1. Pronouns do not differ from nouns in the use of cases, as may be found in the use of cases in the preceding pages.

2. The reflexive pronouns, in āpbh., are appa(ū)/appana(ū)/appunu, niya(ya) and saī etc.

(a) appa(ū)/appana(ū)/appunu (ātman) kena jiyan tu cattu appānaū. 'Who has forsaken his life?' Pc. 11.10.2. appunu punu kayantu hakkāriu. Has called Yama himself. Pc. 11.11.2. to appau ghattami... jalane. 'Then I will throw in fire.' Pc. 16.12.9. annu na jānāhi appaanāu. 'Don't think the other, your own.' Pd. 9. deha na piccha'ī appaniya. 'You don't see your own body.' Pd. 180. appaniya ī lālā ī mā rāi. 'Dies of one's own saliva.' Sd. 146. appunu gau rāulahō turantau. 'He himself went/to the royal family.' Bh. 159.7. mua sosivi appānaū sōē. 'Died of her own sorrow.' Bh. 331.1. appānaū mannaī muya-savānu. 'Thinks herself as dead.' Psc. 2.127. thaviya na appaha pāsi. 'Did not keep with himself.' Sr. 31. jogunu gova'i appanā. 'Who conceals his own qualities.' He. 4.338. karahu ma appaho gāu. 'Do not hurt to yourself.' He. 4.346.

(b) niya(ya) (niya-) tam geu suneppinu dinna niyaya... satti. 'Then listening to the song gave his ākāti.' Pc. 13.10.4. niya appā jhāyan tu. 'May think of one's own soul.' Pd. 3. niyaya dhīya manghīsīvi laccie. 'L. assured
her daughter. Bh.28.1. tam joiu haṇṇiyaya uvvinṇiya. Then I, being disturbed, saw him myself. SR.16.9.

(c) saī (<savyam) saī hosaī sam-hāri. 'ill perish itself'. Pd.170. saī punu bhoyaṇa-vittī. Has himself the desire of food'. SD.17. manicintiū saī. 'Thought himself in mind'. Bh. 33.2. saī nārāyaṇa e hu. 'He is God himself'.

In the following appunu and saī are used together. appunu saī sannāha kiū. 'Took his own armours himself'. Bh.245.16.

3. The reciprocal pronouns areavaropparu / avarupparu, paropparu, annonna etc.

(a) avaropparu / avarupparu(= parasparsa) Hc. prescribes the sūtra parasparsasyādirāh (commentary- apabhrāṃśe parasparsasyādirakāro bhavati. 4.409). But this may be derived from aparapharam. e.g.

avaropparu vihasanti. 'Laught at one another'. P.c.6.7.7. avaropparu kantuī. 'Patient at each other'. J.c.1.15.15. avarupparu gajjanti. 'Frown at each other'. Pd.125. avarupparu jhagāantī. 'Fight with each other'. APKT URR.61. avarupparu samtosu karāvahū. 'Make satisfaction on each other'. Bh. 156.2. avaropparu joantāhā. 'Of those seeing on each other'. Hc.4.409.

(b) paropparu(= parasparsa). nam
milevi par oppar u jala-thala. 'As if water and earth meeting with each other'. Pc. 9.13.9.

bhidiya par opparu ravanipavan. 'R. and K. engaged in fight with each other'. Pc. 52.4.2.
nayariu vallanti par opparu. 'The citizens speak with one another'. Bh. 134.1. vijjanti par opparu. 'Are pierced by each other'. Sr. 205.

cannonna- (< anonya-). This is found rarely. dummana-vayana kaha annonnaho. 'Tell bad words to one another'. Bh. 144.2.

4. The pronouns are used sometimes anaphorically e.g.

bharahesara-vahvaliviitevi/asaannaidhukkai. Bh. and V. even they approached near. Pc. 4.77.

The quality of Anuvrata and the Sikṣāvrata, these are twelve'. Sd. 59.

damaunu nānu cārītā tu risiguru jīnāvaradeū/bohisamāhie sahū maranubhavibhavihujjaēęu. Darśana, knowledge, character, penance, Rṣi-guru, the God Jina and death with bodhisamādhi, these may be in all lives'. Sd. 224.

vaccine grnhai phalaĩjanu kādu-palavavajjēieto vimahadduma sana jivāteucchamgi dharei.

People take fruit from a tree but leave the bitter leaves, even then the great tree, like a nobleman, places them on its lap'.

He. 4.336.

5. The use of pronouns as adjectives is quite frequent. e.g.
6. The different uses of the interrogative pronouns are given below:

(a) It is used to denote the instrumental of utility (see supra 'Instrumental of utility').

(b) Compounded with vi it denotes indefiniteness.

(c) The interrogative pronouns are, at times, used as substantives. turaesu kevi kevi sand-

(d) The following examples from Pd. is quite
interesting. Here ko'i is preceded by sayalu vi and the entire phrase denotes the sense of exclusiveness or universality. sayalu vi ko'i tādapphaḍāi.

'Everyone pines for....!' Pd.89. cf. Hindi sab koī 'everyone' or 'all'.

(e) The following examples present a typical use of the interrogative denoting a pejorative sense. kaho tanau raju kaho tanau bharāu. Whose rule and whose Bh. i.e. they are not cared? Pc.6.5.2. kaho tanau dhanaū kaho tanau indu. Pc.10.8.7. kaho tanīya puhavi kaho tanīya raju. 'Whose earth and whose rule'. Jc. 2.13.19.

(f) The pejorative sense is also denoted by repetition of the interrogative in the following. ke tuhu kē vellāviyaū koso lakhaṇu ko kirā rāmu. 'Who are you, who has called, who is that L. and who, indeed, is R!'. Pc.57.5.7.

(g) In the following the interrogative is used as in the sense of alternative disjunctive. hakkārau jama bhadatanaū āvai ajja ki kalli. 'The messenger of Yama is coming today or tomorrow'. Sd.88.

(h) The interrogative sometimes impliedly denotes the negative sense. kim uttimapurisahācu juttu. 'Is it proper of the good men i.e. it is not proper etc.' Pc.7.9.5 kim annavilāsini pasitathā 'Does the one dallying with others stay near i.e. never'. Jc. 1.28.5. tahīvisahara kim thanti. 'Do the serpents stay there i.e. not'. Sd.54.

(i) The interrogative compounded with the negative nā denotes impliedly the affirmative sense māī hontie kāīnā saṁbhava. 'What is not possible(i.e.
everything is possible) by my being'. Pc. 15.12.1.

rattudivasu nimisu vi kina so-
vahi. 'Why do you not sleep for a moment in day and night?'
Jc.3.19.6.

(j) In the following the interrogative denotes surprise,
kim merusiharu sayakhandagau. 'What/
has the Meru mountain been broken in hundred pieces'. Pc.
kim na kim na desamtarulamghiu.
'What! he has crossed to the other country'. MP. 15.1.7.

(k) The relative and interrogative pronouns are used
together for indefinite pronoun. jam jam tuhů
maggahi kim pipatthu. 'Whatever thing
you want'. Jc.1.17.3.

(l) In the following kim used with a hava denotes
the sense of whether'.
kim nu payavai amdhalaui shava viyadhalu āhi.'
'Whether the creator is blind or _ he ane unmk?'
Sr.91.

(m) In the following the use of two inter-
rogatives _ expresses the sense of whether.
kim jīvaī kim marivi gaya.
'Whether(she) is living or is she dead?' Bh.106.16. kim
thūjāmī kim nu nau gammaī. 'Whether
I will go there or not go'. Bh.160.9.

7. The use of correlative pronouns jo and so is so
regular that examples would be superfluous.

8. (a) The relative and demonstrative sometimes denote
cause noted as under causal instrumental. Some more examples
are given below:-
kijjai vivāhu sukumāra tuha
jena pavaddhai loyaga'î.
'0 young boy,
your marriage should be done so that the worldly life increases.'

MP. 4.6.16. pana vaho tihu ananāhu
je muccahu samaśāre. 'Salute unto the lord
so that you may be released from the world.'
of the world,' MP. 8.27.17. bhavisattu nei
dhanavai bhavani jena hoī maha-
gghimatumha jani. 'Take Bh. to the house of
Dh., so that your fame in world may be established.'

Bh. 120.12.
kāranu kāi jena nau āvai. 'What is
the reason that he does not come.'
Bh. 285,8.

The use of the pronominal adverbs is treated under
Adverbs(infra.).