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A GRAMMAR OF THE CLASSICAL NEWĀRĪ

BY

HANS JØRGENSEN



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EJNAR MUNKSGAARD
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PREFACE

The present grammar is a quite independent work, based exclusively on original Newārī manuscripts. Where I have in this way arrived at the same conclusions as my predecessors¹, they may seem fairly well corroborated; and where my views differ from theirs, I may urge in my favour that I have had access to much more copious materials, and that I have pursued the study of the language for a considerably longer space of time.

It is a descriptive grammar, not a comparative one. I have entirely abstained from references to the cognate languages. On the other hand, it was to a certain degree bound to become a historical grammar, since the manuscripts, on which it is based², range from the fourteenth to the nineteenth century, and the natural changes in the language during this period have to some extent been reflected in them.

¹ For the authorities on Newārī I refer the reader to the list in *Lingu. Survey of India*, vol. III, part 1, p. 215, and to my *Vicitrakarṇī-kāvādānoddhrta* (Royal Asiatic Society. Oriental Translation Fund. New Series, vol. XXXI), p. 1 f.—Since then I have published: *A Dictionary of the Classical Newārī*. D. Kgl. Danske Vidensk. Selskab. Hist.-fil. Medd. XXIII, 1. 1936.—*Linguistic remarks on the Verb in Newārī*. *Acta Orientalia*, vol. XIV. pp. 280—5.—*Batisaputrikākathā*. A Newārī recension of the *Siṃhāsanadvā-triṃśatikā*. D. Kgl. Danske Vidensk. Selskab, Hist.-fil. Medd. XXIV, 2. 1939.

² See *Dictionary*, introduction pp. 4—6. Instead of MS B (l. c. p. 5) my edition of it is quoted in this grammar.

I have aimed at brevity, and I hope that this has not too much interfered with clearness and completeness. In the introduction I have summed up the characteristic features of the language, and I beg the reader to make himself acquainted with it before turning to the grammar itself.

It is my pleasant duty to offer respectful thanks to the Trustees of the Carlsberg Foundation for financial aid, by which this institution has rendered possible the collection of the materials for the present work and the treatment of it.

Oksbøl Mark, den 17. August 1940.

HANS JØRGENSEN.

INTRODUCTION

The main Characteristics of the Newārī Language. —
 Preliminary Remarks.

The primary roots of the language are monosyllabic.—Compounds are frequent, but derivations are rare.—Inflection is effected by means of suffixes. Those of the verb have to some extent fused with the final consonant of the root; forms like *kañ*, *yāk*, *biwo* and others cannot be analysed from a Newārī point of view.—There are two numbers, singular and plural.—There is no grammatical gender; but the language distinguishes between living beings and inanimate objects by means of generic particles, *-hma* for living beings, and *-gu*, *-guli*, rarely *-gwo*, for inanimate objects. These may be added to adjectives, pronouns, numerals, and the nominal forms of the verb. Moreover nouns denoting inanimate objects are indifferent as to number, and certain case-endings, as e. g. gen. in *-s*, loc. in *-yāke*, are found only with nouns denoting living beings.—The pronoun of the first person has both an exclusive and an inclusive plural.—The higher numbers are counted by tens. The numerals are combined with nouns by means of class-words.—The adjectives are closely related to the verb. There are no forms of degree.

The verb states, that an action takes place. When the action is transitive, the agent is expressed by means of the

agential or instrumental case; when it is intransitive, the pure stem serves as subject. The same form expresses the object or end-point of a transitive action. An example may illustrate this. *rājān dhu syātaṃ* “through the king tiger-killing (took place)”; *rājā wonaṃ* “king-going (took place)”; — or, according to our mode of expression “the king killed the tiger”; “the king went”.—There are no personal endings; the different persons, however, as subject or agent in some degree prefer different verbal forms; the 1st and 2nd persons, singular and plural, as opposed to the 3rd person prefer the 1st form in *-o* and the 6th form.—There is no clear distinction of the various tenses, but more so of the aspects and modes of action.—A passive voice does not occur, and would hardly be compatible with the nature of the language. The first of the above examples might as well be understood to mean “the tiger was killed by the king”. The indifference of the verb as to voice is evident also from the use of the nominal forms, which, when attributive, may qualify both the subject and the object of an action. E. g. *calā nawo dhu* “the tiger which eats the gazelle” and *dhun nawo calā* “the gazelle which the tiger eats”, or “which is eaten by the tiger”. The forms A 6 and A 7 are mostly, but not exclusively, used in the latter way; hence their apparently passive character, which is not inherent in them.—Finite forms are rare, but the verb abounds in adverbial and nominal forms. The rather complicate use of the latter may be further illustrated by the following examples. *dhun calā nawo* “the tiger eats the gazelle”, *dhun calā nawo thāy* “the place where the tiger eats the gazelle”. *dhun calā nawoyā phal* “the result of the tiger’s eating the gazelle”.

The structure of the sentence is characterized by an

almost total absence of subordinate clauses. Only relative clauses occur.

The Peculiarities of MS N.

In N, a MS of the Nāradaśmṛti from AD 1699, are found traces of what seems to be a different dialect.—The chief instances are as follows. a (noun). The ending *-san* of the agential, is more frequent than in the other MSS.—b (pronoun). A demonstrative *thwolo* “this”, *thwolotā* “all this” only occurs here.—c (verb). The form A 4 has sometimes the endings I *-ṃja*, II *-ca*, III *-ja* besides the usual ones; the form A 8 of I may have the ending *-nd*, *-ṃd* for *-n*; the conditional of the same class *-ṃdasā* for *-nasā*. The conjunctive participles in *-aṅān* and *-kāle* only occur here; likewise the causative in *-kā-ka-l*. Once a causative *seṃjakē* occurs for *sēnakē*.—The form A 5 is more frequently found as nomen actoris, and A 6 as nomen actionis.—For the auxiliaries *da-t*, *kha-t*, *pha-t* are frequently found the alternative forms *dvā-t*, *dā-t*; *phvā-t*, *phā-t*, and, rarely, *khā-t*.—d. For the postposition *sinwoṃ* is used *pēnwoṃ*; for the conjunction *nwoṃ* often *uṃ*.—Other peculiarities have been pointed out in the grammar.

PHONOLOGY

The Sounds of the Newārī Language.

- 1 The Newārī MSS are written in the Naipālī or Nāgarī characters. But it seems evident that the phonetic system of the language is only approximately expressed in this way. Not all sounds, represented by the characters used, are found; on the other hand, the language no doubt possesses sounds which are not, or only very imperfectly, expressed in the MSS. From the inconsistencies of the spelling, the modern notes, and MS AH in latin characters (Dict. p. 6) it is to some extent possible to form an idea of the actual phonetic system of the language.

Note. For what follows cf. Conrady's Grammatik ZDMG Bd. XLV, pp. 9—18, and his Wörterbuch, ib. Bd. XLVII, pp. 545 ff.

2 Consonants.

ñ occurs as an independent sound before vowels: *ñā* “five”, *yāñā* “doing”.—In some words, where in the younger MSS it may be represented by *ny* or *n*, it seems to denote a kind of palatal nasal. See § 10 c.

Note 1. *ñ* I have found only once before a vowel, V^{254b}.4 *kañā* for *kanya* (i. e. *kanē*).

Cerebrals, *ś*, and *ṣ* are not found. In loan-words they are interchangeable with dentals, *s*, and *kh*, and in Ne. words they are sometimes written instead of these letters.

Note. 2. It seems that, at least dialectically, *s* is pronounced *š* before *i*, *e*, *y*. Cf. Kirckpatrick *sheema* for *simā*, *shené* for *sēnē*, *sheatō* for *syāto*.

r and *l* are freely interchangeable, also in loan-words. The modern notes and AH have only *l* in Ne. words, so this will be the sound actually spoken. A somewhat different sound perhaps occurs where the older MSS have *ḷ*, *ḍ* for *l*, *r*. See § 10 c.

v, which in some MSS is not distinguished from *b*, is no doubt really *w*, as it is spelt by Hodgson and in AH.

Vowels.

3

a seems to be the only vowel which is found both short and long. *ī*, *ū* are used in the MSS, but they are freely interchangeable with *i* and *u*, also in loan-words. In AH, where the length of *a* is carefully marked (*ā*), the other vowels never have the mark of length; only *ī* is written initially (*īmā*, *itā*), where the MSS frequently have *yi* for *i*.

Note. In V¹ one frequently finds *ā* (besides *aṃ*) for *a* before nasals; *a* in this position might be supposed to have a sound differing from that of the usual *a*. On the whole, it seems evident that the difference between *a* and *ā* is not merely one of quantity.

Diphthongs.

4

ai and *au* do not occur in Ne. words; but other diphthongs seem to exist, as may be inferred from the spelling (Conrady, Gramm. p. 11). While many words have an unchangeable *e* and *o* (e. g. *me* “a tongue”, *conē* “to sit”, *mo-cā* “a child”), in not a few *e* alternates with *ya*, *ye*, and *o* with *va*, or (esp. in V¹ and N) *vo*. Such words are e. g. *thenē*: *thyanē*: *thyenē* “to arrive”, *pet*: *pyat* “a belly”, *-sen*: *-syan*: *-syen* suffix of the agential; *soya*: *swaya* “to

look", *jonē:jvanē* "to seize", *onē:vanē:vonē* "to go", the suffix *-o:-va:-vo*.

For *e:ya* AH has always *e*, HP 82 mostly *è*, but note *dhunkyè* p. 20^a for *dhunakë*.—For *o:va* AH has mostly *o* after consonants (so always *tho* "this"), *wa* after vowels, rarely *wo*. In the notes to HP 82 *wo*, *wa* occur, rarely *o* (*thwohmo* "this", *womha* and *wamha* "that", *wono* "went", *wanè* "to go", *khoyè* "to weep". Cf. also Kireckpatrick *soo-ôn* "three" = *so*, *sva*).—I write *ë* and *wo*. *ë* will be a variety of *e* (*ie?*), which cannot be defined more closely, *wo* a diphthong, consisting of *u* and a more obscure vowel (cf. Minayeff *uo*, *ua*, *ue*).

In some of the MSS in Naipālī characters a combination of *o* and *ā* occurs initially and after vowels, where the other MSS have *vā*. In these cases I write *wā* (i. e. *uā*). AH has mostly *woá*. But it is possible, that *vā* has the same sound also after consonants; at least it is worth noticing that *v* is found only before *ā*; and cf. *goálichá* "a heel" AH 41a.

Note. In some words *e:ya* seems to denote a sound like *ō* (Conrady, Wörterbuch p. 556). Cf. also Kireckpatrick *beushé* = *bēsē(m)*, *peumpa* = *pēn-pvāl*.

5 According to the foregoing the sounds of Newārī are as follows.

Vowels.

a ā i u e o. Diphthongs *ë wo wā*.

Consonants.

Gutturals	<i>k kh g gh ṅ hñ</i>	<i>h</i>
Palatals	<i>c ch j jh (ṅ hñ?)</i>	<i>y hy</i>
Dentals	<i>t th d dh n hn s</i>	<i>l hl (l?)</i>
Labials	<i>p ph b bh m hm</i>	<i>v(?)</i>

All vowels may be found with an anusvāra, no doubt **6** denoting a nasalization. It is used in a somewhat irregular way. In V¹ it is very frequent; here every vowel has the anusvāra before a nasal (but cf. § 3 note), and it often occurs finally, where the other MSS have no anusvāra.—A final nasalization, though mostly the weakened form of a particle (§ 202), seems to be inherent in some words and suffixes, as e. g. *laṃ* “a road”, *siṃ* “wood”, *thēm* “as, like”, *nuṃ* “even, also”, *-sēm* the suffix of the agential and of the 10th form of the verb. But these words are frequently found without the anusvāra. See also §§ 9. 76. 118. 132 note.

Final *a* and *i*. Modern forms like *kipa* “rope”, *jhangō* **7** “bird”, *khvā* “hot” make it highly probable that the words, spelt *khi po ta*, *jhaṃ ga la*, *khvā ka* in the MSS, were pronounced *kipot*, *jhaṃgal*, *khvāk*. So also the endings of the instrumental and locative were *-n* and *-s* (*kipotan*, *lāhātas*; cf. *kipatā* LSI, *lāháté* HP 82), that of the 5th form of the verb *-k* (cf. *jilhā* “proud” AH = *jehlāk*, lit. “saying I”). In a few words and forms, however, where the MS V¹ has *-ā*, the final *-a* was no doubt pronounced; e. g. *ana*, *thana*, *gana* “there, here, where”, *sala* “a horse”, *jeta* “to me” (and so also *-yāta*, the ending of the dative), *cona* “he sat”, the 1st form of the verb.

Forms like *pochi* “naked”, *chhengoo* “skin”, *imung* “name of a plant” (in AH) for *pwocili*, *cheguli*, *imuni* (or *imun*) seem to prove that a final *i* was silent or only slightly pronounced in some words.

Note. That a final *a* was mostly silent, is corroborated by the few instances where a virāma is found: *śat*, “100” (N 15^b.2), *ur*, *simā* “*ficus Indica*” (H³ 52^b.11), and a few others. Note also *hna shma* “seven” C² 299.

- 8** Initial and final Consonants. Initially only single consonants occur, or consonants + *y* or *v* before \bar{a} . E. g. *jjā* “work”, *syāya* “to kill”; *kvāk* “hot”, *mvāya* “to live”. At the end of a word are found only single consonants (*k, t, p, ṅ, n, m, y, l, s*) and in N *nd*, (only in the 8th form of the verb, § 100, 8).

Note. In Ne. words *kṣ* and *jñ* sometimes occur; but the former stands for *khy* or *ch*, the latter for *gy*.

Sound Changes.

- 9** Parallel forms.

a : *e*. *lanē* : *lenē* “to wait”, *hal* : *hel* “a leaf”, *ṅanē* : *ṅenē* “to hear”.

a : \bar{a} . *tanē* : *tānē* “to vanish” (rarely found, but cf. § 3 note).

\bar{a} : *vā* or *yā* (rare). *mālē* : *mvālē* “to be necessary”. *hmā-ca* : *hmyā-ca* “a daughter”.

i : *yi*. Only initially: *itā* : *yitā*, *imunī* : *yimunī* “a plant”. See § 3.

s : *c*. *sas* : *sac* “a sinew”, *kwos* : *kwoc* “a bone”.

c : *t*. *sācān* : *sātān* “a falcon”, *ci-jak* : *tī-jak* adv. “quiet”.

In the causative of verbs of the II. class: *yācakē* : *yātakē*.

Aspiration of consonants. *jī* : *jhi* “ten”, *kanas* : *kahnas* “to-morrow”, *lvāt* : *lvāth* “bill of a bird”.

Nasalization of vowels. *ēcu* : *ēṃcu* “bright”, *sala*, *saḍa* : *saṃla*, *saṃḍa* “a horse”.

Note. In some of these cases we may have to do with forms from different dialects.

- 10** Older and younger forms. a. Vocalic changes.

o > *a*. *pot* > *-pat*, e. g. *kipot* > *kipat* “a rope”. *tole* > *tale* “as long as”, *hmos-khā* > *hmas-khā* “a peacock”.

wo > *a*. *nugwoḍ* > *nugal* “a heart” (on *ḍ* > *l* see below).

laṃkhwo > *laṃkha* “water”. *nwoṃ* > *naṃ* “even, also” (less frequently *nuṃ*).

e > *i*. *je* > *ji* “I”, *me* > *mi* “fire”.

ē > *i*. *sēya* > *siya* “to know”, *pēya* > *piya* “to sow”.

o > *u*. *hmoya* > *hmuya* “to dig”, *solē* > *sulē* “to hide”.

tote > *tute*, *tuti* “a leg”.

wo > *u*. *thwolē* > *thulē* “to possess”, *wo* > *u* “that”.

a > 0. Certain forms, like *khaṃti* for *khanati* “a hoe”, *twonkē* for *twonakē* “to cause to drink” seem to show that *a* may disappear.

Note. This change, and that of *o*, *wo* > *a*, takes place only under certain conditions (in unstressed syllables?).—In certain words, as *me* “a tongue”, *dēnē* “to sleep”, *conē* “to sit”, *jwonē* “to seize” the vowel does not change.

b. final consonants.

k, *t*, *l* are dropped. *malak* > *mala* “lightning”. *lāhāt* > *lāhā* “a hand”, *bāhāl* > *bāhā* “a shoulder”.

Nasals become an anusvāra. *svān* > *svāṃ* (rare) “a flower”. The ending of the instrumental case is sometimes *-ṃ* (e. g. *samudraṃ* H² 69^b.3).

s, *c*, and (only in loan-words) *g* > *y*. *sas* > *say* “a sinew”, *hnas* > *hnay* (Vi) “seven”, *tvāc* > *tvāy* “a friend”, *rog* > *loy* “a disease”.

Note 1. In the younger MSS there is a tendency to substitute *m* for other nasals at the end of certain words (e. g. *tutān*: *tutām* “a stick”, *kwolān*: *kulām* “a granary”). This may be due to the fact that the scribe on account of the said change has become uncertain as to the correct orthography of these words.

Note 2. *ci-bhās* for *ci-bhāy* “a little”, which occurs a few times in younger MSS, will be a hyper-correct form.

c. other consonantal changes.

c > *y*. *khvāca* > *khvāya* “deaf”, *lyāca* > *lyāya* “young”.

ḍ, d > l, r. *nugwoḍ > nugal* “a heart”, *moḍ, mod > mol* “a head”, *twoḍ-tē > twol-tē* “to leave”, *saḍa > sala* “a horse”, *dinē > linē* “to cut off”.

ñ > w, 0 before *o, u.* *ñoya > woya* “mad”. The adjectival ending *-ñu* is in the younger language *-u(ṃ)*: *hyāñu > hyāu(ṃ)* “red”, *khiñu > khi'u* “dark”.

ñ > ny, n before other vowels (*ny* only before *ā*). *ñā > nyā* “a fish”, *ñāya > nyāya* “to buy”, *ñiñ > niñ* “good, healthy”. The verbal ending *-ñā* becomes in the later language *-nyā, nā* (*yānyā, yānā*), *-ñ* becomes *-n* (*con*).—In the same way *hñ > hny, hn*: *hñāya > hnyāya* “to move”, *hñeḍ > hnel* “sleep”.—A mixed orthography is found: *ñyāya, hñyāya*.

Note 1. Owing to the last mentioned change, the younger MSS have not rarely erroneous spellings, such as *coñe, coñasā, coñakē*.—In a few words, like *ñā* “five”, *ñā* “horn” *ñ* does not change (see § 2).

Note 2. It must be borne in mind that the older forms also occur in the younger MSS besides the younger ones. Some of the latter, especially those showing changes in the final consonants, are on the whole but rarely found.

11 Changes due to sentence stress. Some shortened forms, as e. g. *do, du*: *dawo, tā*: *tayā, tē*: *taya* (§§ 110. 112), *ca, la, ba* for *cā, lā, bā* (§ 80), *-aṃ* for *-nwoṃ* (§ 202) have no doubt originated in an unstressed position in the sentence. To the same cause must be ascribed the weakening of *daya, phaya, khaya* from *dvāya, phvāya, khāya* (§ 110).

12 The Form of the Loan-words.

I shall not here exhaust this subject, but shall give merely the main peculiarities of form and spelling in the loan-words from Sanskrit (*tatsamas*).

Epenthesis (*svarabhakti*). *sanān* “a bath” (*snāna*), *silok* “a verse” (*śloka*), *bisamay* “surprise” (*vismaya*), *byakat*

“manifest” (*vyakta*). Mostly *k* becomes *g* before *t*: *muguti* “release” (*mukti*), *ragat* “blood” (*rakta*).

r is frequently omitted after, less frequently before consonants; thus e. g. *pa-*, *pai* for *pra-*, *prati-*. On the other hand, a superfluous *r* is often added before consonants: *śarbd* “a sound” (*śabda*), *ryas* “fame” (*yaśas*).— This *r* is found even in Ne. words: *rjuyuno* “he will become” (V¹ 12^b.6), *laṃṛkhā* “water” (ib. 32^a.3), *darttañāva* (note *tt*) “when being” C² 84.

Aspiration and loss of aspiration. *jaubhan* “youth” (*yauvana*), *bilambh* “delay” (*vilamba*), *kator* “difficult” (*kaṭhora*), *adik* “very much” (the usual form; *adhika*).

y > j. *jatn* “exertion” (*yatna*), *saṃjukt* “provided with” (*saṃyukta*).

k > g. Besides the instances quoted above, *aneg* “many”, the usual form for *aneka*.

Shortened forms. *bac* “a word” (*vacana*), *tap* “austerity” (*tapas*).

More radical changes occur in *suheti* “a friend” (*suhṛd*), *tādasi* “such” (*tādṛśa*).

The sound changes and orthographical variations of the Ne. words, also occur in the loan-words, *jel* (*jala*) “water”, *Hemālaya* (*Hi°*), *opāy* (*upāya*) “a means”, *purṇ* (*pūrṇa*) “full”, *mṛgyandr* (*mṛgendra*) “ruler of animals”, *agyān* (*aññāna*) “ignorance”, *khyamā* (*kṣamā*) “forbearance”, *pa(ṇ)chi* (*pakṣin*) “a bird”, *sikhy* (*śikṣa*) “a pupil”, *śarid* (*śarīra*) “a body”.

More frequently the correct forms are found, especially in more learned and religious texts (as e. g. in Vi). The form of the loan-words, as found in the MSS, is the outcome of a contest between learned orthography and popular pronunciation.

ACCIDENCE AND SYNTAX

NOUNS

Form of the Nouns.

- 13 Most primary nouns consist of one syllable, as *kā* “yarn”, *me* “fire”, *che* “house”, *khvāl* “face”. Nouns of more than one syllable rarely occur, as *lusi* “a nail”, *hmutu* “a mouth”, *bhaṭi* “a cat”.
- 14 Nouns may be formed by
- a. Reduplication (mostly terms of relationship); as *dadā* “elder brother”, *kakā* “paternal uncle”, *babā* “father” (besides *bā* and *babu*).
 - b. Derivation by means of a suffix. Exx. *na-sā* “food” from *na-l* “to eat”, *ku-sā* “an umbrella” from *ku-l* “to overshadow”, *lā-sā* “a bed” from *lā-l* “to prepare a bed”, *gāl-sā* “a fan” from *gāl-* “to fan”; *lvā-pu* “quarrel” from *lvā-t* “to quarrel”, and *khwo-bi* “a tear” from *khwo-l* “to weep”, the only noun in *-bi*.
 - c. Composition. Compounds are frequent, most of them are determinative compounds (tatpuruṣa).—Examples: *che-khā* “house-door”, *chu-pvāl* “mouse-hole”, *lu-sikhal* “gold thread”, *sā-dudu* “cow-milk”.—Verbal bases may be compounded with nouns: *dē-lāsā* “a couch to sleep upon”, *hmo-jyā* “farming”.—*cā* “child” forms a kind of diminutive: *nagar-cā* “a small town”, *rāni-cā* “a princess”.—A characteristic feature is the synonymous compounds, consisting of a Ne. word and a loan-word, which are identical

in meaning: *lā-hāt* “a hand”, *pā-li* “a foot”, *balā-thu* “an arrow”.

Note 1. A good many polysyllables are perhaps nothing but obscured compounds, especially nouns like *hnas-pot* “ear”, *hni-pot* “a tail”, *añ-gwoḍ* “a wall” (besides *añ*), *khicā* “a dog” and similar words.

Note 2. To some nouns, denoting living beings, especially terms of relationship, may be added *-hma*, apparently without change of meaning.

Gender.

15

Newārī has no grammatical gender. The natural gender is expressed by means of different words or qualifying affixes. *sā* “a cow”, *doha* “a bull”, *thwo-sā*: id.; *mes* “a buffalo”, *thu-mes* “a buffalo bull”; *bā-cal-khuni* “a male sparrow”, *mā-cal-khuni* “a female sparrow”, *mā-khicā* “a bitch”.

Note. In Aryan loan-words the original generic forms have been preserved, though not always used correctly.

Number.

16

Nouns, denoting living beings have two numbers, singular and plural; nouns denoting inanimate objects are indifferent as to number. The usual plural endings are *-pani* and *-to*, *-ta*.

a. *-pani* is the usual suffix of loan-words and of adjectives and participles, when used substantively (and of pronouns, see §§ 38.51). *rājā-pani* “kings”, *putr-pani* “sons”, *coñ-pani* “those who are sitting”. It is less frequently found with pure Ne. words: *kāy-pani* “sons”, *jhaṅgal-pani* “birds”.

b. *-to*, *-ta* is the usual suffix of Ne. words: *mocāto* “children”, *misāto* “women”, *salato* “horses”. In rare cases it is added to loan-words: *mājhito* “ferry-men” (H² 99^b.3).

c. Rarely, and mostly in younger MSS, are loan-words like *jan*, *gaṇ*, *lok* used as suffixes of the plural, even *-lok-pani*, as *jan-lok-pani* “people” B 118. 15.

d. Where it is necessary, to mark the plural of nouns denoting inanimate objects, words like *dakwo*, *samast*, *sakalē* “all”, *aneg* “many” are added.

Note 1. The modern form *-pim̄* for *-pani* is found in a few instances.—Plural forms of words, denoting inanimate objects, are very rare. B 86.5 has *lvahaṃ-cā-to* “pebbles”.

- 17 The plural may have the meaning “and companion(s)”, as *Damanak-pani-syaṃ* H² 60^a.3 “Damanaka and his companion (colleague)”, *thva kanyā-pani* B 88. 25 “this girl and her companions”.—In a few instances *-pani* is used as a term of respect: *Raghupatan-pani* “Laghupatana” (H² 47^a.5).

The plural ending is wanting where plurality is expressed in other ways; thus always after numerals, and mostly after nouns denoting “many, all”.

Cases.

- 18 The following cases are found: Nominative, Agential, Genitive, Dative, Locative, Ablative, Instrumental, Sociative, Directive.—The case endings of nouns denoting living beings differ to some extent from those of nouns denoting inanimate objects.

1. Nominative. This case has no ending, but represents the pure stem.

2. Agential. Formed only from nouns denoting living beings. The ending is *-sēm̄*, *-sēn*. *-sēm̄* is the older form; the *n* of *-sēn* may be due to analogy; the instrumental in *-n* frequently takes the place of the agential.—A few instances of *-san* are found.

3. Genitive. In the singular the usual ending is *-yā*; in the plural the ending is always *-s* (*-panis*; *-tas*, *-los*). Nouns denoting living beings may take *-s* also in the singular (rarely *-sayā*); as e. g. *rājās* H² 55^a.8, *candramās* H² 78^a.2, *brāhmaṇas* C² 101 = *brāhmaṇayā* C¹.

4. Dative. The ending is *-ta*, added to the genitive (*-yā-ta*, *-s-ta*). In the singular *-sta* is rarely found, e. g. *rājāsta* C¹ 69.—A few instances of *-yātan* occur, especially in N.

5. Locative. Nouns denoting living beings, have the ending *-ke*, added to the genitive (*-yā-ke*, *-s-ke*, *-sa-ke*). Other nouns have *-s* (see § 7).

6. Ablative. The ending is *-yāken*.

7. Instrumental. The ending is *-n* (cf. §§ 7. 10 b).

8. Sociative. The ending is *-wo*; in a few cases it is added to the genitive (*-yā-wo*, *-sa-wo*). In the plural the ending is *-panisawo*.

9. Directive. Nouns denoting living beings, take the ending *-tvoṃ*, those denoting inanimate objects mostly *-to(ṃ)*, *-ta*. The younger MSS have a few instances of *-tu*.

The ablative, instrumental, and directive do not occur in the plural. From the plural in *-to* only an agential and a genitive is formed.

Nouns ending in a consonant have *a* before case endings 19 beginning with a consonant. The *ṃ*, which is found at the end of some nouns (see § 6) is mostly dropped before case endings, but not always, cf. e. g. *dahaṃyā* “of a lake” H² 77^a.5, *lvahaṃs* “on a stone” B 134. 25.

Table of Declension.

20

1. Singular. *che* “a house”, *lāhāt* “a hand”, *rājā* “a king”.

Nom.	<i>che</i>	<i>lāhāt</i>	<i>rājā</i>
Agent.			<i>rājāsēṃ, -sēn, -san</i>
Gen.	<i>cheyā</i>	<i>lāhātayā</i>	<i>rājāyā, rājās</i>
Dat.	<i>(cheyāta)</i>	<i>lāhātayāta</i>	<i>rājāyāta, rājāsta</i>
Loc.	<i>ches</i>	<i>lāhātas</i>	<i>rājāyāke, rājāsake</i>
Abl.	<i>(cheyāken)</i>	<i>(lāhātayāken)</i>	<i>(rājāyāken)</i>
Instr.	<i>chen</i>	<i>lāhātan</i>	<i>rājān</i>
Soc.	<i>chewo</i>	<i>lāhātawo</i>	<i>rājāwo, rājāsawo</i>
Dir.	<i>(cheto, -ta)</i>	<i>(lāhātato, -ta)</i>	<i>rājātwom</i>

2. Plural. *rājāpani* “kings”. *misāto, -ta* “women”.

Nom.	<i>rājāpani</i>	<i>misāto, -ta</i>
Agent.	<i>rājāpanisēṃ, -panisēn</i>	<i>misātasēṃ, -tosēṃ; -tasēn, -tosēn</i>
Gen.	<i>rājāpanis</i>	<i>misātas, -tos</i>
Dat.	<i>rājāpanista</i>	
Loc.	<i>rājāpanisake</i>	
Soc.	<i>rājāpanisawo</i>	

21 Remarks. In the pl. *-to* is preferred in the nominative, *-ta* before case-endings.—A few instances occur of a gen. pl. in *-pani*, and accordingly a dative and locative in *-panita* and *-panike*.—The following irregular forms of the instrum. may be noted: *na'unīnin*, *na'unīnan* from *na'unī* “the wife of a barber”, *lawotīninan* from *lawotīnī* “a low-caste woman”, *rākṣasinan*, *rākṣasinīnan* from *rākṣasī* “an ogress”, all of them in B.—To the agential, the locative in *-s*, and the instrumental the particle *-am* is frequently added, especially in the younger MSS.

22 To the above mentioned cases may be added a deferential vocative in *-s*; *bho rājās* “Oh king!” (H¹ 86^b.4). Tatsamas may preserve the Sanskrit vocative ending: *he sakhe* “O friend!”; *rājān* is frequent in the younger MSS.

Note. Occasionally other Sanskrit endings are found, as e.g. *deśe grāme nagare* Vi 49.14 “in a region, in a village, in a town”.

Meaning and Use of the Cases.

The Nominative, or perhaps better Casus indefinitus, 23 is used.

a. for the subject of intransitive verbs. *thva Bikramādit rājā thava rājy vanaṃ* B 107.4 “king Vikramāditya went to his kingdom”.

b. for the object of transitive verbs. *āmo dhu jin mocake dhuno* B 24.15 “I have killed this tiger”.—The following verbs are transitive in Newārī: *kanē* “to tell”, *kenē* “to show”, *bhramalapē* “to roam about in”, *ādeś biya* “to give an order to”, *cintā yāya* “to take care of”, and others.

c. as an Accusative of effect. *chān ama rājahaṃs rājā yāto* H² 75^b.1f. “why did you make this flamingo a king?”

d. as an Essivus. *kutani cha-hma dayakāo. dut chotaṃ* Ś 147^a.2 “they procured a procuress, and sent her as a messenger”.

e. as an Accusativus modalis. *hmutu jukva cāku* Bh 54^b.3 “sweet only as to the face”. *jin-ni ku byā* B 20.5f. “twelve cubits wide”.

f. to denote time and space. *jin-ne dor da tapasyā yāñāva* Bh *11^a.5 “performing austerities during twelve thousand years”. *cibhāy bu vañāo* H¹ 77^a.4 “having gone some way”.

g. as an Allative. *Rabanadvip vañāva* Bh 8^b.7 “having gone to Rāvaṇadvīpa”.—Here, however, mostly the Locative is used.

h. in cases like *bā bāya* “to divide into parts” (cognate object).

24 The Agential is used for the subject (or agent) of transitive verbs. It is used not only with the *verbum finitum*, but also with the other verbal forms. As the Instrumental frequently takes the place of the Agential, it will be dealt with here, when used in this sense.—Examples: *thathe rājāsyam ājñā biyāva* H¹ 90^a.2 “when the king had said so . . .”. *jin svāmin doh yāk-gulī chuṃ ma khañā* Vi 43.6 “I do not see that (my) husband has committed any crime”. *rāñi-cān kva sol vayāva* B 130.19 “the princess went to look down, and . . .” (see below § 205). *jen bhasm rakṣā ma yātasā. chan gathe mvācake* V² 17^b.3 “unless I had guarded her ashes, how would you have revived her?”

25 A causative may take two Agentials, as mostly both the agent of the causative and that of the simplex is expressed by this case. *thva rājā-cān thva thāyas sipayipanisen thāy thāyas piyakāo layāo* Ś 155^b.2 “when the prince at this place everywhere had placed soldiers as guards” (lit. “had caused s. to guard”). *padapya ma salasā. gurunaṃ padapyake* P 62^a.6 “when he cannot read himself, (he) may let the guru read”.

Note. But also *sarppayāla dudu tvanakusām* H² 74^b.5 “even if one makes a serpent drink milk”.

26 The Genitive may be

a. possessive. *jhaṃgalayā che* B 59.30 “the nest of the bird”. *mocātoṣ kos* H¹ 42^a.5 “the bones of the young ones”. *mantriya kāy* B 28.7 “the minister’s son”.

b. subjective. *ṣicāyāken bhatiyā bhay* H² 103^a.6 “the cat’s fear of the dog”.

c. objective. *oyā bilahan* V¹ 10^b.2 “through the longing for her”. *dhanayā lobh* “greed for riches”. *dhuyā bhay*

B 111.2 “fear of a tiger”. *mis ādin* N 39^b.2 “dependence on the husband”.

d. descriptive. *nānā prakārayā śastr* “weapons of many kinds”. *ṣu lāyā karm* P 3^a.6 “ceremonies lasting six months”.

e. partitive. *uḷ ḍākinīs cha-hma* V¹ 21^b.1 “one of these Ḍākinīs” (note the singular!).

f. Genitivus generis. *luḡā sikhāl* H³ 34^b.11 “a golden string” (= *lu-siṣal* H² 65^b.5). *nayā bhaṇḍār* M 4^a.5 “an iron vessel”.

g. the Genitive is used with verbs. With *daya* it denotes “to have, to possess”. *thva baniyāyā ekaputrī dava* B 19.16 “this merchant had one daughter”. *rājāyā svalā guṇṇ dayu* C² 67 “a king will have three virtues”. (*daya* may be wanting; *oyā strī pe-hmā* V¹ 110^a.3 “he had three wives”).—With *juya* it denotes “to become the property of”. *rājy dhan saṃpattī. thva brāhmaṇayā julo* B 27.20 “the kingdom and the treasures have become the property of this brahman”. Metaphor. *pakṣīpanīs ahaṃkār juyāo coṅā* H² 74^b.4 “the birds had become haughty”.—It is used, though rarely, with verbal expressions like *parikṣā yāya* “to investigate into”, *nirūp yāya* “to examine”.

h. But frequently the Genitive is found with verbs and verbal expressions in the following way: *barakhunis robh vañāva* H¹ 13^b.4 “the pigeons became greedy, and...”. *debīyā manas atyant kop yāñāo* Vi 53.18 “the goddess became very angry in her mind, and...”. *kuṭīniyā hneḍan cāyāva* H³ 33^b.10 “the procuress woke from her sleep, and...”. *thvo Nidhan gṛhpatiyā manas bhāraparaṃ* Vi 106.12 “the householder Nidhana thought in his mind”. *siṃhayā pya-tyānāva* H³ 35^b.2 “the lion having become hungry...”. *thva sabarayā jhāyāva* H¹ 94^b.2 “the savage grew tired, and...”. In the last examples the genitive plainly is used

for the subject. Cf. also Vi 87.3 f. “*thwopani ni-hmasayāṃ thathiña aiśvary lāta* “these two have obtained such splendour”.

i. Finally the Genitive may be used as a derived noun: *thao cheyā-pani* P 60^b.1 “his housemates”.

27 The Dative is used

a. as an indirect object with verbs and verbal expressions like *biya* “to give”, *lawo hlāya* “to entrust to”, *dhāya* “to say to”, *nvāya* “to blame”, *sebā yāya* “to render a service”, *krodh yāya* “to be angry with”, *bibāhā yāya* “to arrange a marriage for”.

Note. *bibāhā yāya* “to marry” takes a direct object, *sebā yāya* “to be a servant to, to be in the service of” the locative.

b. less frequently, and mostly in the later language, as a direct object. *thva nā'uyāta sāsli yāya teñā belas* B 98.3 “when he was going to punish the barber”. *chal-polayāta syānāva. chal-polayā dakva rājy kāya* M 21^a.4 “I shall kill you, and take your whole kingdom”.

c. it may have the meaning “for, for the purpose of, to the advantage of”. *cheta kā-huna* V² 74^a.2 “take for you!” *nīrogīyāta auṣadhīyā chu prayojan* H² 12^b.5 “what is the use of medicine for a healthy one”. *jetam strī su juyiva* V¹ 28^a.5 “who will become wife to me?” *jhajhesta gāk* H¹ 86^a.5 “sufficient for us”.

d. in rare instances it is used as an Allative: *rājyāta vanaṃ* B 113.7 “he went to the king”.

28 The Locative is used

a. as a locative proper (Adessive, Inessive). *rājyaḥhalas khuya thāku* B 77.12 “it is difficult to steal in the king’s palace”. *tādato pumyāke con* V² 36^a.6 “for a long time

she lives with her husband". Also metaphor. *āpadās* "in times of distress".

b. Verbs, like *kāya* "to take", *khuya* "to steal", *senē* "to learn", *phonē* "to beg", *ñenē* "to ask" are in Newāri constructed with the Locative. *rājāyāke belā phoñāva* B 113.29 "asking leave of the king". *misake bitt kāya* N 41^b.3 "to take property from a man".

c. it is used as an Allative. *asaṃkhy rājāpanike dut choyāva* M 9^b.3 "sending messengers to innumerable kings". *pvārasaṃ du hāra* H¹ 80^a.5 "(the mouse) went into its hole". *mantriyā ches vanaṃ* V² 47^a.3 "he went to the house of the minister".

d. it may denote time. *rātris* "in the night", *gvachinaṃ belas* "at some time".

e. in rare cases it has the meaning of a Dative. *rājāyāke svapn bilaṃ* V² 60^a.4 "he gave a dream to the king". *thavake hitan hlāk* H¹ 46^b.2 "speaking for the benefit of himself".

f. it is used with verbs like *abhyās yāya* "to study", *udyam yāya* "to apply oneself to", *jojlapē* "to appoint to", *bhok puya* "to do reverence to", *sesēṃ taya* "to commit to one's charge", *śocan yāya* "to mourn for".—*lawo hlāya* "to hand over to" takes the Locative of nouns denoting inanimate objects, but the Dative of those denoting living beings (cf. above § 27 a): *cāndālayā lāhātis lao hlāñāo* bīo Vi 42.7 "deliver him into the hands of the Caṇḍālas".—*hlāya* "to say to" mostly takes the Locative.

g. miscellaneous instances of the Locative. *chanake coñ ka'uli* B 117.18 "the cowries, which are in your possession". *garbhas daya* "to be gravid". *khvālas dāya* "to beat in the face". *thava biśvāsas coñ-hma* H² 68^a.2 "living in reliance on me". *jī stridharmas coñāo coñā* Vi 45.27 "I live according to the duty of women".—*mikhās khobhi pvāpal yāñāo* Vi 176.1 "filling her eyes with tears".

h. the Locative may be used as a partitive genitive: *jī bos chī bo* N 21^a.7 “one part out of ten”.

29 The Ablative is used

a. as an Ablative proper. *thwo-gulī tej mebayāken ola ma khu* Vi 90.13 “this splendour came from nobody else”. *ākāśan meghayāken jarabr̥ṣṭi juyāva co* Bh *12^a.1 “from the sky, from the clouds the rain was coming”.

b. to denote the cause or reason why. *lobhayāken* “from greed”. *je puṇyayāken* H¹ 70^b.1 “on account of my merits”.

c. in a few instances as a Locative. *kumitrayāken biśpās ma du* C¹ 297 “there is no reliance on a false friend”.

Note. But mostly the instrumental is used for the ablative (§ 30 d, e, f).

30 The Instrumental is used

a. to denote the instrument of an action. *khicā chahma sikhalan cīñāva* B 83.3 f. “tying a dog with a rope”. *tvāthan kvātu kvāñāo* H² 76^a.8 “pecking vehemently with their beaks”. *samastam balabant juyavam dhanan* H¹ 64^b.4 “everyone becomes powerful through riches”.

b. as a Prosecutivus. *meba-gū lanam boñāva* B 111.7 “leading him another way”.

c. to denote state and condition. *mṛg bera began* H¹ 49^a.2 “the gazelle escaped in a hurry”. *chu khvālan thava che vane* B 97.14 “with what kind of a face will (you) go to your home?” *sukhan conē* “to live in happiness”.

d. to denote the starting-point (Ablative). *pvāran pi-hā vayāva* H¹ 26^a.2 “coming out of his hole”. *jī paradeśan vayā* B 119.12 “I come from a foreign country”.

e. to denote the cause and reason, why. *lobhan* “from greed”. *ajñānan* “from ignorance”.

f. to denote the terminus a quo. *thanin hnas hnu* V²

34^a.1 “seven days from to day”. *ṣu cān* P 59^b.7 “after the lapse of six nights”.

g. in the following instances: *julan buya* “to lose at play”. *bisyaṃ takon lu daṃja* N 38^b.4 “to be content with what is given”. *prajñān chu prayojan* C² 23 “what is the use of knowledge?” *dāman nāya* B 119.17 “to buy with money”. With the words *saṃpān*, *saṃjukt* “provided with”, *saṃtuṣṭ* “content with”, *pvāpal* “full of”, and the like.

h. the Instrumental as Agential see §§ 24. 25.

The Sociative has the meaning “with, together with”. 31
lithya. mantrīpanisava samadhāl yātaṃ V² 33^b.1 “afterwards he held a conference with his ministers”.—It is used with verbs like *toya* “to be in accordance with”, *sambandh yāya* “to have intercourse with”, *lisēṃ wonē* “to keep up with” and similar verbs. Also with *biruddh* “objectionable to” (V¹ 57^a.3: *lokavo birurddh* “objectionable to people), *sam* and *tuly* “like”, e. g. *chuva sam juro* H¹ 64^b.5 “he became like a mouse”.

Mostly we find a double sociative. 32
Padmābaliva Maṇicūḍavo ni-hma M 28^b.8 “both Padmāvātī and Maṇicūḍa”. *mīva misāva conāhās* H² 37^b.2 “when husband and wife are together”. *nayuva nasāva prīti yāya* H¹ 33^a.3 f. “to form a friendship between eater and food”. *putrava mītrava tuly bhārapaṃ* C¹ 21 “considering the son like a friend”. *guruva. śiṣyayāva antal-aṃ* ib. 255 “the difference between teacher and pupil”.

The Directive seems originally to have had the meaning 33
of an Allative: *śrī Mahādebatvaṃ bi-jyāñāva* B 80.31 f. “repairing to Mahādava”; but with nouns denoting living beings it mostly has the meaning of a Dative. *rājāsyaṃ Biṣṇusarmātoṃ . . . rājaputr-pani rava hlāraṃ* H¹ 10^b.2 “the

king entrusted the princess to the care of Viṣṇuśarman". It may also denote a direct object: *Kṛṣṇasyaṃ Nandatvaṃ boṅāva* Bh 40^b.4 "as Kṛṣṇa had fetched Nanda". The form *-tu* is mostly found with *dhyābalapē* "to think of", *swoya* "to regard, to look at".

34 With nouns denoting inanimate objects, the Directive is used as follows:

a. of place "up to, as far as". *gal-potato vas-tunuṃ* B 106.2 "when he had gone (into the river) up to his neck". *dvālatō teṅ beras* V² 27^a.6 "coming up to the door". *yojan chi bhūtvam yaṅāva* Bh 13^a.3 "having led him as far as one mile".

b. of time "for, till the end of, during". *ñā dato* "during five years". *gva belato. je. thava svāmī mvāta. thva belataṃ jeṃ mvāk* H² 81^b.6 "as long as my husband was alive, I too was alive" (lit. "for what time...").

Note. It must be said, however, that one may be in doubt as to whether *-tuṃ* etc. is a case-ending and not a post-position; cf. N 53^a. 4 *ḍāyen thaṃ. syāya-ḥoṃ* "from beating to killing".

35 Double Cases. A case ending may be added to another case. *rāṇiyāva jiva. dharman jukva siyiva* B 113.14 "the righteousness of the queen and of me will know it". *thva ne-hmasyaṃ dhāra. kokhava mṛgavasyaṃ* "these two said, the crow and the gazelle" H¹ 93^b.4. *rātrisayā bṛttānt-kha* V¹ 38^b.4 "the events of the night" (lit. "of in the night").

Note. *-yāvo* may also be the ending of the simple sociative, cf. *śiṣyayāva* § 32.

36 Place of Case ending.

In complex expressions (noun with apposition or attribute), and mostly in enumerations the case ending is

found only once. *ji svāmi Bikramadatt baniyān chu aparādh yāta* Vi 45.23 “what wrong has my husband, the merchant Vikramadatta done”. *mām babun* “father and mother” (instrum.).—But *debayā. brāhmaṇayā. rājāyā. thvates bitt* N 41^b.8 “the property of (each of) these, (of) a god, a brahman, and a king”.

PRONOUNS

Personal Pronouns.

These are *je, ji; ja* “I”; *che, chi; cha* “thou”; *wo, u* 37 “he, she, it”.—*cha* “thou” is used in addressing inferiors or equals, *che, chi* in addressing superiors. *ja* “I” is rarely found, and does not differ in meaning from *je, ji*. (*ji, chi, u* are later forms).

The Plural of these pronouns, with the exception of 38 *che, chi*, is mostly formed by adding *-pani*. *je-pani, ji-pani; ja-pani* “we”; *cha-pani* “you”; *wo-pani, u-pani* “they”.—Less frequently, and mostly in the later language, are found plurals in *-mi* from *ji, chi*, and in a few instances *che*. For the third person there occurs in a few cases a plural *a-mi*. These plurals are never used in the nominative.

Usually *che, chi* form their plural by means of suffixes, 39 derived from Sa. *sakala* “all”. The following forms are found: *che-sakal, chi-sakal; che-skal, chi-skal; che-kal, chi-kal*. To some of these forms *-pani* may be added: *che-kal-pani; chi-sakal-pani, chi-skal-pani, chi-kal-pani*. Whereas these forms from *che* always have the meaning of a plural, the forms from *chi* are mostly used as deferential forms of the singular (cf. § 47 note).

- 40 The plurals in *-pani* and *-mi* of the 1st person are exclusive plurals “I and he, I and they”.

The inclusive plural of the 1st person “I and thou, I and you” shows a great variety of forms. *jhaje*, *jheje*, *jhiji*—*jhejhe*, *jhijhi*—*jejhe*—*cha-je*, *che-je*, *chi-ji*—*je-che*, *ji-chi*.—The commonest forms are *jhaje* etc., *cha-je* etc. *jejhe* and *je-che* etc. are rarely found; *jhijhi* is fairly frequent in B, *jhaje* is found only in H¹.—*cha-je* etc. and *je-che* etc. are no doubt new formations, meaning simply “you and I, I and you” (cf. instrum. *jen chen*).

Declension of Personal Pronouns.

- 41 Singular.

Nom.	<i>ja. je; ji</i>	<i>cha. che; chi</i>	<i>wo; u</i>
Agent.		<i>chisën</i>	
Gen.	<i>ja, jan. je; ji</i>	<i>chan. che, ches; chi</i>	<i>woyā, wos</i>
Dat.	<i>jata. jeta; jita</i>	<i>chanata. cheta; chita</i>	<i>woyāta</i>
Loc.	<i>jeke; jike</i>	<i>chanake. cheke; chike</i>	<i>woyāke</i>
Instr.	<i>jan. jen; jin</i>	<i>chan. chen; chin</i>	<i>won; un</i>
Soc.	<i>jawo. jowo; jüwo</i>	<i>chawo. chewo; chiwo</i>	<i>wowo</i>

- 42 Remarks. The genitive forms *jan*, *ches*, *wos*, (and *wosayā*) are rarely found. In the later language there occur genitives in *-gu*, *-guli*. Before *sinwoṃ*, *sinaṃ* “more than” is found a genitive *jeyā* H¹ 57^a.1 = H² 35^b.5 = *jityā* H³ 13^a.5.—Note that the base of *cha* is *chan* in all oblique cases except the sociative; a modern form *chaṃta* = *chanata* occurs in M 12^b.1.—*u* is rarely found.

- 43 Plural in *-pani*, *-mi*. The plurals in *-pani* are regular, only the genitive without an ending is more frequent here than with nouns; *ji-pani-gu* “our” occurs in H² 74^a.7.—Of the plural in *-mi* the following forms are found:

Agent.	<i>jimisēn</i>	<i>chimisēn</i>	<i>chemisēn</i>	<i>amisēn</i>
Gen.	<i>jimis, jimi</i>	<i>chimis, chimi</i>		<i>ami</i>
Dat.	<i>jimita</i>			

Plural in *-sakala*. This plural is somewhat irregular; 44 the following forms are found:

Agent.	<i>che-sakalasēm, che-skalasēm; chi-skalasēn, chi-skal-panisēn</i>
Gen.	<i>che-sakalas, che-skalas, che-skalayā, che-kalayā; chi-skalayā, chi-kalayā</i>
Dat.	<i>chi-skalayāta</i>
Loc.	<i>che-skalasake, chi-skalayāke</i>

For the Nominative see § 39.

The inclusive plural of the 1st person

45

Nom.	<i>jhaje</i>	<i>jheje</i>	<i>jhejhe</i>	<i>jhiji</i>	<i>jhijhi</i>	<i>jejhe</i>
Agent.	<i>jhajesēm</i>	<i>jhejesēn</i>		<i>jhijisēn</i>		
Gen.	<i>jhajes</i>			<i>jhiji, jhijis</i>	<i>jhijhi, jhijhis</i>	<i>jejhes</i>
Dat.	<i>jhajesta</i>		<i>jhejhesta,</i>		<i>jhijhista</i>	
			[<i>-sata</i>			
Soc.				<i>jhijisawo</i>		
Nom.	<i>cheje</i>	<i>chaje</i>	<i>chiji</i>	<i>jeche</i>	<i>jichi</i>	
Agent.	<i>chejesēm, -sēn</i>		<i>chijisēm</i>		<i>jichisēn</i>	
Gen.	<i>chejes</i>		<i>chijis, chiji</i>			
Loc.	<i>chejesake</i>			<i>jecheke</i>		
Instr.		<i>chajen</i>		<i>jen-chen</i>		

Examples. *jen Gandharb-bibāhā yāñān. je jula* V² 52^b.5 46 “because I have contracted a Gandharva-marriage, she has become mine”. *chisen duḥkh sirasā. jin-aṃ duḥkh siya* Vi 105.30 “are you suffering misery, I too shall suffer misery” (wife to husband). *chanata jin tor-te icchā yāya dhuno* ib. 106.2 f. “I have formed a wish to get rid of you” (husband

to wife). *chi-gu guṇ* H³ 9^b.4 “your virtue”. *os moḍ joḥāva* Bh 50^b.3 “seizing his head”. *chan jēpanīstaṃ bās biya māl* V¹ 11^b.5 “you must give us shelter”. *thvan jhajes. pās. phēkiva* H¹ 25^a.3 f. “this one will tear asunder our snare”. *jimis rājā* “our king”. *che-skarasava mitr yāya. yayā* H¹ 81^a.2 “(I) want to form a friendship with you”. *chi-skarpanisen. chu kha hlāñāo diyā* Vi 22.22 f. “what word are you saying?” (wife to husband).

Note. The pronoun of the 3rd person is also used as a demonstrative pronoun. See § 54.

47 Honorific pronouns are *chal-pol* for the second, and *wos-pol* for the third person. They are inflected as follows.

Nom.	<i>chal-pol</i>	<i>wos-pol</i>
Agent.	<i>chal-polasēṃ, -polasēn</i>	
Gen.	<i>chal-polas, -polayā</i>	<i>wos-polas, -polayā</i>
Dat.	<i>chal-polasta, -polayāta</i>	
Loc.	<i>chal-polasake, -polaske</i>	
Instr.	<i>chal-polan</i>	<i>wos-polan</i>

In the younger MSS *chal-pol-pani* is also found, but with the meaning of a singular.

Note. The plurals of *cha, che* and esp. *chi* may also be used as honorific forms of the singular.

48 The genitive of the personal pronouns is used as a possessive pronoun. *je mitr* “my friend”. *chan svāmiyāke hūni* V² 45^b.1 “go to your husband”. *oyā babu* “his father”. —Further examples in § 46.

Demonstrative Pronouns.

49 The bases are *thwo, thu; tha. wo, u; a*. The forms with an initial *th* are demonstratives referring to a nearer object,

those with an initial vowel refer to a remoter object. These bases are used either alone, or with derivative suffixes (*-te*, *-li*, *-thi-*, *-lo*, *-to*).—The demonstratives are used both as pronouns and as adjectives. When used as adjectives, they do not change for case and number.

thwo, *thu*. “this”. The usual demonstrative of the nearer 50 object.—The generic particles *-hma* and *-gu*, *-guli* (see introduction) may be added without change of meaning. In the younger MSS these forms become more frequent.—The younger form *thu* is rarely found, *thu-gu* and *thu-guli* more frequently than the simple form (*thu-hma* does not occur at all).

An honorific form *thwos-pol* is found in a few instances: *thvas-polayā kalāt* B 26.31 “the wife of this one (i. e. the king)”.

Note. *thwo* is mostly spelt *thva*, *tho* is very rarely met with.

The declension is regular; e. g. Agent. *thwosēm*, *thwo-* 51 *sēn*. When the pronoun refers to living beings, a genitive *thwos* is found now and again, once *thwosayā*. On the ablative *thwoyān* see § 186.—The suffix of the plural is always *-pani*.

Note. *thwos* seems to occur as a nominative, cf. H² 35^b.5 *thos pujalape jogy* “he is worthy of being honoured”.

When used as an adjective, the meaning of *thwo* (*thwo-* 52 *hma*, *thwo-guli*) may become so attenuated, that it does not differ much from that of a definite article, though the demonstrative force is always perceptible.—*thwo* is commonly used after enumerations, as *kokha. kāpare. carā. chu. thva pya-hmasyam* H¹ 11^b.5 “the crow, the tortoise, the gazelle, the mouse, these four...”. It may resume a

sentence: *lyāsya hmacamon jyāth pusami . . . āliṅgaṅ yāñā. thvayā hetu ma daya ma phuva* ib. 51^b.1 ff. instead of . . . *yāñāyā hetu . . .* “there must be a reason for a young wife embracing an old husband”.

Note. Like the other simple demonstratives *thwo* may be used as a pronoun of the 3rd person. *thvayā sukh* “his luck” (H¹ 66^b.3).

53 *tha* = *thwo* is but rarely found. *tha kupas* V² 21^a.1 “in this well” = *thva kūpas* V¹ 32^a.3.—*tha-gu* also occurs.

54 *wo, u* (= pers. pron. 3rd pers.) “that”. The usual demonstrative of the remoter object. *o yāya thva yāya ma sesyaṅ* Bh 47^a.4 “not knowing (whether) to do that or to do this”. *-hma, -gu, -guli* may be added. *o-hma kumāl* Ś 160^b.6 “that youth”, *o-guyā kāran* Vi 137.4 “the cause of that”.—The later form *u* is rarely found, but see § 56.

55 *a* is found in a few instances with the meaning of *wo*. But the enlarged form *amo, ama*, or later *āma, āmo* is mostly used.—The following cases are found: Genitive *amoyā* etc., Instrum. *āmon*, Sociat. *amova*. There is no plural.

It is a general demonstrative, sometimes with the secondary meaning “the person or thing just mentioned” or “in question”. *āmo rājā chan mitr ma khu* B 141.21 f. “this king is not your friend”. *āmayā nirṇay gathya* H³ 42^a.11 “what is the settlement of the affair in question”.

56 *u* “the same” (perhaps the same word as *u* § 54). *u-gu thās* “to the same place”.—For the construction cf. *rājāyā u kvathās tayāva* B 84.28 “placing (her) in the same room as that of the king”. *thamabo u jāti* N 131^b.1 “of the same caste as herself”.

Note. Cf. the expression *u lāya* “to be alike”, lit. “to reach the same, to amount to the same”.—With nouns *u* forms a kind of possessive compound (bahuvrīhi) *u-nugoḍ juya* N 49^b. 4 “let us unite”; lit. “... become of the same heart”.

Demonstratives with Derivative Suffixes.

thwote, rarely *thwoti*, *thwota*; later *thuti*, rarely *thute*. 57

A demonstrative which as a rule refers to what has just been mentioned, and mostly to a plurality of objects. Therefore it is the usual pronoun after enumerations.—The following cases are found: Agent. *thwotesēn*, Genit. *thwoteyā*, *thwotes* (*thutiḡā*, *thutis*), Instr. *thwoten* (*thutin*), Sociat. *thwolesawo*, Loc. *thwotes* (*thutis*, *thutiḡāke*).—Examples. *thwate rājāyā bacan ñeñāva* V² 67^b. 6 f. “having heard this (just quoted) word of the king” (not “the word of this king”; *thwote* as an adjective is never connected with nouns denoting living beings). *mām baub kalāt thwatesao saṃmat yāñāo* Vi 176.3 f. “having taken counsel with these persons: his parents and his wife”. *thwates* “in these (just enumerated) circumstances” (C² 9 = *thutis* C¹).

To *thwote* may be added a suffix *-tā* (*thwotetā*, *thwolitā*) giving to it the meaning “all this, all these”; and referring to inanimate objects only.

uti, and (only in N) *ute* “the same”. *yāñā kāryy sīdhasā. uti phal-aṃ lāyuva* H² 15^b. 1 f. “if they succeed in what they have attempted, they will receive the same reward”.

In the sense of “the same as, like, alike”, *uti* is constructed with the sociative. *thva maṇikayā kiraṇ śri sūryyayā kiraṇava uti jusyaṃ coṇ* M 3^b. 8 “the rays of this ruby were like the rays of the sun”. *duo. byāo uti juyāo* Vi 51.3 “being alike in length and width”.

Note. *ute dhāre* “in equal shares” (N 37^b. 7).

59 The suffix *li* (rarely *le*) forms quantitative demonstratives. They are *thwoli* (rarely *thwole*; later form *thuli*); *woli*, more frequently *uli*, in N also *ule*; *āma-li* (in younger MSS only, and always with a long initial *ā-*); all of them denoting “so much, so many”.—To these forms may be added a suffix *-to*, *-ta* without change of meaning; *āma-lito*, *-lita* are more frequent than the simple *āma-li*. From *thwoli* are derived other enlarged forms, as *thwoli-ma-chi* (also *thuli-ma-chi*) “so much”, and the rare form *thwoli-tete* (also written *thwole-teti*, *thwole-titi*) “so many”.—Examples. *thuli dhāyāo* Vi 63.32 “having said so much”. *chan āma-lito kṛpā datañās. je paramānand juro* Ś 165^a.1 f. “since you have so much mercy, I am beside myself with joy”. *thvales* “of so many” (H² 19^b.2 = *thvalteles* H¹ 27^b.1).

60 The suffix *-thi-* forms qualitative demonstratives.—It seems that originally it had the form *-thiñ*, when used alone, and *-thi(ṇ)* before other suffixes (*-hma* etc.).

1. *thathiñ*, later *thathiṇ* “someone or something like this”. More frequent forms are *thathiṇ-hma*, *thathiṇ-gwo* (note *-gwo* for *-gu*); rare forms are *thathiñ-hma*, *thathiñ-gu*, and also *thathiṇ-gu*.—Examples. *thathiṇṇava gathya biśvās ma chārā* H¹ 16^a.3 “how should I not venture a friendship with someone like this = *thathiṇ-hmayāke gathya biśvās ma chālā* H² 11^b.2 f. *thvayā thathiṇ-gva sariḍan. pi rāto. jhajesta . . . gāk* H¹ 86^a.4 f. “such a body as his is sufficient for us for four months”. *thathiṇṇ-gū bastuk* P 6^b.7 “such objects”.—A plural is found P 49^a.6 *thathi-pani* “such people”.

2. *amathiṇ*, *amathiṇ-gwo* and *āmathiñ*, *āmathiṇ-gwo*, *-gu*, *-guli* seem to be used only of inanimate objects “something like that”. *āmathiṇ-gū svān* B 33.31 “such a flower”.

amathim-gva hlāya ma tele H² 97^a.4 “you must not say such things”.

3. *uthim, uthim-gwo* “the same”, “of the same kind”.
thamabo uthim-gva jāti strī N 34^a.7 “a wife from the same caste as himself”.—Not frequent.

4. Rare forms are *thwothiñ, thwothim-gwo; athim, athiñ, athim-gwo*, of the same meaning as 1.

Note 1. The form *thathim-gwo-hma* really consists of two words “someone (*gwo-hma*) like this (*thathim*)”.

Note 2. There are a few occurrences of *-thē-* for *-thi-*: *thathyañ u ratn juyiva* B 17.25 “this jewel will be something like that”.

Note 3. On 1 as adverb see § 186.

The suffixes *-lo* and *-to* are but rarely found. We find 61
thwolo “this”, *thwoloto* “all this, all these”, *thvalatā padārth*
N 45^a.5 “the following objects”; *thwoto* “this”.

Reflexive and Reciprocal Pronouns.

thawo is the reflexive pronoun for all persons. The 62
following cases occur

Gen.	<i>thawo; thawokeyā</i> (N)	Loc.	<i>thawoke</i>
Dat.	<i>thawota</i>	Abl.	<i>thawoken</i>

Examples. *thava putr-pani. śāstr ma sava bhārapaṇ*
H¹ 4^a.3 “reflecting that his sons did not know the śāstras”.
āvayā thawake biśvās yācake ib. 34^a.3 “now I will make
them trust me”. *hñāthyaṇ je murkh juyāva. thavata ayogy*
bastu. āsā yāñāva sañā Bh 141^a.6 f. “formerly being a fool,
I longed for things that were beneath me”.—*thawo* may
also mean “own”: *je. thava. svāmī* H² 81^b.6 “my own hus-
band”.—It is never used as an object; in this position its
place is taken by the following word.

- 63 *thama* “self”. *thaman yāñā karmayā phal thaman-am bhog yāñāo julam* Vi 127.1 f. “a man will have to taste himself the fruits of the deeds he himself has done”.—As object: *thamam hnāpā. sīk līpā tayāva vanaṃ* B 113.30 “he went along, placing himself at the head, the dead body in the rear”.

Note. *thowo* and *thoma* are in a few cases found for *thavo* and *thama*.

- 64 *thethe*, younger *thithi*, is the reciprocal pronoun. *thethe ghas puñāva* H² 22^b.2 “embracing each other”. *thithiṃ khvāl svayāva* B 55.28 “looking into the face of each other”.—Even an agential is found: *thithiṃsyanam. je sā thva-hma dhakam. kacār juyāva* Bh 155^a.4 “a quarrel having arisen, each saying to the other, it is my cow”.

The loan-word *anyonyan* is found, too; and the combinations *thithi anyonyan*, *thithi paraspar*; mostly in the younger MSS.

Interrogative Pronouns.

- 65 There are different words for living beings and for inanimate objects; *su* “who?”, *chu* “what?”.—Besides these we find *gwo*, *gu* “which?”, and forms from the base *ga*-.—Used substantivally the interrogatives are placed at the end of a sentence immediately before the verb. They are also used as relative pronouns, see § 207.
- 66 *su* “who?”—The following cases are found

Nom.	<i>su</i>	Dat.	<i>suyāta, suta</i> (?)
Agent.	<i>sunān</i>	Loc.	<i>suyāke</i>
Gen.	<i>suyā</i>	Soc.	<i>suvo</i>

Note the unusual form of the agential. *suta* is perhaps an error. A plural occurs B 29.5: *su-pani khe* “who are

they?"—Examples. *thva kanyā su* V¹ 10^b.3 "who is this girl?"; *thva rājyeyā bhārā sunān-aṃ kāyio* Ś 168^a.6 "who will take upon himself the burden of this kingdom?"; used adjectivally: *su mocāstasyanaṃ tyā chita* B 18.28 "what boys have decided it?"

chu (in H¹ also *cho*) "what?". Used adjectivally "what 67 a . . . , what kind of . . .", found also with living beings: *chu kalāt* B 132.4 "what kind of a wife".—The only cases found are *chuyā*, *chuyāta* in the sense of "why?, what for?".

gwo, *gu* "what, which?"—Mostly with *-hma*, *-gu*, *-guli*. 68 —*gva belas* M 30^a.8 "at what time?" *chan puruṣ gva-hma* Ś 149^b.3 "which is your husband?" *gu-gu prakāran* Vi 18.16 "in which manner?".

With suffixes. a. *gwote*, *gute* "which". Only in N, and always as a relative pronoun.—b. *gwolito*; *gulito*, *-ta* "how much? how many?" *sandhiyā prakār gvalito* H² 115^a.7 "how many kinds of peace are found?". In Vi *gulita*, *-to* mostly has the meaning "which?".—c. *gwolo*, *gwola-hma*, *gwoloto*, *gwolato* with the same meaning as b.

Note. Combinations of two interrogatives occur, as *gadhas. sunān. gva-hman mi tala* H² 99^a.3 "who has set fire to the fortress?"

ga- is only found with the suffix *-thi-*. *gathiṃ*; *gathiṃ-* 69 *hma*, *-gwo*, *-gu* "what kind of". *gathiṃ-gva thāy* H¹ 54^b.4 "what kind of place?"—Before adjectives "how": *gathiṃṃ jī bhāgy* Vi 29.1 "how fortunate I am!".

Indefinite Pronouns.

The interrogatives are used as indefinite pronouns either 70 alone, or more frequently with suffixes. The suffixes are

-*nwoṃ* (younger -*naṃ*, less frequently -*nuṃ*), and the weakened form -*aṃ* (cf. § 202). They are added either immediately to the base or to an intermediate -*chi-* or -*khi-*.—When the interrogatives alone are used as indefinite pronouns, the suffix -*nwoṃ* etc. is frequently added to other words in the sentence.—In connection with *ma* “not” the indefinite pronouns signify “no, none, nothing”.

71 1. *su* forms *su-nwoṃ* etc., *su-chi-nwoṃ* etc. “someone, anyone”.—In *Ś* there occur *sunāṅ*, *sunuṅ*.

2. *cho*, *chu* forms *chu-nwoṃ* etc. and *cho-khi-nwoṃ* etc. “something, anything”. (Conrady Gramm. p. 23 has *chuchinaṃ*).

3. *gwo*, *gu*. The following forms are found: *gwo-hmaṃ*, *gwo-chi-naṃ*, *gu-chi-naṃ* “some, any”. More frequent are *gwoḷiṃ*, *guliṃ*, and especially *guli-chi-nwoṃ* etc.; mostly in the sense of “some, any”, less frequently with the (original) meaning “some or any quantity of”.

72 Of cases there occur

Agent. *sunān-aṃ*; *gwo-hmasēn-aṃ*, *guli-chisēn-aṃ*

Gen. *suyā-ṇ*, *suyā-noṃ* Dat. *suyāta-naṃ*, *su-chiyāta*

Instr. *gwo-hman-aṃ* Soc. *suwo-ṇ*

73 Examples. *suyāṃ svabhāb mur* H¹ 19^a.2 “the character of anyone is the main thing”. *meb sunān-aṃ ma twoṅ-gu laṅkha* Vi 35.3 f. “water nobody else drinks”. *cho upāyan-aṃ sebarape māḷ* H² 51^b.6 “one must honour him in any way”. *cho yatn yāṃṇa-noṃ* N 2^a.7 “making any effort”. *gwo belas-aṃ . . . ma* means “never”. *gu-chinaṃ . . . guri-chinaṃ . . . gva-chinaṃ* Bh 55^a.2 ff. “some . . . , some . . . , some . . .”. Frequently *gvachinaṃ cha-guli nagaras* “in a certain town”.

The numerals for “one” as Indefinite Pronouns. 74

The forms *cha-naṃ*, *cha-nuṃ*, *cha-ṃ*; *chī-naṃ* occur in a few instances, mostly in connection with *ma*: *jīta ādhār mebatā cha-nuṃ ma du* Vi 51.30 “I have no other support”.—Frequently we find *chatā(ṃ)* (also *chatā-naṃ*, *chatāñ*) . . . *ma* meaning “nothing”. *thvateyā hun. chatā dhāyaṃ ma chārā* V² 74^b.1 “therefore I dare say nothing”. *rātrīs. chatāṃ khane ma du* V¹ 95^b.6 “nothing can be seen in the night”.—See also § 80.

Indefinite Relatives. 75

“whoever, whatever, whichever” is expressed by means of *gwona* (Instr. *gwonan*) and *gwona-khu* (*-hma*). Also by duplicating the relative pronoun; see § 217.

Pronominal Adjectives.

dakwo (less frequently *dayā*) “all, whole”; mostly after 76 the noun. Cases: Agent. *dakwosēn*, Gen. *dakwos*, *dakwosayā*.

sakalē, *sakal*, and *samast* are the usual words for “all”. When occurring alone or after a noun, they have the forms *sakalēṃ*, *samastaṃ*.—Cases: Agent. *sakalasēn*, *sakalasan* (N); *samastasēn*. Gen. *sakalasaṃ*, *sakalasaṃyāṃ*; *samastayāṃ*. In the later language shortened forms are found, Gen. *sakasyā*, Agent. *sakasēnaṃ*.—*sakal-tāṃ* (later *saka-tāṃ*) means “all, whole”, and is used of inanimate objects only.

tapam “all, whole”; always after the noun, which takes the suffix *-n* (or *-ṃ*): *bayan tapam* N 19^a.3 “all expenses”. *rājyaṃ tapam* Ś 156^a.4 “the whole kingdom”.

aneg (rarely *anek*), *nānā* “many”.—*bhatī*, *ci-bhāy* “some, a little”.—*tal* “more”; *hmo* “less”.—*ādī(n)*, *ādipaṃ* “and others” (always after the noun).

meba, mebu “other”; *-hma* may be added. *mel-hma* (rare) id.—*mebatā, mebutā* of inanimate objects only.

jukwo “only” is an adjective in Newārī; cf. *bacan-mātr jukvan* H² 78^b.6 “merely through a word”.

On “each” see § 217 c.

NUMERALS

77 The numbers are counted by Tens.—Generally the same forms are used for cardinals as well as for ordinals.—The numerals are

1 <i>cha; chi</i>	9 <i>gu</i>	50 <i>ñaya</i>
2 <i>ně, ni</i>	10 <i>ji, jhi</i>	60 <i>khuya</i>
3 <i>swom</i>	11 <i>jim-cha</i>	70 <i>hnaya</i>
4 <i>pě, pi</i>	12 <i>jim-ně, -ni</i>	80 <i>caya</i>
5 <i>ñā</i>	20 <i>niya</i>	90 <i>guya</i>
6 <i>khu</i>	21 <i>niya cha</i>	100 <i>sat-chi, sal-chi</i>
7 <i>hnas</i>	30 <i>suya</i>	200 <i>ně sat</i>
8 <i>cyā</i>	40 <i>piya</i>	1000 <i>dwol-chi</i>

78 *ni, pi, sal-chi* are later forms. For 100 also *sa-chi (sa-cchi)* and even *sla-chi* is found. *jhi* is perhaps a dialectal form. On *cha, chi* see below.—*sat* “100” without *chi* is found in a few cases before nouns, *sat hasti* V¹ 78^b.1 “a hundred elephants” = *hasti śat-chi* V² 49^a.1.—500 is *ña sal*. For 100 000 there occurs the loan-word *lak, lakh, lakṣ*: *jim-cyā rak* Ś 168^b.3 “1 800 000”.—In composition with other numerals *sat-chi* and *dwol* are put in the sociative; *sa-chiba niya ñā* V² 27^a.1 “125”; *jim-ṣu dolava śat-chiva cyā-hma* Bh 185^a.1 “16 108”.

79 The simple numerals are placed before the noun; *nya mocā* Bh 106^a.6 “two children”; but they are rarely found.

Much more frequently they take the suffixes *-hma*, *-guli*, *-tā*, or are combined with class-words (see § 82. 83).

The numerals for “one”. *cha* is used with class-**80** words and with *-hma*, *-guli*; *chi* is found after *sat*, *dvol*, *lakṣ*, and after words like *kāl* “time”, *bāl*, *hni* “day” (also *yojan chi* “one mile”), and after *cā* “a night”, *lā* “a month”, *bā* “a half”, which in this case are shortened to *ca*, *la*, *ba* (cf. § 11).

cha is used frequently in the sense “some, a certain”, or with a meaning not differing essentially from that of an indefinite article; then always in the form *cha-hma*, *cha-guli*. *mṛg cha-hma rāñāva* H¹ 72^b.4 “having caught a gazelle”. *cha-gulī sthānas. Kāñcanapurī nām nagar. cha-gurī dasēṃ coñ* Vi 16.26 “in a (certain) region was a town, called K”.—Used substantively *cha-hma*, *cha-guli* means “someone, something”; with *ma* “nothing” (see also § 74).—*cha-hma* may mean “alone, only”. *ji cha-hma* “I alone”, *putr cha cha-hma* “one only son”.

Declension of the Numerals.

81

As the simple numerals are used before nouns only, we are merely concerned with the inflection of the forms with *-hma* and *-guli*, of which *-hma* shows some peculiarities:

Agent.	<i>-hmasēṃ</i> , <i>-hmasēn</i>	Loc.	<i>-hmayāke</i>
Gen.	<i>-hmayā</i> , <i>-hmasayā</i> , <i>-hmas</i>	Instr.	<i>-hman</i>
Dat.	<i>-hmayāta</i>	Soc.	<i>-hmasawo</i>

-hmas only occurs as a partitive genitive. Ś 165^a.3 occurs a dative *ni-hmastayāta*.

Class-words.

82

The most frequent are the following.

gwol (older *gwoḍ*) for round or bulky objects. *ratn sva gvaḍ* V² 67^a.7 “three jewels”; *ghaṃṭ cha gvaḍ* H² 59^b.1 “a bell”.—Metaph. *ni gol ākhal* P 24^a.3 “two syllables”.

pā for parts of the body or ornaments, found by pairs. *ne pā tuti* C¹ 231 “two legs”.—Also *ṣu pā hnas-pot* H² 83^b.2 “six ears”.

pā(ṇ)ti id. *mikhā ni pāṇṭi* M 33^a.2 “two eyes”.

mā for trees. *simā cha mā* H¹ 12^a.3 “a tree”.

pu for objects of a longish shape. *sa cha pu* B 131.4 “a hair”. *gā cha puṇi* V² 8^b.3 “a cloak”. *ślok ni pun* H¹ 3^b.1 “with two verses”.

ca, la (cf. § 7 a) are used as class-words in *cā ca chi* B 76.23 “one night”. *mās la chi* Vi 58.28 “one month”.

Note also instances like *da jhi da* Vi 123.10 “ten years”, *cāk cha cākan* H¹ 6^b.1 “with one wheel”.

83 The suffixes *-hma, -guli, -tā*, though no real class-words, are used in much the same way.

1. *-hma* is used with great frequency for living beings. *brāhmaṇ-pani sva-hma* V² 17^b.1 “three brahmans”. *mes cyā-hma* Ś 151^b.6 “eight buffaloes”. *thva-pani ne-hma* “these two”.

2. *-guli* is rarely found, except in *cha-guli* (§ 80). It refers by preference to large objects, like sea, town and the like. *pe-guri samudr* C¹ 293 “four oceans”. Note *ñā-guli mikhā* “five eyes” Nā 14^a.1.

3. *-tā* is used by preference of abstract ideas, and after enumerations of objects which would require different class-words. *khu-tā dokh* H¹ 23^a.3 “six faults”. *cha-tā guṇ* C¹ 21 “one virtue”. *mām. babu. thava svabhāb. thva sva-tā* H¹ 24^b.5 “mother, father, his own nature, these three”.—But also *pya-tā tisā* “four ornaments” B 66.18.

Note. *nē-hma*, *ni-hma*; *nē-guli*, *ni-guli* may mean “both”; *ni-guli* also “a pair”.—In instances like *rājā mantri ni-hmasēnam* Vi 50.3 f. the meaning is something like “both the king and the minister”.—On *cha-tā* as an indef. pron. see § 74.

In connection with numerals nouns rarely take a plural **84** ending (an ex. § 83,1), but pronouns are rarely found without. *thva-pani swo-hma* “these three”. *cha-pani ne-hma* “you two”.

Ordinals.

85

As stated above (§ 77) the ordinary numerals are mostly used as ordinals also. *ra chiyā* Bh 8^a.7 “of the first month”. *sva-guli paṭal* P 11^b.2 “the third hell”.—But in connection with nouns denoting living beings special ordinals are formed by means of *-hma-hma*. *ne-hma-hma* Indra H² 74^b.2 “a second Indra”. *ñā-hma-hma brāhmaṇ* M 8^b.6 “a fifth brahman”.

Note. Words like *hiawo*, *hiāpā*, *ādi* may be used to denote “the first”.

Rarer forms.

86

a. Fractions. A few instances are found in N. *pyaṇ bos chi bo* 2^a.5 “a fourth part” (lit. “one part out of four”).
b. Distributiva. Formed by means of duplication *chi chi-guḍi rāṣṭras* N 50^a.2 “in each realm”. *ni-hma ni-khe vane* B 35.15 “we will both go each in his direction”. *pe hnu hnus* (spelt *hnu2s*) “once in four days” (Vd 19^a.6).

Other numerical Derivatives.

87

a. *-dē(n)*, *-bol* (rare) “-fold”. *buddhi juraṇ mi-janayā pe-dya* H² 65^b.2 “(her) cunning is four times that of a man”.

b. *-bāl*, *-pol*, *-hnaṇ* “time”. *śat-chi-bār* Vi 84.24 “a hundred times”. *sva-pol* “thrice”. *cha-polan* “all at once” (Vi 118.15). *cha-hnaṇ* “once” N 31^b.7.

c. *-tārin(aṃ)*. *cha-tārinaṃ* H² 16^b.6 f. “all at once” (only example).

d. *-khē*. *cha-khē* “aside, apart”. *pe-kheṃ* “in four directions” (B 59.31).

e. *-bhīn*. only *cha-bhīn* “aside, apart”.

f. Dubious is *-te* in *ne-te sva-te* “twice or thrice(?)” Vd 36^a.5.

88 Finally we may mention the words *bā* “a half”, *tyā* “a half added”, *dugan-chi* (also *dugaṃ-*, *duguṇ-*, *dugn-*, *dugon-* (N)) “double”.—For *bā* which is always placed before the noun, is mostly found *ba chi*, which usually comes after the noun. For *dugan-chi* there occurs in a few instances the tatsama *dviguṇ*.—Examples: *bā lā* H³ 27^a.6 “half a month”. *thava. āyu. ba chi biyāva* V¹ 93^b.1 “giving half his life time”. *gomūtrayāṃ ba chi gomay* P 65^a.6 f. “half as much cowdung as cow-urine”.—*ra tyās* H¹ 49^b.1 “in a month and a half”.—*miśājanayā āhār mi-janayā dugan-chi* H² 65^b.2 “the nourishment of a woman is twice as much as that of a man”.

89 Some numerical expressions of time. *hni hni chiṃyā* H² 49^b.7 “every day”.—*pi lāto* ib. 45^b.5 “during four months”.—*sva cā pya hnto* B 34.11 “three days and nights” (= Sa. *trirāṣṭra*).—*cha hnu aṅtar* Vd 19^a.5 “every other day”.—*khu rān hñā* H¹ 9^b.5 “within six months”.—*sva dan lithan* V² 64^b.7 “after a lapse of three years”.—*thanin pē hnu* Vi 82.5 “four days from to-day”.—*jim-khu dayā taruṇi* B 33.27 “sixteen years old”.—*hnas da dava-hma bārak* Bh 36^b.1 “a seven years old boy”.—*pe-hma. cyā-hma lok* Ś 160^a.1 “seven, eight people” (lit. four, eight p.).

Note. With numerals the word for “day” is mostly *hnu*, instead of *hni*.

VERBS

Form and Inflection of the Verb.

Newārī verbs are of three kinds, primary verbs, verbal 90 phrases, and derivatives. The primary verbs are all of Ne. origin, the verbal phrases only in part; there is only one genuine derivative form, the causative; the denominatives are all derived from loan-words.

Primary verbs.

91

They have monosyllabic roots with a final consonant, which in most verbs appears in some of the forms only, whereas in the others it has been amalgamated with the suffix that follows. According to these consonants, the primary verbs can be divided into four classes, the first three having an unstable consonant, the fourth retaining its consonant through all forms. (On a 5th class see § 96).

I. Class. Verbs in *-n*. *ka-n* “to tell”, *da-n* “to rise”, *ti-n* “to put”, *pu-n* “to cover”, *ñe-n* “to ask”, *sē-n* “to learn”, *ho-n* “to join together”, *jwo-n* “to seize”.

II. Class. Verbs in *-t*. *gyā-t* “to fear”, *yā-t* “to do”, *sī-t* “to die”, *phu-t* “to perish”, *be-t* “to pass away”, *co-t* “to write”.

III. Class. Verbs in an unstable *-l*. *na-l* “to eat”, *ha-l* “to bring”, *kā-l* “to take”, *lā-l* “to perceive”, *lī-l* “to adorn oneself”, *bī-l* “to give”, *bu-l* “to be borne”, *bē-l* “to fly”, *swo-l* “to regard”.

IV. Class. Verbs in an unchangeable *-l*. *chāl-* “to like”, *hīl-* “to change”, *sul-* “to hide”, *hñel-* “to laugh”.

Note 1. Roots with *ā* are not found in the first class (instances like *tā-n*: *ta-n* “to vanish” are merely orthographical variants. See § 9). In the II. class *-a-* does not occur, but *-ā-* is frequent. Verbs of the IV. class are comparatively rare. On *da-l*, *pha-t*, *kha-t* see § 110 c.

Note 2. There are some irregularities, and, in the later language, fluctuations between the classes (mostly III:IV, less frequently II:III). See § 108.

92 Verbal phrases. They are of two kinds.

a. preverbs + primary root. *ghas pu-n* “to embrace”, *cat ka-n* “to blossom out”, *cat phu-n* “to tear asunder”, *lap chyā-t* id., *tok dhul-* “to be broken”, *tok pu-l* “to cover”, *bhok pu-l* “to bend down”, *lawo hlā-t* “to hand over”, *lu ma-n* “to remember”, *lol ma-n* “to forget”. —The preverbs are found only in this connection.

b. loan-words with the Ne. verbs *ju-l* “to become”, *yā-t* “to do”, *cā-l* “to awake” (rarely *ta-l* “to do”, *da-t* “to be”). *garjay yā-t* “to thunder”, *jīlay yā-t* “to conquer”, *jāgart yā-t* “to keep watch”, *jāgart ju-l* “to awake” (also *jāgart dayaka-l* “to awaken”), *mocan yā-t* “to destroy”, *mocan ju-l* “to perish”; *śocanā yā-t* “to be sorry, to lament”; *cā-l* is found only with nouns denoting a state of mind, and expresses getting into this state: *tam cā-l* “to become angry”, *bismay cā-l* “to become astonished” (“to be astonished” is *bismay yā-t*).

Note. Verbal phrases of the form b may be used as terms of respect: *bhojan yā-t* “to eat” for *na-l*; *prahār yā-t* “to beat” for *dā-l*, *darśan yā-t* “to see” for *svo-l* etc.

93 Derivatives.

Denominatives are derived from loan-words (mostly the present base of a Sanskrit verb), by means of the suffix *-pa-l* with an intermediate *-la-*. *ninda-la-pa-l* “to blame”, *cinta-la-pa-l* “to think”, *jāya-la-pa-l* “to be borne”, *bhukta-la-pa-l* “to enjoy”, *kṣamā-la-pa-l* “to agree to”.—In a few words the *-la-* is wanting: *paṭa-pa-l* “to read”, *yiṅā-pa-l* “to speak”.

The suffix of the Causative is *-ka-l*. Before it, the 94 base of verbs of the I. class mostly ends in *-na*, of the II. class in *-ca*, less frequently *-ta* (§ 9), of the III. class in *-ya*, of the IV. class in *-la*. I *khana-ka-l* from *kha-n* “to see”, *twona-ka-l* from *two-n* “to drink”. II *yāca-ka-l* or *yāta-ka-l* from *yā-t* “to do”, *puca-ka-l* from *pu-t* “to burn”. III *biya-ka-l* from *bi-l* “to give”, *kāyā-ka-l* from *kā-l* “to take”. IV *pula-ka-l* from *pul-* “to pay”.

Note. In N there occurs one instance of *seṃja-ka-l* (12^a.3) for *sēna-ka-l* from *sē-n* “to teach”.

Less frequently the Causative is formed in the follow- 95 ing way.

a. the suffix is added directly to the root. *yā-ka-l* (besides *yācaka-l*, *yātaka-l* § 94), *co-ka-l* (besides *coca-ka-l*) from *co-t* “to write”, *ha-ka-l* (besides *hayaka-l*) from *ha-l* “to bring”. *na-ka-l* from *na-l* “to eat”. Note *twoṃ-ka-l* from *two-n* (cf. § 94).—All these forms seem to belong to the later language.

b. in N only is found the suffix *-kā-ka-l*. *khā-kā-ka-l* from *khā-t* “to cut”, *de-kā-ka-l* (besides *de-ka-l*) from *de-n* “to cut off”, *jīya-kā-ka-l* (besides *jīya-ka-l*) from *jī-l* “to be able”.

Note. Traces are found of an older way of forming the causative, by aspirating the initial consonant of the root. *gyā-t* “to be afraid”: *khya-t* “to frighten”, *da-n* “to rise”: *tha-n* “to arouse” etc.

The Denominatives and Causatives form a V. Class of 96 verbs. In this class must be included compound verbs like *tā-tha-l* “to leave behind”, *twol-ta-l* “to abandon”, *bho-pa-l* “to eat”, *sal-ta-l* “to call” and others, which are actually verbal phrases, the elements of which have lost their inde-

pendence.—This class was no doubt originally identical with the III. class, but most of the forms from the short base have been weakened or contracted.

- 97 The Causative of (the non-causative) verbs of this class has usually the form *-ya-ka-l*. *jāyalapa-ya-ka-l* “to cause to be borne”. Other forms are found, as *phalalapa-ka-l* “to cause to bear fruit” (C² 93), *bho-pē-ka-l* “to give to eat” (V² 47^a.4), *chedarapā-ka-l* “to cause to cut off” (N 51^b.2).

The Inflection of the Verb.

- 98 The inflection of the Newārī verb is characterized by the preponderance of nominal and adverbial forms, and the scarcity of finite forms. (See Introduction).
- 99 For the purpose of inflection we can distinguish two bases, a shorter and a longer one. As examples may be chosen I *ka-n : kana-* “to tell”, II *yā-t : yāta-* “to do”, III *bi-l : bila-* “to give”, IV *māl- : māla-* “to seek”, V *naka-l : nakala-* “to cause to eat”.

From the short base are derived twelve forms (A 1—12), from the long base seven (B 1—7). In addition we find some forms (C 1—8), which are formed by a close combination of the root, less frequently a verbal form, and an originally independent word, mostly an adverb.

Note. I have desisted from naming the single forms, but have been content to designate them by letters and numbers, giving parenthetically approximative terms by way of explanation.

- 100 A. Forms from the short base (*ka-n*, *yā-t*, *bi-l*, *māl-*, *naka-l*).

1 (a finite verb). The endings are I *-naṃ*, II *-taṃ*, III *-laṃ*, IV, V id. Under certain conditions (see § 118) *-a* or *-o* appears for *-aṃ*, rarely *-ā*. On *-e* see § 110.

2 (an imperative). I *-ño*, *-ña*. *-wo*, II *-wo*, III *-wo*, IV (wanting), V *-i*, *-iwo*, *-ine*, *-ina*. In I *-ño* is the old form, *-ña* (also spelt *-na*) is later (cf. § 10 a). The analogical formation *-wo* becomes the usual form in the later language.—The usual form in V is *-iwo* (*tā-thiwo* “leave!”).

An other ending, *-yo*, is found in the defective imperatives *wāyo* “come!”, *nuyo* (also *nuya*) “let us”, *nāyo* “take!”.

3 (a habitative). I *-nī*, II, III *-yu*, *-yi*, IV *-li*, V *-i*. To these endings may be added *-wo* and *-no* (younger MSS have a few cases of *-na*, rarely *-ne*); on the meaning see §§ 121. 122.

-yu: *-yi* are alternative forms, in the younger MSS *-yi* becomes somewhat more frequent, and is there sometimes spelt *-i* (*vaṭva* B 130. 29).—For I *-nī* *-nyu* (H¹, N) and *-nayu* (N) occur now and then. In V fuller endings may occur, e. g. *mocakayāva* Bh 51^a.2 for the usual *mocakiwo*. In V¹ there are a few instances of *-wono* for *-no* (e. g. 43^b.5 *moyuono*).

Note 1. In some more dubious instances there seems to be an ending *-u*, *-uo* for V. An example see § 206 (*tot-lu*).

Note 2. The *-i* and *-u* of these forms are very frequently spelt *-ī*. *-ū*.

4 (a gerundive or infinitive). I *-nē*, II, III *-ya*, IV *-lē*, V *-ē*. In N there occur the alternative forms I *-ṃja*, II *-ca*, III *-ja* (*kaṃja* “to tell” = *kanē*, *hlāca* “to speak” = *hlāya*, *seja* “to know” = *seya*).

5 (a relative participle). I *-ñ*, II *-k*, III *-wo*, IV *-l*, *-lwo*, V *-o*, *-u*.—In IV *-l* is the usual ending, *-lwo* no doubt a new formation.—In V the (older) form *-o* is rarely found; in a few instances a fuller form occurs, e. g. *khanakava* H¹ 3^b.3 (for the usual form *khanaku* from *khanaka-l* “to cause to see”).

6 (id.). I, II *-ñā*, III *-yā*, IV *-lā*, V *-ā*.—On *-nā*, *-nyā* for *-ñā* see § 10 c.—An alternative form in *-ñāñā* occurs in a few cases (error?).—For the forms in *-ñās*, *-ñāsēṃ* see § 102 note.

7 (id.). The ending is *-kwo* throughout. In IV it seems added to the longer base, *mālakwo*. An example of V is *bhālapako* (V¹ 75^b.4, from *bhālapa-l* “to think”). In N the I. class may have an anusvāra before the ending, *vaṃko* (12^a.7, from *wo-n* “to go”).

8 (an infinitive of purpose). I *-n*, II *-t*, III *-l*, IV, V id., i. e. really the short base without an ending, *kan*, *yāt*, *bil*, *māl*, *nakal*.—N has a few instances of an ending *-nd* (*-ṃd*) for I.

9 (an adverbial participle). I *-ñaṃ*, II id., III (wanting), IV *-laṃ*, V *-aṃ*.

10 (id.). The ending is *-sēṃ*.—In I, especially in the younger MSS, an anusvāra is sometimes inserted before it, e. g. *ñamsēṃ* from *ña-n* “to hear”. In IV the final *-l* mostly disappears, e. g. *sāsyam* B 107.26, from *sāl-* “to drag”. The V. class usually has a short *a* before the ending, but a long *ā* may be found; in a few cases the vowel is *u*, e. g. *nakusē* Vi 112.13.—In V¹ there sometimes occurs an alternative form in *-sā* (e. g. *khāsā* 78^a.1).—*naṃ* may be added (*bisēnaṃ* “though he gives”).

Note. The *-ṃ* of 9 and 10 may be wanting, in a few cases *-n* is found for it (*yāñan*, *bisēn*).

11 (a conjunctive participle). The ending is *-le*, less frequently *-len*.—In I an anusvāra may be inserted (e. g. *bhiṃle* C² 73 from *bhi-n* “to be good”).—From IV this form is not found.

12 (id.). Formed by reduplicating the short base, *yā-yāṃ*, *na-naṃ*. In IV and V wanting.

The 3rd, 4th, 5th, and 6th forms are declinable. The 101 following cases are found

Agent.			<i>yākasan</i> (N)	
Gen.	<i>yāyiyā</i>	<i>yāyayā</i>	<i>yākayā, yākas</i> (N)	<i>yāñyā</i>
Dat.		<i>yāyayāta</i>		
Loc.		<i>yāyas</i>		
Instr.		<i>yāyan</i>	<i>yākan</i>	<i>yāñān</i>
Soc.		<i>yāyawo</i>		<i>yāñāwo</i>
Dir.		<i>yāyata</i>		

To the same forms may be added the particles *-hma*, *-gu*, *-guli*, very frequently in the youngest MSS.

B. Forms from the longer base (*kana-*, *yāta-*, *bila-*, 102 *māla-*, *nakala-*).

1 (a conditional). The ending is *-sā*. Derived from this form is

2 (a concessive) with the ending *-sa-nwoṃ*, later *-sa-naṃ* (rarely *-sā-naṃ*). The usual form in the younger MSS is *-sāṃ*.—The younger MSS have alternative forms, derived from A 5, e. g. *mvākasāṃ* from *mvā-t* “to live”, *twonakusā* from *twonaka-l* “to cause to drink” for *mvātasā*, *twonakalasā* (even *byākvasā* Bh 14^a.1 from *byā-t* “to agree with”).—Short forms, like *dhāsā* from *dhā-l* “to say”, *osā*, *oṃsā* (Vi) from *wo-n* “to go” may occur in the younger MSS.—N has *vaṃdasā* from *wo-n* (22^b.2).

3—6 have a common base in *-ñā* (*kanañā-* etc.); 3 has the ending *-ñāsēṃ*, 4 *-ñās*, 5 *-ñāwo*, 6 *-ñān* (in N only). 3, 4, 5 are conjunctive participles, 6 a causal.

Note. The base in *-ñā* alone seems to be found as a conjunctive participle (*sayakarañā* N 38^a.8). For 3 and 4 short forms are sometimes found (*lvāñās* N 42^b.8, *puñāsyaṃ* H² 49^b.2).

7. Finally we may note a form in *-sēm* (*yātasēm*, in N *vandasyaṇ*), but it is doubtful, if this is not merely a new formation for A 10.

103 C. Compound Forms.

1 (an imperative). Root + *hune*, *huna* (more modern *-huni*, *-huṇ*, *-huwo*), which is found independently to signify “go!”.—Vi 88.23 has *-hvane*.

2 (id.). Root + *hñān*, less frequently *-ñān* (cf. § 9). Mostly in V¹.

3 (a polite imperative). Root + *sane* (a few cases of *-sa*); formed from a few verbs only, as *di-sane* “please!”, *jhā-sane* “come!”

4 Root + *-tole*, *-tale* (also *-tolen*, *-talen*, *-toleṇ*, *-tolenəṇ*, *-toleyā*. The forms with *o* are the oldest, cf. § 10 a) “until”. Verbs of I may insert an anusvāra (*vaṇ-tolen* H² 52^a.5).—Forms like *biva-tola* (B 27.21) are new formations. Note *lāva-tolenaṇ* (B 94.7) from *lā-t* “to reach”.

5 Root + *-tunūṇ*, less frequently *-tunaṇ* “immediately after”. Mostly an *-s* is inserted, e. g. *dhā-s-tunaṇ* V¹ 39^b.4 from *dhā-t* “to speak” (= *dhā-tunaṇ* V² 26^a.2). In the younger MSS there occur new formations like *dhuñā-s-tunūṇ* (Ś 165^b.4, from *dhu-n* “to finish”), *thiya-s-tunūṇ* (B 74.9, from *thi-t* “to touch”), *dava-tunūṇ* (P 3^a.5, from *da-t* “to be”).

6 Root + *-kāle*; in N only. Note *khaṇ-kāle* from *kha-n* “to see” (23^a.2).

Note. *juva-kāle* B 44.31 is dubious.

7. Root + *-wola*; in N only. E. g. *mvā-vala* 37^b.4.

8. Root + *-tu*. Used for forming Intensives.

104 Finally some less frequent formations may be noted. For A 1 are found enlarged forms in *-gwo* and *-yo*, *ya*;

e. g. *yāta-gva* H¹ 44^a.6, *yala-go* V² 17^a.4 (from *ē-l* “to wish”); *dhenayo* H² 63^b.3 (from *dhē-n* “to cut off”).—From *co-n* “to sit” (very rarely from other verbs) is formed *coṃ-gwo*, being an alternative form for A 5 (*coñ*).—Vi has a few instances of *bisē-ka-l* as causative of *bi-l* “to flee”, e. g. 119.22.—The root itself may be used with the same meaning as most of the shorter forms.

Conjugation of the Verb.

A. Forms from the short Base

105

1	<i>kaṇaṃ</i>	<i>yālaṃ</i>	<i>biḷaṃ</i>	<i>mālaṃ</i>	<i>nakalaṃ</i>
	<i>kana</i>	<i>yāla</i>	<i>biḷa</i>	<i>māla</i>	<i>nakala</i>
	<i>kano</i>	<i>yāto</i>	<i>biḷo</i>	<i>mālo</i>	<i>nakalo</i>
2	<i>kaño,</i>	<i>yāwo</i>	<i>biwo</i>		<i>naki, nakiwo,</i>
	[<i>kawo</i>				[<i>nakine</i>
3	<i>kani</i>	<i>yāyu, -yi</i>	<i>biyu, -yi</i>	<i>māli</i>	<i>naki</i>
	<i>kaniwo</i>	<i>yāyuwo,</i>	<i>biyuwo,</i>	<i>māliwo</i>	<i>nakiwo</i>
		[<i>-yūwo</i>	[<i>-yiwo</i>		
	<i>kanino</i>	<i>yāyuno,</i>	<i>biyuno</i>	<i>māliṇo</i>	<i>nakino</i>
		[<i>-yūno</i>	[<i>-yino</i>		
4	<i>kanē</i>	<i>yāya</i>	<i>biya</i>	<i>mālē</i>	<i>nakē</i>
5	<i>kañ</i>	<i>yāk</i>	<i>biwo</i>	<i>māl</i>	<i>naku</i>
6	<i>kañā</i>	<i>yāñā</i>	<i>biyā</i>	<i>mālā</i>	<i>nakā</i>
7	<i>ka(ṇ)kwo</i>	<i>yākwo</i>	<i>bikwo</i>	<i>mālakwo</i>	<i>nakakwo</i>
8	<i>kan</i>	<i>yāt</i>	<i>biḷ</i>	<i>māl</i>	<i>nakal</i>
9	<i>kañṇaṃ</i>	<i>yāñṇaṃ</i>		<i>mālaṃ</i>	<i>nakaṃ</i>
10	<i>ka(ṇ)sēṃ</i>	<i>yāsēṃ</i>	<i>bisēṃ</i>	<i>māsēṃ</i>	<i>nakāsēṃ</i>
11	<i>ka(ṇ)le</i>	<i>yāle</i>	<i>biḷe</i>		<i>nakale</i>
12	<i>ka-kaṃ</i>	<i>yā-yāṃ</i>	<i>bi-biṃ</i>		

106 B. Forms from the longer Base

1	<i>kanasā</i>	<i>yātasā</i>	<i>bilasā</i>	<i>mālasā</i>	<i>nakalasā</i>
2	<i>kanasanwoṃ</i>	<i>yātasanwoṃ</i>	<i>bilasanwoṃ</i>	<i>mālasanwoṃ</i>	<i>nakalasanwoṃ</i>
	<i>kanasāṃ</i>	<i>yātasāṃ</i>	<i>bilasāṃ</i>	<i>mālasāṃ</i>	<i>nakalasāṃ</i>
3	<i>kanaiṅsēṃ</i>	<i>yātaiṅsēṃ</i>	<i>bilaiṅsēṃ</i>	<i>mālaiṅsēṃ</i>	<i>nakalaiṅsēṃ</i>
4	<i>kanaiṅās</i>	<i>yātaiṅās</i>	<i>bilaiṅās</i>	<i>mālaiṅās</i>	<i>nakalaiṅās</i>
5	<i>kanaiṅāwo</i>	<i>yātaiṅāwo</i>	<i>bilaiṅāwo</i>	<i>mālaiṅāwo</i>	<i>nakalaiṅāwo</i>
6	<i>kanaiṅān</i>	<i>yātaiṅān</i>	<i>bilaiṅān</i>	<i>mālaiṅān</i>	<i>nakalaiṅān</i>
7	<i>kanasēṃ</i>	<i>yātasēṃ</i>	<i>bilasēṃ</i>	<i>mālasēṃ</i>	

107 C. Compound Forms

1	<i>ka-hune</i>	<i>yā-hune</i>	<i>bi-hune</i>	<i>naka-hune</i>
4	<i>ka(ṅ)-tole</i>	<i>yā-tole</i>	<i>bi-tole</i>	<i>naka-tole</i>
5	<i>ka(ṅ)s-tunuṃ</i>	<i>yā-s-tunuṃ</i>	<i>bi-s-tunuṃ</i>	
6	<i>ka(ṅ)-kāle</i>	<i>yā-kāle</i>	<i>bi-kāle</i>	<i>naka-kāle</i>
8	<i>ka-tu</i>	<i>yā-tu</i>	<i>bi-tu</i>	<i>māl-tu</i>

Note. This is an ideal table. Not all forms given here are found in the MSS.—Of C I have given only the most commonly occurring forms.

108 Irregularities.

These are of two kinds; see § 91 note 2.

a. the following instances seem to be old.

wo-n “to go”: the imperative is expressed by means of *hune* etc. (see § 103,1).

hiṅ-t “to be alike”: 5th form *hiṅāk*, *hiṅāwo*, 6th form *hiṅāyā*.

co-t “to write”: 1st form *cotaṃ*, 5th *cok*, causative *cocaka-l*; the other forms from a base *co-l*.

cho-l “to send”: 1st form mostly *chotaṃ*; the longer base seems always to be *chota-*.

ta-l “to do”: when used as an auxiliary, especially in N, rarely in other MSS, the following shortened forms occur, A 2. *tī*, *tīwo*, 4. *tē*, 6. *tā*, 9. *taṃ*, 10. *tisēṃ* (cf. § 11).

twol-ta-l “to leave behind”: mostly regular, but the following anomalous forms are found: A 3 *tor-talayiva* V² 9^b.3, 6 *tol-tayā* V¹ 120^a.6, *tol-tuñāva* M 19^b.3.

dhā-l “to speak”: forms with a short *a* are found, *dhayāva* H³ 19^b.10, *dhaṃko* N 4^b.5. Frequently *dhakaṃ*, *dhakāwo*, see §§ 210—213.

na-l “to eat”: A 2 always *nīwo*, 4 mostly *nē*.

mo-l “to perish”: A 5 *mok*; causative *mocaka-l*.

hlā-t “to speak”: usually II. class, but forms from the III. class (*hlā-l*) are found.

swo-l “to regard”: mostly regular, but A 1 may be *swotaṃ*, and the longer base *swota-*. The caus. is always *swocaka-l* or *swota-ka-l*.

ha-l “to bring”: A 2 always *hī*, *hiwo*, 4 may be *hē* (esp. in N).

b. of later irregularities may be mentioned: caus. *gāyaka-l* from *gāl-* “to fan”, *cāyaka-l* from *cāl-* “to open”; A 5 *chāwo*, *māwo* from *chāl-* “to like”, *māl-* “to be necessary”, *thu-l* besides *thul-* “to possess”, *si-l* besides *sil-* “to wash”, *nā-l* besides *nā-t* “to bite”.

Auxiliaries.

These are *da-t* “to be, to exist”, *kha-t* “to be”, *pha-t* 109 “to be able”, *ju-l* “to become”, *jī-l* “to be able”, *te-l* “to be proper”, *māl-* “to be necessary” (also *mvāl-* cf. § 9), *te-n*, *ta-n* “to be about, to be willing”.

Of these *te-n*, *ta-n* is regular. To the inflection of the 110 others, the following remarks apply:

a. after *ma* “not” all of them have an alternative 1st form in *-e* (e. g. *date*, *jule*, *tele*), the 1st form in *-o* is more frequent than from other verbs.

b. *te-l* and *māl-* have the short forms *te*, *mā* for A 5, the former only after *ma*, the latter in the younger MSS.

c. the first three are quite irregular, being weakened from fuller forms, which are still found in N, and are regular verbs of the II. class; *dvā-t*, *dā-t*; *phvā-t*, *phā-t*; *khā-t* (see § 11).—The *-t* is found only in the 1st form (*dataṃ* etc.), and in the longer base (*data-* etc.); the other forms are, as far as they are regular, formed from a III. class base.—After *ma* the 5th form is mostly *du*, *khu*, *phu*, older *do*, *kho*, *pho*. Of *kha-t* there occur special forms *kha*, *khe*, *khas*, *khes* (see §§ 153, 156, 209, 211).—*kha-t* and *pha-t* have alternative forms with *u* in the base (e. g. *khuto*, *phute*, *phuwo*), which seem to be new formations.—*da-t* and *pha-t* have the causatives *dayaka-l*, *phacaka-l*.—Other irregularities are *daṃñāva* (C² 141 = *datañāva* C¹), *dusā* (condit.) Vi 122.4; the form *dani* = *dawo* with the derivations *daniwo* = *dayiwo*, *danisā* = *datasā*, found only in the younger MSS, seems to be a contraction of *dawo* + the particle *ni* (cf. V¹ 64^a.1 *dava ni*).

111 The shorter forms of *da-t*, *kha-t*, *pha-t*, as far as they exist.

1	<i>dataṃ</i> , <i>-ta</i> , <i>-to</i> , <i>-te</i>	<i>khatam</i> , <i>-ta</i> , <i>-to</i> , <i>-te</i>	<i>phataṃ</i> , <i>-ta</i> , <i>-to</i> , <i>-te</i> ; <i>phute</i>
3	<i>dayu-</i> , <i>dayi-</i> ; <i>daniwo</i>		<i>phayu-</i> , <i>phayi-</i>
4	<i>daya</i>	<i>khaya</i>	<i>phaya</i> ; <i>phuya</i>
5	<i>dawo</i> ; <i>do</i> , <i>du</i> ; <i>dani</i>	<i>khawo</i> ; <i>kho</i> , <i>khu</i>	<i>phawo</i> ; <i>pho</i> , <i>phu</i> ; <i>phuwo</i>
6	<i>dayā</i>	<i>khayā</i>	<i>phayā</i>
7			<i>phakwo</i>
10	<i>dasēṃ</i>		
11	<i>dale</i>		

The auxiliaries and some other verbs, like *dhu-n* “to finish”, *co-n* “to sit” are used for forming periphrastic forms of the verb. See §§ 154 ff.

Finally it may be noted that in Vi verbal endings may be added directly to Sanskrit nouns; e. g. *thwote prakārasām* 79.20 “under these circumstances”, *sumaranāyāo* 84.23 “invoking”.

Meaning and Use of the Verbal Forms.

The Causative.

114

Notably in the younger MSS the Causative may be used in a quasi-passive sense, e. g. *asaṃkhy bhikṣu-gananaṃ uyakāo* Vi 101.11 f. “being surrounded by innumerable bhikṣus”, which may have developed out of a reflexive sense “suffering himself to be s.”—Now and then it has the meaning of the simplex, e. g. *gālaka-l* = *gāl-* “to fan”.—Note *ka-l* “to hit”, of inanimate objects, *kayaka-l* id., of living beings; *pu-n* “to dress oneself”, *punaka-l* “to dress others”.

The negative particle *ma* before a causative usually denotes a negation of the simplex, e. g. *thva kanyā ma kāyakalaṃ* V¹ 87^b.4 “he caused the girl not to be taken”; *ma khanaka-l* means “to make invisible”, lit. “to cause not to be seen”.

On the construction of the causative see § 25.

The Inflectional Forms.

A 1 is a finite verb, A 2 and C 1—3 are imperatives, A 3—7 are used predicatively as finite verbal forms, attributively and substantivally as relative participles or relative clause-equivalents, and as verbal nouns; the rest (including some of the cases of A 4—6 (cf. § 101) are used

as infinitives of purpose, adverbial and conjunctive participles, and as subordinate clause-equivalents.

- 116** All verbal forms are constructed verbally, i. e. with a subject or agent, and an object.—The personal pronouns, when used as subject or object, may be omitted, when they can be inferred from the context; notably this is the case with the 1st person before the 1st form in *-o* and the 6th form.

A. Forms from the short base.

- 117** 1 is used only as a finite verb, and denotes a completed action.

a. it is the usual narrative form. *rākṣas tam cāyāva vayāva mahā yuddh yātaṃ. rithya thva rājān taman tālapatr khaḍgan pārāva mocakaraṃ* B 37.12 ff. “the ogre became angry, came up, and began a mortal strife. Then the king in his rage smote him with his sword, and killed him”.

b. it denotes a future action, about the accomplishment of which there can be no doubt. *āvalaṃ li ji vaya* (Ed. erroneously *vayā*) *ma khuto. ma vala* B 105.15 f. “henceforth it does not befit me to come, I shall not come!”

- 118** As to the use of the different endings the following may be said. *-aṃ* is the usual form at the end of a sentence; it is but rarely found after the 1st and 2nd persons; *-o* which on the whole is infrequently found, mostly occurs after the 1st and 2nd persons in the older MSS, in the younger MSS its use with the 3rd person becomes more frequent; *-a* is used for both forms, especially at the end of the oratio recta before *dhakaṃ* (see § 212), and in relative clauses (§ 207); occasionally also before *hanaṃ* “further”, *thwonaṃ-li* “after that”, and similar words.—

-ā is rarely found, and is perhaps an error. In V¹ it is an orthographical variant for -a, -aṇ.

Note. After the 1st and 2nd persons A 6 mostly takes the place of 1. See § 126 dβ.

2 is the usual form of the imperative.—It may take **119** a subject, e. g. *chen. jeke prahār yāva* Bh 81^a.6 “you beat me”.

3 denotes either a customary or habitual action, or **120** a future action.—The form in -no, -na is only found predicatively, as it seems, always as a future. The short form, and the form in -wo may be used in all instances, the short form by preference before -hma, -gu and with particles (*lā, thēm*, cf. §§ 197,4, 208). The short form of the I. and V. classes is rarely found.

The use of these forms may be illustrated by the fol- **121** lowing examples.

a. as a finite verb.

α (a habitative). *bārak ju-tore. babun siṣarapīva. yaubanas puruṣan siṣarapīva* H¹ 62^b.1 f. “as long as (she) is a child, her father controls her, in her youth the husband controls her”. *sadānaṇ jīva nāpa rātrīs con va’iva* B 130.29 “he always comes, to pass the night with me”.—Also of the past: *thva dhunakāva. sakhi juyāva coniva* V² 57^a.6 “having finished this, they lived as friends (for a long time)”.

β (a future). *prasann ma julāsa. jī puruṣ rājāva nāpaṇ siḡu* B 115.24 “unless (you) have mercy, my husband will die together with the king”. *thanī prabhāt jus-tunaṇ. rājā moyuvano* V¹ 43^b.4 f. (= . . . *moyuno* V² 28^b.2) “to-day, as soon as the day dawns, the king will die”.

b. as a relative participle.

α (adjectivally). *laṇkha kāl oyīo thās* Ś 148^b.6 “at a place where they used to come and draw water”.—*abasyaṇ*

juyu-guri padārth H¹ 6^a.1 “a thing that will necessarily happen”.

β (substantivally). *nayu* “an (habitual) eater”. *dah kāyu-pani* N 40^a.2 “the prospective heirs”.

γ (with verbs, meaning “to see, to hear, to know” and the like). *rājā moyuva seva-hma* V¹ 44^a.1 “one who knows, that the king is going to die”.

c. as a verbal noun. *apamān lāyu. ajñānayā phal* H² 55^a.7 “(constantly) to suffer humiliation, is the fruit of ignorance”. *śrāp biyū-gūyā bhayan* M 28^b.1 “for fear that a curse might be pronounced”.

122 4 denotes an action, which ought to be done, might be done, or is intended to be done. It is used

a. predicatively.

α with the 1st person as subject it denotes the intention of a future action (a “subjective future”). *āva thva rājā kiṣi-rūpan jin mocake* B 110.23 “I will kill the king in the shape of an elephant”.—In questions: *gana vane* H¹ 54^b.1 “where shall I go?”

β with the 2nd and 3rd person it may have the same meaning, *cha vane lā. coṇe lā* B 120.28 “will you go, or will you stay?” But mostly it has the meaning of an optative. *thva mantrayā siddhi seya* V¹ 92^b.5 “(you) may know the power of this spell”. *thvatetā seva-hmaṃ paṇḍit dhāya* H² 54^a.2 f. “one who knows all this, may be called a paṇḍit”. —*thathiṃ-hma putr jāyarape chāy* H² 49^b.6 “why should such a son be born?”

b. as a relative participle.

α (adjectivally). *ñyāye miye padārth* N 23^b.6 “objects, which are to be bought and sold” (i. e. “merchandise”). *chan haya-gulī belā* Vi 122.32 “the time when you have to

bring". *ji-panis duḥkh sukḥ hlāya thās ma du* B 52.7 f. "we have nowhere we can speak of our misfortunes and successes". *śuci yāya-gu upakār* P 58^b.4 "a means by which to purify".

β (substantivally). *dūt yāya-paniṃ. apār dava* H² 79^a.4 "there are a great many who are to be made messengers". *thva byūl vanya-hma. li-hāṇ vaya ma du* B 36.22 f. "he, who has to go as a victim (?), cannot come back".

c. as a verbal noun, with the meaning of an Infinitive.

α (with verbs and adjectives). *ji hñeḍ dayakya ma chālā* B 114.28 "I dared not go to sleep". *je mocake kārj yātaṇ* V¹ 18^a.5 "(she) made preparations to kill me". *sīk-hma . . . mvāke sayā* B 129.25 "I know how to revive a dead person". *o puḥarapya jogy jurasā* H¹ 38^a.2 "if he is worthy of being worshipped". (More examples sub "auxiliaries" §§ 155 ff.).

β (as a subject). *krodhi juḥa . . . mitrayā dokh* H¹ 53^a.2 "to be irascible is injurious to friendship".

γ (as an infinitive of purpose). *je mām bicār yāya. thava deśas vane* V² 20^a.6 "I will go to my country, to take care of my mother".

δ (with *nuyo* "let us", and *yāña(ṇ)* "in order to"). *jhejesen bidyā abhyās yāt one nuyo* V² 64^b.1 "let us go to acquire wisdom". *bhatin. pakṣi-cāto. naya-yāñaṇ. thva thāyas vanaṇ* H¹ 36^b.2 "the cat went to this place, in order to devour the young of the birds".

Note. In *rāninaṇ kāya-yā hiva* B 22.12 "bring it, that the queen may take it", *-yā* is most likely a shortened form of *yāña*.

Of the cases of this form the following may be said. 123

a. Genitive. Used only when dependent on nouns. *thvatetā rājy moyayā lakṣaṇ* H² 60^b.1 "these are the signs

that a kingdom will perish". *mocā buyayā. bedanā* Vd 26^a.4 "the pain of childbearing".

b. Dative. Used with the meaning "for the purpose of". *cha-pani syāyayāta caṇḍāl bonakal chotaṇ* B 122.25 "he sent for the Caṇḍālas to have you put to death" (lit. "for the purpose of putting you to d."). *thwo jubarājā ghāt ma yātakeyāta. jin chu jatn yāya mār* Vi 55.14 "what efforts must I make, that this prince may not be killed".

c. Instrumental. An infinitive of purpose. *saty pratipālan yāyan vale* V¹ 70^b.1 "when she goes in order to keep her oath". Rarely found.

d. Locative. Used with the general meaning "in doing".

α (dependent on verbs). It is used with verbs like *ras yāya* "to take delight in", *udyam yāya* "to exert oneself", *taya* "to appoint to" and the like; also with adjectives like *tayār* "ready for", *talpar* "intent upon".—Ex. *thvava kāryyas sunānaṇ udyam ma yāk* H² 49^b.6 "who does not exert himself in his own affairs".

β (alone). *dhan sahās yāyas-aṇ rāj tol-te māl* C² 9 "in collecting riches . . . one must put aside all shame". Mostly it means "in the case of doing, when about to do".

e. Sociative. "As soon as . . .". *thva dhāleyā pu vāyavaṇ buyāva si sava* B 85.19 f. "as soon as you drop the seed of this date, it will germinate and bear fruit". *ji khaneo bisē onio* Vi 155.9 "they will flee, at the more sight of see".—Found only in the younger MSS.

Note. *āhār yāyao. maithun yāyao. nidrāo* Vi 34.27 f means "eating, copulation, and sleep".

f. Directive. Not essentially different from the dative. *manuṣy-thiṇ syāyata. bicār mu mvāl lā* B 112.28 "is an investigation unnecessary for the killing of a human being?" *siyata su vaniva* ib. 36. 27 f. "who will go to die?" *mebayā*

ann nayata . . . chi-skar-pani jāṇi. bhikṣuṃ ma khu Vi 22.33 ff.
 “you are not a bhikṣu, that you may eat the food of others”.

Note to 4. In a few cases there seems to be an ending *aṇi* for *4+ṇi*, e. g. *miśāyā caritr svayakaṇi khava . bicār yāyaṇi khava* B 114.3 “the right thing to do, is to watch the doings of women, to examine them”, where *svayakaṇi* must stand for *svyakē-ṇi*.

5 denotes an incompleted action, an action in progress. It is used

a. as a relative participle.

α (attributively). *lā-hāthas coṇ kaṇkan* H¹ 16^b.2 “the bracelet which was in his hand”. *asaty kha hlāk miśā* B 50.11 “a woman who tells lies”. *meba sunānaṇi ma tvoṇ-gu laṃkha* Vi 35.3 f. “water, others do not drink”. *nava kvathā* B 101.29 “a room where one eats”. *rājā li-hā bi-jyāk-guli bārtā* Vi 39.7 f. “the rumour that the king was coming back”. *śastran prahār yāk-gū bedanā* M 34^b.6 “the pain of being hit by a sword”.

β (substantivally). *hetiyā bacan ma ñeñ-hma* H¹ 46^b.2 “one that does not listen to the words of a friend”. *sikhmayā māṇis* M 11^b.8 “the flesh of a dead one”. *meb āyatasaṇi coṇ-hmaṇi mvāk dhāya ma khu* H² 51^b.1 “whoever is dependent on others, cannot be called living”. *saty ma dhāo-panisen jakaṇi. thathiṇṇi bṛtli yāyuo* Vi 35.26 “only liars speak in this way”.

γ (nomen actoris). *thvol* “an owner”, *jyā-po* “an agricultural labourer”. Esp. frequent in N: *ñyāk* “a buyer”, *miwo* “a seller”, *bhuktarapu* “an enjoyer”.

b. with verbs like “to see, to hear, to think”, and the like. *thva bova khañāva* H¹ 24^a.3 “on seeing them fly”. *thava garbhas jāyatapu bhālapāva* B 124.31 “thinking that he is born from your womb”.—*guli* may be added: *jin*

jāṃ svāmin doh yāḱ-guli chuṃ ma khañā Vi 43.5 f. "I do not see, that my husband has committed any crime".

c. as a verbal noun (nomen actionis of an action in progress). *strī puruṣ ne-hmaṃ mokayā pāp* V¹ 33^a.3 "the sin of husband and wife being dead". *dhup thañāo haku-gun* Vi 19.4 "through the burning of incense".—*syāḱ* "pain" (from *syā-t* "to hurt").

Note. Properly speaking, we have in these examples an inflection of a whole sentence.

d. predicatively, mostly with the 3rd person as subject. It denotes

α. the present. *chatāṃ ma khañ* (MS *chataṃ*) H¹ 4^b.2 "he does not see anything". *basarapaṃ coñ* "he lives" (very frequent).—Rarely with the 1st and 2nd persons. *je . . . thana naya ma yava* V² 47^a.4 "I do not wish to eat here". *chan sio* "you know" Vi 44.26.

β. the past; by preference in sentences which are closely connected with the following. *Bikramādīt rājā bālakhas babunaṃ vāñāṃ tāthu. thana mantrīnaṃ la hisyaṃ tava* B 109.30 f. "the father abandoned (or "had abandoned") the king Vikramāditya, when a boy; and then the minister brought him up". *jeva biśvās yāḱ pakṣi-panisyaṃ je hñā-vane. che praśaṃsā hlāk. thvaten . . .* H¹ 38^b.4 "the birds who rely upon me, praised you before me; and therefore . . ."

Note. In instances like *āva je hastas rāḱ-hma* Bh 9^a.4 "now you have come into my hands", we have really a relative participle, used predicatively: "(you) are one that . . ."

125 The following cases of this form are used as subordinate clause-equivalents.

a. Genitive (rarely). *jā narañāva. saril ma chinayā. chinake* Vd 43^b.4 "if the body does not become strong, when one eats food, it is to be strengthened".

b. Instrumental. Connoting “by doing”, or “because” (causal clause, cf. § 127 a). *bhutan hnās bān nāvan kālaṃ* V² 24^a.6 “the ghost took the nose, by biting it with his teeth”. *Keśī daily mocakun. Keśab dhakaṃ. Kṛṣṇayā nām chuñā* Bh 62^b.6 “they gave to Kṛṣṇa the name of Keśava, because he killed the daitya Keśin”.—With the particle *-aṃ* added, it takes the meaning “in spite of, even though”. *thathe yākanaṃ. Dhanadattatu bhālapāva conaṃ* V¹ 32^b.4 “even though he had acted in this way, she kept on thinking of Dhanadatta”.

Note to 5. The fuller form of V in *-awo* (see § 100,5) seems to be used only predicatively.

6 generally denotes a completed action. It is used 126

a. as a relative participle (mostly to be translated by the passive, see Introd.).

α (attributively). *bhinakaṃ sāsaraṃ tayā strī* H¹ 20^a.4 “a well trained wife”. *kanyā sise tayā-hma rājā* V² 52^a.5 “the king the girl had been entrusted to”. *mṛtak cisyam tayā khipot* V² 4^b.5 “the rope the corpse had been fettered with”. *thva hnās dhyañā-hma na’unīyā* B 97.21 “of the barber’s wife, whose nose had been cut off”. *yajñ yānā-gu puṇy* M 5^b.8 “the merit of having made a sacrifice”.—Rarely with an agent. *janan parapā ślok* H² 61^b.6 “a verse recited by a person”.—This form seems to be preferred to the 5th form, when the 1st or 2nd person is the subject. *jī-pani vayā kāry* M 31^a.1 “the business we came for”. *jī phale dyeñam conyā belas* B 26.17 “at the time when I was sleeping in the courtyard”.

β (substantivally). *syāñā-hmayā rā. hi* M 11^b.8 “the flesh of one who has been killed”. *kul śīr byabahār ma seyā-hma* H¹ 35^b.3 “one whose family, character, and conduct are unknown”.

b. With verbs like “to see, to hear, to perceive” etc. *coke hora tayā khañāva* H¹ 13^b.5 “seeing that rice had been strewn”. *thathe barakhunin dhāyā ñeñāva* H¹ 20^b.1 “having heard the pigeon speak thus”.

c. as a verbal noun (nomen actionis of a completed action). Frequently in N: *dāyā* “the beating, the having beaten”; *syanakā* “the destroying, the having destroyed”. —In other MSS only found in the genitive. *Citragrībayā. pās. Hiraṇyakan. pheñāyā khaṃ* H¹ 57^b.1 “the story of the rending of Citragrīva’s snare by Hiraṇyaka (or “. . . how Hir. rent . . .”). *kumāl hñerāyā arth* V² 63^b.2 “the meaning of the laughing of the boy”.

d. predicatively. It denotes

α. a present with the 1st or 2nd person as subject (corresponding to the 3rd person with 5). *jen seyā* “I know”, *je vayā* “I come”. *bho mantri-ju. chu ujan dayakā* B 85.25 f. “o honorable minister, what order do you give?”

β. with the same persons a past (corresponding to the 3rd person with 1 or 5). *rājā hñila. ji hñilā* B 139.8 f. “the king laughed; (and) I laughed”. *che āśray. svarggava ture* (= *tulya*). *jen rāñā* H¹ 70^b.2 “I have obtained your protection, which is like heaven”. *rājāyāke khul oñā. thva belas rātaṃ* V² 59^a.3 “(I) went to steal from the king; and then they caught (me)”.

γ. in some MSS (esp. H², Bh, B) this form is used with the 3rd person instead of the 1st form; especially before oratio recta. *thana mähānanaṃ inālapā. bho mahārājā . . .* B 26.8 f. “then the official said: Oh great king . . .”.

Note. Instances like *babunaṃ tyājalapaṃ tayā-hma ji* B 29.24 f. must be understood in the same way as those mentioned in § 124 note: “I am one that has been disowned by her father”.

The following cases are used as subordinate clause-127
equivalents.

a. Instrumental. The literal meaning is “by, through making . . .”. *thva-pani syāññān doṣan ma lāk* N 43^a.5 “one does not become guilty by killing these”.—It is the usual form of expressing a causal clause. *jeko chal-pol bi-jyāññān. je dhaṇṇy* Bh 40^a.6 “I am happy, because you have come to me”. *bidyā seva dhakaṇ. ñeññān. je thana vayā* H¹ 38^b.5 “I come hither, because I had heard that you knew the arts”.—With *-aṇ* it means “in spite of, even though”. *thava ches coññānaṇ. samudran biḡrah yāyu rā* H² 69^a.6 “is the ocean going to wage war, even if I stay in my house?” The literal meaning in *kebal paśu cha-hma syāññānaṇ* Vi 38.7 f. “even by killing merely one animal”.

Note. In a few cases a later form in *-āṇ* is found, e. g. *hlāyāṇ* H² 56^b.7 “though he said”.

b. Sociative. This is the most frequently found conjunctive participle, and it is used

α. as a conjunctive participle of the past. *śaḍa gayāva vanaṇ* B 23.26 “after mounting his horse, he rode off” (or “he mounted . . ., and . . .”). *thva kanyā vaṇññāva. oyā bilahan pīdalapāva . . . rājaputran mitrayāke dhālaṇ* V¹ 10^b.2 “after this girl was gone, the prince, being tortured by longing for her, said to his friend . . .”. *rājān khaḍgan pārāva moka-karaṇ* B 37.14 “the king smote him with his sword, and killed him”.

β. as an adverbial participle, not differing in meaning from 9 and 10. *baniyā khvayāva vanaṇ* B 16.27 “the merchant went away weeping”.

γ. with interrogative adverbs; *thathe ṣu vasaṇaṇ. ṣaññāva chu* H² 52^b.5 f. “though a thief thus comes, why look?”—

and with *prayojan. je mvāñāva. prayojan ma dato* V² 22^b.4 (= *mvāñāyā* V¹ 34^b.5) “it is of no use that I am alive”.

Note. In a few instances this form is found with the meaning of a relative participle, e. g. *dayakāo-guli* “being built” (Vi 88.20).—In cases like *brahm syāñāva uti* P. 52^b.6 “like killing a brahman”, the sociative is dependent on *uti*.

On the 6th form as a conjunctive participle see § 130 note.

128 7 is used in much the same way as 6, less frequently as 5. It is rarely found. It may be

a. a relative participle. *toyu berān khako hmas* V² 45^b.7 “on the body which was hit by the rays of the moon”. *biko joñāo vanaṃ* ib. 47^a.7 “he took what was given, and went off”. *abhyās yākva* C² 57 “one who studies” (= ∞ *yāk* C¹ 56). “dead” is in a few cases *sikwo* besides the usual *sik*.

b. a verbal noun. *karmm yāko nisphal* P 18^a.1 “performing the rite is fruitless”.

c. very rarely it is used predicatively, e. g. *jambuk sikva* H¹ 74^b.3 “the gazelle died”.

129 8 is an Infinitive of purpose, used mostly in connection with verbs of motion. *jinaṃ kāl vane* B 34.30 “I will go to obtain it”. *rājānaṃ thava maṃtri koṭabār mahārāni bonakal choyāva samadhār yātaṃ* B 27.23 ff. “the king, having sent (someone) to make him fetch the minister, the kotwal, and the chief queen, took counsel with them”.

130 9 is an adverbial participle, conveying the idea of a close connection between two verbal notions. *līva līva. bvāñāṃ vañāva* H¹ 24^a.3 “following him running”. *je pās. boyakaṃ yañā* H¹ 24^a.4 f. “they flew away with my snare” (lit. “carried away, making it fly”).—In rare instances it is found with the meaning of a conjunctive participle

(mostly that of the V. class). *thathe bhārapaṇ. paṅkṣī-panī merarapaṇ. ḡdh syātaṇ* H¹ 42^b.2 “thinking so, the birds gathered and killed the vulture”.

It is used in connection with *prasann juya. thva-panī ne-hmaṇ mvācakaṇ prasarnn juya māl* V¹ 58^a.2 “will you be so kind as to revive these two”.

Note. The 6th form may be used in the same way, though rarely. *rānī tam cāyā dhālaṇ* B 72.9 “the queen said angrily”.

The 9th form of the causative is used as a kind of **131** modalis of the simplex: “so that . . . , in a way as to . . .” *hī lūyakaṇ dāyā* N 42^b.6 “beating in such a way that blood flows” (lit. “. . . making bl. fl.”). *khayakaṇ* “openly”, from *kha-l* “to shine”.—Frequently with *ma: ma seyakaṇ* “without his knowledge” (lit. “making him not know it”); *sunānaṇ ma khanakaṇ* “without anyone seeing it”; *ma dayakaṇ* means “without”.—E. g. *ma seyakaṇ misake bitt kāya* N 41^b.4 “to take the property from a man w. h. kn.”.

10 does not differ in meaning from 9. *besya onam* V² **132** 49^a.3 “he flew away”. *tam cāsyam dhāra* H¹ 42^b.5 “he said angrily”.—*thvate sesyam. matimān paṇḍitan thava svasthān tor-te ma teva* ib. 75^b.5 f. “a wise paṇḍit must not leave his abode when he knows this”.—With *ma: ma ṅesyam vanaṇ* V¹ 76^a.5 “he went away without hearing it”. *laṅkha ma tosyam* H² 51^a.3 “without drinking water”.—The form in *-naṇ* is a concessive, *khaṃsēnaṇ* “though he sees”.

11 is a conjunctive participle, “as, when”. *mṛg* **133** *cha-hma rānāva . . . vare. tava-dhik phā cha-hma khanaṇ* H¹ 72^b.5 “as he went along, having caught a gazelle, he beheld a big boar”. *li-hā varen. brāhman cha-hma nāpa rātaṇ* V² 33^b.4 “as he returned, he came upon a br”.

- 134 12 is a conjunctive participle with the meaning “while, as long as”. *mvā-mvā* C¹ 284 “as long as he is alive” (= *mvā-mvām* C²). *thathye co-coṃ* M 35^a.8 “under these circumstances”.

B. Forms from the longer base.

- 135 1 is a Conditional. *cha yarasā. jen chu opāyanaṃ yanye* V² 74^b.7 “if you wish it, I will carry (you) away in some way or another”. *jen bhasm rakṣā ma yātasā. chan galthe mvācake* V² 17^b.3 “unless I had guarded her ashes, how would you have revived her?” (Irrealis).—*lā* may be added after pronouns and pronominal adverbs, e. g. *āva lā kālasā. thva jukva nāyo* B 77.20 “if you take it now, accept only this”.
- 136 2 is a Concessive. *brāhmanan liva liva. sā khusyaṃ jvaṇa hasanvaṃ. dān kāsyaṃ hara dhāyuva* H¹ 17^a.2 “a brahman, even though he takes a cow with him, stealing it, will afterwards say that he has accepted it as a gift”. *tā-kār honā conasāṃ. cha hnuyā dinas bijog juya māl* M 29^b.1 “even if they live together for a long time, some day they must be separated”.—*yathē* may be added: *yathe selasanaṃ* V¹ 44^a.2 “even if he knows it”.
- 137 A double concessive is found in disjunctive clauses. *chī hñapā lātasāṃ. jī hñapā lātasāṃ. thva deś bāhirīs coṃ pauwās muñāva vane* B 28.10 ff. “whether you come first, or I come first, we will meet at the watering-place outside the town”.
- Note. *thava prāṇ molasāṃ. tha mola* V¹ 60^b.5 “if my life is to be lost, then let it be lost”.—*gana vanasanvaṃ* C¹ 45 “wherever he goes”.
- 138 3 is a conjunctive participle meaning “when; at the time, at the moment”. *nadīs lukuṃ bilañsyaṃ. nagal*

cha-guli thenaṃ V¹ 92^b.6 f. “when (or “the moment) he dived into the river, he came to a town”. *si-ghāli polāva sorañā-syaṃ. ati bhñī kāpar cha tvāk khanaṃ* B 20.25 f. “when he had unlocked the wooden box, and looked into it, he beheld a bundle of fine cloth”.

4 means “when; as, since; if (only)”. *sakale syātanās.* 139 *piṇḍ thava ma dayu* B 136.4 “when they kill all (of us), nobody will exist who can place the funeral ball”. *thva bidyā datanās. jhijhīs chuyā bhay* ib. 129.26 “since we have this knowledge, of what are we in danger?” *dhanabant julāñās. samast lokanaṃ māny yāyuvā* H² 49^a.7 f. “if only he is wealthy, all people will honour him”.

5 has much the same meaning as 4. *thva dhu mvātañāva.* 140 *jhijhī bāyuvā julo* B 130.5 “when the tiger comes alive, we shall have to separate”. *je molañāva. che the-lu conīva thukā* V¹ 18^a.6 “when (or “if only) I am dead, you will certainly stay here”.

6 is a Causal, meaning “because”. *bāpan. hmo biyaṃ* 141 *samarth. tal biyaṃ samarth jurāñān. bisyaṃ takon lu daṃja māl* N 38^b.4 “one must be content with what is given by the father, because he has the right to give less, or to give more”.—*misyaṃ biśvāsan sesyaṃ tā ma hlārañān. rājān vuṃ hnyāya teva* N 16^b.6 “if a man does not return what has been entrusted to him, then the king shall punish him for it” (lit. “for not returning . . .”).

7. I will give a few examples of this somewhat dubious 142 form. *mṛgava cha hñavane nāpa rātasyaṃ. chanaṃ. kul śīr ma seva* H¹ 43^a.2 “when you first met with the gazelle, it did not know your family and character” (for *rātañāsyaṃ?*). *ma ñenasē* Vi 111.25 “without hearing” (= *ma ñesēm*).

C. Compounded Forms.

- 143 1, 2, and 3 are Imperatives; more polite, it would seem, than A 2. *bi-hñān* “give!” (V¹ 123^a.2 = *biya mār* V² 73^a.3). —*dī-sane* from *dīya* “to please” forms deferential imperatives, e. g. *āhār dava thyaṃ yāñāṃ disane* H¹ 80^b.5 “act, please, as if food existed”.

Note. *hñān* occurs independently in *nāpa rāya hnāṃ* (modern form) “let us go” B 28.16.

- 144 4 is a conjunctive participle with the meaning “as long as, while”. But mostly it is used with *ma* in the sense “until”. *ji puruṣan . . . ji hñel oyāo co-taren. jīta tor-lāo ona* Vi 107.28 f. “my husband left me, while I was asleep”. *o li-hā ma va-tolen. chal-polasake. sīse taya* V¹ 80^b.4 “I will entrust her (to you), until (her husband) comes back”.
- 145 5 means “as soon as, immediately after”. *bālak jāṭ juvas-tunuṃ. kumār kumār dhaka dhāraṃ* M 4^a.5 “as soon as the child was born, they said: a boy, a boy!”
- 146 6 means “when, if”. *bastu misyaṃ haṃñāva. mul birañās. ma kā-kāle. ma kāvas doṣaṃ tu juroṃ* N 24^a.6 “when an object is sold, and the price is not accepted, when it is given, the damage is his that has not accepted”.
- 147 7 means “while, as long as”. *mām dvā-vala* N 38^a.9 “as long as the mother is alive” (lit. “exists”).—See also § 197,2.
- 148 8. Examples of intensives: *hotu holē* “to strew about in all directions”, *ketu kelē* “to grind vehemently”. *sātu sālāñāsyaṃ* B 29.15 “however hard they pulled at her”.
- 149 About the forms, mentioned in § 104, the following may be said: Forms like *yāta-gwo* are found only with the

1st person as subject, with the meaning of the 1st form in *-o*. *thvayāke naya ma yala-go* V¹ 26^a.5 “I do not want to eat in his house”. *āva nī beśyā bṛtti tol-tala-go* ib. 121^a.4 f. “now I shall give up the life of a courtesan”.—The form in *-ayo* is synonymous with the 1st form. *je hnās dhenayo* H² 63^b.3 “he has cut off my nose”. *vaya dhunayo* B 28.28 “(I) have come”.—*coṃ-gwo* is used attributively and predicatively like *coṃ*.

Examples of the root as a verbal form. *phā* B 30.20 **150** “he cut off” (= *phālam*), *co* V¹ 36^b.3 “stay!” (= *coṃo*), *jī ju* Vi 36.15 “I am” (= *juyā*), *co-hma* C¹ 290 “staying” (= *coṃ-hma*), *ma sī nayāva* V¹ 76^a.3 “eating without knowing” (= *sisēm*).

Note. Some of these forms may be errors.

Finally we may mention some forms from N with the **151** particle *vuṃ*. *cānas khuṃn khusyaṃ yañāyā vuṃ* 22^b.1 “if a thief carries away something, stealing it during the night”. *coṃko vuṃ* 42^a.1 “if he lives”. *saṃbandh yā-kāle vuṃ* 31^a.1 “though he has intercourse . . .”.

On verbal forms with postpositions see § 197—199.

The Auxiliaries and the Periphrastic Forms of the Verb.

About the Use of the Auxiliaries the following may **152** be noted.

The verbs *daya*, *khaya*, *phaya*, *teya*, *juya* frequently use the 1st form with the meaning of a present, especially after *ma*. *je julo* may mean “I am, I become”; *ma phato* “I cannot” B 79.4, but 80.18 *ma phayā* id.—The form in *-o* of the said verbs is frequently found with the 3rd person.—The form in *-e* (§ 110 a) is found only after *ma*, by preference with the 1st or 2nd person as subject; e. g. *chī*

thana diya ma tele B 90.25 “you must not stay here”. *jule* is rarely found.—The commonest negative forms of *daya*, *khaya*, *phaya* are the short form *du*, *khu*, *phu* with *ma*; likewise *te*, *tewo* from *teya*.—The other forms have the usual meaning.

With other verbs the auxiliaries are mostly constructed with the 4th form; for further details see below.—*daya* with the genitive means “to have”, see § 26 g.

153 As a copula are used forms of *khaya* (*khava*, *khato*, *kha*, *khe*). But mostly the copula is not expressed; when in such cases a pronoun is the subject, it is frequently placed at the end of the sentence (for an example see § 126 d γ note); sometimes the adverbs *thukā* has the force of a copula, e. g. *āmo chan puruṣ jī kijā thukā* B 122.2 “this husband of yours is my brother”.—When “is” means “exists”, it is expressed by forms from *daya*, which are rarely omitted.

154 By combining the auxiliaries, and certain other verbs, with various forms of a verb many shades of meaning, both modal and temporal, are expressed; I shall call such combinations periphrastic forms.—Note that the periphrastic forms of transitive verbs are treated as transitive, those of intransitive verbs as intransitive, no matter whether the auxiliary verb itself is transitive or intransitive.

155 The principal Periphrastic Forms are formed by means of *daya* “to be, to exist” with the 4th or 6th form.

a. with the 4th form it means “to be possible”. *thatthiṃ-gva māny kāya gana dayiva* H² 52^a.1 “where will it be possible to obtain such honour?”—*cha-pani jin khane dayakaṃ ola* Vi 36.4 “you came into the range of my vision” (lit. “(you) came making it possible for me to see you”).

b. with the 6th form it expresses the result of an action. *āmo sijal-patis cosyañ tayā du* B 82.9 “it is noted down on this copper-plate” (lit. “it exists as noted down . . .”). *thva mocā jinañ syāñā datasā* ib. 44.17 “if I have killed this boy”.

khaya “to be” expresses “certainly, really”. *syāta khaya* 156 B 135.24 “he has certainly killed him”. *je prān lenake khatasā. thva caul jetañ biya māl* V¹ 131^b.4 “if my life really is to be spared, (you) must give me this robber”. —The short forms *kha*, *khe* etc. are found after most predicative forms of the verb as affirmative particles. See also § 209. 211.

juya “to be, to become” may be constructed with various 157 forms of a verb.

a. with the 3rd form. *je abasyanañ syāyiva julo* B 135.31 “it has come to this, that he certainly will kill me”. *thu ku-hnu nisyañ hnithanañ vaniva julo* ib. 56.18 f. “from this day (it came to this, that) he went there every day”.

b. with the 4th form. *mitr seya jurañ āpadās* H¹ 45^a.4 “in times of distress you will come to know your friends”. —In conditional clauses. *jeta ihipā yāñāo biya jurasā. meba jāñ ma yao* Ś 160^a.7 “if someone is to be given me in marriage, I don’t want anybody else”. *jīn j-sāñ. cha-panita hiñsā yāya jurasā. cha-pani dakwoñ . . . kṣaṇamātranañ. bhakṣ yāyañ phayā* Vi 118.12 ff. “if it were so that I would hurt you, I could (lit. can) eat all of you in a moment”.

c. the 5th form with the 1st form of *juya* has the meaning of a 1st form. *syāk julo = syātañ* “he killed”. This expression becomes more frequent in the younger MSS.

d. the 6th form with *julasā(ñ)* may be used in N with the meaning of a simple conditional or concessive.

- e. with the 6th, 8th, 9th, 10th form, and the conjunctive participle in *-āwo* (§ 127 b) *juya* forms a kind of inchoative. *lok samastaṃ ken julaṃ V¹ 119^b.5* “he began telling it to everyone”. *ghaṅṭh mārak cha-hmasen kāyāva. thānāva julaṃ H³ 30^b.3* “a monkey took the bell, and started to ring it”.
- 158** *teya* “to be proper” has the meaning “must, shall” with the 4th form. With *ma* (usually in the form *te, tewo*, rarely *telo, tele*) it forms negative imperatives. *thva kāya teva N 17^a.5* “this must be accepted”. *thava rājy vane tela H³ 62^a.10* “(you) shall go to your country”. *Subarṇṇareṣā jen thiya ma teva H² 61^b.5* “I must not touch Suvarṇarekhā”. — *bās biya ma te* “don’t give shelter”. *āon li nāg mocake ma teo V² 79^a.7* “don’t kill the Nāgas from now on”.
- 159** *mālē* (younger also *mvālē*) “to be necessary” has the meaning “must, shall, may” (optative) with the 4th form. The negative 5th form (mostly *mu māl*, rarely *ma ∞*) forms a polite negative imperative. *sadākāraṃ samcay yāya mār H¹ 72^a.3* “you may always collect (riches)”. *chan chāy. cet ma pacula dhakaṃ kane mār V² 50^a.7 f.* “would you tell (me) why you are alarmed”. — *lās cāya mu māl V¹ 33^a.4* “don’t lose courage!”
- 160** *tenē, tanē* with the 4th form has the meaning “to be about to . . .”. *mṛtak jone tenāñsyaṃ mṛtak thā-hā vana V² 4^b.4* “when he was about to grasp the corpse, it rose higher”.—Also “will”. *chal-por gana biya teñā Vi 37.27* “whither will you fly?”
- 161** *taya* “to do” is used with the 9th or 10th form, less frequently the conj. part. in *-āwo*, mostly, it would seem, without any change of meaning. *hmāca. ādaran. rakṣā yāñā tala V² 21^a.4 f.* “he protected the girl with reverence”

(= *hmyāca ādalan. rakṣā yātaṃ* V¹ 32^b.3). *jin āma-li bay biyāva taya ma phayā* H³ 47^a.6 “I cannot give such an amount”.—Sometimes it seems to emphasize that an action is completed. *cesyaṃ tayā kāpare* H¹ 95^a.2 “the tortoise, which had been fettered”. *Nabarataṃ dh-ṇi rājān nām chu-ṇaṃ talaṃ* B 140.14 f. “the king had given him the name of Navaratna”.

dhunē “to finish” forms a perfect. *mām vaya dhuno* 162 B 48.22 “mother has come”. *samudr pār yāya dhunaṇāva. nām chu prayojan* C² 43 “when the ocean has been crossed, what is the use of a ship”. *āma kha jin siya dhuna* V² 30^a.5 “this tale I have learnt”.

Note. The form *dhunakāwo* is used with the meaning of the simplex, always without a subject.

conē “to stay, to sit” with the 9th or 10th form, less 163 frequently the conj. part. in *-āwo* has the meaning

a. of a durative. *basarapaṃ coṇ* “he lives there (always)”. *thva samastaṃ bṛllāntaṃ sosyaṃ coṇ. Laghupatanak* H¹ 32^a.4 “L., who was watching these events”.

b. of a descriptive perfect. *jhijīs gadh tayāo conaṃ* H² 84^a.1 “our fortress is built”. *khātā talas surāva conaṃ* ib. 80^b.7 “he was hidden under the bed”.

biya “to give” and *lā-thē* “to leave”, constructed like 164 *conē*, indicates that an action is done for or against a person. *deneyātaṃ. cha kothās. lāsā lāyāvo bilaṃ* V¹ 130^b.3 f. “he prepared in a room a bed for him to sleep upon”.—*ma orasā. sāstī yāṇāo tāthya* Ś 149^a.1 “unless you come, I will punish you”.

haya “to bring”, and *yanē* “to lead away” may denote, 165 a motion towards, or away from the subject. *he strī thanā vā*

dhakaṃ. sal-taṃ halaṃ V¹ 95^a.6 “he called her to him with the words: come here”.—“To steal” is frequently *khusēṇ yanē*.

With the 12th form *yanē* denotes that an action is done repeatedly: *to-to yanē* “to drink repeatedly” (Vd 52^b.6).

- 166 *woya* “to come”, and *wonē* “to go” may denote that an action has been done “just now”. *sabaran dhāva tāsyaṃ vayā* H¹ 82^a.4 “I have just heard what the mountaineer said”.

Note. Rarely found are *sanē* and *hanē*. *sanē* is used in the same way as *conē*, especially in N.—*hanē* seems to be used without any change of meaning, e. g. *bo dasyaṃ hana-sāṃ. agnī śītal ma juva* H² 39^a.2 “even though it is extinguished, the fire does not become cold”. Here *data-sāṃ* would mean the same.

ADJECTIVES

Form of the Adjectives.

- 167 The bulk of Newārī adjectives have characteristic endings, mostly identical with or related to those of the verbal forms which may be used as relative participles. Few are without an ending. Of derivative and compound adjectives only a few occur.

- 168 a. Adjectives with verbal endings. *bhiṅ* “good”, *gaṅ* “dry”; *kvāk* “hot”; *jawo* “right”, *khawo* “left”; *ēkwo* “agreeable”; *toyu* (also *toywo*, *toyi*, *toywo*) “white”.—For *bhiṅ* there are alternative forms *bhiṃ*, *bhiṃ-hma*, *bhiṃ-gwo*; for *gaṅ*, *gaṃ-gwo* (cf. *coṃ-gwo* § 104). “ripe” is *hnem-gwo*, later *hniṃ-gu*.

b. adjectives in *-u* (cf. the 5th form of the V. class of verbs). *cāku* “sweet”, *jhyātu* “heavy, important”, *lumu* “hot”, *hmāsu* “yellow”.—A frequent ending is *-ūu*, for

which the later language has *-u(ṃ)*; cf. § 10 c. *yāñu : yā'u(ṃ)* “light”, *hyāñu : hyā'u(ṃ)* “red”, *khiñu : khī'u(ṃ)* “dark”. To some of these later forms *-k* may be added, e. g. *hyā'uk*.—In the older MSS there occurs a few instances of *-wo*, *-o* for *-u*, e. g. *thākwo* “difficult” in H¹ for the usual *thāku*, *jhyāto* for *jhyātu*.

c. adjectives in *-a* or *-i*. *ñoya* “mad”, *khvāca* (younger *khvāya*) “deaf”, *hnula* “new”, *dhusi* “hunch-backed”, *bahili* “barren”.

d. without an ending we find *tosan* “poor” (loan-word?).

Adjectives may be derived from verbs by means of the ending *-pu*; e. g. *hñāyā-pu* “flat, even” from *hñā-l* “to become alike”, *nayā-pu* “wasteful” from *na-l* “to consume”, *karuṇā cāyā-pu* “piteous” from *karuṇā cā-l* “to feel compassion”; *ñālā-pu* “ashamed” is of the same kind, though the verb is lacking.—A *-k* may be added, e. g. *nayā-puk*.

The only adjective derived from a noun, seems to be *celu* “briny” from *ci* “salt”.

Compound adjectives are *tawo-ji* “excellent”, lit. “of a grand sort”; *je-hlāk* “proud”, lit. “saying I”. A possessive compound (*bahuvrihi*) is *tawo-khvāc-hma* “the one with large footprints”.—Here may be mentioned the combinations of *tawo* “great”, *ciku* “small” with *-dhañ*, *-dhik*, *-dhāy* of uncertain origin. *tawo-dhañ*, *ciku-dhik* etc. with the same meaning as the simple adjective.

The generic particles *-hma*, *-gu*, *-guli* are rarely added to adjectives of Newārī origin; it would seem never to those in *-u* and *-i*; but they are frequently found with loan-words. After *lyāca* “young” is sometimes found *-hmo*, *-mo* for *-hma*.

172 The loan-words have preserved the original difference between masculine and feminine forms, though they are not always used in the proper way (cf. B 116.28 *sundar* f. “beautiful”, V¹ 11^a.5 *bilahinī* m. “longing”).—Only one Newārī adjective has different forms for these two genders, viz. the word for “young”. The masculine form is *lyāca*, younger *lyāya*; the feminine form *lyāsē*.

Note. It seems that originally synonymous forms have been utilized for this differentiation after the analogy of the loan-word *jyāth* m., *jīthi* f. “old”.

173 The adjectives are usually placed before the noun, only loan-words may come after it, e. g. *kutinī jīthi cha-hma-syenaṃ* B 131.18 “an old procuress”.—The adjectives do not correspond with the noun, but when an adjective is placed after a noun, the case- and number-endings are added to the adjective (cf. § 36).

174 Adjectives may be used substantivally without change of form. Then they are inflected like nouns; e. g. *jīthin dhālaṃ* B 131.26 “the old woman said”.—The plural ending is always *-panī*.

175 Adjectives may be used as abstract nouns. *pālu* is “acid” and “acidity”, *pyās-cāwo* “thirsty” and “thirst”, *ñālā-pu* “ashamed” and “shame”. E. g. *pya-tyāk pyas-cāva-gulināṃ* M 10^b.5 f. “through hunger and thirst”.

Verbal Forms from Adjectival Bases.

176 The bases of the adjectives in *-ñ* and *-k* (but it would seem, not of those in *-wo*) are used as verbal bases of the I. and II. classes. Thus e. g. *bhi-n* “to be good”, *ga-n* “to be dry”, *kvā-t* “to be hot”. Some of the forms found: *bhinē*, *bhinañās*, *bhi-tole*; *ganiwo*, *gañāwo*; *kvāñāwo*, *kvācakē*.

Note. *tā-hāwo* “high” seems to form a causative *tā-hāyakē*, but these are only later forms for *tā-hāk* and *tā-hācakē*.

The adjectives in *-u*, including those in *-yu* may be used as verbal bases, sometimes changing the *-u* into *-a*. They take the following endings.

-laṃ, *-lo*. *pāculaṃ* “is composed”; *khī'uro* Ś 156^a.6 “is empty”.

-yu with *-a* before it. *cikayu* “becomes cold” from *ciku*; *jhyātayu* “becomes important” from *jhyātu*.—But Vd 9^b.6 *bhoyuyu* “becomes grey”.

-sēṃ, mostly with *-u* before it; *-ñu* always becomes *-ña*, but the later forms in *-u* retain the *-u*. *ecusēṃ* “becoming clear”; *jhyātusēṃ* or *-tasēṃ* “becoming heavy”; *khīnasēṃ* “becoming dark”, but *yā'umsēṃ* “becoming light”; *toyusēṃ* or *toyisēṃ* “becoming white”.—This form is mostly used with *wonē* or *woya* in the sense “to become” . . . ; e. g. *borusyaṃ vanaṃ* C¹ 199 “it becomes muddy”.

Note. Once we find *hyāṇaṃ* for *hyāṇasēṃ* (Vd 38^a.8).

-yāwo. *lumuyāwo* “becoming hot”; *kyātuyāwo* “becoming tender”; *toyiyāwo* “becoming white”.—This form is used in the same way as that in *-sēṃ*. E. g. *lumuyāva valaṃ* M 4^a.2 “it became hot” (cf. ib. *śītal juyāva valaṃ* “it became cool” from a loan-word).—In a few instances other forms are found: *khvāṇaṇāsēṃ* “when it became warm”; *nāyi-tole* “as long as it is soft”.

Not infrequently a causative occurs. *jhyātukē* or *-takē* “to make heavy”; *hyāṇakē* or *hyāṇukē* “to make red”, *nāyikē* “to make soft”.—An irregular form is *hyāṇucakē* Vd 22^a.6.

Note 1. Such forms are formed, too, from *sidhu* “secure”, a loan-word from Sa. *siddha* with a Newārī ending, e. g.

sidhayu, *sidhayakē* (rarely *-ddh-*). Rarely from other loan-words: *ajīrṇṇayuvayā bhayan* H² 54^b. 4 “for fear that it might not be digested”.

Note 2. The modern forms in *-u(ṇ)* never change *-u* to *-a*.

On the Comparison of adjectives see § 215.

ADVERBS

Adverbs from Adjectives.

- 178 Adverbs derived from adjectives are rarely found. As such may be used the 9th form of the causative (cf. § 131). E. g. *bhinakaṇ* “well”, *jhyātukaṇ* “heavily”, *tā-pācakaṇ* “far away”; also *tā-pāle* id. E. g. *bhinakaṇ śebā yāna tayā rājā* H¹ 20^a. 4 f. “a king who has been well attended to”.—The adverb *sohmakaṇ*, later *sumukaṇ* “silently” will have been formed in the same way, though a corresponding adjective is not found. Others likewise derived no doubt from obsolete adjectives are the adverbs in *-hun*, like *bulu-hun* “slowly”, *musu-hun* “softly” (in ∞ *hñelē* “to smile”).

Pronominal Adverbs.

- 179 They are derived from the same bases as the demonstrative and interrogative pronouns; in addition the bases *i*, *e*; *thi*, *the*; *gi*, *ge* are found. The bases with *i*, *e* are mostly used alone, the others mostly with one of the suffixes *-na*, *-thē*, *-khē*, *-kan*.—From a few of the bases and from the adverbs in *-na* may be formed a genitive, and an instrumental with the meaning of an ablative.
- 180 The base alone as an adverb. *thi*, *the* “her, hither”; *i*, *e* “there, thither”; *gi*, *ge* “where, whither?”. Rarely *tha* “then”.—Cases: *thiyā* “from here” (origin), *gen* “from where?” (starting-point); *thes* “in this case; there”.

With suffix *-na*. Adverbs of space and time. *thana* a. **181** “here, hither”; b. “then, thereon”. *ana* a. “there, thither”; b. “then”. *gana* “where? whither?” (not used of time; *gwo belas* “at what time?” takes its place).—*anan(aṃ)* a. “from there”; b. “thereupon”. *ganan(aṃ)* “from where?”.—*ganata* “where to? how far?”.

The use of the genitive may be illustrated by the following examples. *thanayā ācār* Vi 132.31 “the customs of this place”. *cha su. ganayā ganān vayā* H³ 40^a.2 f. “who are you, from where (are you), whence do you come?”

gana-naṃ, gana-ṃ “somewhere”; with *ma* “nowhere”. *melē gananaṃ* “from elsewhere”.

Rare forms are *inā* (V¹), *thena*, *gena* = *i*, *the*, *ge*. Note *enān enā* N 12^a.3 “to and fro”; *genānoṃ* “wherever it may be” (V¹ 47^b.2 = *gana jurasana* V² 30^b.4).

Note. Adverbs of space and time are also expressed by means of *thāy* “place”, *bel* “time”. *thwo thāyas* “at this place, here”. *thwo belas* “at this time; then”.

With suffix *-thē(ṃ)*. Adverbs of manner. *thathē* “so, in **182** this way”; *athē* “so, in that way”; *āmathē* rarely, = *athē*; *gathē* “how?”—*thathē-tu*; *athē-tu*, *athēn-tu* “just in this, or that way”.—*lhathēnaṃ*, *athēnaṃ* “even in this way; yet, still, nevertheless”. With *ma* “neither in this way”.—*gathēnaṃ* “in some way or other”; ∞ . . . *ma* “in no way whatever”.

The form *-thēṃ* of the suffix is rarely found with these bases; but it is the usual form after *thwo*; *wo*, *u*; *thwoto*, *gwoto*, showing that it has here preserved its original independence as a postposition (see § 195). *va-thyaṃ yāya* H¹ 38^a.3 “it might be done like that”.—*gwoto-thēṃ* is found

only in the phrase *gwoto-thēm dhālasā* “so it is said” = Sa. *tathā coktam*.

183 The most frequent form is *u-thēm* in the sense “like, alike, in the same way”. *sukh duḥkh dhāyā-gulī u-thēm thukā* Vi 163.5 “what are called luck and misfortune are alike”. With the sociative *banaba. cheva u-thyaṃ* C¹ 168 “a wood and a house are alike”.

184 To these forms may be added the verb *ñānē* “to be alike”. *Anaṅgasenāo u-thē ñañ makhā* V² 75^b.5 “she is certainly like Anaṅgasenā”. *āma-thē ñañ rājā* H² 40^a.4 “a king like him; such a king”.—*thathē ñanakam* = *thathē. thathē ñale* “under these circumstances”.

Note. Adverbs of manner may also be expressed by means of *prakār* “manner”; *thwo prakāran, thwote prakāran* “in this manner, so, thus”.

185 The suffixes *-khē, -kan* are rarely found. With *-khē* only *ukhē thukhē* “hither and thither”; with *-kan* only *āmakan* “here, hither”.

186 Other pronominal adverbs. *āwo* “now” (from the base *ā*, cf. *āmo*. *awo* is found in a few instances), *āwo-tole, āwonaṃ hñā* “till now”, *āwonaṃ li* “from now, henceforth”; *thwonaṃ li, lithēm, rarely liwo, lis* “after this, thereupon”; *thanaṃ li, wonaṃ li, thathinaṃ li*, and the irregular instrumental of *thwo: thwoyān* or *thwoyān li(wo)* id.—*thwoten* “therefore”.—*thwolas* “in this way”, *wolas* “in this case”; *thalaṃ li, wolaṃ li* “after this”; *wola-hnaṃ* “at this time”, *gwola-hnaṃ* “at what time?” (both in N only); *gwolanaṃ* “at any time, always”, ∞ . . . *ma* “never”.

thama-thē-thamanaṃ; thama-thēm; rarely thawo-thē-thamanaṃ “of one’s own accord”.

itā “to the other side (of a river)”, *itās* “on the other side”, *thitā* “on or to this side”; *itā thitā* “on both sides”.

“so” before adjectives is expressed by means of the qualitative demonstratives (§ 60). *thathiṃ daridr* B 21.21 “so poor”. *thathī-gva sundali* V² 46^b.7 “so beautiful” = *thathiṃṃ sundarī* V¹ 75^a.2.—Note *thathiṃ-gwo* (not *-hma*); the literal meaning is “beautiful like that”.

i and *thi* are combined with verbal bases in the follow- 187
ing way: *i-hā thi-hā joyu* N 12^a.3 “he will go up and down” or “to and fro”. *yi-sār thi-sār yāñāva* Bh 133^b.3 “dragging to and fro” (*sāl-* “to drag, to pull”). *thethe ann ādin. yi-bi thi-bi yāñāṃṃ* H¹ 54^a.1 “giving food and other things to each other” = *ann thithiṃ i-bil thi-bil yāñāva* H³ 12^b.4 (*bi-l* “to give”).

Non-pronominal Adverbs.

The most important are the following. *melē* “elsewhere”; 188
thani “to-day”, more frequently *thaniyā dinas*, *prasthābas* and the like, *thani-tole* “until to-day”, *thaniṃ nisēṃ* “from to-day”. *hmegwo*, younger *hmigwo*, *hmiga* “yesterday”, *kanas*, *kahnas* “to-morrow”.—*tā* “a long time; far off”.—*bhati* “a moment”. *nanānaṃ* “soon”.—*li-potas* “afterwards”. *asā*, rarer *āsā* “then, under these circumstances”. *hanwoṃ*, *hanaṃ* “again; further”. *twoṃ*, *tu* “just, even”. *ni* (emphasizing). *jā* “after all”. *nāpaṃ* “completely”.—*yathēnaṃ* “nevertheless, however”. *mebanaṃ* “otherwise”. *makhā* “certainly”. *thukā* (affirmative).—Some forms of *juya*, esp. *julasāṃ* are used with the meaning “as for”, or merely as emphasizing particles, especially in the younger MSS.—Interrogative adverbs are *chān*, *chāy* “why?”

The following adverbs *hñā* “before”, *li* “after”; *kwo*, *ku* 189
“down”, *tha* “up”; *du* “into”, *pi* “out” are used in close

connection with verbs, forming a kind of looser compounds. *hñā hāya* “to go in advance”, *hñā luya* “to agree”; *li thenē* “to return”, *li phīya* “to overtake”; *kwo tinē* “to fall down”; *tha kāya* “to raise”; *du bvāya* “to leap into”, *du kāya* “to draw in; to admit, adopt”; *pi tinē* “to turn out”, *pi thanē* “to give away, to betray”.—Without change of meaning we find *li-ta*, *kwo-ta*, *tha-ta*, *du-ta*, *pi-ta*; and before verbs of motion *hñā-hā*, *li-hā*, *kwo-hā*, *thā-hā*, *du-hā*, *pi-hā*.

Note. *hā* in the last mentioned forms is identical with the root *hā-l* “to go, to move”; *du-hā woya* = *du hāsēṃ woya*.

190 From the adverbs in § 189 are derived others like *li-wonē* “behind”; *du-wonē* or *dunē* “inside”; *piwonē* or *pinē* “outside”; *hñāco* “before”; *lico* “later, afterwards”; *hñāpā* “first”, *lipā* “behind”; *lisēṃ* “behind” (motion).

Note. Some of the adverbs in §§ 189.190 are also used as postpositions. See next chapter.

191 Adverbs from Loan-words.

The instrumental case of many Sanskrit words is used as an adverb. *mātran* “only”; *nīscayanaṃ* “certainly”; *kṣaṇamātranaṃ* “a moment”; *atyanta* “very much”; *duḥkhaṇaṃ* “unhappily”.—Less frequent are Sa. adverbs. *ati* or *atin(aṃ)* “very”, *sadā* or *sadān* “always”. *mahā* “great” is used as an adverb with the meaning “very”.

Pronouns with *kāraṇas*, rarely *kāraṇan*; *nimittin*; *hetun* are used instead of Newārī adverbs esp. in the younger MSS. E. g. *thwoyā kāraṇas* for *thwoten* “therefore”; *chu* or *chuyā nimittin* for *chu*, *chuyāta* “for what purpose, why?”; *chu hetun* for *chāy*, *chān* “for what reason, why?”. See also §§ 181 note, 184 note.

Adjectives may be formed from many adverbs, mostly **192** by means of the genitive-ending- *yā*. *āvayā thās* Bh 23^a.4 “the present place”; *hñacoyā brāhmaṇ-panī* V¹ 26^b.3 “the brahmans of before”, i. e. “the above mentioned br.”; *hmegvayā rā* H² 60^a.3 “the meat from yesterday”; even *hñāṃ nisyamyā samast br̥ttāntar-kha* B 98.6 “the events from the beginning”, lit. “of since before”.—Other adjectival forms are *piwonē-gulī* “outer”; *hñawo* “first”; *piwo* “foremost”; *lithu* “the latter”, *hñathu* “the former”.

POSTPOSITIONS

Besides the grammatical cases, postpositions are used to **193** express case-like relations of nouns. Verbal forms with postpositions are used as subordinate clause-equivalents like the conjunctive participles and other verbal forms.

Not a few of the postpositions are loan-words, mostly cases of foreign nouns.—A noun usually takes a case-ending before a postposition.

Nouns with Postpositions.

1. of Newārī origin.

194

a. with the genitive. *hñawonē* (also *hñāwonē*, *hñewonē*) “before, in the presence of”. *liwonē* “behind”, *liwonen* “from behind”. *duwonē*, less frequently *dunē* “in the interior of, inside”. *piwonē*, rarely *pinē* “outside”. *bhīn* “to” (*rājyā bhīn vayāva* H³ 38^b.9 “going to the king”). *hun*, *hunin* “on account of”.

b. with the instrumental. *kwo* “from . . . downwards”; *hñā* “before” (temporal). *thaṃ* “from” (*hñān thaṃ* “from the root”). *pi* “out of”. *li* “after” (temporal); *liyā*, *lithan* id.

c. with the sociative. *nāpa* “together with”.

d. with the locative. *du* “into”.

e. with various cases. *liwo* with gen. or loc. “behind”, with instr. “after” (temporal).—*lisēm* with gen. or loc. “behind”, with the pure stem “along”: *khusī lisēm* “along the river”.—*dewonē* “outside, out of” with gen. or pure stem.—*kwos* “below, under”; also “near, in the vicinity of”; mostly with gen., rarer with pure stem.—*nisēm* “since” has before it the loc. or the pure stem, mostly with the particle *-aṃ*: *thwo belas-aṃ nisyaṃ* M 39^a.6 “since this time”; *thaniyā din-aṃ nisyaṃ* Vi 102.29 f. “since to-day”. It is also found with the meaning “from”: *naor-cāyā pvār-aṃ nisēm. sarppayā pvāratom* H² 101^b.6 “from the hole of the ichneumon to that of the snake”.

- 195 Another postposition is *thēm* “as, like”. *kāy svaya mitr thyaṃ* C¹ 87 “one must look upon a son as a friend”. *thva-hma haṃsagaṇas bohor thyaṃ* H¹ 71^b.1 f. “he is like a crane amongst swans”. Rarely with the genitive: *Palasūrā-mayā thēm* V¹ 110^b.5 “like Paraśurāma”; but *bhatu-juyā thya. buddhi datasā* Ś 142^b.6 “if (your) cleverness is like that of the parrot”.—Forms of *ñane* “to be like” may be added”. *tapasvi thyaṃ ñanaṃ* M 24^a.5 “he was like an ascetic”. *thēm ñanakaṃ*, more rarely *ñanakāva = thēm*.—*thēm* is also used after adverbs, mostly with the genitive: *sadāyā thyaṃ* “as always”.

Note. Here we may mention the word *thiñ*, also *thiṃ*, *thiṃ-hma*, *thiṃ-gwo*, though properly speaking no postposition. *je-pani thiṃ* “people like us”. *cha thiṃñ sumitr* M 12^b.2 “a friend like you”. Note *Indrayā thiñ saṃpati* C¹ 139 “a fortune like that of Indra”.

- 196 2. of foreign origin. *agras* “in front of, before (local)”. *anusāran* “conformably to”. *uparas* “for the sake of”. *kāraṇas* “on account of”. *dvālan* “through, by means of”. *nimittin* (also *ottan*, *ottis*, *ott*) “for the sake of”. These

always take the genitive.—With the pure stem we find *talas* “under, below” (but also genitive: *lāsāyā talas* “under the couch” B 107.28). *patiṃ* “everywhere in, on” (*kacā patiṃ* “on every branch”, *din patiṃ* “every day”). *bāhikan* “without”. *sahit(an)* “together with”.—Usually the genitive takes *bāhirīs* “outside”; *samīpas* “with, near; to”; *samip* “to”. The two latter are mostly used deferentially with nouns denoting persons of high rank.—*binā* “without” is placed before a noun in the locative or instrumental case: *binā palādhas* V¹ 38^b.3 “without justice”.

Note. “without” is usually expressed by *ma dayakaṃ* (§ 131).
rājā ma dayakaṃ “without a king”. In a few cases *binā*
 ... *ma dayakaṃ*.

Verbal Forms with Postpositions.

Of Newārī origin are *li*, *hñā*, *nisēṃ*, *thēṃ*.

197

1. *li* is constructed with various forms of the verb. Usually with the 10th form in *-sēṃ*, in a few instances *-sēn*; less frequently with the 9th form, mostly the alternative form in *-an*; rarely with the instrumental or sociative of the 6th form, or both combined: *-won*.—It is the usual way of expressing a temporal clause with “after”.—*wosēṃ li* “after he had come”. *ku tiṇaṃ li* “after he has fallen down” C¹ 8 = *ko taṇan li* C². *babu moyān li* “after the father had died” V² 55^b.4 = *babu moyāvan li* V¹ 90^b.4.

It also occurs in the sense “as, since”. *chan jin dhāyā-gulī kha ma nesēṃ li*. *chao nāpa cone ma ēo* Vi 75^b.3 f. “since you do not listen to the words I speak to you, I do not want to stay with you”.

2. *hñā* after a form in *-wolaṃ*, N *-wolan* (cf. § 103.7) means “before”. *ma* is always added. *che ri ma hñā-varaṃ hñā* H¹ 93^b.3 “before he had returned to his home”. *puru-*

ṣavo ehe ma yā-valan hñā do mocā N 38^b.5 “a girl, who is not yet married to a man” (lit. “a girl existing before she is . . .”). It may occur with other forms: *sury uday. ma juvan hñā* V¹ 44^b.2 f. “before the sun had risen”.—In N there also occurs a construction with B 6 (in *-añān*), and with *-kālen* (§ 103.6).

3. *nisēm* with the 10th form means “since, from the moment”. *je svāmi osya nisya jen. sunaṃ puruṣ ma kāyā* V² 74^b.1 “since my husband went away, I have received no man”.

4. *thēm* with the 5th and 6th forms expresses comparative clauses. *sukhaṃ ma cintarapā thyaṃ jāyaraṇīva. daiban hayā thya* H¹ 74^a.2 “happiness does not arise as one expects, (but) as Fate sends it”. *rājān ājñā dayaku thē. jācakayā lā-hātis lao hlāya dhuno* Vi 69.9 f. “I have delivered you into the hands of the beggar, as the king had ordered it”.—With the 3rd or 4th form it means “as if”. *Kṛṣṇatvaṇ grāsarape thya vayāva* Bh 62^a.7 “coming as if he would devour Kṛṣṇa”.

Note. In P *nisēm* and *thēm* are used in a somewhat different way: *garbhas coṅ-gulī nisyaṃ* “since his birth” 7^a.5, *jāt juva thyaṃ* “as soon as he is born” 4^a.1.

198 Postpositions of foreign origin. The three words *arthan*, *kāraṇas*, *nimitin* with the 4th form express final clauses, with the 5th and 6th forms causal clauses. The genitives of the said forms also occur.—*nāg rākṣalape arthan je coṅā* V² 79^a.5 “I am here, in order to protect the nāgas”. *pyatyākayā kāraṇas pāpaṃ yāyō* H² 108^b.6 “he will commit sins, because he is hungry”.—With the 3rd form the meaning may be causal, e. g. *je prān moyu arthan. thava bhochisaṃ prān mocakala* V² 29^b.5 “he destroyed the life of his family, because my life was going to be destroyed”.

It means “lest” in a sentence like: *ma ñenōyā ñimillin thukā dhāya ma chāsyam coñā* Ś 147^a.5 “I was staying (here) not daring to speak, lest you might not listen to me”.

belas with various forms of the verb expresses temporal **199** clauses. *thva sabaran thathya pās chusyam tayā beras* H¹ 13^b.2 “when the savage had thus set up his snare”. *rājā-cā agñisaṃskār yāya dhakaṃ. tāl lāku belas* B 113.24 “while they were making preparations, (with the intention) to burn the prince”. The 6th form is preferred, where the 1st or 2nd person is the subject, e. g. *ji-pani banakrīḍā oñā belas* Vi 39.31 f. “when we were going out hunting”.—*ji caṇḍālayāta lava hlāyu belas* B 136.1 “when they are about to deliver me to the Caṇḍālas”. *bhojan yāya belas* ib. 131.31 “when he will eat...”.

Note. The postpositions of foreign origin, of which especially *belas* becomes more frequent in the younger MSS, form analytical representations of synthetical verbal forms. So the first three stand for the 4th form + *yāñā* or the dative of this form (§ 122 cδ. 123 b), and for the instrumental of the 5th and 6th forms (§ 125 b. 127 a). *belas* stands for the 11th form and for the form B 3 (§ 133.138).

CONJUNCTIONS

As will be seen from the foregoing sections, subordin- **200**
ate conjunctions are expressed by other means in Newārī. The only word which might with some justification be called thus, is *lā* when used with the conditional. See § 135.

The principal coordinating conjunctions are: *thwo-* **201**
ten, later *thutin* “therefore, consequently”.—*asā . . . asā* (rarely *āsā*) “either . . . or” connecting clauses. *asā sama-*

stayā siras tayu. asā banas hāva svān thyam nanyū H¹ 67^a 2 f. “he (i. e. a wise man) will either be placed at the head of all, or he will wither like a flower, fallen off in a wood”. —*tha jula . . . tha jula*, less frequently *tha khet . . . tha khet* “be it . . . be it”. *guruyā strī tha jula. rājāyā strī tha jula . . . thva . . . mām dhāya* C¹ 20 “be it the wife of a guru, be it the wife of a king, . . . these may be called mother”.

- 202** The most important one is *nwoṃ*, later *naṃ*, which is extremely frequent especially in the weakened form *-aṃ, -ṃ* (§ 11). It means “even, yet, still, but, also, and”, but often its meaning is too subtle to be rendered in translation.—Examples may illustrate the use of it. *sakal pakṣi milay juyāva. je mocake tayār jura. jen-aṃ thava parākram keṅā* H² 75^b.2 f. “all birds gathered and were ready to kill me; but I displayed my courage”. *thana rātriyā samay juyāva thana-ṃ coṅ* B 56.26 f. “then when night came, he was still there”. *ji-ṃ vane* B 29.22 “I, too, shall go”. *rākṣasayāke ṅanaṃ. rākṣasan-aṃ dhālaṃ* ib. 153.17 “he asked the ogre; and the ogre said”.—Frequently it is found twice, meaning “both . . . and” when it connects words. *dharma-noṃ a-dharma-noṃ* C² 2 “both justice and injustice”. When connecting clauses, the meaning is something like “but, on the other hand”. *van-aṃ dhāyā-ṃ ji kalāt. van-aṃ dhāyā-ṃ ji kalāt* B 68.27 “the one said: she is my wife, (but) the other: she is my wife”. (Note that the conjunction here really occurs four times). With *ma* the meaning is “neither . . . nor”. *ji juram sita-ṃ ma khu. rogan-aṃ kala-ṃ ma khu* Vi 172.27 f. “I am neither dead, nor have I fallen ill”. (See also § 6).—In N *uṃ, vuṃ* is frequently found for *nwoṃ*.

Note 1. Frequently “and” connecting words, or sentences, is not expressed at all; e. g. *hnas hnās* “the ear and the nose”, *bā kāy* “father and son”. The same is the case with “but”,

for an example see § 197,4.—On “and” expressed by a double sociative see § 32.

Note 2. A kind of conjunction also is the phrase *chāy* or *chān dhālasā*, meaning “for”, lit. “if (you) say why? (then I answer)”.

Additional Chapters on Syntax.

Order of Words.

203

A Newārī sentence is always closed by the verb. The object usually has its place immediately before the verb; the subject precedes the object.—For the sake of emphasis other arrangements are found; e. g. *ji prabhu-ju thva mantrīn syāto* B 112.19 “my husband has been killed by this minister”. *bibahār yāk. mahā jātrā yānaṃ* ib. 76.25 “they celebrated the marriage, arranging great festivities”. *deb pūjā yāya bhaktan. ugrāban puṣā yāya dānan* C¹ 90 “a God must be honoured by devotion, a servant by gifts”.

Compound Sentences.

204

A compound sentence consists of a main verb with subject and object, preceded by one or more adverbial or conjunctive participles, cases of a nominal form, or verbal forms with postpositions. Each of these subordinate forms may be constructed with subject and object like a finite verb, thus constituting a complete sentence, which is subordinated to the main clause by way of the suffix or case-ending of the verbal form, or the postposition, attached to it.—Examples: *rājān. prān lakṣalapeyātaṃ. kanyālatn bisyanaṃ. ma kāsyanaṃ. prāṇ tol-tava* V¹ 90^a.2 f. “though this jewel of a girl was given him to protect his life, the king gave up his life, without accepting her”. *thva jogi thava rājy vañāva. pi lā. cyā lā dasyaṃ li thva rājānaṃ thava kalāt bone bhālapāva. saṇdes prades dayakāva. bonakal cho-*

taṃ B 100.21 ff. “when the yogin had gone to his country, the king decided to fetch his wife, after four, eight days had passed, and having given instructions and information, he sent to have her fetched”.—More examples are found in the preceding chapters.

205 Attraction of the Subject.

When two or more verbal forms in a sentence have the same subject, it is mostly “attracted” by the first of these forms; e. g. *rājā krodh cāyāva dhālaṃ* V¹ 22^a.2 “the king grew angry and said”. Though the main verb is transitive, the subject is put in the nominative, because the first verb is intransitive.—More striking *rāṇi-cān kva sol vayāva* B 130.19 “the princess came to look down, and . . .”. *dhūn naya-yāṇaṃ vava khañāva* ib. 24.9 “on seeing the tiger coming to eat him”. *dhūn* is treated as subject to *naya-yāṇaṃ* “in order to eat” (the expression *dhūn . . . vava* is object to *khañāva* “on seeing”). See also above §§ 24. 122 cδ.—Even an object may be treated in the same way; e. g. *pē-hmasen hmi-tēkes talaṃ* Vi 151.14 f. “he appointed four persons to play with him”. Here *pē-hmasen* is treated as agent to *hmi-tēke* (lit. “to cause to play”), though it is also object to *talaṃ*.

Note. Similarly *chen seya phava khe* V¹ 44^a. 1 “you can know”.
—See also § 154.

206 Coordination for Subordination.

Not frequent. E. g. *puruṣ śito. kāy ma thval strī. dah kābasan* (MS *kāra*^o). *posarape* N 39^a.9 “when the husband is dead, the heir must support his childless wife”. (lit. “the husband is dead. The heir . . .”). Notably the 3rd form is used in this way. *manuṣan. thava sahaj ma tol-tu.*

lokan jhyātukaṃ yāyu. biparīt yāyu. thama yāñā phalan juyuva H² 54^b.3. “(when) a person does not depart from his innate nature, (when) he acts in a way that people honour him, (when) he acts badly, (then) he will fare according to the consequences he himself has brought about”. (On *tol-tu* see § 100,3 note 1).

Relative Clauses.

207

Though as a rule the nominal forms of the verb are used as relative clause-equivalents, relative clauses with the interrogative pronouns and pronominal adverbs functioning as relative pronouns are not infrequently found. The demonstrative (correlative) clause, which invariably follows the relative clause, usually opens with a demonstrative pronoun or pronominal adverb, corresponding in form to the relative pronoun.—To *su* mostly corresponds *wo-hma*, to *chu wo(-guli)*.—The relative clause prefers the 1st form of the verb in *-a*.

Examples: *gva-hma strīn putr jāyārapayakara. thva-hma strī dhāya* H¹ 85^a.1 “a wife that bears children, she must be called a true wife”. *gva-hmayā buddhi dato. va-hma balabant dhāya* H² 66^a.4 “who has wisdom, he must be called powerful”. *gana chimisyaṃ hayā. ana tor-tāva tāthiva* B 89.23 f. “where you have fetched them, there you leave them!” *āo chan chu bāñchā yāñā. o-guli jin purṇ yāñāo biya* Vi 39.3 f. “what wish you have now, that I will grant you”.

Less frequent are relative clauses with a nominal form or a conjunctive participle. *sunān lakṣ chī ṭaṃkā biya phava-hmaṃ. o-hmaṃ tu. thva beśyān kayu* V¹ 112^a.4 f. “who is able to give a hundred thousand ṭaṅkas, him this courtesan will admit”. *gva-hma puruṣan. thao ātmāyā.*

parātmāyā. balābal svayāva. antar ma seraiṅās. thva-hma bairin. ko tiniva H² 75^b.5 f. “if a man, on considering the relative strenght of himself and of others, does not understand the difference, this one the enemies will defeat”.

Two relative pronouns are found in cases like *gva-guli karmas gva-hma kuśal jula. va-hma va-guli karmas jojarape* H² 84^b.8 “each one is to be appointed to the work for which he is fitted”.

208 Interrogative Sentences.

The particle of interrogation is *lā*. Its place is mostly at the end of the sentence after the verb. *jāgalapu lā* V¹ 36^b.1 “are you awake?” *jen ma dhāyā rā* H¹ 46^b.5 “did I not say?” Also *chanake lā ma dhāya* V¹ 81^a.5 “should (I) not tell you?”—In disjunctive questions we mostly find *lā . . . lā*, e. g. *jhijhista dām bisya hava lā. ma hava lā* B 21.6 f. “did he give us money, or did he not?” In longer sentences also *lā . . . asā lā*.

209 Dependent Questions.

Questions dependent on verbs signifying “to look, to inquire, to reflect, to doubt, to know not” have the following form. *mantr siddhī juyuva rā khas. soya* V¹ 93^b.5 “I will see, if the incantation will be successful”. *thva bānin cho yāyu śas bhālapāva. guptan svayāva conaṃ* H² 47^a.1 “the merchant was watching her secretly, doubting what she might do”. *jhijisen purb janmas chu pāp yānāo ola khe ma siyā* Vi 102.6 f. “I do not know which sin we have committed in a former existence”.—In disjunctive questions of this kind *khas* etc. is wanting: *rājā ras tāva ma tāva svaya* H² 54^b.8 “I will investigate whether the king is pleased or not”.

Dependent Substantival Clauses.**210**

Dependent clauses containing a statement, a question, a command, take the form of the oratio recta (§ 212). *jen upāy yāya thukā. dhakaṃ. pratijñā yāñāva* H² 77^a.7 “having promised to find a remedy” (lit. “I will find a r., so he pr.”). *thva su dhakaṃ nanaṃ* B 126.19 “(she) asked who it was”. *chan thathiṇṇ aśvāry jula dhaka jin ma siyā* Vi 84.14 f. “I did not know, that you had obtained such splendour”.

dhakaṃ may be wanting, especially before *siya* “to know”, *bhālapē* “to think”. Before *siya* may be found *kha* etc. (see § 110). *Satyaśīlā sahaḡāmini onīna dhāo-guli bārtā* Vi 46.25 “the rumour that Satyaśīlā was going to be burnt together with her husband”. *cha thathiṇṇ pāpi kha. jin ma siyā* ib. 105.14 f. “I did not know that you were as bad as that”.—See also §§ 121 b γ. 124 b. 126 b.

Final Clauses and **Causal Clauses**, when containing a subjective motive or reason may be formed in the same way. *koṭubālan. khu khojalape dhakaṃ. deś bhramalapāva julam* V¹ 20^a.5 “the kotwal started to wander through the town, in order to (or with the intention to) search for the thief”. *rājāyā hukam ma du dhakāva ji ma vayā* B 56.25 f. “I am not coming, because there is no order from the king”.

Reported Speech.**212**

The only way of expressing reported speech or thought is by quoting the words actually spoken or thought, and connecting them with the principal verb by means of *dhakaṃ*, rarely *dhākaṃ*, *dhakāwo*. These are weakened forms of *dhāyakaṃ* (*dhāyakāwo*) “in a way as to say” (cf. § 131).—Examples: *thva jogi ma syātasā. ji siya julo dhakaṃ rānīn*

dhāyāva B 100.11 “unless you kill this yogin, I shall die. Thus spoke the queen, and . . .”. *chan putrī sundali khañāo. Dhumurākṣ rākṣasan. khusya yana dhakaṃ dhālaṃ* V² 34^b.5 f. “on seeing that your daughter was beautiful, the ogre Dhūmrākṣa abducted her. Thus he spoke”.—*dhakaṃ* may be wanting. *bho strī chan gathya siyā dhāyāva* B 114.15 f. “oh woman, how do you know? he said and . . .”.

- 213** *dhakaṃ* may be used more independently in the sense, “saying so, thinking so”. *thva laṃkhaṃ guṇanaṃ khava dhakaṃ. laṃkha lvahaṃ-cāto jvañāva vanaṃ* B 86.6 f. “she took some water and pebbles, thinking that it happened so through some quality of the water”. Note the following instance: *thavata dhakaṃ kāsyaṃ tayā-hma. rāñī-cā* ib. 27.2 “the princess who had taken him thinking that it was for herself”.

Note. From a Newāri point of view there is no real difference between the instances quoted in §§ 212.213 and those in §§ 210.211.

214 The Particle *he*.

By means of this particle (also *hen, ha, han*; cf. *han tenē* “to believe erroneously”) are formed expressions of irresolution in the following way. *o yāya he ma siyāva* V² 21^b.6 “not knowing what to do”. *ana vane he ma siyāva* B 54.14 “not knowing where to go”. *bāp o hen-aṃ ma serañān* N 38^b.7 “because he does not even know who is his father”.

215 Comparison of Adjectives.

a. A comparative is expressed by means of *sinwoṃ*, later *sinaṃ*, rarely *siṃ*; in N mostly *pēnwoṃ*. It is constructed with the genitive. *prānayā sinaṃ. jhyātu. hmyāca*

V¹ 54^a.6 “a daughter more valuable than his life”. *Kubelayā dhanayā sinam tava-dhani* ib. 34^a.3 f. “richer than the riches of Kubera”.—Also antitaxis is found: *murkh juya bhiñ. phas-kha hlāya ma bhiñ* H² 39^a.5 f. “it is better to be stupid than to tell lies”. (lit. “to be st. is good, to tell lies is not good”).

b. A superlative is expressed in the following way. *samastayā sim. barabant. daib* H¹ 31^b.2 “Fate is the most powerful of all”. *suyā sinoṃ kutanīyā tava buddhi* V¹ 128^b.6 “the cleverness of the procuress was the greatest of all”. (lit. “greater than that of anybody”).—It may also be like the positive. *sva-hmaṃs. suyā komal śarīl* V¹ 73^b.2 “whose body amongst the three is the most tender?”

Note. *sinwoṃ* alone means “more than, in a higher degree than”; e. g. *debalokayā sinam nṛtyabidyā sava* V¹ 110^b.4 “he knows the art of dancing better than the gods”.

Negation.

216

The particle of negation is *ma*, before *mālē* “to be necessary” mostly *mu*. *ma khu* is not infrequently found for it, especially after the predicative forms of the verbs. *ji satyan chanata kayakā ma khu* Vi 35.32 “I did not hit you on purpose”. *ji oya dhuno ma khu lā* Ś 166^b.6 “have I not come?”—A litote: *je hnās ma daya ma pho* H² 64^a.1 “it can’t be that I have no nose”, i. e. “I must have a nose”.—See also § 114 (negation of the causative) and § 158. 159 (negative imperative).

Duplication.

217

a. The repetition of an adjective or a noun denotes indefinite plurality. *des des bhramatapaṃ* V¹ 30^b.3 “roaming about in many countries”. *guṇīk guṇīk brāhman-panī* B 125.7 “all kinds of clever brahmans” or “the one clever br. after

the other".—Otherwise repetition mostly intensifies the meaning of a word. *hatā hatāsanam* "very eagerly, in a great hurry". *kāosya kḥosyaṃ* "weeping profusely". *dāyā dāyāo* Vi 160.11 "beating vehemently".—Of verbs sometimes only the base is repeated, e. g. *swo juk swoyā mātranam* ib. 98.11 f. "merely by looking" (Ed. erroneously *swoya*). *sva ni svaya* H² 60^a.3 "I will certainly look".

b. As stated above in § 75, an indefinite relative pronoun is sometimes expressed by duplicating the relative pronoun; an example may illustrate this. *ganā ganā Śasi-prabhā vanā. anā anā o brāhmanaṃ nāpaṃ vanaṃ* V¹ 78^a.1 f. "wherever Śasi-prabhā went, there this brahman, too, went".

Note. The MS spells *ganā2 . . . anā2*, as frequently; e. g. *hatā2 sanam* Vi 18^a.4 (= Ed. 34.16).

c. "each" is expressed by means of duplication. *hako hako* B 26.10 "each one that has been brought". *hñathva hñathva śreṣṭ* N 40^b.6 "each preceding one is superior". *thva thva* "each of these". *thava thavas che* V¹ 53^a.3 "each his own house". *thava thavan bay yāya māl* N 40^a.5 "each must defray his own expenses".

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