CHAPTER EIGHT.

SYNTAX OF THE ABLATIVE.

1. The ablative is generally termed as 'the case of separation' and thus it is just the opposite of the dative. Owing to the nature of the case it also has been termed as a 'from case' i.e. it indicates the spot out of which or from where the action originates or starts.

Pāṇini defines the case as - apādānena pañcamī (2.3.28)
and apādāna - he defines thus - dhruvam apace pādāna - if there be withdrawal, that which stays is apādāna. (1.4.24). In Hindi the ablative is similarly defined.

In Hindi, morphologically, the ablative and instrumental are identical i.e. both the ablative as well as the instrumental employ a common post - positive - se. As regards its origin, Bhandarkar derives it from sama, Beames derives it as samam> se, Hoernle as santो> sunto> se. Kellogg derives it from sainge. But none of the derivations are convincing and are based merely on fallacy. The possible source for this - s.e is (sama+ena). Thus sama + ena > saē > saī > se; sē. The origin of the Braj ablative post - positive se, sē is from sama m. Thus sama m> sē. Besides the above post - positives in the language of Braj Prose (as well as poetry) and in the Eastern Hindi i.e. Padmāvat of Jayasī and the Rāmcharit Mānas of Tulsīdās the e is employed as ablative (as well as the instrumental) post - positive.

As regards its origin vide - ODEL and UVP. The above source for the post - positive se clearly indicates that the ablative with - se

1. Wilson Philological Lectured 274.
2. Comp. Gram. 274.
is really instrumental. The sense of the concomitance is well prevailing in the ablative in Hindi and, the ablative, in nature really conveys the sense of instrumental - ablative. This extension of the instrumental to the ablative in Hindi (as well as to other NIA) is very interesting. It should be mentioned here that the OIA. nominal - declensions were reduced in MIA. and by the end of the first phase of the MIA. the ablative was expressed in the following manner: (i) With adverb - t a s, (ii) with the instrumental. This tendency became a regular feature as the language advanced. By the time the Apabhramśa entered the proto - NIA Stage, i.e. Avahāya, it completely lost its organic character and of the various cases only the direct and the oblique remained. Therefore, the extension of the local cases became unavoidable and a regular phenomenon. Thus the instrumental and locative were extended to function for the ablative.

2. The original ablative (OIA) was not inherited by NIA, for it disappeared from MIA. (even in OIA the ablative had a distinctive form only in the singular of -a - declension, otherwise either it was identical with the genitive singular or with the dative plural or with the instrumental and dative dual. Even the ablative singular in the -a - declension distinctively belongs to the Pronominal declension <t a s m ā t abl.Sg. Thus even in OIA. the ablative did not possess a perfectly distinct identity - where its function was carried mostly by the instrumental and the genitive. Thus the ablative in Hindi (as well as in other NIA) emerged partly from the instrumental and partly from the locative. Of the two cases (i.e. the instrumental and the locative) the locative has contributed much to ablative.

1. ES MIA § 62. 40. 2. Ibid § 53. 35. and also vide Comp. Gram. of MIA. § 50. PP. 51. 3. ES MIA § 53. 35.
Both, the ablative and the locative, are local cases and when problems for an independent ablative for the NIA arose, it became quite natural for some of the idioms of the locative to be extended to express the ablative sense. The extension of the locative sense to function as the ablative in NIA, with special reference to old and middle Bengali, has been (first of all) marked by Dr. S. Sen in 'Syntax of Early and Middle Bengali' as "the locative has contributed the greatest to the formation of MB. Both the cases are local cases par excellence. So some of the idioms of the former were easily extended to express the ablative sense. Thus dūra kara pāpate māti—remove (your) heart (which is) in sin i.e. remove your heart from sin. KK. 54. gharā cte bāhirā—outside home, nibariya pāpate mana—restraining (your) heart from evil" KK. 104.

In the light of the above discussion let us consider the nature of the ablative in Hindi. In jaise tum janam maran se chūt bhav gāgay pār hov—so that you may be free from (the bondage or cycle of) the birth and death and ferry the ocean of the world. PS. 1.; the ablative 'janam maran se' really conveys the notion of 'free from within of the birth and death'. In sab gopiya takā ekā virah sāgar se nikali—all of a sudden all the 'gopies' came out from the ocean of separation. PS. 70.; the ablative idiom conveys the idea of 'coming out from within of the ocean of separation'. ghar se bāhar pāwā nahi rakhatā—he never sets his foot out of doors (i.e. he never sets his foot out from the within of his house). RKK. 8. Thus we find a close similarity between the ablative in Bengali and Hindi where the idea of 'being within' is predominant.

1. Syntax of Early And Middle Bengali (MSS) pp. 125 & 127.
and both have emerged out of the locative sense.

Clear instances of the extension of the locative idea for the ablative is found in the periphrastic or the compound ablative in Hindi, which constitutes of the locative post-positive me or par and the ablative post-positive se or tē e.g. tē pāche gharā me'tenikasa ke vicāra karana lāg √au - then setting his feet out from (i.e. from the within) his house, he began to contemplate. CV. 109. a ur vin mē se do puruš ati sundār nikal stūti karane lāge - and from them (from their within) two handsome persons emerged and with folded palms began to worship - PS.11.24.; maī jānatī hū ki svarga par se kisī devastā kū vah gīr padā - I believe that it belongs to some god and has fallen from the heaven (from the upon of the heaven) - NEP. 8. In this respect the ablative in EHP is quite identical to the ablative in the Buddhistic Sanskrit, where it is expressed periphrastically, the only difference being that those verbs which were construed with the ablative in OIA are mostly construed in Buddhistic Sanskrit with the genitive plus the ablative adverb antikā tē, and in Hindi such verbs in the ablative are construed with the locative post-positive me and the ablative post-positive se.

3. The following are the typical uses of the ablative in EHP :-

A. Ablative (a) with verbs and verbal derivatives;
   (b) with substantives (with adjectives and nouns).

B. Instrumental ablative.

C. Temporal ablative.

1. An outline Syntax of Buddhistic Sanskrit. 'The Ablative. page 29. Vide - JDL 1928. Also C. " from the Syntactical point it is doubly interesting as it retains much of the remnants of OIA idioms which were lost in Classical Sanskrit, as well as it contains the germ of many of the peculiarly NIA idioms " Ibid PP. 2.
4. A. The ablative with verbs and the verbal derivatives.

A close analysis and observation of the idioms illustrated below makes it clear that the ablative with verbs and verbal derivatives express separation, physical, or mental, actual or supposed. This use of the ablative in EBP has a close affinity with the use of the ablative with verbs and verbal derivatives in OLIA and MLA. c.f.

'The ablative with verbs (and verbal derivatives) denoting separation physical or mental, actual or supposed: - e t i h a e s a y a - jña p a t hāt - he wanders from the path of sacrifice; 'd h a - m mā d h a m s e n t i y a j a kā - the sacrificing priests fall away from 'dhamma' (SN. 19. 29.).'

Also c.f. 'The ablative is used with all adjectives, verbs and other words expressing local or ideal separation.' The following are the examples:

(1) Verbs meaning to 'fall from', 'to go away from', girṣaṇā - t a b a

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1. UCVP §3. 107.
2. HSMIA §56. 56.  §69
srīnāṭha ji ke kantha se phūla kī mālā girl - then the garland of flowers fell from the neck of Śrīnāṭhji. CV. 189. āura kai loga caritra se girate hai - and several people fall from character. PP. 25. jaise phūliphalī īlatā ped se gir pade - just as a full bloomed creeper falls from a tree.

BKF. 10/MSS.

(2) 'To be released from,' chūtānā - māno gāya ke bachađe bandhana se chūte - as if the calves are released from the rope (bondage). PP. 183. itano likha devajo brāhmaṇa raṇa te chūte - be merciful to intimate that this Brāhmaṇa be relieved from (of) his debt. C.V. 173. jis se tum janaṁ maraṇa se chūte bhasasāgar pāra ho - so that you may be released from the bondage of the birth and death and ferry the worldly ocean. PS. 1.1. mujhe samajhāy ke kaho kis rīti se kārma ke phandā se chūtūga - explain to me the manner through which I may be released from the human bondage. PS. 1.5. jisase samsār mē ke bār bār āvāgaman ke dukh se chūtē - so that I may be released from the cycle of birth of this world. NKP. 45.

(3) 'To flow from, to issue from' - nādi parvatani sānıkasatī - the river, flows forth from the mountain. PP. 440. dono mātā putraṇi ke sneha viṣai tatpara jinake stanā se dugdha jharai - both (of) the mothers are attached to the affection of (their) sons and milk flows from their breasts. PP. 761.

(4) 'To proceed from' - taba ācāryaji mahāpra - b'hūna aḍela se cale - then Ācāryaji Mahāprabhūna
proceeded from Adela. CV. lll. dārīkā purī sē caul hastināpur aye-proceeding from Dvārikā he came to Hastināpur. PS. LIX. lho.

(5) 'To be generated from, to issue from' strīnī ke mukhase aisi dhvanī nikaśe-such words come forth from the mouth of the women. PP. 761. pītā ke vīrya mātā ke rudhira se upajā-(he) generated from the sperm of father and blood of mother. PP. 765. aīsā magan ā huā ki mūh se būll na āyā-(he) was overjoyed and not a single word came forth from (his) mouth. PS. 39.66.

usake mūh se koī jābāb na nikalā-no reply came forth from her mouth. OL. 125.

(6) 'To go away from' jo is ke hāth se jīrī jáūgī to phir gokul mē ka-bhīna āūgī-I would never come back to Gokul, if I go away alive from his hands. PS. mitrō se mitraī jātī' rahī khaṅ vinḍō se vaphāī uth gāyī-friendship has departed from amongst friends and sincerity has left masters.

BP. 66.

(7) 'To descend from' kirānī is samay ko dekh rath se utar kar calī-being enchanted by the lovely scene (time) the queen having descended from the chariot proceeded further. PS. L6. śrī krṣṇa rath se utar saba ko samajhāy .......... calē-descending from the chariot Krṣṇa pacified them all .......... (and again) proceeded.

PS. XL. 68.

(8) 'To put down from' taba lākṣamana ne donō kūmārō kā vṛttānta sunā harṣita hoya hāthā se hathiyāra dāra diyā-having heard about both (of) the princess Lakṣamana was delighted and put
Hari (Krishna) put down the mountain (Gobardhana) from his hand, all the elder 'gops' having witnessed this amazing behaviour spoke (began to say) thus. PS. 24. 45.

(9) 'To obtain from': jaise rcō se phal kī prāpta hot hai - as salvation is obtained from the Rūpas, likewise grains are obtained from the earth. NrTUB/MSS.

mujh se āsīs le hajār varṣā tak ītār ah - get a boon from me and live for a thousand years. SB. 51.

(10) 'To be born from': kahā hai kis kohk se yah kanyā paidā hui hai - and said from whose womb this damsel is born. SB. 47. Sudrānī se jo beṭā huā nām dhanavantari - the son born of (from) Sudrānī was known as Dhanavantari - SB. 19.

(11) 'To protect from', to save from': koi aisa hai ki merī ākar khābar le is pāp se mujhe bacāve aur ḍān de - is there any one who would come and take care of me, and would protect me from the sin and bestow (me my) life. SB. 49. Sūraj bhān ke hāth se āpane bacāliya - you have saved (me) from the hands of Sūrajabhān. RKK. 15.

(12) 'To come out from', to emerge from': sab gopiyā eka eki virah sāgar se nikali - all of a sudden all the 'gopies' came out of (from) the ocean of 'virah' (separation).

Ps. vah un darakhtō se nikaḷā aur pās ākar kahane laga - he emerged from the trees (groves)
and having drawn near (he) began to say. SN. 42.

(13) 'To disappear from' - jab suraj aur hiranī ākha se ojhal ho gaye tab to kuvār uday abhānu bhūkhā pyāsā unīdā jābhātā āgaqāiyā letā hakka bakkā hoke lāgā āsara ā dhūchane - when the sun set and the deer disappeared from his eyes, the 'Kūnwar' hungry, thirsty, yawning, gaping, distracted, began to seek shelter. RKK. 4.

(14) 'Separated from' - aur a kauna artha akeli yūtha se vichuri mrū samāna maha bana me rahe hai - and for what reason (you) dwell in (this) dense forest as a deer separated from (her) herd. PP. 115.

(15) 'To snatch from', 'to take away from' - yā bhāti kaha kara mitrake hāthase khadgalīna - having said thus he snatched the sword from (his) friend's hand. PP. 203.

(16) 'To bid adieu from' - ab nighodi lāj se kūt karatī hu, tū merā sāth de - now I bid adieu from the modesty and do thou accompany me. RKK. 20.

(17) 'To be startled from' - usakā s'abda sunate hi sāre braj bāsī kya strī kya puruṣ nid se caūke - having heard his noise, all the inhabitants of Braj, either men or women, were startled from (theār) sleep. PS. 38

(18) 'To regain consciousness from' - kai eka mūrchā se saceta hoya urasthala kūtātībhai - several (of them) regaining consciousness (becoming conscious from unconsciousness) began to strike against their bosom. PP. 723.

(19) 'To depart from' - aise kah kansa se vīdā hō akrūr apane ghar āye - having said so, Akrūr departed from Kansa and came to his abode. PS. 38. 63.
(20) To take away from, to remove from - gale se sap
nikāl kahane lage - removing the snake from (his
father's) neck he began to say. Ps. 1.4.

B. The ablative with substantives:
rahit: - aura samsāra ke ananta jīva
samyaktā se rahita mithyā drṣti hai -
and the innumerable souls of the universe are deprived from the
proper judgement and conceive the wrong. PP. 27. janma jara
maraṇa se rahita jo sivapura hai - the place
of Śiva, which is free from the birth, the age and the death. PP. 740.
so samasta vikāra se rahita ho ya
gaye - he became free from all the evils. PP. 769. aur sur-
ya asta hon se logō ke netra dekh-
an se rahit bhaye - the sun having set peoples
eyes became free from seeing. NR TUB/MSS.

virakta: - aneka jīva dharma me parva-
rete pāpa karma ke upārjana se vi-
rakta bhaye - many (souls) adopted the religion and became
detached from accumulation of sinful acts. PP. 27.
nirlipta: - jaise sarovara mē kamala
jala se nirlipta rahe taise bhaga-
wāna jagata kī mayā se alipta rahe-
like a lotus in a pond, which is detached from water, the God is
detached from the illusion of the universe. PP. 20.

bhayabhīta: - aise bacana sunaś kara
kṣīra kadambara samsāra se atyanta
bhayabhīta bhaye - having heard this preaching Kṣīra
Kadambar i became afraid from (of) this world. PP. 183.

nivrītta: - mai samsāra ke mārga se
nivrītta huā - I became free from the worldly bondage. PP. 203
In quite a good number of idioms the ablative appears as a kind of subjective instrumental. In such idioms, the agent is regarded as the source from where the action originates. (see also The instrumental :- Subjective) This use of the ablative in EBP bears a close affinity with the use of the ablative as the subjective instrumental in OIA (Mahābhārata) c.f. In Mahābhārata the ablative sometimes appears for the subjective instrumental or genitive. Here the agent is viewed as the source of the action. Thus - dirātmano vadhō yatra kīcakasya vṛkodarāt - where (there is) the killing of the foul-hearted Kīcaka by Vṛkodara (1.2. 131.) vatsa kāśāccā rāmāccā bhimāsenāccā mādhava, arjunād va maḥābhāho hantum śakyo na vetiḥ (he) cannot 0 great-armed Mādhava, be killed by you, or by Rāma, or by Bhumāsenā or by Arjuna(2.15.9.).

The following are the examples :- ara muni kījo avajhā kare so sarva se dukhā pāve-

1. HSMIA. §55. 37.
and one who disrespects a saint receives misery from (i.e. by) all.

AP 80. yah bacan nārī se sun satrajīt bolā - having heard this (by) his wife Satrajīt spoke. PS.
LVIII. 130. yogi se sunakar maibhi vahā gayā - having heard this from the saint I too went there. SB. 9.46.
padmāvatī gya rahāvī putahī hās kar bolī ai rājāl pahale mujh se kathā sun piche simhasan par pāvāde - Padmāvatī the eleventh doll laughingly said O King! I first hear the anecdote from me and later ascend the throne. SB. 11.49. In the following, the instrumental of means can also be explained as the ablative idiom - sur apane phūl kī paṅkhaḍī jaise ho- thō se kis kī rūp ke phūl ugalatā hū - and what sort of flowers I disclose from the petals of my lips.
RKK.

The ablative of father-hood is an allied idiom (i.e. allied to the instrumental ablative) Thus - a ra yaha pita thā dhanīyā hai jīsa se isane jāma pāyā - fortunate is that father from whom he got his birth PP. 107. goyā kāmadeva se paidā huī hai - as if (she) is born of the Cupid. SB. 10.46. yakūb se yūsūph paidā huā sauha marīyam kā kī jiś ke peṭ se īsā paidā huā kī jīśkā nām mas- Lāhā rakhā gayā - Jacob begot Joseph, the husband of Mary of whom was born Jesus who is called Christ. NT. 3. 10.

6. Temporal ablative:

The temporal ablative denotes the time giving the meaning from, since, after. Thus the temporal ablative indicates the starting point of an action, i.e. the time indicating the starting of an action. The temporal ablative is expressed, mostly with the
temporal adverbs as, 'j a b', 't a b', 'j a d', 't a d', 'āj kal' 't a b hī', 'dīn', 'p ah ar', 'āge' etc. and with some other words having the similar semantic value. The temporal ablative is a well established idiom in the Western and Eastern Hindī. e.g. sādho sahaja samādhī bhālī, guru pratāpa jā dīnā te upājī dinadina adhika cālī - 0 saints; 'samādhī' is superior to all, it is being deeply rooted in me from the day it sprung in me by the blessings of (my) Guru. KK. 28. 179. māhā dukhita mere dōū nainā, jā dīnā te hari cale madhupurī naiku na kābahu kinhau sai na- my eyes are much grieved, (and they) had not a wink of sleep from the day Hari went to Madhupurī. SS. 1363. 3242. j a b a tē rāma vyāhi gharā āye, nita nava maṅgala mode-ā bahāyē - every day there were great merriments and rejoicing from the day Rām having married returned home. The following are the examples- tā somayā bhagavān a rābha-deva upaje, tinane karmabhūmi kī racanā kari taba se kṛtyayuga kāhāyā - during that time Lord Rṣabhadeva took incarnation and created 'Kṛtyayuga'. PP. 65. rājā meghaprabha kā putra kharadūṣanā ne jisadina se isako dekhā usa dinā se kāma bāṇa rā kara pīdīta bhayā - from the day Kharadūṣan, the son of the king Meghaprabha saw her, he was touched with the arrows of cupidity. PP. 158. yāha viṣai anādi kājase ananta kālā se hai - this attachment (for worldly things) is from the immemorium. PP. 765. au jad se nārād muni āy āp ke hone kā samācāra bujhāy kar kahgaye hai tadse vāsudev
ji ko maha dukh me rakh hai - he has kept Vasudev in misery since Narad came and informed him of your incarnation. PS XL. 67. aur parampara se unake ghar me raja gaddi cali ati hai - and they are getting throne from tradition. PS. aj se gau caravan apane satha ram krishna ko bhile jayakaro - from to-day keep Ram (Balaram) and Krishna in your company when you go for grazing cows.

PS. 11. aisa madhur baaran sun ke rahi dayakar bole ki aj se tu meri.

dharma ki behti hai - having heard the sweet uttering, with mercy the saint said, "from to-day you are my daughter of 'dharma' (religion). NKP. 12. aj se udas mat rahi kararo - from this day grieve no more. RKK. 1C. raja ne ka Kahai aisa hi mai karuga aur aj se satavede din tu mere nagar me aiyo mai tumhe duega - the king said I will do so but please come to my city seven days hence and I shall give you. BP. 14. 18.
cf. etam sat kala upa sete - it reposes apart from that time.. Bengali - aji haito rudhikata nibari lo mane - from to-day I take away (my) heart from (thinking about) Radhika. KK. 267. Marathi - tyadi vasa apasuna ghai ash - I have been at home since that day. Urdu - vah tin din se gair hajir hai - he is absent for (from) three days, aj se isako

1. UCVP. 9. 122.
2. Syntax of Early and Middle Bengali. 125 / MSS.
3. The Students Marathi Grammar. § 598. 3(b). 323.
banda karo - discontinue it from to-day. koī kavi ne pichādi se banāyā hai - a certain poet has composed it later (lit. from behind). CCHVM/MSS. The temporal ablative in this idiom is really adverbial in nature. sou nho ne cha mahīne paḥale hi se rayana - sī judha sameta prathī rāja rāsa banā ke rājā ke pāsa calē - having composed Prthvī Rāj Rāsaū including the battle of Reinaī, six months before (i.e. Candavarādaī) went to the king. The ablative in this idiom denotes the extent of priority which also is adverbial in nature.

The temporal ablative, from being used to express some temporal idea, has passed over to express age. Thus - rājā rāghu ne candrāvatī ko laḍakahī se ājta k suggā sa padhāyā - the king Rāghu taught Candrāvatī from her childhood by now as a parrot. NKP. 10.

c.f. Bengali - dvādasa vatsara hai te 'krīre gāḍādhara - Gāḍādhara (i.e. Kṛṣṇa) sported (with the Gopīs) from his twelfth years. KKV. 2. bacapan se usako e kahī sāuk hai - from childhood he had this same taste.

7. Objective ablative?

The use of the ablative for the indirect object is not an extensive idiom, but it is a very interesting phenomenon in the Syntax of the ablative in EBP. It should also be mentioned here that this is also the function of the objective instrumental.

2. Syntax of Early and Middle Bengali 131. 124. 125.
3. Hindustani Grammar. 272. 2.
Apparently there appears no difference between the two (i.e. the objective instrumental and the objective ablative). But there is some fundamental and remarkable difference between the two, while functioning as indirect object, the instrumental always retains its identity intact i.e. the germ of the associative idea (the fundamental feature of the instrumental) is well predominant. And while functioning as indirect object, the ablative always retains its original value of the 'from case'. The following are the examples:

Tab gargamuni ne nancaji se dono kī janmatithipūchī-then the sage Garg enquired the date of birth of the two (sons) from Nandji. FS. 9.20. aur lenā usī bhabhūtkājito gurūji de gayethe ākhā micausal ke bahāne apanī mā rānī kāmātā se-and (Rānī Ketaki's) begging of the ash, which the teacher gave, to play at blindman's buff from her mother the queen Kāmātā RKK. 18. dekharīek dev us strīse ratimāgata hai-he saw (found) that a demon was asking from that woman the bed (i.e. the sharing, the bed). SB 49. mujhaseāsiśle hajār varṣatak jītārah-have blessings from me and live for a thousand years. SB. 51. (This idiom is also explained instrumental ablative vide Sec. 5 p.).

8. Ablative of comparison:

The ablative is employed to express comparison between two persons, objects or things. The nature and the function of the comparative ablative may be illustrated thus, 'The comparative use of the ablative is directly deducible from the primary function of the ablative - "He is taller than me" is conceived (in the original parent language) as he is taller from me. The smaller of the two things compared is the standard of the comparison and
accordingly takes the ablative.

It is also to be noted that the comparison is expressed in the following manner. (a) The comparison expressing similarity or dissimilarity. (b) Comparison expressing inferiority. (c) Comparison expressing superiority.

The following adjectives and words, having the value of an adjective, are employed in the comparison. (a) For superiority: uttam as sab dharm o se uttam dharma kaun hai - which is the best of all the religions. PS. 1.5. bādh kara ve m u j h a s e bādh k a r h a i - he is greater from me. PS. 180. adhik m u j h a s e adhik kaun hai - who is superior from me SE. 40. bād a - m u j h s e bād ā j a g mé aur kaun hai - who else in the world is greater than me. PS. 30. mahān a - ākā sa se kou mahāna nahi - no one is higher from the sky. PP. 59. (b) For inferiority: chōtē jān mé s u k se chōtē hai - he is inferior to (from) Suk. PS. 1.5 hīn - m u j h a s e hīn jag mé hīn hoga - who else would be inferior to (from) me in this universe. RC/MSS. 1 aghu - tujhare laghu is srāti mé kou nahi - no one is inferior to (from) you. alpā ramanuse ara kou alpā nahi - no one is smaller than the atom. PP. 59.

When the comparative ablative is employed to explain the difference, the substantives in question stand in reciprocal relation to each other. (This idiom is alternatively expressed by the reciprocal locative. see. the reciprocal locative. vide chapter Ten). This idiom of the ablative can broadly be classified as (a) the Comparative

1. UGVF. 118.
ablative with substantive - as, samskṛta se ara
bhāṣā se bhinnatā hai - there is difference
between Sanskrit and 'Bhaṣā.' PP. 107. (b) The Comparative ablative
with verbal derivative - kahane se aur karane
se antar hai - there is difference between saying and
doing. SB. 107.

The partitive, comparative ablative is very interesting
idiom in the syntax of the ablative and deserves our special atten-
tion. The chief feature to be noted in this idiom is that it is
positive in form, but semantically it has the comparative value.
Examples:- to dekhata hai jo cālīs
paccas randīya ek se ek joban mē
tagalī jhūlā dāle padī jhūl rahī
hai - what a sight he saw! forty or fifty damsels in their youth,
one more beautiful than another were playing at swings. RKK. 4.
The following are some of the other important idioms - 'sundar
se sundar' acchā se acchā, 'laghu se
laghu,' 'bharī se bharī,' 'thode se
thoda' 'uttam se uttam', 'aur se aur'

Kellogg, in 'Grammar of The Hindi Language' has marked
this idiom of the ablative as: The ablative is used with all the words
denoting or implying comparison. Thus it is used (a) with adjectives-
mujhase badā - greater than I; aise put home
se wahapūt kyō nāhuā - why was he not sonless
rather than have such a son, wah sab se pahale ja
mili - she went and met him first of all; (b) with verbs - koī
mujhase na jite - no one may conquer me; bāl hat
yā se badha - kar koī pāphī nahi - there
is no sén at all greater than homicide - (c) before some adverbs as in a e āge - before this, g h a r s e b āh a r - outside of the house.

The examples marked as 1, 2, 3, require a revision of judgement. The idiom marked as 1, is absolute ablative, while in the 2nd. and 3rd. the ablatives are governed by adverbs, and they indicate no symptom of comparison. The use of the comparative ablative in EHP; is quite identical to the use of the ablative of comparison in OIA and MIA. The use of the comparative ablative in EHP may be compared with - r āj ā k a h a i g a r a-ba s aũ, h aũ r e ī d a ra s i v a- l o k a, ko s a r i m o s aũ p āv ai, k ā s aũ k a r aũ b a r o k a - the king says with pride I am the Indra of Šiva-lok, who can be a match to me and with whom should I marry. PM. 83. a u r a s a k a l s a ą n g a - t a. ūd h a v a ą k h i y ā a d h i - k a d u k h ā r ī - of all the limbs the eyes have greater grief. SS.1160. 3570.

9. Partitive ablative:

The partitive ablative in EHP is periphrastically expressed. The periphrasis consists of the locative post-positive me and the ablative post-positive s e or t e. The partitive ablative indicates the many from which an individual is spoken of. (This is also the function of the partitive locative. See. Partitive locative. Vide Chapter Ten. Sec. page ). The partitive

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@ See. Ek. Synt. 105. 77. UOVP.7.118. VGS. Page 317 and also CSBS. e. 31.
ablative in EHP has a similar function as that of the ablative idiom in the following: k r a u n c a m i t h u n a d e k a - m a v a d h i h - you have killed one out of the couple of plovers.

C.F. Kathās. 13, 144; 24, 176.

The nature of the partitive ablative in EHP, is similar to that of the partitive ablative in OIA. This statement is attested by the following, “It is very common, especially in simple prose, to periphrase the partitive cases by m a d h y e ( = gen. or loc.) and m a d h y ə t ( = abl).” The following are the examples:

taba roṭī mę te eka ṭuka me la le te - then he would consume a part from the bread. CV. 108.
yah sun vin mę se ek bolā - having heard this one from them spoke. Ps. 33, 55. m a h ē r ā j j a g a t parakās' aur mahārānī kāmalatā rāj pāṭ us vīyog mę chōd chād ek pa-hād kī cōṭī par jā bāithe aur kisī ko apane logō mę se rāj thā mane ko chōd gaye - King Jagat Prakāsh and the Queen Kāmalatā quitting, en account of this desertion, their kingdom all else, repaired to the summit of a mountain, having left one from their subjects in charge of the government. RKK. 22. in mę se ek bolā ki mujhāmę yeh vīyā hai ki k s padā baṇāk ar ma ni pāc lāl ko bē catā hū - one from them spoke, I possess the science that I make a cloth and sell it for five rubies. BP. 8, 76. tārrū-khāsiyar ke sīdāvīyō mę se mūlekha

2. Ibid. 116. Rem. 2. 86. and also 191. 137.
Mulekhāh, from the courtiers of Farrukhasiar and son of Fidai Khān won a battle. SN. 20.

10. Adverbial ablative:

Like the various idioms of the ablative the adverbial ablative is a very well established phenomenon in the syntax of the ablative; but is restricted only to some fossilized forms. The following are the examples:- ve donō jāḍa se ukh-ad paḍ-e - they (the trees) were extirpated from the roots. PS. 11. 24. nakh sikh se srīngār kiye calī adorning herself from head to feet (she) proceeded. man se to cāhā bhāgū par māre lāj bhāg na sa-kā - from the heart I wished to flee, but for the shame I could not. PS. XLV. 79. kabhi man se bhī hamē pārā-ya kār na ahī mān atī - even from their heart (they) never treat me coldly. PS. XLVI. 82. aise sā majhi sabāni mil gridh kaū jīv so māryau - having realized this they killed the vulture (lit. killed the vulture from the soul) Rāj. 13. Jam buk jīvā so gāyō-tho Jackal died (lit. killed from the soul.) Rāj. 20. ūpartō τα u kāthīn au bhītār kōmal-hard from outside. (apprently hard, hard in appearance ) but delicate from within Rāj. 15. c.f. mūlā a kusalām samūhatāsā - whose sins are extirpated from the (very) root. (SN. 1. 14).

11. The ablative of direction:

The ablative of direction is mostly construed with the adverbs indicating direction. as 'iḍhār', 'udhār', 'or'

j. RSMIA. §61. 40.
The ablative when governed by some adverb implies a relation in space or time. Thus:

\begin{align*}
\text{vahā jāne ke bandobasta se pahāle ek brāhman ka lādakā} & \quad \text{kahī se phiratā huā āyā - before the arrangements (made for her) of departure a son of Brahmin had come wandering about. BF. 15. tu āj rāt murga ke bāg dene se pahāle tīn bār merā inakār ka-regā - this night before the cock-crow thou shalt refuse me thrice. NT. 26. 34.}
\end{align*}
came out from (that place) thence a beautiful damsel having followed him began to enquire. EP. 8. 80.

13. The ablative of distance:

The ablative also indicates the point from which some distance is calculated. Examples:—so vaha mala durate shri thakura ji ke upara vane dar—then he threw that garland upon 'thakurji' from a distance. CV. 120. so svayambudha mantri durate giri raja kah dekhata bhaaya—hence the minister Swayambudha saw the great mountain from a distance. AP. 83. tinhone rath dur se pantha maha dekh—from a distance they saw the chariot coming in the way. PS. dure use dekh sab gvila apas me kahane lage—having seen him from a distance, all the cow-herds began to say. PS. samane se usakristri ne dekh kimerau sahar atahai—from the rear his wife saw that her husband comes. EP. 56. It should be noted that the ablative, in the idioms illustrated above is construed with spatial adverbs.

14. Causal ablative:—

The ablative expresses the cause or reason, and in this case it is accepted as the starting point from where some consequence has proceeded. The causal ablative is construed both with substantive and with verbal noun or infinitive. The following are the examples—putri ke vichude se soka sahita apane desa ko gaya—with the grief from the separation of (his) daughter (he) went to his country. EP. 132

aura sūrya asta hone se logō ke
netra dekhane se hīna bhaye - and from
the setting of the sun peoples'eyes were deprived from seeing. PP. 27.
This idiom can also be explained as causal instrumental. is
bhaya se mai bhāga tī hū - I flee from this fear.
PS. l. isī ke āne se mai bhāga jātāhū -
I run away from (the fear) his coming. PS. 3. indra ke
mānane se kuch nahī hotā - nothing is achieved
from obeying Indra. PS. tūkis pāp se ajaśar
huā - from what sin did you become serpent. PS. udhār
jāme se merā jī ārātā hai - my heart fears
from going there. SB. 66.
c.f. 'mādāhi pāpānīk aronti bālā - out of
intoxication the stupid (fellows) commit sin (SN. 26. 24). pāpānī
k ammānī k aronti mohā - (They) commit sinful acts
out of ignorance.' The following features deserve our attention,
before we conclude our discussion.
(a) Some of the idioms of the causal ablative may also be explained
as causal instrumental.
(b) The cause is some times confused with the purpose hence the
ablative under the circumstance, appears for the final dative.

But the original difference between the instrumental and the
ablative is always preserved there. The causal instrumental explains
the cause as the means while the causal ablative explains the cause
as the source.
15. The idiom of the ablative also is employed to express the idea

1. BSMIA. 358. 39.
* In this respect it is identical to the causal ablative in MIA.
   See. HG MIA. 859. 40.
of upper limit. The sense of the upper limit may be (a) with regard to space, (b) with regard to time (c) with regard to person. The ablative case is construed mostly with the verbal forms 'leke' or 'lekar' or 'lagā'. The following are the examples:

(a) dharati se lekarā ākāsa takasamastavaṇa vāṃśī bikharāgayethē 'Vānarvāṃśī' scattered from earth to sky. PP.760. sir se lagā pāvā tak jitane rōgaste hāījo sab ke sab bōl uṭhē - if as many hairs as there are from head to foot were all to speak. RKK. 1.

(b) rājāraghune candrāvatī ko ladakāī se āj tak suggā sa paḍhāya - the King Raghū taught Candrāvatī from (her) childhood by now like a parrot. RKK. 10.

(c) tinake nāma sunarāmājī se leke daśarathaparyantakṛtārtha bhaye - having heard his name from Rāma to Daśarath (all) were obliged. BYB. 29.

16. The idiom of the ablative infollowing is idiomatically used, which is historically instrumental - thus - us ke sāthek dāī aisi kar di ki ākhō se andhī, kānōse baharī, mūh se gūgī - and (he) engaged a maid servant (for her)(who was) blind from eyes, deaf from ears, and dumb from mouth. SB. 95.

17. The ablative of material:

The ablative of material denotes the former state or shape out of which some other state proceeds or is produced. Examples - tab hanumānne svarṇase banī mudrika ārī - then Hanumān dropped down the ring made from gold. RC/MSS.

p'ūlō se banī māl liye baiṭhīthī - (she) was sitting there with a garland of flowers (made from flowers) Ibid.