1. That the adverbs generally take some case-endings and behave as substantives is noted earlier.

2. Below are given some examples of pronominal adverbs denoting time, space and manner.

"Kaha hanuvanta kema tahi pattau. 'Tell O H. how did you reach there?' Pc. 55.10.1 jai kayavi uvasamaidasaana nu. 'If sometime, D. is cooled'. Pd. 57.1.6. pajopae kahavinya bajja'i. DKS.108. iyarahaka kahakamkhaitavayara nu. 'Otherwise how(he) desires practising penance'. Jc. 2.21.8. paikettiiisundariganii ehu. 'How much O beautiful lady have you counted this'. Kc.111.3. aha pattukayavivasanta masa. 'Thus came sometime the month of V'. Kc.2.5.1. jittthucadevinu pararamamuinsavvagaya gayagaya mokkh u. 'By climbing where the great sage is freed of coming and going'. Pd. 111. jai soghadadiprayavadiketthuviolappinuisikkhu/jettthuvitetthuvietthujagi bhanato tahi sarakku. 'If the creator fashions persons after having learnt the art from somewhere, then he may fashion here in this world a person similar to her'. Hc. 4.404. maibhaniyau bali raya tuhukehaumannaga an ahu. 'O king Bi I told you of what sort this beggar is'. Hc.4.402. king
kāiyahā vi dīvasa taṁ hosaśi. 'Shall there sometime, be that day?' Bh. 93. 7. kahi ā īsi hiva pahiya kaha va tuha ālyāū. '0 traveller! where are you going and wherefrom have you come?' SR. 41.

kim tujjhū vi maṇe evadda bhānti. 'Is there so much doubt even in your mind?' Pe. 48. 2. 3. avasānu tāsu ettadāo mitta. '0 friend! his end is this much'. Bh. 247. 4. pia/o ant-ihe muhakama/alu emvai surāū sama-tātu. 'While seeing the lotus-like face of the lover, the love-sport came to an end like this'. Hc. 4. 332. ima taviyaū bahu gimaḥa. 'Thus was great heat of summer'. SR. 139. ettahi rāyaūrahoh dhanakaṇapaūrahoh sampattaū kaūlāyariū. 'In the meantime, the K. reached the city, full of prosperity'. Jc. 1. 5. 21. vila/sahi ma/jjhu atthu jima sakkahi. 'Enjoy my wealth as (much as) you can'. Bh. 38. 3.

The examples may be multiplied and may be found earlier. It may be noted that the adverbs formed with indefinite pronouns denote indefiniteness.

3. The adverbs very often denote comparison. Many instances have been marked earlier under different cases denoting comparison. The following are some additional examples:-

kāvīna maī jehī duhahāyana. 'There is no body as miserable as myself'. Bh. 93. 10. cora jema calivi. 'Started like a thief'. Bh. 332. 6. taśi jēhau annu na ko vī vaddhu 'There is no fool like you'. PSC. 1. 218. to vi mahadduma suanu jivāte ucchamgi dhareśi. 'Yet the great tree, like a noble man, places them on its laps.' Hc. 4. 336.
Comparison is also expressed by adverbial particles na'i, na m, jan i, nav ai, sariccha etc.

th i r u n i c c a l u k i û k a t t h a m a ú n a ë i. 'He was static like one made of wood'. Bh. 333.8.
para l o y a m ü l e i h a l o û n a ë i.'Like this world at the root of that world'. Pc. 4.13.4. t h a há
g a v e s a i n a ë i. 'As if finds out the depth'. Hc.4.444.
n a i k o i k o y a m ë d o c a d a i y a i. 'As if the
some body has aimed some bow'. SR.51.
tihuvana matthae suhanilae
n a m m o k k h u p a r i ñ t h i û i. 'As if moksha is put
on the head of the three worlds'. Pc. 1.8.13. n a m d h a r a n i e d h a r i y a ú d i v v a v e s u. 'As if the earth
has taken heavenly attire'. Jc. 1.3.4. n a m m a l l a j u-
j j h u s a s i - r a h u k a r a h ë i. 'As if the moon
and Rahu are engaged in fight'. Hc.4.382. k a ñ a y a k a-
l a s a j h a m p a n t ë i n a m i d ë i v a r a h ë i. 'As
if covering the golden pitcher by lotus'. SR.29.

j u v a i j a ñ u v a ñ ñ u s a m u v v a h a ñ i.
'As if the young damsel carries the colour'. Pc.6.16.6.
keñavi kahiü a sesu gavitt hau/ bhavisayattu jañ i kahiñ mi ditt-
hau. 'Some body told that all is great but no where is to
be seen(a man) like B'. Bh.141.4. j i h a p a l l a v a
d ë s a i j a ñ u p a v à l a. 'Where the leaf looks like
pravala'. SR.61. n i r u v a m u r a s u piè pie-
vi j a ñ u. 'As if the excellent juice being drunk by(her)
husband'. Hc. 4.401.

1. i v ë r t h e ë n a m - n a ë i n a ë i n a v a i - j a p i
jañavañ. Hc.4.444.
The use of the correlative adverbs is a regular feature of IA. syntax. In Apabh. their occurrence is quite profuse. These pertain to time, space and manner according as the adverbs are those of time, of space or of manner, e.g.

In the following the adverb of place is construed with the adverb of time as a correlative and the whole construction denotes time. jattha gao so suhao taddiha divasāū aniyattī. I am restless since

1. ISMIA. pp. 132-134. §§ 199-204.
The day he left me'. SR.128.

jahī jahī āsēvisu visapha-

nindu/tahī tahī so bhīsanu vara-
kagindu. 'Wherever is a poisonous snake, there is
that terrible Garuda'. Pc.58.4.4. jahī tuhū ca
saddu tahī so samāsu. 'Where you are the
word, he is the compound'. Pc. 58.4.7. venni vi pa-

nthā kahiya mai jahī jānasi tahī
lāggū. 'I have told you both the ways. Now where-
eyou know you start for'. DKS.22. jahī bhāvahu
tahī jāū. 'Wherever you like, go there'. Pd. 48.

jovvana māūsirimaū jetthu phāra/
vaṭṭantī tetthu bahalamdhayāra.

'Wherever is the pride of youth in plenty (excess) there is
great darkness'. Jc. 1.5.10. jahī kappijjaī
sarīṇa saru chijjaikhaggina
khaggū/tahī tehai bhadaghadā-
nivaihikantu payā'sai maggu. 'My lover
shows the way in the midst of a host where an arrow is cut by
an arrow and a sword is cut by a sword'. Hc. 4.357.

jahū jahū lakkhaṇā lakkhai
sammuhu/taū taū simiru thāi he-
tṭhamuḥu. 'As L. looks ahead, the army pulls down the
face'. Pc.25.13.3. jiha jiha cintiya āṣa
nāpūrai/ tiha tiha rāvana hiae
visūrai. 'As the cherished hope is not fulfilled, R.
becomes distressed in heart'. Pc. 42.8.1. jiha nisun-
iū tiha tuha kahami. 'I will tell you as
I have heard?'. MP.14.12. jehā pāṇaha jhum-

padā teha puttie kāū. 'As is the hut of life
so is the body'. Pd.108. ja.ha je na datta m taha tena patta m. 'He got likewise as he gave'. Bh.205.24. nisibhoyanu ja m parihariu tena/ tam nandimitu tosiu ma ne na. 'As he gave up the night-food, by that (i.e. thence) N. became satisfied in mind'. Bh. 321.1. tam/ ja m mehala thava/ vaai ganthi nitthura suhaya/ tudaya tava thulavali navasararahara/ laya. 'Then as that lady fastened the girdle, the necklace got torn asunder'. SR.27. jatta'i paisai jalehi jalu tatta'i samarasu hoi. DKS.78. jiva supurisa tiva ghamghalai jiva naiv tiva valanaai/ jiva domgar arati tiva kottarai hi a visura vai kai. 'Just as there are many good men so there are many struggles; there are rivers and there are turnings; there are hills and there are hollows; O heart! why are you depressed'. Hc.4.422. jevadu antaru ravana rama hai/ tevada antaru patana gama hai. 'There is as much difference between a town and a village as there is between Ravana and Rama'. Hc.4.407.

A peculiar usage of the correlative adverbs is found to have been inherited by NIA(Hindi).

dhukkantu ra ne tena vidittha kehau/ rayanayarena gamgavahu jehau. 'How was he seen entering the battlefield by him, like the water of Ganga by the ocean'. Pcs.52.3.1.(cf. sasi sampanna soha mahi kaise/ upakari ki samgati jaise. TulasiDas).

6. The number of adverbs in Aphh. is quite large. Below are given a few typical adverbs of Aphh.
aggaig (agape) na bhananti kimpi aggae bhaena. They say nothing before (her) because of fear. Pc. 1.12p.

atillu(D) atillu tehi ta runnu punu. 'They wept there badly.' Pc. 19.10.8.

atthakkae (Dei) suddenly. atthakkae ali sura - nikau. 'Suddenly came the assembly of gods.' Pc. 4.14.6.

avaggi (? ) wholly. avaggi bhumja hi rayasiya. 'You enjoy the glory of kingdom fully.' Pc. 12.11.5.

asaanna (asanna) 'near' to asanna paatu. Then (he) reached near. Sr. 29.

candu (candam) 'firmly'. hatthe upphalivi ga hai candu. 'Raising by hands holds firmly'. Jc. 1.6.5.

nicha(u) (ni'scayam): nicha(u) dohai maranti tai. 'They definitely die doubly'. Mp. 12.19.3.

nittulaug (nis+tala?) 'surely' to kallae mahu nittulau mara nu. 'Then tomorrow there is surely my death.' Pc. 18.6.3. also Pd. 198.

pacchale (pa'sca-) 'Behind', 'afterwards' pacchale jujhejjahi punu samare. 'Afterwards you will fight in the battle.' Pc. 15.5.6.

purau (parah) purau dai pau deina pacchale. 'Runs ahead and does not step behind'. Pc. 61.2.3.

pacchali (pa'sca-) nam suraho pacchali samjha jai. 'As evening goes behind the sun'. Jc. 2.26.3.

pare (param) 'Afterwards' tasu uri savu jagu samcaraipi parai na koi vi jai. 'All the world moves in his heart, nobody goes
afterwards'. Pd. 89.
parokkhai (parokše) majju parokkhæ āvai pāviya. 'He attained miseries in my absence'.


pahile/ pahilla' (pratha+illa)
akku pahilla' dukkiya dujjai. MP.
1.19.6. pahilo kāsu vināsu. 'Whose destruction is firstly'. Pd. 219.

phudu (phutam) 'certainly, clearly' phudu mahu keraũ pesaũ cu<k kā. He has certainly left my service'. Pc. 5.13.2. phudu kammaĩ kammaũ kāraũ. 'Certainly the work is the cause of the work'. Bh. 42.12. phudu akkipi yamai tujjhu.

' I told you clearly! Pd. 208.

mamchuũ (maň<su) 'definitely' mamchuũ kule ujjou keresai. 'Will definitely bring fame to the family'. Bh. 19.5. mamchuũ hosai cheũ kilesaho. 'Definitely there will be end of the trouble'.

Bh. 118.1.

manda (manda) 'forcibly' tam manda laemi na pa raka tattu. 'Then I will not take otherman's wife forcibly'. Pc. 18.3.2.

mandaũ (manda<ũ) 'for a while' 'a little' kimpĩ mandaũ mahu piaho susu anuharaũ na annu. 'Only the moon resembles my beloved a little and none else'. Hc. 4.418. sumarijjai tam vallahaũ jam visarai mandaũ 'That is called dear which is remembered though it may have been forgotten for a while'.

Hc. 4.426.

sampai (samprati) 'currently' majju mamũ mahu pariharaũ sampai savau soũ.
Who forsakes wine, meat and honey he is currently a Sravaka.
Sd.77.

The list adverbs may be extended further. A list is to be found in H3 Ap. at pp. 329-334.

7. Some of the adverbs occurring as post-positions have been noted earlier (Periphrasis of cases).

8. Some adverbs formed from adjectives (of number) are given below.

 Again (i.e. secondly), he is distressed in the separation of son'.
Bh.102.7. annu vi vahu naravarahā pahānāa u. 'Secondly, the chief among many men'. Bh.15.5. This adverb may be termed as phrasal adverb even.

 addho addhie mahi bhumjāviya.
'Divided the earth equally'. Pc. 26.3.6. padhiya vatt-hutaha panthiya ekkalliya gharihi. 'O traveller! read a/vastu then that she lives in the house lonely'. Sr. 190. ve vi padhāiya ekkammahō. 'Both of them ran separately'. Pc. 57.7.6. jam-pai sayalu lo' ekkammahu. 'All people speak similarly'. Bh. 191.13.

9. The repetition of adverbs denotes various shades of meaning - universality, emphasis, distribution and indefiniteness.

 punu punu vi padīvaū bhanai balu. 'The warrior tells again and again (repeatedly)'. Pc. 34.2.1. punaravi vāra vāra pomāevi. 'Again praising repeatedly'. Pc. 13.9.1. nam darisānu aggaggai thava'i. 'As if puts the sight in front'. Mā. 15.22.3. te jhānaha ho caliya mañāmanāau. 'They wavered from attention for a very little while'. Pc. 9.11.5.
tumhehi mālihe kālō bhuttī/ maṇḍu maṇḍu jiha para-kulauttī.
You have been overtaken (lit. enjoyed) by the death of M., forcibly like the daughter of some other family'. Pc.11.13.4.
vāra vāra maraṇahā darahi. 'You fear from death repeatedly'. Sd. 156. kaha kaha vi
viniggaya uvavaṇāū. 'She came out of the garden somehow'. PSC.2.133. saṇṇīū saṇṇīū sam-
caraī. 'Goes very slowly'. Bh.64.10.

In the following the repetition denotes alternativeness.

ettahe dulahau dhammu ettahe
vira haggī garūvaū. 'This side is the rare religion and that side is the difficult fire of separation'.
Pc.55.1.

The repetition of adverb in the following denotes

distribution kahi saṣaharu kahi mayara-
haru kahi varihini kahi mehur
dura thiyāhā mi sajjanaḥā hoi
asaddhalu nēhu. 'Where is moon and where is the
sea, where is the cloud and where is the peacock. There is
uncommon friendship of the good persons even staying at a
distance'. Pc. 4.422.

The relative adverb is sometimes combined with indefinite to express indefiniteness. sa tivi kivi
sa mvarivi. 'She arranging it somehow'. SR.27.

The correlative and cognate(relative) combined together
express indefiniteness or universality. 1ī ē jivā
tivā bhaggau. 'Fled sportively away somehow'. Pc.
64.8.11. ettahi tettahi sahasā
gayāi. 'Went suddenly somewhere. (lit. here and there).

jiha tam tiha bhūbharamguravayaṇu, 'here and there (i.e. everywhere) with frowned face?'
Pc.62.4.5. pecchāl jahī mitahī mi jimasāsaṇu. 'Sees everywhere the rule of Yama.' MP. 11.25.1.

/2. The adverbs of contrasting meanings are combined together to express universality. so ihāratti parattivirijjhai. 'He is always prosperous.'

Bh. mālu abhinnatari bāhiri dhārāi. 'Keeps dirt inside and outside (i.e. everywhere). Apkt. URR,18.

thīu aggaṃ pacchae bhadāsamūhu.

'The group of warriors was in front and behind (everywhere).'
Pc.16.15.2.

/3. The negative particles in Apbh. are na / ṇa, mā / maṃ / ma, ṇāhā.

ṇa generally precedes the verb. Sometimes it follows the verb as required by the metre. e.g. vuttai vaṇa vīlai ṇa ho. 'The husband does not talk.' Pc. 2.13.9. ėũna jānahū āsi. 'It is not known.' Pc.Ps. 2.13.9. so sottiū joṇa māsū gāsai.

'He is a śrotiṣya who does not eat meat'. MP.19.6.5. jetthuṇa atthisuḥu. 'Where there is no comfort'. Jc.4.19.17. hiyaiṇa phīṭṭai sosu. 'The distress of mind does not diminish'. Pd.2. jammī jammi dāliddaḍau puṭṭhīna tahu chaṇḍel. 'The poverty does not leave him in many lives'. Sd. 93. tahi
Nobody cares for Mf* PSC.1.144. ta kirn gamag'ahilu tālī sadde na naacce'i. 'Then should the village-maiden not dance at the tune of clasps'. SR.15. a m g a hī a mgu na miliū. 'The limb did not meet the limbs'.

He is a prohibitive particle and is used with Imperative or Optative.

mā dīnayaru kahī miniesau. 'Let sun not see anywhere'. Pcs. 13.12.10. mā karahi bha nti. 'Do not have doubt'. Jc. 1.6.12. mā kari harisu visāū. 'Do not have pleasure or sorrow'.

dussīla dutthu maṃ paisaraū 'Let the wicked and ill-mannered enter'. Pcs. 19.4.6. sālaya hū ma hosa'ī kahī mishāū. 'There will not be any injury to the brother-in-law'. Pcs. 18.10.4. maṃ roi mundhe. 'O simple lady! do not weep'. Pcs. 1.214. am a m-ga lu ma ha ma kari. 'Do not do inauspiciousness to me'. SR.109. mā karu va mki dīthi. 'Do not cast side-glances'. Pcs. 4.330.

14. These negatives are compounded with other particles or sometimes verbs also.

nā compounded with the verb substantive /a s-forms the common negative verb nāhī and the phrase is used as a negative particle. e.g. tenā vi vuttu nāhī vaū bhamjāmi. 'He also told I will not break(my) vrata'. Pcs. 5.14.2. rāvāna puṇu vūha hānāhī cheū. 'O R! there again is no end to the vyūhas'. Pcs. 16.12.7.

1. Pcs. 4.419.
appunu anugu nahi darisivau. 'One's own body is not to be shown'. Bh.36.9. hattha ahut hahah devali valahahnahi pavesu. 'The temple of body(measures) three and a half hands there is entrance for the fool'. Pd. 94. hariyahahnahighavittii. 'There is a desire for green vegetables'. Sd.14.

The last two examples may also be explained as compound particle na+hi. nilajjahnahiguruyanugane'i. 'The shameless one does not respect the elders'. PSC.1.145.

pekkhu gahirima saryarohekuvikanhinahiohattai. See the depth of sea, even a drop is lessened. Ho. 4.4.13.

má compounded with vbha gives the typical Apbh. verb mambhisae-, noted earlier(under Ablative).

The following are some compound particles formed with negative and other particles.

nahu (na+khalu) emphatic negative. E. a.
jaiavarahu khamiunahunurāem. 'If the crime is not pardoned by the king'. Bh.191.15. dhannyai carantina chupunu tināi(The animals) don't graze the grass and paddy'. Jc. 2.21.11. nahu muniaukhaludhiṭhu so vi mahu milhiha'i.

'I did not think that that knave would definitely leave me.' SR.197.

nau/nau (na+tu)
nau sakkaidekkhiviparaha riddhi. 'Cannot see the prosperity of others'. Bh.3.7.
sihiṇahānau suhāiharicandānu. The sandal-wood does not comfort the breasts'. Bh. 13.6.
There is no one as coward as he in the people. PC.15.3.5.

If he is sun then he does not set. MP.22.10.6.

There is nobody as miserable as myself. Bh. 201.11.

There is no third course for the grass. HC. 4.339.

In the following navi denotes the oppositeness (vaiparitya). so vari sukkhu pai-

It is better to have that pleasure but not to have words

of the wicked falling on our ears. HC. 4.440.

Two or more than two negatives used together convey the

sense of 'neither' --------- nor. --------- e.g. naui demi

na lemi na pasu jamai. 'I will neither give

nor take nor go near.' PC.4.4.3.

Neither tell a lie nor do kill an

animal'. MP. 22.19.5. nau kulu nau siri nau

haun sau. 'She cared) neither the family, nor the

beauty nor me nor the son'. Jc. 2.8.10.
kāraṇu kajju na vi navi sāmiū navi bhiccu/ sūraū kāyaru jīva navi navi uttamu navi nīcchu. 'You are neither cause nor action, neither master nor servant, neither brave nor coward, neither good nor bad'. Pd.28.

vijjāvaccu na paī kīyau diṇnu na osahadāṇu. 'Neither you served the saints nor did you give medicine'. Sd.157/naṃta na majjha tahi nāū bhava nāū nīvāṇa/ ehu so paramamahāsūha nāū para nāū appāṇa. DKs.61nāhu jīvaū nahu marāū pahiya acchaū dhukkhantiya. 'I am neither living nor dying 0 traveller, I am only burning'. Sr.107. kira khāi na piaī na viddavaī dhammi na veccai rūaḍāū. '(A miser man) neither eats nor drinks nor does he spend a rupee in pious gifts'. Ac.4.419. nāū vihasai nāū tanu simgāraī/ nāū loya nāhā amsu vinivāraī. 'She neither laughs nor adorns her body nor does she wipe her tears'. Bh.159.2.

17. The emphatic and inclusive particles, in Apbh., are vi, mi, i, vi (/āpi) 'also'.

jahī sua sāriyahū vi nāhī dhou. 'Where there is no approach for even parrots'. Pc.16.5.3. kharadūsana vi niya- pāna- bhiya 'Kh. and D. also afraid of their life'. Pc.16.7.7. tena vi paramesaru pujiyaū. 'He also worshipped the god'. Mp. 21.14.8. tam pāvantu vi tanu saṃtāvai. 'Even getting that the body is depressed'. Mp.24.10.9. mahī' bhumjivi
a v a r a i g a y a i t e v i , 'Those others also went away after enjoying this earth'. Jc. 1.6.10. a j j a v i m i t t a / d u r i k u r u j a m g a l u . 'O friend, even today K. is far'. Bh. 118.2. t a m su h u i n d u v i n a a l a h a i . 'That pleasure even I, does not get'. Pd. 3. v a y a n u v i t a s u p a m a n u . 'Even his words are testimony'. Sd. 5. b e v i s a m a n a h a t t h a . 'Both the hands entered'. SR.80. k e s a r i n a l a h a i v o d d i a v i g a y a l a k k h e h i g h e p p a n t i . 'The does not fetch a cowrie, (whereas) the elephant is sold for lacs'. Rc.4.335.

m i (अ ै पी)

d e h i m i a d h a t t a i g e y a i m i . *
'Somebody started even a song'. Pc. 2.4.2. g h a g g h a r e h i m i g h a v a g h a v a g h o s u c a t t u . 'Even the small ornamental bells released tinkling'. Pc.13.1.7. m a h u m i s a r i r i . 'Even in my body'. Bh. 158.4. b h a v i s a y a t t u j a n u k a h i m i n a d i t t h a u . 'Nowhere was seen a man like Bh.'. Bh.141.4.

i (अ ै पी)

ch a k k h a n d a i m e i n i e k k a c h a t-ta. 'The earth of six quarters has only one chapter'. Pc.3.13.7. g a n t h a h i b a h i r a b h i m t a r i h i e k k u i t e n a m u y a n t i . 'They do not give even one of the outer or inner of the grantha'. Pd. 154. s a y a r i b h a r i a i v i m a l a j a l i l a h a i n a e k k a i d h a r a . 'Even though the ocean is full of clear water, you will not get a single drop'. Rc. 4.323.
The conjunctive particles in Apbh. are the connective (Copulative, Disjunctive, Alternative) Adversative, Exceptive and Conclusive.

The use of conjunctive in Apbh. is given below:

- aha(atha)- conveys different meanings.

It introduces a statement. aha citte' visuddha'na succai savvu sariru. 'The mind being pure the whole body is purified'. Sa.26. aha etthu vi' na visau karivva'. 'Here no one should worry'. Bh.58.6. aha bāhiri pari-
bhamjani koi jai nisara'. 'If anybody goes out for walking'. Sr. 54. aha virala pahāū jī kālihī dharmu. 'The religion has little effect in K'. Hc.4.341.

It is used as a disjunctive to denote alternative meaning.

tā dutthihi kīm sira-kamala levī. aha nakku sahottha'kappa-revī. 'Then I will cut the head of that wicked, or should cut the nose with the lip'. PSC.1.154. dussile dītchī mahu pariha'rho'hī aha kāli apūra'ī tuhū mearhī. 'Illmannered girl, turn your eyes away from me otherwise you will die before the completion of your age'. PSC.3.113.

It is also used to denote the conditional sense.

jai aha uttha'mbhai to kuhai aha da'jha'itau charu. 'If it is covered it stinks if it is burnt it turns into ashes'. Hc. 4.365. jai sas-an'ehī to muia aha jīvai ninnēha. Hc.4.367.
The repetition of *aha* denotes the sense of 'either'

"or'.

*a* h*a* j*a*n*u *lagnost* *u*ttaran* *i* *aha*
*sahasa* *najat* *i*. 'Either the men cross (the
ditch) by holding it or the grass sinks along with them'.

Kc.4.339. a *ha ga*indi *aha tura* 'i *valagg* i.

'Climbs either the elephant or the horse'. Bh.26.5. a *ha*
*melahi* *puttu* *aha samkhew* *dai marana*. 'She would either have fate unite her with her
son or give her instant death'. Bh. 93.13./a ha *v*ā/

*a* h*a* v*a' (*/atha + vā*) 'rather' 'or'. This is a
compound particle denoting alternative.

*a* h*a* v*a' *nām* *vasuha* *mahiharā* hā. 'Or
like the* earth to the mountains'. Pc. 13.4.6. k ahī *sam-
cara h* i *sāndha* a hava *nara*. 'Where are
you, an eumuch or a man, going?'

Po. 20.8.3. a ndhāra' *vi*nū *divadāi* a hava *ki pimcha*
koī. 'Otherwise can anybody see in the darkness without a
lamp?'

Sd.6. a hava *tāya* kāī *vithār* ē.

'Otherwise O father/what is the use of the detail?' Bh.38.7.


At Sr. 183. we find 5 examples of this particle used. a *ha*
pūya* nū* padhai* koī sula liya puṇa rāi nā. 'Or nobody reads (recites) Prakrit there
with good tone.' Sr. 183.

20 The adversative conjunctives are *para*, *pari*,
paru, vari.

*para ekku na sijhai sāhimānu.*

But even one(of this) self-respect is proved?'Pc. 4.2.5. mahu
*ena/samānī kou kavanu/ para*
pujjahe kārane jāu raṇu. 'What is the enmity, I have against them. But for elders the battle ensued.'  
Pc.15.7.5. appā bujhi jena paru tāsu na annu hi bhāu.' But who has understood the self, he has no other bhāva.'  
Pd.57. cori cora ha ne' para bahua kilesa hākhāni. 'The theft not only kills the thief but it is the source of many troubles'.  
Sd.48. eukammu para dīna varāyaha. 'But this is the work of the poor and destitude'.  
Bh.37.6. samdesadau savitt haraupara maif kahanu na jāi. 'The message is lengthy but it cannot be told by me'.  
SR.31. vaddapanu paripāviaihattem mokkalaena. 'But greatness is attained by the hand being freed, i.e. by charity'.  
Hc.4.366.

Another particle approximating the sense of adversative is varī (<varam). It is used with na and conveys the sense of 'better-than' or 'better .... but not', e.g.  
varī pāsu varī vihamgu kimī kīdāi/ nāu amhārisā jagaparapidaū. It is better to be an animal or a bird or a worm or an insect, but not one giving troubles to others like these me.'  
Pc.78.12.8.  
varu visu visahau varu jalanu varu seviu vanavāsu/ naū jinadhammaparammuhau mitthatiya sahu 
vāsu. 'Better is poison or snake, better is burning or going to forest but not the company of those involved in antinism and lies.'  
Pd.20. so varī sukkhu paitha navikānahaighala-vayanaī. It is better to go there (in the forest) but not the words of wicked in ears.'  
Hc.4.340..
Jai is compounded with man (mā) in Bh. and conveys the same sense as of vari na, vari appānu
haṇe viṇu ghāito/mam paibhavanī dosu uppāito. It is better to kill oneself than bringing bad name
in the husband's house. Bh. 146.2. vari cēdāū
vi jāū sāvaya-kule/mam narava ī
vi pāvā-māi-samkulo. It is better to be born as a servant in the family of Sravakas
but not as a king in the family of those with sinful mind. Bh.312.5.

Concessive/Conjunctive Particles

The use of concessive conjunctive particles in Apbh. is given below:

Jāi (yadi) 'If'-It occurs with to and conveys a conditional sense.
Jai maṇusa honti to kāī et thu. 'If they are men, what is there?' Pc.72.14.10
Jai jasaharu jamapuru pāvāi tā haū na camaū. 'If J. goes to Yama, then I will dance'.
Jc.2.7.12. jai māī kovi kiyaū avarāhō/to vi khāmi j jāi. 'If I have committed some crime even then you will forgive me'. Bh.22.4. hūnti vi mukkaī mandānāī jai mukkau anurāū. 'The adornments leave if the attachment is left'. Sd.25. a ha bāhiri paribhamaṇī koi jai nīsaraī. pikkhi vi viha ujjānu bhumvaṇu tahi višaraī. 'If somebody goes out for walking, seeing many gardens his house is forgotten there'. Sr. 54. jai uṭṭhābbhāū to kuhaī. 'If it is covered it stinks'. Hc.4.365.

Similarly is used jai vi (yadi + api).
Jai viṇa kimpī dehi sura-sārā/to vari ekkaṣi volli bhādārā.
'If you donot give anything 0 chief among gods! even then you speak once'. Pc.2.14.1. amha ֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֆ
misery'. Pd.74. sā kamalasiri tam ji avaloyaṇu/ cariyāy tāy tam ji nava jovvāṇu. 'It is the same K., the same looking, the same character and the same new youth'. Bh.20.2. tam ji kaha 1. '(He) tells that same.' Jc.3.39;5. purisa-ttanu darisahi tam ji pāsi. 'You are showing manliness near her'. PŚc.2.143. nehi panaṭt-haite jji tila tila phittivi khala honti. 'The oil having been lost the same til becomes oilcake breaking!'. Hc. 4.406.

ji and je are sometimes used between two adverbs or nouns and denotes certainty.

toi vicinta hi tāu jī tāu pāvahī sukkhu mahan tu. 'Even then you are thinking of the same person and get great pleasure'. Pd.11. dine ji dine' day by day' Kc.2.7.1.
khane je khane. Pc. 910.3. chudu je chudu. Pc. 15.1.6.

It has already been noted under ablative that je is used with dūra and denotes a distance. One example would suffice here. ko vi dūra ho jje pānēhi vimukka. 'Somebody was left by life from afar'. Pc. 65.3.8.
kira (⌒kila) - This is a particle of assertion or emphasis or of explanation conveying the sense of 'indeed' or sometimes the sense of 'about to'. e.g.

to kira teṇa kā̄i paraloe. 'Then what indeed is the use of that paraloka'. Pc. 2.12.7. dukkhu dukkhu kira hoi sayeyānu. 'He indeed becomes conscious with difficulty'. Pc. 2.11.8. kavaṇu gahanu kira rāvanu. 'O R. what is the use'. Pc. 12.6.9. pujja karevi kira gāya'i jávehi. 'As he was about to sing after worshipping'. Pc. 14.9.5. taha taniya kira kavaṇa kaha. 'What indeed is her story?'. Bh. 2.9. ēk kira kā̄i viyaṁbhi u vaddau. 'What indeed is a great wonder'. Bh. 21.7. pahiya na sijjhai kiri balu maha kandappa sau. '0 traveller my strength may perhaps not complete with that of Cupid'. SR.99. In the last example kiri denotes a sense of possibility (sambhāvanārtha)

nandanaṇavaṇi kira visama'i jāma. 'As he rests in the N. forest'. EP. 1.3.8. ajju kalli kira tumhahā saṁghami. 'I will tell you today or tomorrow'. JSC. 4.14.19. nāvi rūve kira kohna haya. 'Who indeed is not killed (affected) by the beauty of a lady?'. Jc. 2.9.6.

25. niru (⌒niru). It conveys of the sense of 'indeed' or 'wholly'.

pahilauniru vānanaṁ māgaha-desa. 'First, indeed I will describe the M. country'. Pc. 1.4.1. amhaṁ paṇabh AREṇa niru

1 Steiger. 5229
The desolate earth may die by the cruel weight of our feet.

Pc. 12.7.9. vaṇasiri uvvāsiya su’iru evahī jana vaena niru nivasai. 'The beauty of the forest exiled indeed lives for a long time in this village (or city?).

MP. 13.11.11. āmaha niru loyanahā piyarī. 'She is indeed dear to our eyes.'

Bh. 149.8. jaṃ cavahi dinu tam niru ajuttu. 'What you tell pathetically is wholly improper.'

Bh. 325.6. samvari niru loyanahā vaha-na turī. 'Control definitely the water (tears) flowing from your eyes.'

SR. 102. jihjantī niru dis- ahi uvvinnamiya nayani. 'The deer-eyed appears completely dejected.'

SR. 68. nava-ra-

26 nava-ra. This is a restrictive particle conveying the sense of 'only' or 'but'. It also denotes the temporal sense of 'afterwards' (anantarām). e.g.

navara silimuhadhorani dhava. 'Only the arrows run in line'.

Pc. 11.12.2. tem navara balavati thianu annam. 'He afterwards went to the K. mountain.'

Pc. 15.0.5. lamkeś- āvasu navara gaiya. 'Went afterwards to his abode in L'.

Pc. 15.12.8. navara puviuv kamm- aho parināma. 'Only as the result of the earlier work'.

Bh. 20.4. naravarīhi navara uppannu rosu. 'Afterwards the king became angry'.

Bh. 229.8. navara miyamkuvitiha tavai jihadīnapayaru khayagāli. 'But at the close of the day the moon torments (me) as much as the sun during the day.'

Hc. 4.377

also 402.

i. nava- kera kave. Hc. 2.187.
27. pûnu (<punaḥ). 'Again'.

pûnu pâcchae dhanayaho malamî mânu. 'Again, I will spoil the honour of Kuvera afterwards'. Pc. 10.8.9. pûnu phalihamaû sau suvi sâla. 'Again the big courtyard of sphaṭika'.

MP.11.26.9. pûnu samsâru bhamei. 'Again roams in the world'. Pd. 16. arahantu vidosahi rahiû jasu pûnu kevalanânu. Sd.5.

aha ambaru uggilai râya pûnirâmiyâi. 'The cloth looses its colour and is coloured again'. Sr. 101. dhanu pûnu kâsu nâ itthu. 'Again, the wealth is not to dear to whom'. Hc. 4.368.

pûnu compounded with vi=(<pûnu visûpunovi and pûnaravi) denotes an emphatic sense. e.g. so hammai jo pahanaî punovi. 'He who strikes again is killed'. Pc. 10.12.4. jema na milaî pûnuviniyâ vindaho. 'So that he does not meet again his people'. Bh. 46.5. pûnu vi duvâraî punna pavittai. MP. 11.26.5.

28. jîma when repeated sometimes conveys the sense of 'either'---'or' e.g. jîma abbhîdu jîma padumahu pâchêi. 'Either you fight or fall on my feet'. Pc. 6.12.9. jîma dhuvâ jîma manododari râçu. 'Either Târâ or Mandodari would weep'. Pc.12.9.5.

29. The copulative conjunctives are ya, ja and ava, aru.

ya. (<ca). piya jâhi yâ vahu-pûnna-râsi. 'And who has a husband is full of good deeds'. PSc.2û.109. naî padhai na naccainaya
h a s e i. 'Neither reads nor dances and not even laughs'.
PSC.2.132. a h i l a s a i n a b h o y a ñ u n a vá y a p ñ u. 'Does not like food and not even drink'. PSC. 2.127. In the last two examples the y a is compounded with the negative n a. n a t th i t i h u a ñ i j a m c a ñ a h u d í t ñ h u. 'That which is not in three worlds and is not seen'. SR.18.

But this not a very common idiom.

a r u, a v a r u (< a p a r a - ) Originally meaning 'another', it came to used for 'again', whence the compulsative meaning of 'and'.

Its occurrence is very rare. It becomes regular in later language and in NIA it becomes quite common 1.

a v a r u v i j a m j a h i u v a y a r a i t a m u v a y a r a h i t i t h u. 'And what good (the limb) can do let it do that'. Sd.119. v á mi y a k i y a a r u d á h i n i y a. 'You settled a village in the left and in the right'. Pd.181. v i j j a m b h a i a r u a m g u m o d a i. 'She yawned and writhed her body'. SR.25.

Below are given some more adverbs and adverbial particles and their uses:

p a c c a l i o / u (= p r a t y u t a ) 2. 'On the contrary'.

b h a d u p a c c a l i o ( vl. p a c c a l i u ) s o m a r a i j á s u n á l a g g a i k a m t h i. 'On the contrary he who is not embraced dies'. Hc.4.420.

n i b h a m t u (< n i r b h r ā n t a m), 'Undoubtedly'.

t i h u a n n u s á m i ñ u n á n a m a u s o s i u d e u n i b h a m t u. 'The lord Siva, full of knowledge is, undoubtedly, the master of the three worlds'. Pd.54
1. Hc.4.424.
2. Sen, EDB. p. 607.
are: are putta ho naau padirakkha
kiü. 'O sons you did not protect.' Pc. 9.10.9. ari (và. are)
khala meha ma gajji. 'O wicked cloud don't thunder.' Ho. 4.418.
aho aho aho asoya pallaviya pāni.
'O A., with hand of leaves.' Pc. 19.13.7. aho hu mahan-
ubhāu. 'O noble minded.' Bh. 229.8.
ha-hā vihi mā kāf kiyanta kiü. 'O
god, what the Yama did?' Pc. 19.5.9. ha bahāi. Bh. 329.6.
dhigatthu (<dhikastu):-dhigdhigatthu
samsāru asārau. 'Fie on the world, it is useless.'
Pc. 2.10.2. nam nam dhigatthu paw'hā-
yami rajju. Pc. 4.12.2.
ure ure: ure ure sakka sakka pari-
sakkahi. 'O Indra can you be able(to fight me)?' Pc. 17.14.2.
la i: lai haū ji indu mahan-
laho. 'Well, I am the master of the world.' Pc. 8.1.9.
paccarii lai munio'si mitta. 'Asked
well, have you thought(of it) O friend.' Pc. 13.3.8. lai hō
kimpi na viñatthu kajju. 'Well! no work should
be spoiled.' Bh. 254.6.

Another identical word conveying the interjectional sense
is 'lehuhu'. It occurs only in Pc. dha'ii u 'lehuhu
bhānantu sa'sāhanu. 'The entire army ran crying
'lehuhu.' Pc. 21.3.3.

In Bh. a compound interjection lai lehuhu is found.
hale hale lai lehuhu bhānantiyāhī.
'(Those) telling hale hale lai lehu.' Bh. 10.8.