

## Chapter II

CONCORD

Concord is the agreement of words in a sentence as regards gender, number and person. It can be classified as follows :- (a) agreement between the verb and substantive regarding number and person; (b) agreement between the attribute (whether adjective, pronoun, participle, etc.) and noun. Exceptions are not rare to the above mentioned rule in the epic language.

(a) Agreement between the verb and substantive in number and person.

tataḥ kṛṣṇās'ca pārthas' ca Dharmarāje Yudhiṣṭhire  
sarvam etad yathāvedya darśayāmāsat Mayam! (M.2.1.13)  
"Then Kṛṣṇa and Arjuna (the sons of Pṛthā) having represented everything to Yudhiṣṭhira, introduced Maya to the latter"; kuṇḍale ca rucire cāstām Karṇasya sahaḥ subhe!  
(M.5.54.52) "Karṇa had two ear-rings born with him, of great brilliance and beauty"; yad ahaṁ praṣṭum icchāmi tad ambā vaktum arhati! (R.2.72.10) "Be pleased, Oh mother, to tell me, what I intend to ask"; ajānnann iva kim vīra tvam enam anuvartase! (R.6.108.1) "How is it that thou dost act as if thou wert unaware of thine own powers?"

The following are some of the exceptions to the rule that the verb agrees with its substantive in number and person :-

Two singular subjects connected with 'ca' are used with a singular verb. e.g. e.g. prahṛṣṭastv abhavad Rāmo Lakṣmanaś ca mahārathaḥ! (R.2.119.15) "Rāma and Lakṣmaṇa, the great warrior rejoiced over"; aiśvaryaṃ putralābhaś ca bhaviṣyati! (R.6.128.116) "will achieve prosperity and sons".

Dual subject is used with plural verb.

muṣṭiyuddham akurvata! tāv ubhau hariḥrākṣasaḥ! (R.6.54.27)  
 "(where upon) hand-to-hand struggle ensued between the monkey and rākṣasa".

Plural subject with singular participle

vānarāḥ ... ! praṇeduḥ sumahānādān diśaḥ śabdena pūrayan! (R.6.53.17) "The monkeys set up tremendous shouts which echoed in every quarter".

"bhavān" is used as a polite form of address in the place of the personal pronoun in the second person "tvam" and it takes the verb in the third person. Occasionally, bhavān takes the verb in the second person. e.g. bhavān! yat prāptakālam manyethās tat kuryāḥ puruṣottama! (R.5.78.4) "Do what thou regardest to be proper for the occasion"; bhavantāv api ca kṣipram mama mūlam upaiṣyatha! (R.2.64.49) "you two as well, will soon reach my presence";

The first person substantive is used with a verb in the second person in the following :-

yad ahaṃ nopacāreṇa brūyāḥ! (R.2.52.38) "(forgive me) if I utter words lacking in reverence".

(b) Agreement between the attribute and its noun in gender and number.

eṣā rājan matir mama! (M.2.13.61) "This is my opinion";  
vilapantaṁ ca rājānaṁ na prativyājahāra sē! (R.2.12.50)  
"She made no reply to the wailing monarch".

The following are some of the examples where we get some discordant use of the attribute with the noun it qualifies in number and gender :-

The masculine plural is used in apposition with the feminine singular. e.g. praśāntāntāḥ samabhūtāś ca śriyaṁ tān aśnuvīmaḥ! (M.5.70.42) "United in peace, will quietly enjoy that prosperity".

To the feminine substantive is added an attribute in the masculine in the following :-

cintayanto 'dya nūnam tvāṁ nirāhārāḥ kṛtāḥ prajāḥ! (R.2.52.42) "Thinking of you, the people must have been deprived of their food today".

tāṁ giraṁ karuṇāṁ śrutvā! (R.2.63.33) "hearing that plaintive cry".