गामि गामि गामि (considering the shouts of the birds here, some danger is near us). So especially गामिनि and गामिनि = “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 तौ that is the correlative of गामिनि, not गामिनि and its synonyms. See 458 b) and 459.

Chapter IV. Relative adverbs and conjunctions.

461. Some noun-cases of य तौ may be used quite adverbially and even assume the nature of conjunctions, as य तौ, य तौ, य तौ, य तौ, य तौ, य तौ, य तौ. All of them serve to introduce various kinds of clauses and subordinate sentences. If we except य तौ, restricted to temporal clauses, and य तौ 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, य तौ may sometimes express a reason, sometimes a circumstance, now it points to a purpose, now it merely paraphrases a fact. Similarly य तौ may be time-denoting or it may indicate a proportion. And so on.
1. Relative noun-cases used as conjunctions.

a) तन्: वेन; वत्; अन्यतम्.

462 पत्र 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 अतेभिसत्वसक्रमेण ते सतमु (that which you said, I understand it to be falsehood) with Čāk. V तमिनः: सबाप्रविदितं दु:हेतुमा भवाकरकम तन्मय तद्विद्राक्षाम् (that you have wedded my daughter by mutual agreement, I forgive it both of you). In the former, तन् 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 तन् is chiefly employed to paraphrase a phrase, especially in this fact if this fact be an important element of the main sentence: subject or object. As a rule, the demonstrative is added.

Panc. 147 नामादेव सम्बन्धम् (you are not aware you have deserved hell), Vikram. I, p. 18 तनन् वधिषां वनिवादिनाशने विनाशी वशम् (it is, forsooth, the glory of the Thunderer, that his warriors triumph over his adversaries), Mabh. 1, 150, 28 तनोऽकर्तरां निगुः यद्यव न विनाशाय न विनाशी न वशम् (what can be more miserable than this, that —), Panc. 56 किञ्चि वधिषां वनिवादिनाशने विनाशी वशम् (is this right, that all kings are making war against me?), Čāk. II तनः वधिषां अतिशिविद्राक्षाम् (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 तत् occasionally serves, like the pronoun त, for the periphrastic expression of simple nominal predicates (456). Ch. Up. 1, 1, 8 तत्त्वं अनुसरितोऽर्थम्, Max Müller translates "now permission is gratification". Cp. also the passage of Mahāv. quoted 468 ff.

464 The object of the words of saying, thinking, believing etc. is often paraphrased by a clause, introduced by the conjunction तन्. Cp. 494. Likewise by यथा (472) or यथाम.

Examples: Panc. 58 साक्षितः सस्वादः वधिषां वनिवादिनाशने विनाशाय न विनाशी न वशम् (he is being killed, people will say that Vás. and Gar. have been killed in a battle with a great number of warriors), ibid. 201 ब्रम्हस्तुर्योऽस्मि सत्यात् (you know, indeed, that these are my subjects), Ch. Up. 4, 10, 5 भाषावादां वधिषां अतिशिविद्राक्षाम् (I understand that breath is Brahman), Čāk. VI न विकर्षुऽऽस्मि सत्यात् (you have not heard, indeed, that even the trees of Spring obey to the order of His Majesty?).

Rem. The well known Greek type ὅπερ τὸν ἀνδρα ὑπακούειν ὅτι is also good Sanskrit. Panc. 280 जातान्तिर तत्त्वोऽस्मि स्मृतिम् (you have heard), Nala 17, 40 न सर्वातः (you have heard), कात्यायिनी 8, 3, 3, 3 तत्त्वोऽस्मि (you have heard), Mabh. 1, 168, 9 तत्त्वोऽस्मि (that being the case), Mabh. (but of my brothers I do not know, whether they will go or not).

465 Sometimes the sentence introduced by तन् has a more or less causal character. When thus employed, तन् 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 व with causal meaning (458).

Examples: Panc. 148 यथाम जातान्तिर तत्त्वोऽस्मि (I am happy that I shall still pass the time there in your company), here तत् = दृष्टि (458, a R.), Panc. 203 न तथ्या चुराईः कृत्यमालाक्षणमा-
Rom. Mahāy. II, p. 21 the rāxasa says 

that, 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 त्र is occasionally a full synonym of अ. Only see these passages of the Chāndogya-apanishad: 5, 15, 2 तं । । । इत्यादि वाक्यमान नागाशिष्य: (your body would have perished, if you had not come to me), and 6, 11, 2 अर्जुनो \\

pracita prahāra duṣyati (if the life leaves one of the branches [of the tree], that branch withers).

In this passage of Áyāval. Grhyas. (3, 4, 7) तव अविद्यानासव्र हर्षगुलिशिः रेख: (the cases of prohibition to study Holy Writ are two-fold: impurity of person and impurity of place) गृह भवेदन सुप्रतिमा गुरुं तर्कीयन स्वाधीन भविष्यती: may be accepted = सिंह, but one may also account for it by referring to the idiom mentioned in the footnote on p. 358.

467. Of तत: and तथात: the causal employment is more strongly marked than of तत: तत: They not only denote the reason, but also the efficient and material cause: for, because. The period is sometimes expressed in full तथात: ततः तत: sim., sometimes the demonstrative is not added. Pane. III, 105 यह सवीकृति यहा यहां वहमारितिसतिंगं रसायनं रसायनं (since the wise have declared elencency the highest virtue, one must protect even the smallest insects), ibid. p. 107 चतुर्भूताः चतुर्भूताः सवा: चतुर्भूताः चतुर्भूताः सवा: (this does not hold good, because —), ep. Kathás. 30, 39. — Both तत: and तथात: are excessively frequent, when adding the causes to facts already mentioned before. Then they are concurrent with हि, and like this, they may be said to serve for coordination rather than subordination. F । i. Pane. 241 अर्जुनो कात्यायनो अर्जुनो कात्यायनो मुहुश्चिस्तिं गुरुं तर्कीयन स्वाधीन भविष्यती: (it is good for us, that Raktākṣa is gone, for he is wise but these [others] are stupid).

Rem. With the same function are used the full phrases तत: कारण: तत: कारण: तत: कारण:, यथाकारण: तथाकारण: and the like. Pane. 216 तत: तथात: तत: तथात: तत: तथात: तत: तथात: तथात: (you must not stay with
limited to the expression of equation, but extends to many other logical relations, chiefly consequence and purpose or aim, though it may answer sometimes our causal or merely epexegetical "that."

a.) When used in its proper sense for the sake of comparison, the parallelism of यथा... तथा or its synonyms (द्रव्य, रूप) is frequent, although the omission of the demonstr. is not excluded. Pat. I, p. 51 वक्रिति... शाक्राणु (be it so, as you desire), Uit. II, p. 27 विजयिति... भ्रमणति (the teacher bestows his learning on his sluggish disciple just as he does on the keen-witted one), R. 3, 19, 18 रामचन्द्र... यथा लक्ष्याः तथा तथा (I am reduced to this state, as if I were) a woman of bad conduct who has no protector), Hit. 108 रामचन्द्रः यथा ध्वराः... demonstration omitted. Nala 22, 4 द्रव्याः तथा... तेन तत्तदः (speak to him as Parnāda spoke), Mbb. 4, 5 तत्त्वातः मा... तथा नाम (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, उस विषमः यथावतः द्रव्याः तथा... तेन तत्तदः (they bear the shape of youths of twenty-five, in so far as we may judge from their outward appearance). Hence न ततः... यथा = Lat. non tam... quam, I. = not so much... as," f. i. Kumāras. 5, 37 तस्मात तस्मादिति... तथा (they are exactly the same), यथा विविधविविधानां... सर्वथा एव तत्तदः, 2. = not exactly... but," f. i. M. 2, 96 न तत्सविदेः [so. द्रव्यमिति] शरस्तः मित्त्रनिवेद्यः तथा तत्तदः स्विंदेः

Rem. 2. In protestations and oaths यथा... तेन समेत = "as sure as... so surely." R. 2, 64, 40 ब्रह्मणिः तथा... तु समेत. परायणः... तेन तत्त्वातः गुप्ताः तथा... तेन समेत (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 लिङ्ग may be = "as if" (348, 4), Ch. Up. 5, 24, 1 द्रव्याःप्रसोहितः भवति... यथावतः (this would be as if a man were to remove the [live] coals and pour his libation in [dead]
ashes. R. 3, 51, 54 the vulture Jàtakû is said to have fallen upon Ràvana in the same way as if some mahants mounts a wicked elephant” विदितो विद्युगो यथा यथा तुष्मात्रानुसार. ।

Rom. 4. यथा संयमम् तथा यथा संयमम् (With optative यथासि is also = तथा as if.” Varah. Brh. 2, 19 नानाचलस्मृतिः वहायुर्युपायम्, यथार्थयुपायकृति तथार्थयुपायसामान्य (a prediction by ignorant men is as useless as if one were to question a clog of earth at the town-gate).

471. 6) यथा points to the result, either effected or aimed at. The result expressed 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 लिदु, 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 expressed. Kathàs. 25, 120 अभावं च यथासि तथा यथा. अभावायं न वेत्तितं वहितस्मृति (and by degrees he became such a master in this art [boxing], that no adversary on earth could vanquish him), Pance. 318 एवं तेन अल्पस्थितं षडयं पादपदारं दोषं यथा न बदलं स्तुतं (as he was thinking so, he gave the pot such a kick that it broke). See also Kumàras. 5, 15.

2. यथा signifies the result aimed at, the purpose. Here the present usually follows. Pance. 2 यथा तथा संयमम्, विदितं वाच्यं यथा-रुपिकायनम् (act so as to cause my wishes to be fulfilled), Kathàs. 26, 42 कुलं तथा यथा-सत्त्वं प्रमाणं तो गुणस्वरूपस्वरूपमिति (cause me to see your queen to-day), Pance. 151 एवं तथा अर्हतायं तथा वहितस्मृतं मे वहितस्मृतं अभावं (I will eat [of it] in such a way, as to be supported by it for many days). Çàk. I यथार्थत्वं यथा न वेत्तितं विदितन्ति (I too will take care, that there may be done no harm to the hermitage), Hf. 108 यथा संयमम् तथा यथा विदिते.

— Yet, the optative लिदु is also found, especially in ornate style and in ancient literature. Mbh. 1, 163, 3 यथा लिदुं न विदितुं नामवर्जनम्: ततायं व्रहस्यासि व्रहसि: (but this brahman

should be warned, that the townsmen may not become aware of it), Kathàs. 13, 55 राक्षसस्य भूलिन्यायं यथा-प्रदेशं विदितं (Ivan कुलं यथा et cetera स्वरूपमि, Vikram. II, p. 38 तुष्मात्रयुपायसामान्य तथा संयमम् तथा तुष्मात्रप्रतिकृति (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 राक्षसस्यात्मक्षं लिदुं संयमम् तथा यथा न वेत्तितं

Likewise the optative, if the main sentence has an optative. Dap. 138 तता लिदुं तथा संयमम् तथा तुष्मात्रस्वरूपमि (I will arrest the poison, but in such a manner, that he will be left for dead).

Rom. 1. If the demonstrative is not added, यथा = [[in order] that], Pance. 56 संहस्यायं तथा तुष्मात्रस्वरूपमि (you must exhort your husband, that he may kill my enemies). Cp. Nala 1, 20.

Rem. 2. Instead of यथा तथा with optative, epic poets often use the simple य (405 R. 1). Moreover, य तथा may be — last,” 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 तथा लिदुं त्राभुजनानाहूंष्टु कुलं यथा (make the sacrifice to be accomplished without flaw).

472. c) यथा serves to paraphrase the object of knowing, saying, declaring etc. just as यथा (464), Kumàras. 4, 36 विदितं कथा न यथा, भावन्येन न मानिषा (you know, certainly, that
Kàma cannot be without me, even for a moment), Målát IV, p. 69 यथा भवायाचार्यं तथा भूलिन्यादि भवायाचार्यं एव यथा स्वरूपमि (say, did you believe that it was Bhr. who will give me Målád?), Pance. 200 भवायाचार्यं भवायाचार्यं यथा यथा तथा वाच्यं तथा कथा (say, did you believe that it was Bhr. who will give me Målád?). Mbh. 1, 42, 34 Kàcyàpa starts to the rescue of king Paríxit (bd. भवायाचार्यं तथा भवायाचार्यं एव यथा तथा वाच्यं तथा कथा).

Rem. In the first and the last of the instances quoted we are free to translate यथा by show.” Indeed, this employment of यथा does not lie very far from that, mentioned 411.

473. d) Finally, यथा may sometimes have the nature of
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473. या, a causal particle. This seems to have been more usual in
ancient literature, than afterwards. Ch. Up. 6, 13, 1 या समस्यानां न
विदित गय मिले निविदाः (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. सहसूर चकासनात (if the action of the entire army had
been to

This causal meaning of या is sometimes indicated by adding
ि, the exponent of causality. R. 3, 11, 47 यादेवेक्षयम् सभूषण
मे तथा....

In the instances quoted the clause with या follows the main
sentence. If it precedes, we may translate it by as much as,
considering, etc. Nala 21, 8 या वायकोऽदिनै जयमः तथा वायः
मन्दपकोऽदिनै केतो वन या मनोहरः (considering the joy, which causes to me
the sound of the chariot, I know it is Nala).

c.) या AND यावन्.

474. या is a temporal conjunction = our "when." Its de-
monstrative meaning which is generally not omitted, is तेन "then."

Panc. 303 या ये प्रकार यावनेरः.... मेवन या समासाः, Mroeh. p. 55
या ते भावकारणाः दृष्ट्य नाते कृतान्तवीक्षिणः प्राप्तः । दर्शन स्मारणार्थी क्षणाधारिनः क्षणानां निर्देशीयपरे निर्देशे ततः.

या repeated is of course = whenever." Kathās. 25, 216 तथा-
निस्ति च भूयति तथयति या यात परः। तृतीय ता यावनेरुपमाणां यथे मृगः
या ते तेन अंतर्गते वल्लभा पालयाति = यथैव अत the very time that." Ven. I. p. 24
कुंजार तयामाणां दैव निविदात् तृतीयामाणां यथा यात:यात: च यथैव कुलकः निम्ने प्रकायितम् = यद्यमाणां

2. या at which time. Panc. 277 यावनेरुपमः जाप्पायति तांग यथा परमः (as he opened the basket, he saw the parcel).<ref>

3. या as soon as Panc. 313 यावनेरुपमः तद्दतिकायनेरुपमः (as
soon as the ass was seen, he was beaten with sticks).

475. यावन् is chiefly used of time. Then the parallelism
यावन्... यावन् is generally expressed in full. Two
cases are here to be distinguished. Either simultaneousness

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... of the two actions is denoted, or the action with यावन्
is precedent to the other.

1. या... यावन्, or inversely यावन्... या are expressive of simultaneousness, यावन् properly =
while 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) Op. the similar employment of यावन् when preposition (54 R. 2 and op.

2) यावनेरुपमः... यावनेरुपमः = for every time... for this time (ep.

282, 8°). Madr. IV. p. 143 यावनेरुपमः विवाहपत्रायावनेरुपमः यावनेरुपमः (ep.

The essay is about the usage of the Sanskrit word "वाहन" (vahan) which means "vehicle," "mount," or "one who is carried." It explains how the word is used in various contexts, including as a noun, verb, and adjective. The text also discusses the Sanskrit grammar and the use of clauses and conjunctions in the context of the word. The examples provided illustrate the usage of "वाहन" in different situations, such as ridership, transportation, and metaphorical uses. The text includes Latin translations and cross-references to other Sanskrit texts for further clarification.
there is any opportunity of being relieved from this misfortune),
ibid. 121 शास्त्र में यदि कथाकाव्यसर्गनादिकाव्यालय (tell me if—), Mhbb. 1, 154, 4 
दर्शान्त शास्त्र शास्त्र दशमान्त शास्त्र: शास्त्रप्रदाता यदि (tell me whether you 
are the deity of this forest or an apsaras), Čák VI हिमवत्ति वर्दित 
कालांमनोगुणां लघू भावां नामु (reflect if not one of his wives may 
be in the family-way), Kumrās. 5, 44 शास्त्र शास्त्र दशमान्त शास्त्रिणिवर्ध 
वाहुविर्माण कहलाते (say, if the splendour of the evening-sky illuminated 
by moon and stars, does befit Aruṇa). — Sometimes यदि and न 
are equally available, f. i. with शल्यम् (wonder), and with such phrases 
as I cannot bear, I do not believe. Čák. III शल्यम् शल्यम् गात्र 
शिक्षायो शास्त्रानुगुणस्वतिः (what wonder is it, that the two stars of the asterism 
विक्षाक्षिं जने जने श्रोतब्रम्नम्), R. 2, 51, 14 नामसे यदि तीतिति सवे ते (I 
do not think, they are alive), ibid. 2, 66, 15 we have the like sentence, 
but the verb is an optative (श्लेषर्वी). Cp. also R. 2, 73, 8 
थुः यदि सवेदित, and the like.

Note also यदि with verbs of swearing, cursing and the like.
Panc. 75 न देवो देवो शवाय प्रम्त: शाश्वितं तद्यथाविपत्ति (I may be cursed 
by gods or parents, if I taste of it).

482. Sometimes the clause with यदि is used in a somewhat elliptical 
way, viz. without apodosis. Čák. VII Dushyanta considers 
whether he shall ask the boy, whom he already suspects to be 
his son, about the name of his mother: यदि शास्त्रम् भाष्यवाक्योऽर्थम् गानां 
पुष्टेऽदि (if I should ask now the name of his mother?), In a 
similar way, if hope is uttered. R. 2, 59, 8 यदि शास्त्र मोहोऽर्थम् प्रस्तो 
शास्त्रशोकस्वित (hoping: perhaps Rāma will again address me"), ibid. 
3, 54, 3 शिकात्वा शास्त्रम् शास्त्रि (perhaps they will show them to Rāma). 1) Such sentences 
require the optative (वर्दित) because of the nature of their contents.

A different character is displayed by such ellipsis, as is shown 
R. 3, 17, 21, where Çūpamukçha says to Rāma 

1) Cp. the similar employment of Latin si. f. i. in the Aeneid, book 
VI, va. 187 si nunc se nescit ille aureum arborv ramus ostendat nemore in 
tanto.
483. By adding यददि to वहलि, we get यददि, the concessive particle though, although. Its correlative in the apodosis is तत्तथातम नेर्वेरहेस, however, yet, either expressed, or omitted. Pana. 37 यददि तहलि क्यरूलक्कल ना तालूलत तथातम खामी यार्येक्षाकाल्याचे शर्ता: (even if he does not listen to your words, yet you must blame your master that he may amend his fault), Kathās. 52, 375 यददि तहलि हुर्य्यु चैना वल्लत च ते हुलि तथातम नेर्सी तय्यातमा लाक्षेक्षापतल रतो (my child, though you are valiant and have a great army, you must never trust to the victory in battle, since it is inconsistent), Cāka. I यददि नेर्सी तहलि तय्यातमा नेर्सी वल्लत (though she does not join in the conversation, yet she listens attentively, while I am speaking).

Rem. यददि यददि instead of तत्तथातम is poetical, as f. i. Prabodh. I, p. 10 यददि यददि यददि वल्लत या गुयूडमा वस्ता वस्ता तथातम। या लालक्ष्मिक (though my [Kāma’s] bow and arrows are made of flowers, nevertheless the whole creation with gods and demons is mine).

CHAP. 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 यददि or चेतन. Of these, यददि since it is a relative, heads the sentence, at least in prose. But, as a rule, चेतन is not put at the head, it is often the last word of the sentence; yet, तत्तथातम or न सीमि. being used, it is put close after them.

In the apodosis no correlative is necessary. Yet it is

often expressed, viz. तत्तथातम or न सीमि or न तत्तथातम, occasionally यददि.

Examples of यददि and चेतन: a) without correlative in the apodosis. Daś. 105 अक्ष्मिगान्तकल भयाते तन्ना अर्चना बालु (if I am a thief, fetter me, gentlemen), Daś. 72 वहलि भावनाच्युतुळ्ण न बाळपाल्पाल्पवर्ण मुद्रावाच्युतुळ्णा: (if Your Holiness does not afford me protection, the god of fire must be my refuge); — Kathās. 25, 19 भावनान्तकल ज्ञेय चेतन (say it, Reverend, if you know it), Kumāras. 5, 40 न चेतनाण्य प्रतिभुतडिवारी (answer me, prithhee, if it is no secret).

b) with correlative. Hit. 23 यददि मालिक तद्दुःखिलोत्पत्ता वार्ता तद्दुःखिलोत्पत्ता: बुद्धि: (if food is wanting, one must entertain one's guest at least with kind speech), Daś. 90 चेतनाण्य प्रतिभुतडिवारी दहले मालिकेत (if she should be brought to reason, that would be charming); — Mhbb. 1, 43, 1 Taxaka says to Kāryāya यददि राहे मालिक (कौळिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधिकिंधि

1) Up. Lat. si, f. i. Aeneid, book II, vs. 81.
Rem. 3. The combination गर्दि चेतन is sometimes found in epic poetry, i.e., R. 2, 48, 21, Mbh. 1, 104, 37. In fact, चेतन 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 + चेतन the emphatic particle (398 R. 2).

In the archaic dialect even the simple च does occasional duty as a conditional particle.

485. न चेतन is rather to be looked upon as a unity, like न केशर Latin nisi. Daq. 97 न चेतनानसारे प्रतिंत्येक्षित न चेतनाना नागदेवकद्वयोऽष्टि साक्षायंति दृश्यं पार्वतयादि: कारणायामाने च मुनयुक्तः (if you do not give back the magic skin, or if you do not restore to the townsman 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).

नों केशर Instead of न चेतन it is also said नों चेतन, that is न + the advers. च + चेतन, but the adversative force of च is not always conspicuous. R. 3, 40, 26 नों केशरोऽश्रीरुतं हरिनव तात्त्विकम् येन (if you do not do it, forsooth, I'll kill you to day).

Rem. 1. Note नों केशर making up the whole prothesis. So it is especially used in threatening like Lat. si minus, Germ. widrigenfalls, i.e., Pane. 76 रूप साथा रजोऽश्रीरुतं हरिनव तात्त्विकम् येन (you must kill him, otherwise he will kill you). For the rest, चेतन is equally good. Pane. 124 वारुण मे सुभ्रवन्या रात्रिकाले निषेधारितायं (surrender me my son, otherwise I will prefer charges with the king's court).

Rem. 2. The very opposite of नों केशर is चेतन, which is likewise often used by itself. It expresses concession and assent if that is so, v. a. sin that case.” Daq. 101 प्रेमभूति...वामित्रोऽश्रीरुतिरम्याय (in that case, come, I will set you free).

486. When proposing an alternative, it may be said गर्दि...  

1) Cp. नों (355 R. 1) = न + द्वार.
2) P. 8, 1, 39 it is termed वामित्र. Kāp. comments: चारु विमितिरायें भेद्यः रचना। चारु य मात्रायेयं चेतनरितिरायेयं। See Pet. Dīct. II, p. 905, s. v. च द्वार.

486.

Alternatives. गर्दि, like Latin sive... sive, or गर्दि + adversative particle. But commonly the relative is wanting in the second protasis, and instead of it the adversative is employed alone, especially गर्दि or its compounds (अग्रवत्रां गर्दि तु, अग्रायितसय). In other terms, गर्दि etc. are virtually the Sanskrit expression of but if, Lat. sin.

Examples of 1. गर्दि retained in the second protasis. Pane. 85 घयाचित्यप्रकारप्रभुतं दृष्टां सर्व: विले लक्ष्ये विनिग्रहणे ब्रम्हावि न अग्रायितसय अग्रायितसय नु रेतः (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), op. Pane. 45, l. 13 गर्दि... गर्दि गर्दि.

2. गर्दि etc. = but if, and if.” Pat. I, p. 8 गर्दि तत्ति नागदेव अग्रायितसय न अग्रायितसय अग्रायितसय विदितिकिर्तः (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); — Cāk. V गर्दि यदि अग्रायितसय विदितिकिर्तः विदितिकिर्तः अग्रायितसय अग्रायितसय तु वेदितः वेदितः बुद्धाः परंकृतेऽद अग्रायितसय (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); — Pane. 172 गर्दि ने भोजन प्रातोतबस्त्रितनं तत्साम्भविष्या सुभ्रवन्या कारणं द्विग्रेहो भोजने ते द्विग्रेहे सुभ्रवन्या कारणं (if you want riches not to enjoy them, I will make you [like] Gupadadhana, but if you want riches which give enjoyment, I will make you [like] Upabhuktadhana).

Rem. Sometimes in an alternative the former assumption is not expressed in the shape of a conditional period. Yet even then गर्दि = but if, Lat. sin is nevertheless available. R. 2, 60, 3 Kausalyā, the mother of Rāma, entreats his charioteer Sumantra to conduct her into the forest to Rāma, Sītā and Laxmana, गर्दि, she adds, तामासन्तवायि तामासन्तवायि वर्षकारितायं सर्वायितसय (but, if I do not reach them, I will die). Cāk. VII Dusshyanta being informed by the nurse: nobody except his father, his mother or himself is allowed to take up
the magic herb of the boy Savadaman," asks अमराअति (and
if one should take it up —).

Occasionally the protasis of a conditional period is not in-
troduced by any particle at all. This asymmetric 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. I, 1, 33) feret avaritia minae-
roque cupidum pectus: sunt verba et voce, quibus hunc lenire do-
lorem possis, so the Sanskrit poet, quoted Hit. 98, writes करो
करो तु न भगति न वधु (should a rascal do evil, the conse-
quenccs will certainly be felt by honest people).

2. Another type of asymmetric connection is that exemplified
M. chh. V, p. 184 लोक हर्ष्मुरु गान्तु मुहाकलनष्ठत्व । गायासिनि न प्रैतिोध्यो
रमणामिनिति हित (the clouds may pour out rain, thunders
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, e.g. Panc. V, 29 पूर्णः नुमाणः
घन्नक्षात दाजमो भ्रात्सिंहि प्रकर्षीयि निर्द सन्ति। धर्मं दिना नै यदा गायि
माति प्रवलिनि मालोग्यि मालोखोग्यि (suppose one to be gallant, well-shapen, happy
in love, eloquent, a master at all kind of arms and in all bran-
ches of learning, yet, without money no man on earth will achieve
glory or honor).

3. A third type of asymmetric connection is an imperative
followed by a future, when exhorting to an action and foretelling
its result, e.g. यदि do so and you will be happy = do so, [for
if you do so] you will be happy. So R. I, 46, 5 काक्षयास says
to Diti तुष्किन तियोऽसु वित्ति माति प्रकर्षादिद्रोहबासः.

As to the tenses and moods, employed in the condi-
tional period, it is to be kept in mind that the condi-
tional period does not import an absolute statement,
but rather an assertion in such a manner, that its correct-

ness is made to depend upon the correctness of some other
statement presupposed. Now, we must distinguish ac-
cording 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 some-
thing 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 as-
sertion by the well-known correctness of the protasis;

3. those, whose protases import an evident untruth,
in other terms, such as assert 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 re-
quired, if it were really asserted. In other terms: the
employment of past, present and future tenses, of in-
dicative, imperative and विद्वृत is determined by the gene-
ral 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 (विद्वृत),
are used instead of a future tense, can scarcely be
said to be an exception, cp. 468 and 324, 1°.

As to the tenses and moods, employed in the condi-
tional period, it is to be kept in mind that the condi-
tional period does not import an absolute statement,
but rather an assertion in such a manner, that its correct-

1) Compare Pat. I, p. 31 एकोऽसु दृष्ट्विषाय विग्रहार्थतिद्वमिर्ति
one blind man being unable to see, a collection of blind ones will
likewise be unable."

488. Conditional periods of the third category require the
employment of the optative (विद्वृत); 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. Cāk. V यदि यशोऽवितलिता तमसी निर्के निरंजनकार योग्यम् । केलिस्तुपकि निरंजनकार प्रविन्दुयो तद्निर्पथस चास्मुः । here the present tense is expressive of present time: 'if you really are...., but if you are knowing;' — Panc. 275 the minister's wife makes this condition to her husband: यदि तलावज्वला मया पञ्चाग्नि तत्प्रजगन्ति नायिका मन्त्रीममिससु मन्त्रीम (if you fall at my feet with shaven head, I will be kind again), here the present tense signifies something to be fulfilled in the future. But ibid. 113 यदि तस्माद नन्दी भक्तिवादी तत्प्रजगन्तिविवेकिकम् रघुपेश्वर साधुकम्: मन्त्रीम (if you shall be his minister, then no other honest man will come near him) the future tense is used of future action. Likewise Nāla 20, 15 यदि तस्माद कामानमि यथा कवितालि भववन दाक्तुलिन्याविन्दति मम तत्प्रजगन्तितम मे तत् यदोषस्य सुरूकर्षिताशि मे तत्प्रजगन्ति मे there is a future in both the conditional clause and the main sentence. Cp. 341*.

Rem. In conditional periods of this category the यदि is wanted, if for some accessory reason there be a tendency for employing it, i.e. in suppositions of a general bearing (343 d), as Varāha. Yog. I, 4 षाटिकन्यमेषम्बरे देश स्वर्ग साधि वातानि (if but one [of the aforesaid conditions for the success of a prince] be deficient, the whole perishes).

2nd category. Mhbh. 3, 297, 98 Śāvatī prays गर्भमेंगतिः प्रमाणमवत्स यदि इति हुनेति श्रीभवसुरस्यामवर्ज्ञद्यमयोऽधारितम् मया पुष्पवत्स प्रद्यमनि (if I have done penance, bestowed gifts and poured out libations — [and so I have] — this night may be propitious —), Mrch. III, p. 121 यदि ताक्षक्तकन्तनेन प्रधान वाणौषद्धिः मूलकरितिं गृहावस्थ्यानाराध्यविन्दम् तत्विनिश्चितम् (if thou hast loved till now my fortune only, why, destructive Pato, hast thou now without mercy profaned my virtuous name?).

3rd category. Mrch. III, p. 113 तो यदि वात्समनं श्रवणेन न्यायमेतिभुज्यतीतिभुज्यतीतिभुज्यतीति (nor would they bear the light being brought near to them, if they only feigned to sleep), R. 2, 67, 36 ज्ञाति सर इति ग्राहु वात्स स्त्रिया जिनयं सारस्येन ग्राहुधर्मि निष्कृतसात्त्विकं भएगेष्ठनिश्चितसात्त्विकं (darkness as it were would be on earth, and nothing would be discernable, if no king were in the world, to discriminate between good and evil).

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Kumāras. 6, 61 तत्रवं तत्रतिरितिहृदायं न लयकर्मितिहृदायं (I know nothing, I could do for you; if there should be, all is granted. Other instances of यदि see 343 d), instances of conditional 347.

490. Sometimes the protasis is implied in a participle(382, 5°). Panc. I, 52 ध्यानवतथा लोकोऽणुष्यं गृहावस्थानाम् तत्कालिनः (the fire may be passed when hidden in the wood, not, when blazing). — Likewise in an adjective which does duty as a participle. Mhbh. I, 8, 221 अश्वेयः अद्वितीयेन तुषस्याः काले ध्वस्वायुः (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 प्राणे न च परित्राभद्वारा sa shelter, if danger have appeared.'

Chapt. VI. The direct construction; यदि.

491. A special kind of subordination is the so called indirect construction, representing words uttered or reflections made by another, not in the shape they originally did bear, but transformed according to the speaker's point of view. This mode of quoting speech or thought of another, although it is not wholly unknown in Sanskrit, is not idiomatic. As a rule the Sanskrit speaker avails himself of the direct construction, that is, he does not change the outward form of the words and ideas quoted, but he reproduces them unaltered, just as they came from the mouth or arose in the mind of their authors. Instead of saying, as we do, 'you have said you would come, one says rather in this way I will come, so you have said' ग्राहवाणि भावाणि-विविधाय:

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 यदि, यथा, केवल or तथा = 'that,' यदि = 'if' (481), in a great many cases here will be no formal diffe-
492. The direct construction is characterized by the particle रूहि generally added to the words or the thought quoted: यागमवतिपदीत्यादि (you have said you would come), न मां कदिनितवतति चिन्तत दि (he thinks nobody sees him).

रूहि is properly a demonstrative adverb, meaning "thus, so, in this manner," and for this reason a synonym to रूव्यपुस्तम्. Rgv. 10, 118, 1 रूहि रा रूहि में न कदिनित चिन्तत (so indeed, so is my thought, that I may obtain kine and horses); Rtn. 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 रूहि रा रूहि में, वह वहुपृथक रूहि में चिन्तत (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 waterlily). But as रूहि is almost exclusively employed for quoting one's thought or the utterance thereof, it is often not to be rendered at all. Moreover we often use the indirect construction. Nala 3, 1 रूहि रा रूहि में (Nala promised them, he would do so —). Sometimes रूहि abounds even in Sanskrit, the pleonasm रूव्यपुस्तम्युन्दुरुणक and the like being allowed, ep. 408 R.

493. In short, the direct construction with रूहि is not only necessary, when quoting one's words spoken or

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 रूहि: a) when quoting words spoken or otherwise uttered. Mālat. I, p. 11 कथितमाटीत्यादि महानायके तस्ते माध्यरुवि (A. had told me, M. was gone to the grove of Kāma); Daś. 68 रूहि रा रूहि में कदिनित (that he had done, that he had spoken) चिन्तत (as I heard from some people conversing, there was in the country of Anga —);

Mudr. I, p. 37 रा रूहि में वहुपृथक कदिनित (he must not be informed that it is Cāṇaka who has it written by him); Mṛcch. VIII, p. 242 रा रूहि में, चिन्तत महानायके (he must not be informed that it is Cāṇaka who has it written by him).

b) when expressive of the contents of one's thought. Mbh. I, 74, 29 मातरापरं गृहा न कदिनित सालित (after doing some evil one thinks, nobody knows me as such), Pan. 8 सान्तवाययतित्वेवा चिन्तत (after the speech asides were made, I know that girl has died; now, as we thought the merchant liked him, we, have consumed his body by fire), Hit. 24 रा रूहि में चिन्तत (after this, all the birds, understanding that it was Jaradghava himself who had devoured their young ones, killed the vulture by joint exertion), Čāk. V ४८० रा रूहि में चिन्तत (I am at a loss whether I am perhaps astray, or that she lies), Pan. I, 222 रा रूहि में साल चिन्तत (the monkey stood, just as you do). Note also the employment of रूहि at the close of literary compositions, f. i. रूहि सायकुलायती रूव्यपुस्तम्युन्दुरुणक (here ends the first act of the Ākuntala), just as रूहि is used in the beginning.

1) Lat. ita is both formally and as to its meaning the same word as रूहि.
2) I recollect but one instance of रूहि —so, thus," used as a pure demonstrative, viz. Pan. 327 वाक्त्य-रूहि नितित (the monkey stood, just as you do). Note also the employment of रूहि at the close of literary compositions, f. i. रूहि सायकुलायती रूव्यपुस्तम्युन्दुरुणक (here ends the first act of the Ākuntala), just as रूहि is used in the beginning.

3) 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 रूहि. Hit. 11 रा रूहि में कदिनित (that he reads the law-books, is not the cause), Pan. V, 26 रा रूहि में (it is singular, that the very same man [having lost his wealth] should forthwith become a stranger), Čāk. I रा रूहि में कदिनित (it is singular, that the very same man [having lost his wealth] should forthwith become a stranger).
495. As a rule, in prose दृष्टि is put immediately after the direct construction. But sometimes an other arrangement is preferred, especially in poets and for metrical reasons. So in epic poetry such phrases as रूपवर्ण दृष्टि sometimes precede the words quoted, sometimes they follow after them. F. i. R. 1, 47, 8 the line इत्यादि रूपविवर्ण दृष्टि precedes the very words quoted, Daq. 191 the sentence दृष्टि दितिष्ठलावे तथा "in all regions this was told of me" precedes, the contents of the rumour follow. C. p. Kumāras. 4, 27 दृष्टि चैत्यम से दृष्टि उपवह दृष्टि. पुस्तकेन पदार्थं विषयं किं लिखितम्, 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 दृष्टि in the midst of the words quoted. Pane. III, 160 यथा चरित्रं तथा कथा दृष्टि दितिष्ठलावे मनोयास्मात् दृष्टि बाह्रन्ति रूपवर्णां स्त्रेलिंग दृष्टि बाह्रन्ति मृदुलोकः केवलादर्शः, etc.

496. दृष्टि, though it is the commonest contrivance for expressing the direct construction, is by no means indispensable. Other demonstratives, as रूपम्, रूपम्, the pronouns रूप, रूपम्, रूपम् may likewise serve that purpose. Nothing, too, forbids quoting without using any demonstrative at all.
what elliptical idiom serves only to enhance the vividness of the style.

In full, one says also डूरि कृत्य (lit. "thus doing") = "thus thinking, considering, reflecting."

Examples: R. 1, 55, 11 अ व उन्में एक जोधाप पायलो तो सिंदुर चहलियति जोलमेन अनुमेदनायण, here डूरि सिद्धांत = "with these words he appointed him".

Mroch. I, p. 38 Cārudattā apostrophizes Poverty दरिद्रि प्रोपाचार भावनासमय-स्वरूपमें सुधिताविभाजित ("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 वाचानमात: स्त्रियाशिक्षां परलोक वेदांतमात समायोगं सुचनामात: (I am the master. I have explained, thinking you would easily vanquish Candragupta, if his faith in Cānakya should be shaken). Mbh. I, 158, 42 पुरुषमें बलार्थिर्म विकारध महाका म: प्रदर्शन: शुभासिन्नन्म साधकः में महोपाधि (again, the strong Bhima shook him [but in such a way], that no noise might awake his brothers who slept quietly), R. 3, 10, 3 श्राबणिकीत साधकमात्र साधकमात्र में महोपाधि (the warriors carry their bows in order to rescue the distressed), R. 2, 52, 28 न चारण्यनु-बाधि लक्ष्यानां न च प्रोचार (the stately Śāhāvyuha has many kinds: (I neither I nor Laxmana mourns for our having been expelled from Ayodhya or for having to dwell in the forest), Mroch. I, p. 19 पुरुषाद्यार्थिकाः प्राप्तायतमातिकाः परालोकविदिताः (guests shun my dwelling; because wealth has vanished from it), Pat. I, p. 99 न हि भविष्याः प्राप्तायतमातिकाः परालोकविदिताः इत्यादी (not every old poem is to be approved only for its age, nor is new poetry to be blamed only because it is new); — Ṣāk. II 333: चरुषार्थार्य यथासहित्यान्तः तत्त्वतः किंतु तत्त्वतः हृदयान्तः (when she had gone some steps, she stopped on a sudden feigning her foot was hurt by a blade of grass), Kathās. 62, 49 नेप्तो यथा नेप्तो नवजन्ता चतुष्पुरुषोऽरो (a quarrel arose between them on account of the nest, lit. "[both of them saying] the nest is mine, not yours").

Another time the direct construction may be expressive of something to be done, then डूरि requires being rendered by in order that, sim. Sometimes again this some-
in the opening stanza of the Māḍralaśāstra, and is intended to
display the cunning of Cīva:

"O, may your sword may your sword
be held by the Lord, and may the Lord
grant you victory in battle."

The last pada signifies: "May the Lord protect you,
who are desirous of concealing Gangā from Devīl, her wife, [acted] thus," how he acted is set forth in pada 1—3, containing the questions
of Unāk and the answers of Cīva.

Rem. 1. Among the most common applications of this freer con-
struction, note the use to express consent, lit. "[saying] yes," "[saying] why?"
"lit. "[asking] what?" — Comments and glosses are indicated by ृति (ृति प्राप्ति, ृति भाव: etc.), quotations by ृति with the name of the
author or his work. Objections, which may be made, are
represented by ृति वेदेन्ति — in full ृति चेदेन्ति, — f. i. Sāy. on Ait. Br.
1, 20, 3 माणि स्वर्गारानि काश्मिरि तिन्द्रानि, "now, as one might ask
why it [the navel] is denoted by the word nādi, etc." And so on.

Rem. 2. ृति is also used when imitating sounds, as ूर्द्धतिरि कारेरि. cp. P. 80, 198.

Nala 2, 4 ṛ न नरे ṛ दिक देशे हरे वर्दू. P. 3, 2, 4, 23.

Rem. 3. Pāṇini teaches: "The ृति person sing., of the imperative
put twice with ृति may be added to the narrative tense of
the same verb, in order to denote the action being done
with intensity or repeatedly. वुर्द्धमाि लुङ्केदीलेकाभिरि लुङ्केदीले, लुङ्केदीले, - Likewise this singular number of the imperative repeated may express
the performing of several actions at the same time. Kāč. ex-
emplifies it by this instance अत्रुष्ट नहीं, बहुरति शाब्दिविज्ञानममेयाति शवायति.

In the sutra, to represent the hurry and bustle of people occu-
pied in the kitchen. Instead of the same verb put twice, also
synonym may be used. Cīnop. 1, 51 पुरुषकालक लुङ्केदीले तत्त्वे वुर्द्धमाि हारुस्तमुनि:सिंहकिः बोस्मधिशो बोस्मी व शब्दमािस्मिदंहिदं हिदं.

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 Pānc. 22 द्वंद्वे तत्र विद्वशममाप्नुशास्त्रम मत्वू भागमी शुद्धमाि बर्विकुर्मि-
मािदारस्तासि लक्ष्याकारस्तासि, the repeated words द्वंद्वे serve the same
purpose. And so often.

498. Since ृति quotes or pretend 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 ताः...त्यञ्जनानास नामोऽति
(hes she guessed to be the daughter of Bhima, lit. she guessed [thinking: "she is"] the daughter of Bhima"). There is a predilection for using such a no-
iminative with ृति, 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 विद्वद्वरातिः ृतिहिं समान्यानि विद्वद्वत,
Pānc. 1 ततः ब्राह्मण: पांडुमौलीतो ब्राह्मणोऽद्विबिज्ञानममेयाति विद्वद्वति
Mbh. 1, 155, 9 द्वंद्वे तत्र तत्र ृतिः नाद:... त्यञ्जना मूलिः (show mercy to
me, think I am out of my wits), Prabodh. VI, p. 115 ब्राह्मण: तत् ताः
कामसहुः: पुरुषकालः (it is of punishment you ought to have spoken
and you ask about her reward), Kumāras. 5, 28 विद्वद्वरातिः ताः ताः (they
call her Aparājī). Pānc. 103 जने वज्रे साधारे ृतिहिं (how can I
know him to be evil-minded?), Mbh. 1, 34, 3 वज्रे कृपा तथे पृथः
शक्तमयम्य तस्ते (— but considering you as my friend, I will tell it
to you in reply to your question), cp. ibid. 1, 77, 17.

499. Similarly nominatives with ृति may specify general
Anacholition.
terms (cp. 498, c). Pat. I, p. 411 the essential qualities of a
brahman are thus enumerated (pāṇi, त्यञ्जनानास, विद्वद्वति, कामसहुः
इवानात्मानमािष्टसिद्धान्तानिः मुक्तात्मािनि.

Now, as according to 496 ृति may be wanting here,
we get also a kind of an acolition, nominatives
agreeing with oblique cases. Kam. 2, 19 तत्साधारणेः पुरुषोऽद्विबिज्ञान
माधवविद्वति: ब्राह्मणमाष्टसिद्धान्तानिः here the nom. विद्वद्वति and
पतिष्ठाः: are the specification of the accus. विद्वद्वति. Pānc. III, 220 तत्र
Some verbal forms as मने (I think), दाने (I know, I think), श्रो (I guess), आश्रो (I trust), पशु (look) often have no influence at all on the sentence even when put in the midst. Likewise such phrases as न संय:; नात संय:; v. a. "undoubtedly, no doubt."

Kathās. 25, 166 पुरा ताके सिखा स्वयम् क्रामकालिन दिया (a heavenly woman; methinks, spoke to me, when asleep), Nāgān. II. p. 35 कुसुमित्रि विचित्रम् गो न मने संय:; तत्तिति व फर्म न पापसुद्धारात्मा (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 नाय:न याज्ञित मेने अवलोकनस्वरूपम् (I trust the army being well supplied with food, will stay [with me] for the night), Čāk. VI चाकु शब्दार्थि वास्तःचि चाकु याचितः मुहर्माध्यस्वरूपम् (even Kāma, I believe, draws back his arrow), Kathās. 26, 13 प्राचार्यानांतरां भुगोलात्वात्ब्रम्हात्मा पाकस्वत् प्राय:; Fane. 48 the wife of the barber cries पामानेण कन्तकवर्तिता, पामः नायःकारस्ते विचितः.

Rem. मने, दाने and the like not seldom express irony, in which case may be explained what is taught by Pāṇini (1, 4, 106 and 8, 1, 46) about एव and with the 2nd person of the future एव मने योगा से नवे "now, indeed, you will eat rice," if the meaning of the speaker is: "you think you will, but it cannot be, there is no rice to be eaten."1

1) The explication of Pāṇini, मने is used instead of मने, cannot be accepted. The idea "you think falsely" is not purported by मने, but it is implied by the ironical form of utterance. In sentences of the kind मने has almost got the character of a particle.
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स्त्रां 597; — put to the present tense
526, 527; — put to से से गा.