CHAPTER SEVEN

THE DATIVE

1. The dative was originally a personal case. It expressed the person towards whom some action was directed or who was affected by the action. Other functions of the dative were derived from this. This was the function of the dative in the early OIA, i.e., the language of RV. But with the evolution of the language the case began to disintegrate. The particular use of the dative of goal or direction was partially replaced by the locative in the Brāhmaṇas itself. In the later phase of the language its functions were gradually usurped by other cases viz., the locative, the genitive and to some extent even by the accusative.

   In the NIA the dative was replaced by the genitive, in Pali partially and in the Prakrits completely.

2. In apbh., though the dative was merged completely with the genitive morphologically, syntactically and semantically it retained some of its typical functions of the 'towards case'. It is why this case may be termed as 'the dative-genitive'.

   In the Adbh. stage started the tendency of crystallization of some forms with particular postpositions denoting the dative function. This idiom along with others formed the nuclei of the dative (or the dative-accusative) of the NIA. Hence the separate treatment of this case here.

1. Whitney § 294.
2. Pischel § 361, CGMIA. § 30, HSMIA. § 63.
3. The following are the typical uses of the dative in Apbh.*:

a. The dative with verbs;
b. The dative of advantage;
c. The dative of disadvantage;
d. The dative of goal;
   (i) Place,
   (ii) Person, and
   (iii) Abstract notion;
e. The final dative;
f. The dative of the indirect object.

(a) The dative with verbs - From very early period the dative is used as governing some verbs. In Apbh. the feature is faithfully retained.

to give:
\[ \sqrt{d}e - / \sqrt{d}i - (\sqrt{d}a) \]

bhattāra - bhikkha mahu dehi tāma. "Meanwhile, give me the alms of husband". Pc.13.7.9. rāma ho mīsāvamnu demi sahattthe raju. 'I will give the entire kingdom to R.' Pc.23.7.9.

jhāsavāsahu tou surahu dīvāudel. 'Gives water to sea and lamp to sun'. MP.3.14.26. jaccam dha hā amdhahā bhukkhiyāhā/ dha nādhamnaī dinnaī dukkhiyāhā. 'Gave wealth and grains to blind from birth, to the blind, to the hungry and to the miserable'. Jc.2.26.18. dukkha hā pāṇiū dehi. 'Give water to the troubles'. Rd.(Don't care for troubles)' Rd.134. so natthi jō na mahu deike kappu. 'There is none who does not give me tax'. Bh. 21.9.8: dehi dānu munī
diyavaraḥā. 'Give charity to saints and Brahmans'.
PSC.1.68.

$\sqrt{\text{Samappaya-}}$ (\text{\textless;\textbar;arpaya-\textbar;\textbar;sam}). 'to offer'
dasa lahu bhāyarahū samappiyaū/ lakkhanaho atta parikappiyaū.
'He gave ten to the younger brother and eight were given to L'. Pc.21.3.3.

$\sqrt{\text{Viyara-}}$ (\text{\textless;\textbar;tr-\textbar;\textbar;vi}) 'to distribute'.
viyarevinu loyaha dhanu asamkhu. 'Distributing a lot of wealth to the people'. PSC.4.76

$\sqrt{\text{Pādiya-}}$ (Deśi) 'to give'
pādiyaū salomahā kālōnu. 'Why did you give salt to the beautiful?'. MP.4.12.4.

$\sqrt{\text{Alav-(D.Hc.4.39)}}$ 'to offer'.
pupphavaihe alaviu marindē. 'The king gave to P'. Pc.21.5.8.

$\sqrt{\text{Supayaccha-}}$ (\text{\textless;\textbar;yacch-su \textbar;pra}-)
yahoh jōūsahō dhanu asēsu. supayacchaū. 'Give unlimited wealth to this astrologer'.
Jc.1.2.46.

$\sqrt{\text{Apa-(\textless;\textbar;arpaya-caus.)}}$ 'to offer'
tam appivi dharaṇihe vayaṇu vuttu. 'Giving that to earth(he) told this'. Kc.2.6.5.
to worship, to offer sacrifice:

$\sqrt{\text{Nam-}}$ and its derivatives:-
punu kiū paniyāū jinesaraho.
'Then he made salutations to J'. Pc.23.10.1. je mahu māmanti te suhi vasanti. 'Those who salute me live in pleasure'. Jc.1.29.11. jasu sīre-aa navai sāmanta-vindu. 'Whom the
ministers salute by head'. Bh.249.6. de vaya ha va li va d i j ja n a t a i. 'Giving sacrifice to the god'. Pc. 17.5.9.
to be pleased, to be satisfied, to like:
\[ \sqrt{\text{ruc. (ts):-}} \]
chattha e mu h a ho na kai mi ru ccai. 'Sixthly, nothing is liked to(by) the mouth! Pc.21.9.6.
dumme ha hā ru ccai n i na dānai. 'Charities are not liked by ill-natured'. MP.14.10.10.
kann e ha gē suhā va u ru ccai! 'Good song is liked to the ear'. Bh.272.5. ghara m el lo p pi nu mānusahā to vi na ru ccai ra nnu. 'To the men who leave house, the forest is not liked'. Hc.4.341.
\[ \sqrt{\text{b hāv- (ts):}} \]
soha na de i na citta ho bhāvai. 'It neither looks good nor is liked to the mind'. Pc.23.5.8.
sara ha bhānai mahu kimpī na bhāvai. 'S. tells,... nothing is liked to me'. DKS.8.
evahi rāhapa yora hā jam bhāvai tam hou. 'Similarly, whatever is liked to the breasts of R., may that be'. Hc.4.420.
\[ \sqrt{\text{suhāv- (}} \sqrt{\text{sukhāpaya - demom. < sukha-).}} \]
na suhāi ulū ya ho uiū bhānu.'The sun(lit. risen sun) is not pleasant to the owl'. MP.1.8.5.
amnu vi niya lo ya na hā suhā va i. 'The other also looks pleasant to his own eyes'. Bh.28.4.
to bring, to carry, to go;
\[ \sqrt{\text{a na- (}} \sqrt{\text{si- + ā-):-}} \]
tāyahā lamchā nu avasa na ānaū.
'I will definitely not bring blemish to my father'. PSC. 4.60. so aniu pahudu jasavaihe.

'He brought gift to J'. Jc. 2.31.8. pesiya niya pasaya dahavayane/ kasu vi ku-
dala - jualu...D. sent his gift, the pair of earrings.

to hate; to blame:

√garah-(√garah)-i-
ema jama garahanti jinindaho.

'Thus, till they blamed J'. Pc. 2.14.5.
to be born, to appear: uppannu vijju rayanās avaho. 'Knowledge was born to R'. Pc. 9.1.9. uppannau e yaho etthu nānu.

'To him knowledge was born there'. Pc. 18.1.6. kho hā jāunisiyara-samghāyaho 'Excitement was born to the demon-folk'. Pc. 57.1. tiha am haū jāyau pāvamalu. 'In the same way, sin was produced for us'. Jc. 2.20.9. candamai- māyahi tosu jāū. 'Satisfaction came to the mother of C'. Jc. 1.26.21. uppa janti manuyaho pamca vi nāna. 'All the five knowledges are born to man'. MP. 1.2.11.
to be gracious to:

√khama- (√OIA√kṣam)
ekka vara mahu khama hi bhadārā
'O Master! excuse me once'. Pc. 44.4.7. deva majjhu khamabhāva karejjasu. '0 god! have the idea of pardoning me'. MP. 18.2.6.
to be angry at: This idiom may as well be classed as the dative of disadvantage.

1. Pr krudhadru herṣyāsūyār̥thānām yam prati kopah, P 1.4.37.
(b). The dative of advantage- (Dativus Commodi). It

denotes the person in whose favour some action is performed.

This is the basic function of the dative. As a matter of

collection, the case, as a whole, owes its origin to the notion

of advantage, whence the disadvantage too. The idioms

√ku (v) - (√kup), √kuddh - (√krudh):
naṃ candāiccahu kuvīu rāhu. 'As
if R. is angry at the moon and the sun'. Pc. 4.5.1. maru

tumhahā kuvīukayantuajju. 'The god
of death is angry on you today'. Pc. 56.10.3. amhārisa
mānusahīna kuppai. 'Don't be angry at

persons like me!'. Bh. 149.9. pahu amha kuvīu

kajjena kena. 'O lord! for what reason are you

angry at me'. Bh. 241.3. mayaṇarindu jamb-
avaho kuddhaū. 'King M. became angry at J!'.

Pc. 74.12.1.

√rūsa- √rūṭtha- (√rus)-
jaī māsai siyālu vivarāṇaṇu/
tokītaho rūsaipamcānaṇu. 'If

a jackal runs away turning the back then does the lion become

angry on him?'. Pc. 5.5.6.7. eī ajju kāī vinu

kāranena mahu rūṭhu nāhu. 'Why
today(my) husband is angry on me without any reason?'. Psc.

1.168, kantu mahāraū hali sahienicchaī rūsaī jāsu. 'O friend on whom-so-
ever my husband definitely becomes angry'. Rc. 4.358.

to desire:-

√kamkhae (√kāṅks) ' to desire'. to vi jīu

punu rajjahokamkhai. 'Even then the man

again desires for kingdom'. Pc. 24.3.8.


discussed under 'the dative with verbs' are, in some way or other, related to this function of the dative.

This idiom is found in the OIA and also in early MIA. Apbh. has faithfully inherited it from the earlier language. It has developed in the NIA languages regularly.

kokka yah e rajju rāma h o pava su/pava jja ma ji hu e u jage paga su.
'The kingdom to K., exile to R. and pravr aiva to me, this is known to the world'. Pc. 12.11.2. €a hi ba la ha-
ddah o nilau gaves ami. 'There, I will search house for B'. Pc. 26.4.4. guna va ntahe pā-
huda kantahe ko vi le i muttā-
hal a ī. 'Some body takes pearls as gift to virtuous wife'. Pc. 61.22. tuhu āya u nam pama kayah o b hā mu. 'You have come as sun to the lotus'. MP. 1.6.5.
jo paĩ se vai taho hoi sokkhu.
'Who serves you gets comforts'. MP. 10.1.6. tā tu j-
jh a hoi khe yariya-satti. 'Then you will get the power to go in sky'. Jc. 1.7.12. di na nāh-
a hā cintā ma ni vva. 'Like cintāmaṇi for poor and destitute'. Jc. 1.23.5. piya paĩ ha ra h o m e h u va ddā hā va i. 'Increases the affection to the husband and the household'. Bh. 32.6. avina y a-gā-
ri u kia uv ayā ra u. 'Did a favour to the misbehaving (person)'. Bh. 116.5. pādevi pimdu piy-
ara hā turī u. 'Immediately giving pīṇḍa to the pitaras'. JSC. 2.6.2. va hira hā ku tta hā vāva nāhā/ kara hī nā hā dīnada yāva-

1. UCVP.p.100-101. § 9(a) ; HSMIA.p.32-33. § 49.
nāhā. anukampa vatthāha ṛaṇu
dān u. 'She shows piety on deafs, hunch-backs, dwarfs, handless and poor and miserables with the gift of clothes and ornaments'. Ps.1.119.20. daī ghaḍāvai
vānī taruhū saūniha pakkā phalāī. 'God has created ripe fruits on trees for birds'. Ec.4.340.
savāṇa sakuliyaha amiyasaro. 'Nectar to the ear office'. SR.23.

(c) The dative of disadvantage(dativus incommodi).
Closely related to the dative of advantage is the dative of disadvantage. In this idiom the person is affected by the action disfavourably i.e. disadvantageously. Like the earlier idiom it has also been inherited regularly in Apbh. from OIA and early MIA, where its occurrence is fully established.
Many examples under 'the dative with the verbs' may also be interpreted as the dative of disadvantage because of their apparent alliance with the notion of disfavour.

kēra karantahu kavaṇu parāhaũ.
'What insult(is) there for those doing service'.Po.20.4.8.
savvaho palaũ karantu dhūmakeũ
jīha utṭhamaũ. 'I will rise like a comet, making deluge for all'. Po.62.12.9. eha na siya soya
sampatti/ lāmkahe vajjāsanī sampatti. This S. is not only the source of sorrow,(she)
has reached as destruction'.Po.57.4.6. tūha pādi-
kūlahā sambhavaĩ dukkhu. 'Trouble will come to one against you'. MP. 10.1.6. paĩ viũ
savvai pajañatī mahuũ.'All things burn me.

without you'. Jc.2.7.9. kamalahi pa'i-pari-
-hava du hu dāvai. 'The insult by husband gives
trouble to K'. Bh.32.6. sijjhai kimpi nāhi
asa hā yahā. 'Nothing for helpless (people) is ac-
complished.' Bh.44.7. vatt hā haraṇu vi tāhā
na millai. 'She does not get even clothes and orna-
ments'. Bh.303.9. vāsāratt i pavaśuahā
visamā samkada hu. 'In the beginning of
rainy season, this is a great hardship for those who leave
their homes'. Kc.4.395.

In the following we find the example of both the dative
of advantage and of disadvantage together. sampūnau
vayānu jo sajjānāhā bhūbhāmgūra
bhīsana dujjānāhā. 'He who is fullfaced
(gracious) to noble men is brow-
frowned and horrible to
the wicked people'. Kc.1.5.7.

(d) The dative of goal: This idiom denotes a person,
or a place or an abstract notion towards which some action
is directed. It is governed by 'verbs of motion'. It differs
from the locative of goal in so far as the goal here is
only directed (i.e. indicated) and not actually reached as in
the case of the locative idiom. As for its history, it is
very rare in early MIA. In Adbh. although morphologically
identical with the genitive, it retains and manifests the
inherent notion of the dative. It is quite regular and esta-
blished idiom in Adbh.

(i) Place: gayau paṇāsevi pacchima-
bhāyaho. 'Escaping (he) went to the western direction'.
Pc.5.4.1. sariyau nīsarevi mahāharahu
āho/ dhyantie sālēhu rayanāyaro.
The rivers originating from the hills, carry water to the sea. Pc.6.3.3. magahahi mukku payānaū.

'Started for M'. Pc.16.8.9. nara narayahā nivādanti. 'People fall into hell'. Pd.5. je jīnattahā anusarahi. 'Who follow Jina pilgrimages'. Sd.117. ettahī rāyaūraho dhanaṅkhaṅaūraho sampattau kaulāyariū. 'In the meantime, the kaulacārya reached that royal place, full of wealth and grains'. Jc.1.5.21. samcalliya bhavanahā samkha-dhūya. 'The daughter of S. started for home'. PSC.2.122. vagghasamgha-bhaya padāisu khaddahu. 'Out of the fear of herds of tigers, falls in the ditch'. ApKt.URR.14. vinnivisuya ghalliya paraesaho. 'Sent both the sons to other country'. Bh.101.2. kusumauraho gamukkiūtāutesa. 'Then he started to K'. Kc.1.6.1.

(ii) Person: paṭṭhaviya mahantā turiyataasu. 'Sent messengers immediately to him'. Pc.4.32. te temiliya naraṅhiva indaho. 'Those kings met Indra'. Pc.8.2.1. sihupadhuukkiiū jema gaīndahū. 'As the lion entered the elephants'. Pc.25.15.4. himavanta kumārahaunload gaiau. 'As if H.went to K'. MP.15.2.13. tāsu na disai agamanu jokhalumiliū paraassu. 'His coming is not seen who has met others'. Pd.45. jema na milaipunu vinniyavindo. 'So that he does not meet his people again'. Bh.46.5.
(iii) Abstract notions: 

Pavanawihayahogau 'The tree-like P. reached destruction'. 
Pc.19.12.10. navame pana sandehahoh dhuukka'i. 'Minethly, the life enters doubts'. 
Pc.21.9.8. rajju khanena neitaamvaharo. 'Power leads to destruction in a moment'. 
Pc.24.3.3. paramesari to viña bhayaho jai. 'P. did not get fear even then'. 
Pc.72.11.7. uvasamahu najaijai vipabohaitiitthayaru. 'Does not attain calmness, even though the tirthakarpurnades'. 
MP.11.30.18. jam punu mokkhahaa jai vaai. 'So that again one can attain (lit. go to) emancipation'. 
Pd.159. kavana bhanti jopala-yaho gaachai. 'What is the doubt if he reaches end'. 
JSC.9.11.15. nisi khayahu jai. 'The night reaches end'. 
PSC.3.12.2. attahikhanaudhasanahodhukka'ai. 'In the meantime, he attains end'. 
Bh.156.9.

(e) The final dative: This idiom denotes the purpose or the end to which some action is directed. In its function it closely resembles the infinitives, which in most cases, are the stereotyped forms of the dative being found in Vedic and MIA, but not in Cl. Skt. This idiom is found in OIA and in MIA it is the most prominent of the dative idioms. In Apbh. though not very frequent, it is quite interesting and has contributed considerably to the similar idiom in NIA, dikkhahtihyacaürasiṇaravara. 'Eighty-four noble men were there for preaching'. 
Pc.3.10.2. haunupujamithämijnajakajhaho. 
1. UCVp. p.102# HSMA. §46.
'I again go and stay for my work'. Pc. 5.14.1. e k k a d i v a s e p ā r a d d h i e c a l i y a u. One day he went for hunting'. Pc.35.4.3. r a y a n i h i g a u s o v a n a e d a s ā n a n u. 'D. went to sleep in the night'. Pc.41.3.1. v a n a k i n a e g a u sug g i v a j ū m a. 'As S. went for forest-sport'. Pc.43.5.6. t a m b- o l a h u p ā n i p a s ā r i y a u. 'Spread hand for beasts'. MP.6.1.15. p ā l i y a j i n a d i k k h a h ū g a c c h a h u b h i k k h a h ū. 'Following the teaching of J., go for begging'. Jc.1.13.12. mu h a s u d d h i e p o p p h a l ā j e n a d i n n ā. 'By whom was given beetle-nut for the cleaning of the mouth'. Bh.205.26. d i n n ā k h a n d h u r a n a - b h ā r a h o. 'Became ready for fighting'. Bh.236.13. j ī v i ī k ā s u n a b a l ā h a u d h a n u p u n u k ā s u n a i t t h u. 'To whom the life is not dear? To whom wealth is not desired?' Hc.4.353.

(f) The dative of indirect object: This idiom is governed by the verbs 'to tell', 'to ask', 'to order', 'to show' etc., whether expressed by a simple verb or by a compound verb.

To tell: g a m p i û n ā h i - n a r ā h i v a h o s u v i h ā n a e s ī s a i. 'Going in the morning, blesses the king of N'.—Pc.1.15.9. n a y a n a h ī g a m p i û k ā n n a h ī k a h i y a u. 'The eyes, going, told the ears'. MP.2.16.10. a h i y ā r i y ā h ā k a h i y a h ū v i s e s u. 'Told the authorities especially'. Jc.18.5. m a ī t u m h a h ā k a h i- a u. 'I told you'. Jc.1.25.19. 'n a r a n ā h a h o t e n a v i k a h i y a v a t t a. 'He told the news to the king'. Kc.1.6.6. p h u d u k a h i y a
tuddhū. 'Told you clearly'. PSC.2.163. vittīῇ̣̣̣ e maibhanīyatuhū. '0 daughter! I tell you'.
Hc.4.330. tasukahāuvivuhasamgahāvihattthu. 'Tell him, 0 learned! Catching his hand'. SR.20.
maлинivittakahīvvaúikkaitaha khalaha. 'One maлинī chanda is to be told to that wicked'. SR.99. panthiyaka jja sahi maha kantaha. '0 traveller! Tell my work to my husband'. SR.104.

to order: ādhhattatalārakahākimkarāhā. 'Ordered the watchmen and the servants'. Jc.1.8.3.
to ask: pucchaitumhakimpiduha ghaiya. 'The trouble - smitten asks you something'.
Bh.99.4.

to show: navaisirenalaevimandaru darisāyailoyaho. 'As if taking Mandara on head, shows the people'. Pc.2.3.9.
jakkhusahasahūmuhūdarisāva. 'Shows the face to a thousand Yakṣas'. Pc.21.12.3. duvaho duvattanadarisāvaho. 'Show the state of being messenger to the messenger'. Pc.25.14.3. punupunupahudarisainiyaloyaho. 'The lord again and again shows to his people. Bh.

to let know: ānavaidhanavaihi sarūvace. 'Dh. was made to know by S'. Bh.149.14.

With compound verbs. The dative of indirect object is found with compound verbs, the second member whereof is generally the verb meaning 'to give', and the first a verbal noun in the accusative.
ālimgāna+de- 'to embrace' - jaya devi deu
ālimgānu jima rāma ho. Victory unto thee O
goddess! embrace R'. Pc.61.12.9.
jīviu+de- 'to save'. mahu jīviu dehi.
'Save me'. Pc.42.6.10.
muddā+de- (muddara + /da/)'to seal' .
niruvama rasu pie piavi jānu se-
saho dinī muddā. 'The lover having drunk its
(of lips) excellent juice has put a seal for others'. Hc.4.401.
dīahā+de-(dīvasa m+/ā) 'to give time, to fix
time'. je mahu dinā diha dā. 'The days
given to me'. Hc.4.
padīvayānu+de(pratīvaca m+/ā) 'to
give assurance' tā dukkha vahantie na ra va-
rēsu padīvayānu dinīu. 'Then he gave
assurance to the noble men undergoing trouble'. Kc.1.10.5.
āesa+de(ādesa+/ā) 'to order'.
rāena mājju āesa dinu. 'The king
ordered me. Pc.1.125.16. lahu āesa dinu padī-
hāra ho. 'He immediately gave orders to the door-keeper'.
Bh. 175.3.
samdesa+/de! to give message'. kīm dijja l
samdesa dāū tāsu. 'What message is to be given to
him' SR.69. lajjjau ēsamdesa dāū dintī
pahiya piyāsu. 'I feel abashed giving message to the
husband'. SR.70.
āsisā+de(ts) 'to bless'. punu āsisā dinna
buta lahā dābh. ho. 'again blessed B'. Pc.28.11.10.