CHAPTER - NINE

SYNTAX OF THE GENITIVE.

1. The Genitive is the possessive case i.e. 'this case is to mark the belonging to, partaking of.' The Genitive in Hindi is formed with the affix -Ka, -ra (pronominal), (reflexive)-nā, In BYB. PP, Āp, Kar, (though rarely) is employed as the genitive post positive. Some sporadic idioms are available where -Kar has been employed as the genitive affix. It is a regular genitive affix in the language of Prthvīraj Rāsa. e.g. daure gaja andha ca huāna kerau - blindly ran the elephants of Cauhān. PR. XXI. 29. 9. kera (as the genitive affix) is very well attested in the language of Kabir, Jāyasi, Sūradās and Tulasi e.g. pānī kera buda-budāasa mānusa kī jāta - human beings are like the bubbles of water. (Kabira). Yaye bahuta dināati avaseri, saguna pratiti bhēta priyakeri - for many days there was great expectations, omens and certainty of a meeting with the dear. Tulsi. Ayodhya Kanda, suni asa ukte pavana sutakeri, vihase raghupati kapi tana heri - having heard this utterance of the son of the wind (Hanumān) Raghupati looked at the monkey and smiled - Tulasi (IK). Use of-Kera as the genitive affix was a well established idiom in Apabhramśa cf. Hemacandra - sambandhinah kera tana u e.g. gaye su sesari piahu jalu niccintai darināi, jasu keraś hurākaraue mahūhu paḍant trnāi. Employment of-Kera in proto-NIA is also very regular e.g. loankerā buda vallahā, lachā ke visarāma - was dear of eyes and abode of Lakṣmi - Kṛtila. Thus-Kera, as the genitive affix, in Hindi, is a historical. The Braj genitive post-positives

4. Also cf. jāra nā garanimisa eka māhī, eka bībhiṣana kara ghara nāhī - except the house of Vibhīṣaṇ (he) reduced the whole city to ashes in a moment. Tulsi.
These affixes, in their origin, are of adjectival nature, and like an adjective (which changes its gender according to the gender of the qualified noun) they employ the feminine termination \( ^{2} \) (२), while qualifying a feminine noun. The adjectival character of the genitive affixes is clearly exhibited by the inflected genitive affix - के; pronominal - रे, and reflexive - ने. These are the inflected masculine genitive post positives and they qualify a plural substantive in the direct case, and the singular or plural substantives in the oblique case. These post positives explain the concept of number and case of the substantives which they qualify.

Owing to the adjectival nature of these post positives, the genitive the-genitives in Hindi, is of the adjectival character. Thus in Hindi (as well as in the other NIA) we find a very close relation between adjective and the genitive, and from the time of the advent of NIA, adjectives played an important part in the formation of the genitive.

It should also be mentioned here that the adjectival character of the genitive, in Hindi, as well as in the other NIA, is a historical idiom and has been inherited in a regular way from OIA as from the very earliest period of the Old India Aryan, the adjective has ever played an important part in the formation of the genitive. The adjectival nature of the genitive in OIA, is very clearly attested by आणा - the second person plural pronominal declension - a सङ्ग माका म and यु माका म (genitive plural). A close observation makes it clear that these forms are really adjectives and are construed with - का - added to a सङ्ग मा and यु माका म.2

1. Syntax of Early and Middle Bengali - 132, 126±63.
2. Vide. Ibid.
In MIA, besides the regular genitive forms, we find the formation of the

genitive with *santa* (*sa* (*n*) *taka*, *santika*) and *karya*
e.g. *pitu * *sata* *ka koṭasa* - of the store-room (*kośṭha*)
belonging to the father; *bhogāṇa* *kajje kilissaśai* - he
shall suffer for sensual pleasure. It is interesting to note that here the
genitive idioms are of adjectival nature. (Also see *Syntax of Early and
Middle Bengali*. §132, 126, and ODBL.§503, 753 ff). Mention of *kera*, as the
genitive post positive has been made above and it needs to be mentioned here that
*kera*, is also of adjectival character. Similarly the adjectival character
of *rā* - genitive is preserved in the Eastern languages as (Old) Bengali,
Awadhi, Bhojpuri etc. Also see *Wilson Philological Lectures* page 539 and Notes

3. Besides being used as the subject and object of verbal derivatives, the
genitive regularly functions for the other local cases i.e. for the instrumental,
the dative, the ablative and the locative. This feature, i.e. the use of the
genitive for the other local cases, was a regular and well established tendency
in OIA (Vide. UCVP. page 143 ff) and was regularly inherited by MIA. Thus in
the following the genitive idiom stands for the instrumental - *sataṁ*
*kumbḥāṁ* *asīcān surāyaṁ* - the hundred pitchers (they)
filled with fermented drink. (UCVP. 11, 143). cf. also cf. Pāli - *udakassa*
pūrā *petvā* - having filled with water. *Jātaga*, Vol. 205. Similarly, in
the following the genitive stands for the ablative idiom - *cataśṛṇāṁ*
dhārāṇāṁ *āgrayaṇāṁ grhāṇāti* - takes the *Āgrayaṇa* from
the four streams (*SB*, *h*., 3, 5, 22) (UCVP. 141, 12), cf. MIA. *idam āyas-
mato anandassa sutvā* (*Mahāp.*, 246). *Buddhist Sanskrit* - *mama*
sarve mṛgā trṣanti - all animals be away from me (in terror).
*Mahāvastu*, Vol. 11, P.20. - Quoted from - *Syntax of Early and Middle Bengali* -
page. 130.
Instances of the genitive for the dative are numerous, e.g., tasya s'atam datvā - having given a hundred (cattle) to him. AB(33, 37) also MIA.

eto khetato civarakaṁ pavaitasa - from this field (occurs) the (providing of) clothes for the ascetic (Nāsik Cave, E.I. VIII)
The locative-genitive - savyujyata dehasya - he was separated from the body - Mahābhārat (UCWP).

Thus, the genitive was a very extensive idiom in OIA and MIA, and had a very wide range of expression and the various functions of the genitive have been inherited and well maintained by the genitive in NIA.

4. The repetition of the substantive in the genitive is a regular but interesting feature in Hindi (EHP). The repetition indicates the totality, i.e., instead of referring to the part it refers to the whole. It also explains the comparative idea (Superlative sense). See infra: The Partitive Genitive.

5. The partitive genitive with numerals and the iterative numeral adverbs is a very important idiom which deserves our attention.

6. In the case of some of the idioms of genitive, the genitive is explained either way, i.e., either the instrumental-genitive or ablative-genitive.

7. The appositional genitive and the genitive of identity resemble each other.

8. The genitive of exchange or price is allied to the idiom of instrumental genitive.

1. cf. 'In MIA, the genitive generally functions for the dative and the ablative. In Pāli, the ablative and to some extend the dative remain side by side with the genitive, but in Buddhistic Sanskrit, and the literary Prakrites the genitive almost totally replaces the other two cases.' HS:MIA, §63, h2.
9. The genitive of subject matter or reference has an alternate expression in dative of interest or indirect object (expressed by the genitive - 'Ke').

10. The genitive of age, virtually, is an allied idiom to the temporal genitive.

11. In quite a good number of the idioms the genitive qualifies a noun or virtually functions as the grammatical subject of the noun exhibiting some verbal sense, but which are not verbal derivatives.

12. Most of the post positives (nominal, adverbial and verbal) are governed by the genitive. (See - infra. Chap. Eleven - Periphrasis of the Cases).


14. The following are the typical uses of the genitive in Hindi (EHP).

   A. Possessive Genitive.

      (a) Appositional genitive, (b) Genitive of authority and relationship, (c) Appositional genitive.

   B. Subject Genitive.

   C. Objective Genitive.

   D. Instrumental Genitive.

   E. Dative Genitive.

      (a) As the final dative, (b) As the dative of advantage, (c) As the dative of goal.

   F. Ablative Genitive.

   G. Locative Genitive.

   H. Partitive Genitive.

   I. Temporal Genitive.

      (a) Durational temporal genitive, (b) Terminational temporal genitive.

   J. Genitive of materials (Genitivus Material et Originis).
K. Genitive of identity.
L. Genitive of Exchange.
M. Genitive of sex or family.
N. Reciprocal Genitive.
O. Causal Genitive.
P. Genitive of reference or Subject matter.
Q. Genitive of age.
R. Genitive of direction.
S. Adjectival Genitive.
T. Comparative Genitive.
U. Genitive with adjectives.
V. Genitive with verbs and verbal derivatives.
W. Genitive with adverbs.
X. Genitive of measurement or length.

15. The Possessive Genitive.

Expression of the idea of possession, actual or supposed, concrete or abstract, is the chief function of the genitive, which explains all sorts of logical relations. The following are the examples:

- indriyō kā pramāda - intoxication of the senses. P.P. 139.
- nagara ke daravāje se rāje ke mahala taka - from the gate of the city upto the King's palace. P.P. 108.
- vasantā rtu kā gharahī hoy - as if it is the abode of the Spring (season). NKP. 13.
- rānī ketakī mādān bān kā hāth pakādeo va hāān pahūcī - Rānī Ketakī taking the hands of Madanban arrived there. RKK. 5.

(a) (Possessive Genitive) of relationship and authority:
- vāse kahyau jo tumā amuke kau beṭā hau
(he) said to him that you are the Son of such person. CV. 160.
a ur Sūr

Sen ki pāc putriyō mē sabāse baḍī kuntī
thī — and of the daughters of Sūr Sen, Kuntī was the eldest. PS. mai
rājā rāghu kī beṭī hū — I am the daughter of King Rāghu. NKP,
a ur usakī mā Kāmlatā kaha bātī hai — and (her)
mother is known as Kāmlatā. — RKK. 7. rājā tūne mera dharma
rākha — O King! you have saved my 'dharma'. SB. 51. vah sīv kā
cākār hai — he is the servant of Śiv. SB. 98. The Genitive of
authority can be explained thus — 'The person whose opinion is quoted or
referred to, take the genitive; the qualified substantive, some such words meaning
'in the opinion of' is uniformly understood.' e.g. purāṇō ke anusāry,
rāmā brāhma hai — according to the Purāṇas, Rām is Brahma. RC/MS.
cf. jagha neṇa patnīm eti ke sām — according to some
Adhvaryu walks behind the wife. (SB. 1.9.2.3) UCVP. pp. 149.

16. The appositional Genitive.

The appositional genitive is not a very regular but a very
interesting phenomenon in the Syntax of the genitive in EHP. The following are
the examples — hastināpur kā rāj — the Kingdom of Hastināpur,
PS. 1.2. jamunā kī nadi — the river Jamuna. gītā kī pothi
—the book of Gītā — PS. LXII. 166. rṣi mukhā kā parvata — the
mountain of Rṣīmuk. RC/MS. kanera kau phūla — this flower of Kanerā
lot-bas. ĀP. 131. cf. nila kanera vanā — the forest of Nilakanera.
ĀP. 31. Sīndhura rājya te — in the Kingdom of Senchu. Ch. 137.
(Quoted from Syntax of Early and Middle Bengali. Page. 144.)

16. The Subjective Genitive.

The agentive of a verbal derivative in the passive voice,
takes the subjective genitive, and this idiom of the genitive is historical one.
Semantically it is quite identical to the subjective genitive of OI and MIA. cf.
'The agent of the action of the verbal nouns takes the subjective genitive.'
The idiom of the Subjective Genitive is alternatively expressed in the agentive instrumental (See. Cra. The Agentive Instrumental. Chapter-Six). This alternate expression of the Subjective Genitive in the agentive instrumental in Hindi too bears a close affinity with that of the OIA and MIA. cf. 'It is however interchangeable with the instrumental' and 'The Subjective Genitive has an alternative idiom in the instrumental or the locative.'

The following are the examples:-

\[
\text{prthvi raja rasā bābā Canda ji ka banāyā hai - Prthvīraj Rāṣeu is composed by Bābā Chand.}
\]

\[
\text{Cāh, WH/MSS. surābhīta pavana ke khāice bhramarā-}
\]

\[
\text{'bhramars' (black bees), drawn near by sweet (fragrance of) breeze. PP. 199.}
\]

\[
\text{aise rāma ke race aneka jaina mandirā hai -}
\]

\[
\text{there are innumerable similar Jain temples constructed by Rām. PP. 520.}
\]

\[
\text{Jaina sāstra kāhū kā kiyā huā nahi hai -}
\]

\[
\text{The Jain Scriptures are not composed by mortal. PP. 297. so vaīditrī}
\]

\[
\text{kā bājāyā bājai hai - it tunes when it is played upon by}
\]

\[
\text{the tuner. AP. 76. un-kā nācanā gānā sun dekh baldev}
\]

\[
\text{ji bhi nācane gāne lāge - having heard and seen them}
\]

\[
\text{singing and dancing Baldev ji too began to sing and dance. PS. ajī tumne}
\]

\[
\text{sunā bhi beṭī tumhāri ākha micavaat khelane}
\]

\[
\text{ke bahāne gurūji kā diyā huā bahbhuṭ māgatī}
\]

\[
\text{hai - and have you heard, your daughter has been asking for the ashes given}
\]

\[
\text{by Gurū ji to play at blind man's buff with. RKK. 19. rānī ke takaī kā}
\]

\[
\text{cāhat se vikal honā sur madan bān kā sath}
\]

\[
\text{dene se nahi karanā - disquietness of Rānī Ketaki with love}
\]

\[
\text{and refusal of Madanbān to attend her. RKK. 20. cf. OIA. uttaraśya}
\]

\[
\text{gīrer mān or avasar cpanam - Manu's descent from the}
\]

\[
\text{northern mountains (SB. 19-16) 1.8.1.6.)}
\]

2. Ibid.
3. HSMIA. 363. 43.
The following is a very interesting idiom where the genitive appears as the cognate subjective genitive i.e. the subjective genitive and the verbal derivatives are of cognate derivative - moharupa thaga kathamajota ma - the soul cheated by the cheat, the attachment - PP. 948.

In the following idiomatic expression, the genitive can be explained both as the subjective genitive and the locative-genitive - karma ka likhatamailahai - only which is written in (or by) fate is obtained. BP. 17, 137.

As remarked previously (अपहृतं उर्मिला) the subjective genitive in quite a good number of the idioms, qualify a noun or virtually functions as the grammatical subject of the nouns implying some verbal sense, but not of verbal derivatives. e.g. ramakīkrpa - mercy of Ram. PP. 680.
natokānṛtyadekha - having witnessed the dance of 'Natas' - PP. 200. itanāvāsan gurukāmān - having obeyed this command of the teacher. PS.1.4. kinkarkībāt - words of the servants. NKP. karmakācaritra vicitra hai - the behaviour of the fate is peculiar. SB.117. bramarsāngujjāras pratidhvanit kare hai - the buzzing of the bees is echoing.

17. The Objective Genitive.

The Genitive also signifies the object of a verbal derivative and like the subjective genitive it also is a historical idiom. Thus the verbal noun, infinitive, participle and the noun of agency take the objective. The following are the examples: - ānandake karanaḥāre vē
The objective genitive with the finite verb is a very rare and very regular phenomenon in Hindi (EHP), and the idioms available (as the objective genitive of finite verb) are doubtful, e.g. ultā gāthā kā khove hai— to the contrary (he) loose(s) of (his) possessions. PP. 839. In this idiom the substantive governed by the genitive seems to be elliptical, hence the genitive appears as the object of the finite verb.

of. OIA (The objective genitive):- kāmācārasya vā kāmāya— from a desire of free scope— (SB.2.2.3.2)¹ and MIA; prānāmakākhaśu anārambhohonondestruction of life(is)good; kammaśetihassakārakā— doers of the noblest deed.²

1. UCVP(2) 132.
2. HSMIA. § 67.44.45.
18. The Instrumental Genitive.

The Genitive in the following appears for the instrumentals:

agni ke ṭāpa kā santāpita jāgata - the universe
(i.e. the people of the universe) troubled by the heat of the fire - PP.183.

nārada māhā dharmātma yaha vṛttānta sūna
kara svastamātī pai s'okakābhārā āyā - the
virtuous Nārad having heard this (news) drew near Svastamāti filled with grief. PP. 183.
krodha kā bhārā yuddha karatā bhaya - filled with
anger (he) fought. RC/ASS. In the following idiom the instrumental genitive really
functions as genitive, for the instrumental of object (see Supra. The Objective
instrumental). aur dekho vuhā sārā sāharaś īsā kī
mulākātā karane konikalā - and behold, the whole city
came out to meet Jesus. NT. 8.34.31.

In the following case of quite a good number of the idioms, the genitive
is explained either way i.e. either the instrumental-genitive or the ablative
genitive. The alternative expression of the instrumental as the ablative, and of
the ablative as the instrumental (i.e. the overlapping of these two cases) is a
very remarkable feature in the Syntax of these two cases in Hindi, and is discussed
under the instrumental and the ablative. But the overlapping of these two cases
is very clearly attested by the following idioms of the genitive, which, as stated
above, preserve germs of both the instrumental and the ablative:

- pati kī ajanā pā - having obtained permission by or from (her) husband - PP. 320.
- rāmā kī anumati pāte hī - having received the consent by
  or from Rām. RC/ASS.

The Dative Genitive.

In the case of many of the idioms of the genitive, the sense of
dative is obscured by the predominating sense of possession. 1

1 Also see USVP. 10.7h2.
The Dative Genitive

In the case of many of the idioms of the genitive "the sense of dative is obscured by the predominating sense of possession"! This idiom (the idiom of the dative-genitive) is a very regular feature in Hindi (EHP), and as remarked in the introductory statements of this chapter, it is a historical idiom. The function of the genitive for the dative was a regular feature in OIA², and in the late MIA (pre-Apabhramśa) the use of the genitive for the dative was a very regular syntactical tendency,³ and the use of the genitive for the dative has been inherited by NIA.⁴ The dative-genitive has the following well defined functions (and these are the normal functions of the genitive. Also see supra - Syntax of the dative).

(a) The Genitive as the final dative.

(b) The Genitive for the dative of advantage (dativo comodit).

(c) The genitive for the dative of goal.

The purpose of an action (i.e. the final dative) is very often expressed by the periphrastic genitive and the periphrasis consists of the word hetu (i.e. the genitive post positive ke hetu) e.g. indriya sukhake hetu manuṣya kumaraka kare hai - people commit evil deeds for the sensual pleasure. PP, 20. (See Chapter Eleven)

In this respect the dative-genitive in EHP is quite identical to the dative genitive in classical Sanskrit and Pāli where the purpose of an action is generally expressed by the word hetu with the genitive. cf. The purpose of an action is generally expressed in Pāli by the hetu with the genitive as in classical Sanskrit where the word hetu also takes the genitive e.g.

1. Also see UCVP, 10, 12.
2. See Skt. Synt. 129. 96.
4. Vide - Syntax of Early and Middle Bengali 139. 129 and 14. 135/145.
kissa hetu musā bhāne - what for one should speak falsely?

(SN. 72. 8.) ma appakassa hetu sukhassa vipulaṁ jahi sukham - do not reject profound happiness for the sake of sensual pleasure. Similarly nimitta, also is employed in the periphrasis - e.g. kalyāna ke nimitta - for welfare. PP. 141.

Like the final dative, the genitive for the final dative is also construed with the pronominal adverb 'ki s' - 'why', 'what for'. The following are the examples -

(a) Genitive as the final dative - sugandhe ke

lo lāpya bhramara, suhata ka sātru jītane ka prayojana hai dhanāśadika kā prayojana nahi - a warrior has the aim of victory over (his) enemy and not of accumulating wealth. PP. 141.

jaise upāṅga puruṣa calane ki icchā kare ara gūga bolane ki icchā kare andhā dekhane ki icchā kare - as a lame desires of walking, a dumb desires of (for) talking and a blind desires of (for) seeing. AP.

yuddha ki abhīcāraśa rakhatī hu ī donō senāō kā saṅgrāmā guṇja-nāma parvata ke īparābhaya - the war between the armies desirous of fighting took place on the mountain Saṅgrāmā. PP. 139. nandajī ne yātra kā mūhūrat pūchā - Nandji inquired of the auspicious time for the journey. PS. 59.1bh. citra rekha ne likhane kā sab sāmān māgaya - Citramakha sent for the equipments of writing. PS. 20. 185.
mäs khāne kī manorath man mē kari—he desired of enjoying meat. Rāj. 72. parvatā svarga loka ke dhāraṇā kā ek mātra thamba hai—the mountain is as the only pillar for supporting the region of the heaven. NRTUE/MESS.

(b) The genitive for the dative of advantage—so īsvara dāsa Śrīnātha ji ke sevakana kī rasoi karaite—and Īshwar Dās cooked meal (i.e. worked as a cook) for the servants of Śrīnāth Ḫī. CV. 110.

(c) The genitive as the dative of goal, e.g. daksīna dīsā kā pāntha liyā—(he) took the way for the South. PP. 139. is disā kī yātrā ko kal kā din ati uttaman hai—tomorrow is the most auspicious day for the journey of that direction. PS. 12. 25. aur sārā gahanā uskā utār apane dēs' kī rāh lī—and (he) took out all the ornaments from her person and took the way for his country. EP. 157.

20. The Ablative Genitive.

In the following instances the genitive carries the force of the ablative. The idiom of the ablative-genitive preserves in it both the ideas of 'belonging to' and, 'proceeding from.' Examples:—badē vansākā upajā hai—(he) is born of (from) a noble family. PP. 365. jorājā des' des' ke pāhune āye hāi—the Kings who have come as guests from different countries. PS. 59. 93. rākṣasāśo ke rājā rāvaṇā kā sandes'ālayāthā—(who) had brought the message from Rāvana, the King of the demons. PP.
cf. āpām taptānāṁ pheno jāyate—foam is prepared in heated water (SB. 1.3.2.)

he choses a boon from them. (TS. 3.1.2), and Bengali—dhīra dhīra
kari rādhāra siyarera uru kāṛhi (gelā)
mathurā nagaraka kānhe—slowly taking away (his) thigh
from under Rādhā's head Kṛṣṇa went away to the city of Mathurā. KK. 32. 36, MSS.

The ablative genitive mostly governed by the following verbs—apajana
—to be born 'ānā' 'to come', 'jānā' 'to go away from', 'to depart from', 'gi ran ā', 'to fall from', and some of the other cognate words.

21. The Locative Genitive.

In the following the genitive has the force of the locative
e.g. so mārga mē bālaka parvatapara paḍā so
parvata ke paḍane kā nāma sama karā pavana—
jaya ne haya haya kiya—in the way the child fell on the
mountain and, having heard the falling of the child on the mountain Pavanajay
shouted. PP. 309. jhulō kā jhulāna—swinging upon the swings.
AP. 200. vana kā vāsa bhala—dwelling of (in) the forest is
better. ETB. In the following idiom the genitive has force of both the
instrumental and the locative—pūp kā bādhā man—soul fettered
with ignorance. RC/MSS. cf. Bengali—morerā bādhā—fettered with
ignorance. c. 34. 7. (Syntax of Early and Middle Bengali. 135, 127, MSS.
Likewise in the following idiom the genitive has force of both the ablative and the
locative—jo baqe vamsa kā upajā hai—(he) is
born of a noble family. PP. 365.

1. UCVP. 12. 144.
2. Syntax of Early and Middle Bengali. 146, 137, MSS.
The Partitive Genitive.

The partitive genitive expresses either the whole with respect to the part, or a multitude from which an individual is selected out.

(If there be meant a withdrawal or 'taking' out of, the ablative (periphrastic ablative), see 'The Syntax of the ablative' Supra.) Thus the partitive genitive in Hindi (BHP) bears a close affinity with the partitive genitive in GIA, cf.

'The partitive genitive denotes either the whole or part of which is spoken of as - ardhām nagaraśya - half of the town; ambāratālasya madhyam (middle of the sky) or it carries the notion of selecting out of a multitude, as, vaiyākaraṇāya nāmeke - some of among the grammarians.

Vide Sanskrit Syntax 116. 86.

The partitive genitive (In Hindi, as well as in the other NIA) bears a close affinity with the partitive locative, and in GIA it was an alternative idiom for the locative. The partitive genitive is rarely expressed periphrastically e.g. una jhagādālu daityaō mē kā mai ekā daitya hū - I among those quarrelsome demons. BYB. 190.

jāre un vānaro mē kā ekleśā - go and bring one of those monkeys. RC/MS. pṛthvī kauans̄a rājā nediyau - the king gave away a part of the earth (i.e. of his Kingdom) BYB. 60h. vīrō kā vīra pavana-putra - Pavanaputra, the warrior of warriors (i.e. a great warrior among the warriors). PP. 6h9. devatāo kā cēvatā indra - Indra, the god of the gods. PP. 690. mālāō ke motī aise sohe hai māno jalake buda buda hī hai - the pearls of the garland appear like the bubble of water. PP. 9h5.

kuṇjō ke peḍō par bhāti bhāti ke pākṣi man bhāvan boliyā bol rahe hai - on the trees of the groves various (species of) birds were twittering and chirping. PS, XLVII. 88.

jabsabhā ke logō ne yō kahā - when the people of the assembly spoke thus. - PS, LXX. 192.
The repetition of the substantive in the genitive is a regular phenomenon, and as remarked previously it expresses the totality (i.e., instead of referring to the part, it refers to the whole) e.g. unke piche ratho ke tato ke tate cale aithe hai - after him chariots after chariots are coming. PS. panahariyo ke thath ke thath lage huye hai. PS. LIII, III.

uske karare hansa cakava, yakav, bagale, murgiya sab ke sab kalola me the - on its bank, swans, "cakava", 'cakav', cranes, hens, these all were in sport. BP. 18.

The genitive idiom appears here as the oppositional nominative, aur unpar bhaavoro ke jhunda ke jhunda gujrahe the - and upon them (flowers) swarms upon swarms (lit. swarms of swarms) of bees (black bee) were buzzing. BP. 18.

Besides the above function (i.e., expressing the totality), the repetition of the substantive in the genitive also explains the comparative idea e.g. muniyo kama muni - saint of saints (i.e., greatest of all the saints). AP. 480. laghu kalaghu kamakare hai - (he) performs the most evil deed. AP. 608. sundar kama sundar - the most beautiful. RC/MSS. mistha kama mistha jai - very sweet water. ksiird kauskir au nirka kaunir - milk of milk and water of water. NRTU/MSS. This idiom of the genitive is idiomatically used in the sense of 'the truth and the falsehood.'

From the expression of the idea of totality and the superlative, this idiom of the genitive passed into adverbial sense. - e.g. bat ki bat me - dvrika japa huici - immediately (she) arrived in Dwarka. PS. 166. khaide ke khade rah gaye - (he) stood amazed. SB. 103. muke muke rah gaye - (he) remained dumb-found. RCC/MSS.
23. The Temporal Genitive.

The time denoting genitive is a very regular idiom and is quite identical to the temporal ablative in meaning, and is restricted to some definite temporal forms, such as, dīn - 'day', kāl - 'time', pahār 'moment', mās - 'month', ghaḍī and kṣaṇa - moment etc. Even in OIA the temporal genitive was restricted to some definite forms. Cf. 'It is usually restricted to some fixed terms, as cirasya or cirasya kālasya = cirāt, muhvarṣasya = muhvarṣāt etc.', and 'The OIA idioms of the temporal genitive occurs in such adverbs as-(Pāli) cirassā - for long, kālassa, 'in proper time' na)c cirassā 'soon' divādivassā - 'early in day time'....

The following features also deserve attention. (a) A non-time denoting substantive is rarely construed with the genitive. (See infra - the genitive of age). (b) A time denoting word in the genitive is also attended by participle (mostly with the absolutive participle), and under this circumstance the genitive may be accepted as absolute genitive, or the genitive can also be accepted as the absolute subject of the absolute participle. Thus - d ā sā dīnā ke bītane para - ten days having past. PP. 180. tretā ke bīte par - The Tretā having past. MR/UB/SS. a vadhī ke sāmāpta ho te hi - the (scheduled) time having past. RCP/SS.

It is to be noted that the genitive in these idioms exhibits terminational value and a proper analysis of the idioms illustrated above proves that these idioms in no sense exhibit temporal idea. To the contrary they denote circumstances (for the absolute genitive in OIA and MIA. Vide UCVP. 19.19. and HSMIA § 81. 56 respectively.)

1. SKT. Synt. § 120. 95.
2. HSMIA. § 81, 55-56.
The temporal genitive is broadly divided as (a) The simple or durational temporal genitive, (b) The terminational temporal genitive. The following are the examples:— (a) Durational—chaï mahïnã kï nïdrï—sleep of (for) six months PP. 135. tum sadã ke hamårे mitra ho—you are my friend for all the time. PS. ye jugan jugan ke vrïkï—these trees of the time immemorial. PS. us ne do mïs kï tapasyã kï—he did a penance of (for) two months. PS. 160. mujhe uske ek pahar ke bahal jâne par ek ji tokyã karor jï hôte dâle—for his amusement even for a moment I would offer innumerable souls instead of one, if I really possess. RKK. 19. rât bhar kï rãñi bânaï—made her queen for a night. SB. 104. (b) Terminational dvïpâr yug ke anta mé Sri Krïnã avatãr lëge—at the expiry of the Dvåpå Sri Krishna will take incarnation. PS. 181 varşã ke anta Sarad âve hai—the winter comes after the expiry of the rain. NRTUB/MSS. (MIA) tatra ñamsã miyã devï navãnhã mäsãnam bahupaðï punãnaãm dãrayãm payãya—there indeed Miya the queen delivered the child at the expiry of full nine months. (Quoted from HSMIA, page 56).

24. The Genitive of Material—

The genitive of material is a very regular idiom and is allied to the instrumental-genitive. Examples:—taba râjã mãnã âzïmहा ne inke âge sone kï thälï dharï—then the King Mûnsingh put before him plate of gold. CV. 344. svarã kau challæ-ring of gold. CV. 345. svarã ke kaläsã—pitchers of gold. PP. 35. sone ke gahane—ornaments of gold. PS. 63, 163.
motiyā ke hār aur puspo kī mālā - necklace of pearls and garland of flowers. SB 86. ari yah mānā jo tum apanī ākhō mē us bhabhūt kā anjan karlogi - I accept that you make a collyrium for your eyes, these ashes. RKK 20 cf. (OIA) aśūnām purodāsaṁ nirvāpaṭi - prepare a cake from a quick grown rice. (Vide UCVP 5, 13h) and Bengali. pāṭer sāri - a cloth made of linen.

KK 20. Syntax of Early and Middle Bengali, 112. 13h/1SS. Marāthī-tītā kāhī khira āni gavhāci pollihi asi tijakaḍe dīlī - she gave her a little custard and cake of wheat. (THE STUDENT'S MARĀTHĪ GRAMMAR, 3.317).

25. The genitive of Identity.

The genitive of identity is a very regular idiom in Hindi (EHF) and it bears a close affinity with the appositional genitive. Examples:-

rāvanā vairī kā vesadhara un-kā parama mitra bhaya - Rāvan in the disguise of his enemy became his great friend. PP 181.

vah vṛṣabh kā rūp dhar āyā hai - he has come in the form of a bull. PS 3760. vaisnav kā ves banā - in the form of Vaishnava. PS LXII 166. devata kā rūp banā - taking the form of a god. RC/1SS.

26. The genitive of exchange or price.

The genitive of exchange or price is an idiom allied to the instrumental genitive. Thus:- kaudī kīdherī paise kī kari rākhate - (he) kept the collection of 'kaudīs' of a pice. GV 271. aurā dhelā kī cabainī rākhate - and kept gram of the value of 'adheka' (half pice) GV 271. apanī gāṭhi te dravya ko ghṛta māgāya ke kāhe ko parosata ho - why do you serve 'ghee' having purchased (it) of the money from your own 'pocket'. Cv.
The genitive of race or family.

The genitive also indicates a race or family. Thus—yadu ka kul - the family of Yadu PS.107. Sūrya ka vansa ki jisakī kīrti samastalok mē prasiddha hai - The family of Sūrya whose virtues are famous all over the universe. NKP.9.

eg. (MIA) pūyikānām cāmtasihinākāhi - by Cāmtasihinākāhi of the (family of) Pūyikas. vide H2, MIA §71.h6

The reciprocal genitive.

The idiom of the reciprocal genitive is a very interesting phenomenon in the syntax of the genitive. In this idiom the two genitives are possessive or subjective genitive. In quite a good number of the idioms of the reciprocal genitive one appears as the subjective and the other as the objective. The following are the examples—ina ke ara lanākā ke rājkṛṣasā ke bīmāhāyuddha huā - a terrible fight took place between them and the demons of Lāṅkā. PP.111. e kodina nāradake ara parvata ke cārebhai - one day a discussion took place, between Nārada and Parvata. PP.181. rāvanā ke aur lakṣaṁanaṅk ke yuddha hone laga - between Rāvana and Lakṣaṁana a fight started RG/NSS.

tihāre hamāre kām to nahi par ham sevak hain - between you and me there is no faulting, but I am your servant. Rāj. hamārā tumhāra yahā lag hi sang a huta - association between I and you was only up to this (time) RG/NSS. eg. yathābhūd rākṣasendrasya saubhadrasya ca - what happened between the great demon and the son of Subhadrā (6.101.5) aī kātmyaṁ vāsudevasya proktavān arjunasya ca - (he) mentioned the community between Vāsudeva and Arjuna (1.2.14h) (quoted from HSNIA of§68.h5.
29. The Causal Genitive.

The relation of cause and effect is implied with the causal genitive. Thus - aura inake kṣudhā kī vedaṇā hoī bhai - and he felt pain (on account) of hunger. PP. 47.

vah bhi bāt kā hārā thā - he too was weary (on account) of the way (i.e. on account of the journey) PS. III. path k hāro panthī - a traveller tired (on account) of the way. The causal genitive is also periphrastically expressed and the periphrasis consists of ksethetu e.g. is ksethetu vah kupita hua - on account of this he was enraged. RC/MSS. (Also see Chapter Eleven, Periphrasis of the Cases) of. asya hetoh prajāna parābaḥ abhūv h - on account of this the people were not defeated. (SB, 2.5.2.3) Vide. UCV. 16. 147.

30. The Genitive of Subject Matter or reference.

The genitive of subject matter or reference is further divided as (a) The genitive of subject matter (b) The dative of interest or indirect object.

(a) The genitive of subject matter is mostly governed by the following verbs - smṛti kāraṇā - 'to remember' and its synonyms - cintā kāraṇā - 'to think of', savākāraṇā - 'to serve' lālaśā kāraṇā - 'to desire of' ās kāraṇā - 'to hope of' dhyān kāraṇā - 'to contemplate of' anurakta - 'attached with' tārīph kāraṇā - 'to appreciate of' or 'to praise of', etc.

The following are the examples:- pati kī smṛti kāraṇī vah bāithi - she sat remembering (her) husband. PP. 610. triyā kā smaraṇa karo pavanaṇja cale - remembering his wife, Pavanaṇjay started. 712. of. tasya smṛtvā - having remembered him (Mbh. 3.6.5), rāja smarati te khattah - 10, Kṣattri, the king remembers you. (ibid. 16) Quoted from HSMTI. 76.48 k- r sitā kī cintā karaṇī rām bāithē - thinking of Sītā Rāma sat. RC/MSS.
so govinda dube sri thakura ji ki seva

nikh bhati so karate - thus Govinda Dube served Thakurji honestly. CV, 165. ap ke darasan ki lala sas kiye hai - he has the desire of your 'darsan'. PS, L VI, 126. megh ki as kiye tapan sahate hai - having hopes of the clouds (they) bear the heat. PS, XLVII. 93. jo vaisay vasanan kah dhyaan kare hai vo mukti na hai pave hai - one who thinks with regard to the sensual pleasures never obtains salvation. NRTUB/MSS, raghava pata saha ke age padmini ki niki tariha karane lagai - Raghav began to praise with regard to Padmini before the emperor. GBB/MSS, jina dharma ki anurakta - attached with regard to Jainism. PP, 763. In the following the genitive is governed by substantive - so bana vidya kah guru - he is the Guru, with regard to the 'Van Vidy+A'. (or in the matter of) PP, 800. (b) The genitive of reference as the dative of interest or the indirect object - ek ek rani ke das das putra aur ek ek kanya bhai - ten sons and a daughter were born to every queen. PS, aisi bat na to dekhane me aina sunane me ki bina bhary kisi ke putrakho - this has never come to the ears nor to the sight that a son is (ever) born to a person without a wife. NKP/MSS. In the following the genitive appears mainly as indirect object - yah sun raja ke vyath hu - having heard this the King was grieved. RC/MSS. (It can also be explained as pure genitive of reference).

31. The Genitive of Age:-

The genitive is employed to express the age (of a person or animal) or the maturity of an event. This idiom, strictly speaking, is allied to the temporal genitive. The following are the examples: - tisa barasa kihatana - an incident of thirty years past. BYB, 670.
c a u d a h v a r a s k i b a t h a i - it is a matter of fourteen years. RG/MSS. The genitive in these idioms explain the maturity of an event.

j i s d i n k r a n a b a r a h b a r a s k a h o g a - on the day when Krishna shall become of twelve years. PS. 35. j a b u s a s a t b a r a s k i b h a i - when Usā became of seven years. 162. m e r i b u d h ā p e k i a v a s t h ā - my old age. NKP. p a n d r a h v a r a s k i b a l a - a girl of fifteen years. RG/MSS. s o l a h a r v a r a s k e r a m - Rām of sixteen years. RG/MSS. It should be noted that the genitive in 'bārah b a r a s k a h o g a' and 's a t b a r a s k i b h a i' is governed by the verbs and it functions virtually as the Subjective Compliment.

32. The Genitive of Direction.

The genitive is also employed to express the direction, and is governed by the adverbs of direction, such as - or, t a r a p h - 'towards'. d a s o d i s ā k i o r a d e k h ī - (he) looked to the ten regions. PP. 752. g o p i y ā a k r u r a k i t a r a p h d e k h k a r b o l ī - having a glance at Udhāv the (gopies) spoke. PS. KL. 68.

(a) The genitive is regularly governed by s a m p ī p - 'near', p ĭ c h ē - 'behind', u p a r - 'upon', n i c e - 'below', b ā h a r - 'outside', b ā y ā - 'to the left', d a h i n ā - 'to the right', a n u s ā r - 'according to', p r a t i - 'age', 'before', 'in front of', and some other Synonyms and they explain some local idea. (See Chapter Eleven: Periphrasis of the cases).

33. The Comparative Genitive.

The Genitive is regularly employed to express comparison. In this case the genitive generally is construed with some comparative particle s ā, s ī, or with some other words denoting comparison such as- b h ā t ī
saman, tulya etc. The following are the examples:– har liye
ākhō kī sī putalī phiratī hai – with the
(matrimonial) garland (she) moves like the pupil of the eyes. PS. dāitya
kā sarūpa kī yē – taking the form of (i.e. like that of) a
demon. PP. 490. mābhī pārvatī kī bhātī us kē
sāth vihar karū – I would also sport in his (my husband’s)
company like that of Pārvatī. PS. 162. so candra mā kē samān
brāmanā kare hāi – they move like the moon. NRTUB/MSS.
rājā dasārath ke tulya anya yodhā na the –
other warriors were not like Dasārath. RC/MSS.

(a) The figurative use of the genitive is a special idiom to
be treated under the comparative genitive, and this idiom is identical to the
adjectival genitive. dayā ke samudra rāma – Rāma, the ocean of
mercy. PP. 890. prem kā bandhan – the bondage of love. PS. 180.
prem kī gāth – the knot of love. RC/MSS. karma kā pās–
the chain (bondage) of action. NRTUB/MSS. āsūke motī – pearls of
tears. ŚN. 31.

34. The Genitive governed by Adjectives.

Quite a good number of adjectives are regularly construed with
the genitive. e.g. prāṇa kā dhānī – truthful of the promise (PP.
640. The Adjective Governs the Genitive of Subject Matter) yuddha kā
bhaya bhīta – fearful of battle. PP. 780. (Adjective Governs the
Locative-Genitive) vedā ko catur – clever of the Vedas. NRTUB/MSS.
(The Adjective Governs the Genitive of Subject matter), nīyā yā kā
paṇḍita – the scholar of law. ĀP. 320. (Subject matter) yāntrī
kī praviṇā – expert of the musical instrument. ĀP. 320. hātyā
kā pāpi – sinner of killing. RC/MSS. (Adjective Governs the Causal Genitive)
hṛdaya kā kapaṭī – deceit from the heart. PS. 140. (The Adjective
Governs the instrumental or the ablative genitive. Jan ka hitaiśī rām - Rām, the benefactor of the people. RC/MSS. (Adjective governs the Dative-genitive) viyoga ka pīdīta - aggrieved of separation. BYB. 508. (The Adjective governs the Instrumental or Causal Genitive). himsa manusya ke yogya nāhi - cruelty (killing) is not fit for the people. NRTOB/MSS. (Adjective governs the Dative of reference) Adjectives as - lāyak, jōg, etc. regularly govern the genitive.

35. The indefinite pronouns are idiomatically employed in the genitive in pejorative sense e.g. kis ke bhai ho - of what (worth) you are a brother? RC/MSS. kis ke rakṣak - of what (worth) (you are) a protector! RC/MSS.

36. The Genitive is governed by a large number of verbs. The genitive so governed falls into the following types: (a) the Subjective genitive, the Objective genitive, the Instrumental-genitive, the Dative-genitive, the Ablative and the Locative-genitive, (b) the Temporal and the Absolute genitive, (c) the Causal genitive, (d) the genitive of Subject matter or reference. For the examples see Supra under the respective heads.

37. The Genitive with Adverbs.

Quite a large number of adverbs (mostly local and temporal) govern the genitive. For examples see Supra. 32(a) and infra - Chapter Eleven: Periphrasis of the Cases.

38. The Genitive of Measurement.

In the following the genitive is employed to explain the measurement or length of the qualifying noun. ab nap me ṭīn lākh cauālis sahastra koskāvah path bhai - now in the measure the path is of three lacs and forty four hundred.
In the following the genitive is purely of an adjectival character -

\[ \text{tab devatāo ne sur pur mē ānanda-ke bājan} \]

\[ \text{bajāye the -} \]

\[ \text{than} \]

\[ \text{the gods beat the drums of merriments in the heaven. PS.} \]

\[ \text{dukh ki carāā - talk of misery. PS.} 3. \]

\[ \text{vanaṇa vanaṇa} \]

\[ \text{kī ghāṭā - clouds of different colours. PS.} 16.29. \]

\[ \text{bāṭi bāṭi ke bājan - different kinds of drums. NKP.} 52. \]

\[ \text{kātō ke vrkṣa - trees of thorns. NKP.} 50. \]

40. The genitive in, aisi jor kī ādhī āī ki din

\[ \text{ki rāt hogayī - such a violent storm came that the day became} \]

\[ \text{night. PS.} 2.19. \]

\[ \text{us ne aisi māyā ki din kī mahā ādherī rāt hogayī - he did such a'māya' that the day became} \]

\[ \text{dark night. PS. is semantically the genitive of identity, but it also carries the} \]

\[ \text{force of the ablative-genitive. As the ablative-genitive, the idiom is explained} \]

\[ \text{as - from the day became night. But this is a weaker explanation.} \]

41. Adverbs as substantives are regularly used in the genitive e.g.

\[ \text{cāro or ke kivād ughādā gaye - doors of all the} \]

\[ \text{four sides got open. PS.} 2. \]

\[ \text{ab āge kā yū bayān hai -} \]

\[ \text{now this is the further description. SN,} 31. \]

42. While discussing the genitive of material (in 40-605,3-413) Kellogg

\[ \text{says 'Here also I would place the phrase din kī rāt hogayī.} \]

\[ \text{Engl - 'the day was turned into night'. As stated above (see 40), this idiom} \]

\[ \text{of the genitive bears a close affinity with the genitive of identity and it should} \]

\[ \text{not be accepted as the genitive of material. This idiom may be accepted as} \]

\[ \text{'genitive of material', if it is explained as, 'night of day' on the analogy of} \]

\[ \text{'the pitcher of gold'. But the genitive idiom does not convey here this meaning.} \]

\[ \text{It simply conveys the idea that the day has changed its identity into night.} \]

\[ \text{Kellogg includes 'dūḥ kā dūḥ - milk of milk i.e. 'pure milk'} \]

\[ \text{'under the genitive of material, which is actually not. See Supra.} 24. \]
(2) Again Kellogg captions the genitive idioms in the following as genitive of origin when he says, ‘It often denotes origin or source as dhuśka - 'fragrance of incense', dhanus tutane kā sābda - the noise of the breaking of the bow. jannam kā bhikharī - beggar by birth. (Hindi Grammar §695.4.113)

Semantically these idioms of the genitive are the ablative-genitive. And the idiom, tāp ka satayā sarīr - a body oppressed by heat. Contrary to Kellogg’s analysis (Kellogg treats it as ‘Genitive of Cause’), semantically is the instrumental-genitive.

43. The following idioms of the genitive deserve our special attention. In these idioms the verbal nouns or the infinitives stand as the phrasal genitive, and agree in number and gender with its grammatical subject which appears as the instrumental nominative: aisi ghatanā nahi honekī - such an accident is not to be. Ps. mai bāgane kā nahi - I am not to flee. Rs/Ms. aur vah gussah aur gau gā nahi karane kā aur koī īrastō medusakī āvāj nahi suane kā - he shall not strive nor cry, neither shall any man hear his voice in the streets. NT. 12.19.46.

Also see Hindi Grammar §695.8(a) 413.

44. The imperative verb in the following is employed as the adjectival genitive - māro māro kāto kāto ka sabda phail gaya - the noise of 'strike and slaughter' spread (all over the place) Ps.

45. The genitive of place, as in 'mathurā kī nāriyā' - the women of Mathura. Ps., is a simple genitive hence it is not treated separately. For the omission or the ellipses of the substantive governing the genitive and the ellipsis of the genitive post-positive vide infra, 'The Ellipsis'.
Kellogg (Hindi Grammar §697.416) remarks the following as regards the inflected genitive of possession, 'It is important to observe that -ke and the pronominal -re, are idiomatically used in many expressions denoting possession, where we might expect -kā, or -kī, -rā or -rī, u sā ke bahīn na hui - he had no sister (proper explanation would be - no sister was born to him). māre e k putra jānma - a son was born to me. ṭaṭṭū ke bhī jīv hai - a pony also has a soul (i.e. there is soul with regard to a pony). It is to be noted that Kellogg's statement, as regards this idiom of the genitive, is very ambiguous and needs a proper clarification. These idioms of the genitive are classified as 'The Genitive of Subject Matter' or indirect object. See Supra 30. of this Chapter.