CHAPTER EIGHT

THE GENITIVE

1. The genitive is a possessive and partitive case, its fundamental meaning being 'belonging to' or 'related to'. Being related to and qualifying a noun, its primary character is that of an adjective. Other functions of the genitive are derived from this.

In Vedic and Cl. Skt., many verbs were used with the genitive, which were concurrent with the accusative even. The difference between the genitive and the accusative with verbs is this that in the former the action affects the object as a part and not as a whole as in the case of the latter.

In OIA. itself the genitive was used to express other case relations viz. those of the dative, the instrumental, and the locative.

2. In MIA the function of the genitive became more pervasive and it usurped the functions of other cases - almost replacing the dative. That the genitive is used for the dative is noted by all the Prakrit grammarians, even by Vararuci. 2

The usurping of the dative by the genitive is so important a feature of the Prakrit morphology, that, as if not satisfied by the earlier sūtra, Hc. and Tr. prescribe an additional sūtra, immediately after the first, sanctioning the use of the genitive for certain other

1. Whitney. §294.
2. caturthāḥ sasthi. VR. 6.64, Hc.3.131
   h eso nam TR.2.3.35. caturthāḥ sasthi
   tad arth ye Pu.5.2.
functions of the dative. 1

The use of the genitive for cases other than dative, has also been noted by He. and TR. under the sutra-
kvacid dvitiyādeḥ (Hc.3,134) kvacida-
sādeḥ. (TR.2,3,38). I quote below the entire commentary of He. on this sutra, and this will speak for itself the
comprehensiveness of the genitive.

dvitiyādīnāṃ vibhaktīnāṃ
sthāne  āśāthī bhavati kvacit/
simēdhara vasom sa bhara
stithi/ dhanassā laddho/ dhānena
labdhaḥ ityarthah/ cīrassa mukkā
/cīrena muktetyarthaḥ/ tesiema-
manā śāiṇāṃ/ tairet adanācaritam/
atra śrīyāyāḥ/ corassā bhīhai/
corādvibhetyarthaḥ/ iyāraī
jāna lāhukkharāī pāyanti milih-
asaahiśāna/ pādāntena sahitēbhyā
itarāṇīti/ atra pāncamīyāḥ/ pitth-
hīe kosa- bhāro/ atra saptamyāḥ/
The commentary of TR. is identical.

This is known from the above that the genitive was
used for the accusative, the instrumental, the dative, the
ablative and the locative. Pischel and other modern gramma-
rians have also noted the replacement of other cases by the
genitive. 2

3. This was in the Prakrits. In Apbh. the tendency
1. tādarthyañerve. Hc.3,132. TR.2,3,36.
2. Pischel § 361., Sen, CGMIA § 30; HSMIA § 63.
becomes still stronger and the dative completely merges with the genitive and so is the ablative—all of which have the same declensional forms.

But as already noted earlier, in spite of the morphological coalescing with the genitive, the dative retained some of its distinct usages of the towards case', hence the treatment of some special typical dative usages separately, although the case itself may be termed the dative-genitive' in Apbh.

4. In Apbh., as also in the Prakrits, the genitive, like other cases, was denoted, besides the case-endings, by a number of postitions, the chief among them being \textit{k e r a}, (f\textit{m. k e r i}), \textit{t a n a ü} (for details see infra periphrasis of cases). Not only for denoting the genitive, for other cases also the postpositions were, in most cases, added to the genitive forms.

5. The following are the typical uses of the genitive in Apbh.

- a. The possessive genitive, denoting
  
  (i) concrete objects, and
  
  (ii) abstract objects;

- b. The subjective genitive;

- c. The objective genitive;

- d. The partitive genitive, denoting
  
  (i) \textit{n i r d h ā r a n a},
  
  (ii) number(plurality),
  
  (iii) division, and
  
  (iv) time;
The Reciprocal genitive;
The genitive of the subject matter;
The cognate genitive;
The comparative genitive;
The genitive of relationship;
The accusative genitive;
The instrumental genitive;
The genitive with adjective;
The locative genitive;
The genitive absolute.

a. The possessive genitive: The possessive use is the chief function of the genitive. In all other functions of the genitive the basic idea of possession is inherent and is denoted directly or indirectly (i.e. impliedly). The idea of possession may be actual or supposed, concrete or abstract.

Examples: (i) Concrete: sīhoya raho bhiccu hiyaicchiū/bharahu varisahaho anavadi cchiū. 'The desired-by-heart servant of S. and the obedient of Bh. and R.' Pc. 5.11.5. antahā pottalupakkhihi bhoyaṇu. 'The bundle of entrails is the food of birds'. Pc.64.11.6. vihala-mghalumahiyaleetadiūhatthu/namdahawayanaho jevanaḥhatthu. 'The hand-severed, fell on the ground like the right hand of D.' Pc. 61.12.6. paīmellivi anahokavanugharu. 'Who besides you, is the abode of knowledge?' MP.15.7.16. ramanīhipauhare niyalcittu. 'Fixes the mind on the breasts of young damsels'. Jc.1.5.14. jaha karīhi sundā
As the trunk of elephant
wanders in all direction³. Jc. 1.8.12. kîm vāhāi
tuhu mīttahu sarīri. 'What (disease)
inflicts the body of your friend?’,
PSC. 2.16.9. jānahu
dhānaṇaḥo parivāraḥo sāmiṇi.’(She is)
the lady of the people, the wealth and the family’. Bh.12.4.
tuhū mahu na sīṭṭhi hau tuha na rāū. 'You are not my chief, nor am I your king’. Bh.217.11.
varisa saeṇa vi ṣo milai sakhi
sokkhahā so thāū. 'When he meets even after
a hundred years, O friend! he is the source of joy’. Hc.
4.332. tam jhamkharu virahinihi
aṃgu pharisīu dahāi. 'That hot blast touching,
burns the limbs of the separated(lady)’. SR.132. tum ha-
ḥākerau ḍhaṇu. 'Your wealth Hc.4.373.
(ii) Abstract: kīmaṇaṇahuṇaśahasasakiraṇu. 'Is Sahasākirana, the name of other (man)?'
Pc.15.2.2. gabbhahohosambandhu etthukavāṇu. 'What is the relation of the womb here?’; Pc.
19.5.6. kīmeha parakkama tiyahā
honti. 'Is this the courage of a lady?’; Pc. 30.8.6.
dehaḥo pikkhivijaramaraṇumā
bhaūjīvakrahi. 'Seeing the decay and death
of the body O Jiva I do not be afraid’. Fd. 33. kara-
ṇanda narindaho tanau cariū. 'The
life of the king Karakanda’. Kc.1.2.3. amhahū kerī
buddhi. 'Our intelligence'. Pc. 16.6.9. amgaṇāe
kerāū dukkhhu. 'The woe of A’. Pc.19.3.1. maī
jehiya nāri dukkhahā bhayāṇa kā
vinavī. 'There is no woman as the abode of miseries
as myself'. Bh.201.11. j a s u k e r a e h u m k ā r a d - 
 a ē m u h a ē p a d a n t i t r n ā ī. 'By whose 
roaring grass drops down from mouths'. Hc.4.422.

The abstract notion, in some instances, signifies a 
quality of the possessor and this genitive may be termed. 
the genitive of quality. Sometimes, the possessor and the 
possessed (notion) are cognates, i.e. derived from the same 
word. k i m i n d a h o i n d a t t a n u t a l i ī ī. 
'Has the state of being Indra of Indra been lost?' P c .27.6.6. 
 k i m s ū r a h o s ū r a t t a n u ṇ a b h a g g u . 
'Has the state of being sun of the sun not been broken?' 
Pc.48.9.6. a h a r a h o k e r a ū a i r ā i t t a n u . 
'The much redness of the lip'. M P . 5 .17.7. ja ṇ a m ā r-
a ṇ a ṇ a y a ṇ a h ī m i c a l a t t a n u . 'The man-
killing movement of the eyes'. M P .5.17.8. k i m s ī h a-
 ni y a m b a h u e h a s i r i . 'Is this the grander 
of the lion- herd?' M P .3.16.3. a i t u m g a t t a n u 
ja m t h a ṇ a h ā s o c h e y a h u ṇ a hu-
ū ṭ a h u . 'Too much fullness of breasts is indeed not a gain 
but a loss' Hc. 4.390.

In the following the genitive is used anaphorically 
d i ū e v i y a e v i h i m i ṇ a r ā h i v ā h ā / 
m i t t a i y a p a r o p p a r u h ū a t ā h ā . 'On 
the second day, friendship with each other happened between 
the two kings'. P c .18.4.6. k ā l a h u p a v a ṇ a h u 
r a v i s a s i h i c a h u e k k a t t h a i v ā s u . 
'The abode of the death, of the wind, of the sun and of 
the moon, of all these, is at one place'. Pd.219.
b. The subjective genitive: In this idiom the genitive functions as the agent of an action. It's use is found in the Vedic Prose, as also in the literary Prakrits and the Buddhistic Sanskrit, though rare in the latter. Because of its agentive function, this idiom alternates with the instrumental. In Apbh. it is a regular idiom. In Pd. its occurrence is more frequent than other works. Examples: sattamae divese suggiva mahu pattiya to sannasa vichi. 'On the seventh day did I reach the way of Sanyasa.' Pc.43.9.9. to kare vay'anu maharaubhasi. 'Then you should follow the words told by me.' Pc. 44.12.3. balikiu mahu rajju. 'With strains did I rule.' V Jc.2.25.8. te satthi lakkhapuvvahagammu. 'He is unreachable by the earlier sixty lacs.' Pd.4.8.11. nam indahuddharyai dha valachattu. 'As if Indra has held white umbrella.' Pc.4.16.14. mahu jiviyavvudhuhammija. 'If I have to live O mother! definitely.' Jc. 2.19.3. mohijjaivinabhariyaha. 'Whosoever is not infatuated by the wives'. Psc.1.134. citta ha pasara nirantara dekkhi. 'Seeing the spreading of the mind continuously'. DKS.81. hatthah ahuṭṭhaha devalī vālahānāhi pavesu. 'The temple(of body) is three and a half hands in length, there is no entrance of fools in it'. Pd.74. je duvvahahācumbiyālāevinugalihatthu. 'Who are kissed by bad diseases, putting the hand around the neck'. Pd.150.

1 UCVP, pp.131-32; HSMIA, §65.
visaya - kasāyahā raṃjiyau appahī cittuṇa del. 'Being attached to the evil of visayas, one does not fix one's mind on oneself'.

Pd.20l. manuyattānu dullahulahavibhoyahā periu jena. 'Getting the unattainable manhood, who is impelled by visayas'. Sd.219. dullaha lahivinaraattayānu visayahā tosiū jena. 'Getting the rare manhood who is satisfied by visayas'. Sd.220. pariniya anna dhiyadhanayattaho. 'Another girl was married by Dī'. Bh.95.6. jāmahuānayaṇahāmīagammaī. 'Till, they became unseeable by eyes'.

Bh.123.6.

c. The Objective Genitive: This idiom is quite common in Apbh. The object of verbal noun or other verbal derivatives takes a genitive and this genitive is called the objective genitive. Apbh. inherits this idiom from OIA and early MIA where this is not unknown. Examples:-

pariosu pavaddhiu sajjanaḥāḥ. 'The satisfaction of noble men increased'. Pc.18.4.9. āyahēkannahe kāraṇona hosaivināsuvahu rakkhasahū. 'For the sake of this girl, the destruction will happen of many demons'. Pc.21.13.9. saggenna vikāi jahi cāittahokhandanāu. 'What by heaven where there is spoiling of character'. Pc.42.7.9. jaīna karamisa-jjanaḥā dīhi. 'If I don't console the noble men'. Pc.43.9.9. rayaniyara vamsahokhauāniū. 'Has brought the destruction of the family of

1. UCVP.p.132; HSMIA. § 67.
You have not brought Sītā but the plague for your family'. Pc.54.4.1.
kharattu na mellai janu kim bollai natthi sahavahu osahu.
'Whatever the people may say, he would not give up wickedness, there is no medicine of nature'. MP.12.14.12. dhāra-
ttanu ji mānusaha mandaṇu. 'Firmness is the beauty of man'. MP.14.8.7. tava caranaḥo ajja vi kavanu kālu. 'What is time of practicing tapa now'. Jc.4.6.3. visaya suhā
dui divahadā puṇu dukkhahā pari-vādi. 'The pleasure of the visaya is only for two
days, afterwards there is the order of miseries'. Pd.17.
Visakandali ghālai na para ka-
rai vi pānahā hāni. 'The poisonous
kandali-flower not only befalls the man, but also does harm
to the life'. Sd.50. uvabhutta na jīvahā
taha vi tosu. 'Even after being enjoyed, there is
no content of the Jīva'. PSC.4.71. parihar u
danda khala narī. 'Forfearing is the
punishment of bad woman'. PSC.3.98. tisahē nīvā-
ranu palu vi na para dhūt-
huāi asāru. 'There is no quenching of the thirst
even for a moment, only it (the sea) thunders for nothing'.
He.4.35. usasāsadaṅ na milhavaudā-
jjhana amga bhaṇa. 'Out of the fear of
the burning of the limbs, even the breath is not released' SR.73.
d. The Partitive Genitive: The partitive use of the genitive is found in all the stages of IA. In OIA it is quite common and similar is the case in MIA. In Apbh. this idiom is regularly found. This idiom denotes the whole of which an individual person or thing or notion is referred to definitely. This idiom is generally construed with adjectives—more commonly of superlative degree. In some instances it is construed with words meaning 'best' or 'most notable'. The idea of nirdhārāna is always inherent in this idiom. This idiom is also used to denote certain specific number of some object—animate or inanimate. It is also used to denote division. In Apbh. the partitive genitive is also used to denote a part of time. This last idiom may as well be included under the temporal genitive. Examples:

(i) **Nirdhārāna-** ehu savvahū dhammahū parāmā-dhammu. 'This is the greatest religion of all the religions.' Pc. 22.11.7. rajjesaru jo savvahā varitthu. 'The great king who is the most excellent of all.' Pc. 31.4.3. tiya parih-avu savvahā migarūvaū. 'The insult to wife is the most serious.' Pc. 44.12.8. munānam pahānam. 'The chief among sages.' ṇ. 9.6.4. anna vi jasa vaitañayahā jeṭṭhaū. 'The other, eldest among the sons of Jasa vai.' ṇ. 18.5.3. goḥāna gohu. 'warrior among warriors.' ṇ. 17.14.12. & ḗ. 1.5.4. jōnam piyai agāliyau so dhīvarahā pahanau. 'One who drinks unfiltered water is the chief among dhīvaras'. Sd. 27. majju piyaruvāṇivarahā pahanau. 'My father is chief among the businessmen'. Bh. 81.2. hosahi vahu
naravaraha pahani. *Kou will be chief among many men*. Bh. 100.4 & 147.5. The expression with pahani is quite regular in Bh. as also in other works to denote the nirdhara.

(ii) **Number**: kamcana rayanahā kodi vāraha. 'Twelve crores of jewels'. Pc.2.17.7. lai bho lakkhana vara tinni sayaī tuhū kānāha. 'Take O Laksmana! three hundreds of noble girls'. Pc.26.3.13. vambhānā ha lakkhaī māriyai. 'Killed lakhs of Brahmins'. Pc. 33.5.7. sahassāi cattāri akkhohānīhi. 'Four thousands of the aksauhinī'. Pc.59.10.9. satthaī tinni sayaī bhānasīyahā. 'Sixty three hundreds of cooks'. Mp.18.15.4. paṃcasa sayai sonaiyahū caliyai. 'Five hundred of hunting dogs started'. Jc.3.34.13. sahasavattisa suvanaaho. 'Thirty two thousands of gold(coins)'. Jsc. 4.2.9. nayarahā saehī pucchhiya. 'Was asked by a hundred of citizens'. Bh.101.9.

(iii) **Division**: addhe rajjaho samdhisamarahi. 'Seek compromise by (giving) half of the kingdom'. Pc. 25.12.3. addhassa vi addhaū puṇu paesu. 'The region, half of even the half'. Jc.4.12.7. taho appiu kurujamagala hō addhu. 'Gave him the half of K!'. Bh.251.3.

(iv) **Time**: ema pakkhu vatthai samgamaaho. 'Thus continued a fortnight of war'. Pc.25.6.9. This idiom may alternatively be explained as locative-genitive, wherein the interpretation of the sentence would be 'one fortnight was left for (before) war'.

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The two halves of the half of the day'. Pc. 50.7.8. 'Seventy crores of lacs of years'. i.e. innumerable years'. MP. 2.6.4. kāla ho gaya vāraha samvaca-hara. 'Twelve years of time passed' Bh. 92.10.

e. The Reciprocal genitive: In this idiom two genitives are related reciprocal denoting the sense of 'between' and implying comparison. The genitives in this idiom are either possessive or reciprocal - but generally the latter. Sometimes one genitive is the subjective and the other objective.

'While the war of (between) the Vidyādharas and Vānaras'. Pc. 7.5.6. jam antaru gopaya-sā-yārāhū/ jam joimgayahā divāyārāhū/ jam antaru kesari kumjarāhā/ jam kusumāūha titthamkarāhā/ jam antaru garuda mahoragāhū/ tam vijjupaha pavanamjaya-hū. 'The difference between cow-hoof and sea, the difference between the glowworm and the sun, the difference between the lion and the elephant, the difference between Śupid and the tīrthamkaras, the difference between Garuda and big snakes, the same difference (is there) between V. and P'. Pc. 18.7.5.8. sāsuāṇa sunhāṇa jano supasiddhai/ ekkamekka vairai/ anāi nivaddhāi. 'The enmity between the mothers- in-law and the daughters-in-law is known among people
from a long time.' Pc. 19.5.1. varuṇahō rāvaṇahō vī sāmdhi kareppinu. 'Making compromise between V. and R'. Pc. 19.12.1. sāmarāmgaṇu aṁhahū tūmahahūmi. 'The field between us and you people'. Pc. 71.16.5. tujjhuvi mājjhuvi kavanu paīharu. 'Who is greater between you and I?'. Pc. 72.3.2. mājjhuvi tujjhuvi kavanu parāhaū. 'What is insulting between you and I?'. MP.18.5.3. tiha deha ho jīvahoh bhinnattanu. 'Similarly, the difference between the body and the Jīva'. Jc.3.21.16. nādahū vinduhu antarē jo jānaitia bhea. 'Who knows the difference between the nāda and vindu'. DKS.164. jēvada antarūrāvānaraṁahū tevadaantarupattanagāmahū. 'That difference between R. and Rāvana, the same difference between the city and the village'. Pc.4.407. ihaloyahoparaloyahodo haū. 'The enmity of this world and the other'. Bh. 112.10. bhanu tūmahahā aṁhahā kavanurōsu. 'Tell what is the anger between you and me'. Bh. 227.10. paniṭahā mukkhaḥahā munahāibheū. 'Who thinks of the difference between learned and fool'. SR. 20.

f. The genitive of the subject matter: The genitive is also used to refer to an individual or a notion in respect of which something is described. This is the genitive of the subject matter. This idiom is found in OIA as also in Early MIA. In Apbh. its use, though not frequent, is quite interesting. Examples: vuccai lamkesarū

1. HSMIA. §§ 76-77.
cāru cāru/ ko paratiya lentaho
purisayāru. 'He tells, O L. I very fine (you did),
what is the manliness of taking another man's wife?' Pc.
58.2.2. 'lohi mohiu tāma tuhū vis-
ayahā sukkhu muṇehi. 'Being infatuated
by greed you count the pleasure of Viṣayas'. Pd. 81.
dhillau hohipa indiyahā pama-
caha vinā nivāri. 'Don't be loose of
indriya's, restrain two out of the five'. Pd.43.
mūndiāivi sikkha dhari dh-
amahā vaddhā āsa. 'Having got the head sh-
aven, taking the lesson, the hope of religion increased'.
Pd.153. jasu punu pama vi mokkalā
tasu pučhi jjaik kāi. 'Whose five( senses)
are free, what to speak of him'. Sd.128. pana yim
parināntaḥā kavana dosu. 'What is
the fault of marrying a beloved'. Bh. 216.6. pāi vaji-
iūjeñā kavana dosu nīsi bhya-
ṇaha ho. 'You have forbidden, what is the fault of night-
food?' Bh. 319.12.

g. The Cognate Genitive: Though rare, it is a very
interesting idiom in Abh. In this idiom the possessor and
the possessed are derived from the same or allied root. The
possessed is generally the inherent quality or characterstics
of the possessee. A similar idiom has been noted earlier
as the genitive of quality. Examples: evahī jīvahā
jīviū dijasu. 'Similarly is given the life of
the living' Jc.3.39.16. kukaihi kavva va
naūcimakkaī. 'Does not astonish like the poem
of a bad poet.' MP: 16.2.3. jama hu jama tana nu
Who will show the state of being yama of yama? MP. 16.6.6. tila hā tilattanu tāu para jāũna nehā galani. The state of being til of the til (remains) so long as the oil is not pressed. Hc. 4.406. paĩ mukkahā vi varataru phīṭtaī pattatanaṃ na pattāna. 'O good tree! the leaves donot lose the state of their being leaves even after you leave them'. Hc.4.370. jaũloyanahā karāmi a valoyanu. 'So that I may have a look of the eyes'. Bh.130.2. This idiom may as well be treated as the objective genitive. rāyamgani gampi pisunaho pisunattanu harahu. 'Seize the wickedness of wickers going in the royal courtyard'. Bh. 177.13.

The comparative genitive: The comparative genitive is construed with words denoting comparison more, especially sarīsa 'Like', and anuṣarīsu 'like wise'.

Examples. jahī desu vi tāsu je anuṣārisu. 'Where the country also is like him'. Pc. 6.5.4. taho anāna naraḥiũ tīna sarīsu. 'Other kings were like straw to him'. Pc.12.2.2. kim sarīsaũ rayaṇāharahu. 'What is like the sea?' Pc.61.5.9. āyāsu vi āyāsahu sarīsu. 'The attempt like an attempt'. Mp. 3.12.10. jāma jihaha naṃ | camcalu 'unsteady like the tongue of Yama.' SR.132.

The comparative genitive is also expressed by verbs conveying the sense of comparison viz. u vamījja- upamīyate 'to compare' and anu hara- 'to resemble'. Examples: u vamījjaĩ nara vais
kavānu tāsu. 'Which king can be compared with him?'
Pc.1.6.1. ga jjanae anu harai samudda-ho. 'Resembles sea in roaring'. Pc. 11.3.5. sā pura-soha kāsu uva mijjai. 'With what is that beauty of the city to be compared'. supurisu kāmgahē aṇuharai. 'A noble man resembles kānga flower'. Hc.4.367. kantuju sīhaho uva mi-aï, tam mahu khamdiū manu. 'It puts down my pride that my lover is compared to a lion'. Hc.4.418.

1. The genitive of relationship. This idiom denotes the relationship a particular person has with a person with the possessive form. This may also be called the genitive of parentage, although many examples denote relations other than parenthood. This idiom may be included in possessive genitive, because it is only an extension of the possessive.

Examples: tīyasa jajayaho puttu jaya-sāyaru. 'J. the son of S!'. Pc.5.3.6. vahini sahoyari dasasayanettaho. 'The uterine sister of Indra'. Pc. 5.4.7. vahu kāle mandoyarihe jaya/indaí dhanā-vāhana ve v/ bhāya. 'After a long time were born to Mf. the two brother namely I. and Dh.' Pc.19.5. In Pc.19.10., we find quite a good number of relation words, haū māe mahindaho mehunau/supasannakitti mahu bhayaṇau/taū homā sahoyaru māulaū. 'I am the brother-in-law of M, the good P. is my nephew and I am your maternal uncle'. Pc. 19.10.6-7.

lakkhanarāmaho vappu. 'The father of L. and R'. Pc.24.2.9. so lakkhaṇu jo sīyahē devaru. 'He is L. who is the brother-in-law of S!.' Pc.44.3.8.
The accusative genitive: The genitive is used for accusative in many cases. In Pc. it is used for accusative of goal, i.e. governed by verbs of motion. These idioms may also be explained as the dative of goal. Examples: duṭṭha turāngamu... gāyau... pacchimābhāyaḥo. 'The wicked horse went to the western direction'. Pc. 5.4.1. gau ema bhaṇeva niyapaṭṭaṇaho 'Telling thus, went to his city'. Pc. 6.8.5. This idiom is extended to abstract ideas also. risahu gau ni-vvānaḥo. 'R. attained nirvāṇa'. Pc.4.14.9. niyama-maṇe jāi visāyaho jāvenī. 'As he attains anxiety in his mind'. Pc.5.15.1. Other examples: nāī sayamvara-māla diṭṭhi niṇaḥo āvatṭaī. Like the garland of the svayamvara, the glance goes towards the king'. Pc. 5.4.9. varavīraḥi khaggahu diṇṇu diṭṭhi. 'Looked at the sword of the valiant fighter'. MP.12.15.10. rūve jovvaṇena devāhā mi vimha-yagārī. 'By beauty and youthfulness, was wonder-giving to the gods even'. MP.15.9.15, tāma tāsu duṭṭau pesijjai. 'In the meantime, a messenger is sent to him'. MP.16.12.3. iha bhaṇivi majjhukīpū paṭṭāna-bandhu. 'Telling this, tied the cloth to me'. Jc. 1.29.1. tāsu pariṇaḥu anṇaṇṇa ko vi. 'No body knows him! DKS.14. ko patti-ijjai kāsu kahami. 'Who believes, to whom
should I tell?" DKS.58. so andhau avarahā andhayahā kima darisāvāx'\nt thu. 'That blind, how can(he) show the path to other blind\nmen'. Pd.128. jīnava r a jhāyahī jīva\ntuhū visaya kasa yahī khoi. 'You meditate on the J., O Jiva! leaving the vice of Visayas'. Pd.\n197. la g gau kāt t thu na da ha i para\niyarahā dahi huyāsu. 'The fire burns not only the wood it catches, but also the others'. Sd.38.\nvadu bahuyahā chāyākarai tālu\nsahai saīghammu. 'The banyan does shadow for others, but the palm bears the sun-rays itself'. Sd.103.\nbhāvanahā niiccubhāvevi. 'Think of the\nthought always'. PSQ. 4.81. para chidda saehī\nvāvāra jāsu/gunavantu kahimi\nkim kovitāsu. 'Whose business is(to see) hundreds of evils of others, how can I tell him virtuous?'. Bh.3.3.\ncavai koi sambhavivi saēsahoci\n'Someone tells remembering his country'. Bh.118.1. mā jāhi\nvisāyaho. 'Don't get trouble'. Bh.202.3. kocavi-
yanāna dūsa i. 'Who can blame the poets?'. SR.40.\n
k. The instrumental genitive: The use of the genitive\nfor the instrumental, though rare, is an interesting pheno-
menon of IA. syntax. It is found in the language of Vedic prose\nand also in Pali 1. In Apbh. it is a very rare idiom, restric-
ted generally to the verb bhar- (30) to fill. One or\ntwo examples with other verbs are also found. Examples:\nichurasahobharianjali. 'The handful

of-palm with sugarcane juice'. P Seah a h o c h i l l a r u b h a r a i. 'Likewise, fills the leaves with blood'. P 19.6.5. n a m s a y a l u j e d i t t h i h e m ā i y a u. 'As if, all was measured by the look'. P 60.2.8. s ā k a s i n a b h u a m g i v a v i s a h o b h a r i y a. 'Like a black serpent, she was full of poison'. P 69.7.7. b ā h i r u s u d d h a ā p ā n i y a h ā a b b h i n t a r u k i m a hū v a.

'The outside was purified by water, but what happened to the inside (of body)'. Pd.162. u v a v ā s a h a h o i p a l e v a n ā s a m t ā v i j j a i d e h u. 'By fasting is(born) the pralepana and the body is purified'. Pd.214.

In k i m k i j j a i h a h o a k k h a r a h ā. 'What is to be done with many letters' Pd.124, the genitive functions as the instrumental of utility. j a h ī n e h a h o b h a r i u v i h ā i m ā n u. 'Where the pride, filled with affection is left'. M 1.16.2. v i s a h ā b h a r i y a i. 'Filled with pleasures'. M 14.1.16. n i y a y a d h a n ā h o b h a r i y a i v o h i t t h a ī.'

'Filled the ships with his wealth'. Bh. 181.3. b h a r i y a k a n ā d ū s a h a d u v v a y a n a h ā. 'The ear was filled with intolerable wicked words'. Bh.201.8. m a h u k a r i e v v a ū k i m p i n ā v i m a r i e v v a ū p a r a d e j j a i. 'Nothing is to be done by me, except dying'. Hc. 4.438.

1. The genitive with adjective: In many examples the adjective is construed with genitive. Many instances of this use have already occurred in the above description of the genitive, e.g. partitive genitive etc. Some more examples are given below. s o l a h a a h a r a n ā h ā j o g g ā i.
'Worthy of sixteen ornaments'. Pc. 33.4.6. 

'O mother! you wear it, it is fit for you'. Bh.166.6.

m. The locative genitive: In many instances the genitive functions as locative i.e. as the 

actions. This idiom is rarely found in OIA. In Apbh. it is a

example may be treated as

the absolute genitive also. 

at the end of the age, falling from the heaven(they) are born in 
good family'. Sd.73. 

Out of fear of tigers
falls in the ditch'. APK TURR.14.c. gayaüri lo ya hän så həl aüjäü. 'Pleasure was born among the people in G. Bh. 248.6. dəiü ghadāvai vənī tərəhů saũnīhů pəkkəp hələhī. 'The god makes fruits on trees in the forest for the sake of birds'. Hc.4.340. sijja ha utṭhanta pədənta. 'So rising and falling on the bed'. SR.136.

n. The genitive absolute: This idiom has developed out of the possessive genitive. When accompanied by a participle the possessive genitive acquired the syntactical value of conditioning a particular action. So the genitive absolute functions as protasis clause and the rest of the sentence as apodosis. As a matter fact the genitive absolute is a reduced form of the protasis clause. A further reduction is found in some elliptical sentences, where the substantive is also omitted. This idiom generally denotes circumstances and not the time as is the case with the locative.

Pāṇini's səa stə hī cənədərə(2.3.38) is covered by this use of the genitive. The genitive absolute is construed with both present and past participles. Examples:

(i) Present Participle pekkhantaho jənəho surəkərikərapəvarapəcamdehī' pəttunivaddhu sire. 'When the people were seeing, by arms like the powerful trunk of the divine elephant, the crown was tied on the head'. Pc. 22.12.9.

vərəntəho majjhu umməggikarevī/risi sīhəkisora(və)thiya vənə paısarevī. 'While I was forbidding, he, doing mischief, entered the forest like the young cub of a lion'. Pc.33.3.9. pava nasuaho pəharaṇtəho
panayama paricatata. The P. striking the pranayama and breathing were given up.
Pc.51.14.13. nīsesahū surahū niyanta-hū gayanatale/vinivaiū kontehi bhindevivacchayale. With all the gods seeing (from) under the sky, (he) felled him striking at the chest with spear. Pc. 63.7.10. tuhamaka rantahohalivihānu/hautūsama mitta ha (v.l. ham) candiyasamanu.

'Your doing the arrangement of sacrifice like this, I am satisfied like the Ćandi'. Sc.1.7.11. jasujivanantasahāmuanu muvai. 'Whose heart dies while he is living'. Pd. 123. niyadehahāmivasantayāhāsunnāmadhasevai. 'While living in one's own body, empty matha, served'. Pd. 131.

jalukađdhaʃantahākūvayahāavasaį siraUGHADANTI. 'If water is taken out of the well there must be the pitcher on the head'. Sd.99. taho pucchantahogujjhuṇarakkhaṃ. 'Of him asking, I will keep no secret'. Bh. 319.7. tahigharu pālantihi jāi kalu. 'Her looking after the house time passes'. PSC.1.69. taho virahahonoṣantaahodhūlaḍiāviṇadittaha. 'His separation disappearing, even the dust is not seen'. Hs. 4.432. ima muḍhahe vilavantiyahamahi caḷanεhi chihantu/ adhuddīnaùtini pa-hin pahi joyāùpavahantu. 'While the damsel was bewailing like this, she saw a traveller, half-flying, like swimming, and only touching the earth by feet'. SR.25.
Similarly, of the Jiva fallen in the sea of the world the relation of manliness is difficult. Sd. 49. sammatte vinu vaya vi gaya vayahā gayahā gau dhammu. 'The whole age is gone without samyaktva, of the age gone is gone the religion.' Sd. 206. eyaho āyaho jaiṅa gaya gehi to hoi ahi avamānu dehi. 'While he having come if she did not go, there will be great insult to the body.' Bh. 211.8. mahu kantaho guṭthaṭṭhiyaho kaū jhumpadā valanti. 'While my husband is at home, how do the huts burn.' Hc. 4.416. dūra thiyyāha vi sajjanahā hoi asaddhalu nehu. 'There is uncommon friendliness of the good persons even when staying afar.' Hc. 4.422. kanta jutai hiyatthiyahā viraḥa vīdāṃvai kāū. 'O dear! of your staying in the heart, the separation distresses the body.' SR. 76.a.

(iii) Elliptical. (The substantive is not expressed).

jīvantahū sijjhai savvu kajju. 'Of (one) living, every work is completed.' Pc. 7.9.2. deha galantahā savu galai mai suī dhāraṃa dheu. 'Of (one whose) body diminishes, every thing diminishes - the intelligence, piousness, the firmness and the aim.' Pd. 103. mūlu vi jāi lāhu cintantahāo. 'Of (one) thinking of profit, even the earnest (money) is lost.' Bh. 41.5. rai anaic hantahā hūū vīhānu. 'Of (them) unwilling
sexual enjoyment, the morning came'. Bh. 216.10. जामिनि गामियाल इमा/जाग्गान्ताहां. While they are awake thus, the night passes'. SR.158. पाई मेलांति हे माहु माराणु माई मेलांनात हो तुज ज्हु. 'If you leave me it is my death, if I leave you it is yours'. Hc.4.3.70. एहाउ वाहा cिंतानंहः पच्चाह नावहाल विहानु. 'While the fools think like this, it is morning'. Hc.4.362.

In the following examples from Bh. the genitive absolute denotes the time after completion of an action. vात्ताई मासा एक्कु ग्हरिए आयाहो. 'It is a month, since he came home'. Bh.158.8. निवासिया tिसा दिवासा ग्हरिए आयाहो. 'Of his having come home, it is thirty days'. Bh.193.10.

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