CHAPTER - TEN

SYNTAX OF THE LOCATIVE

1. The Locative signifies the 'scene of an action' i.e. it signifies the spot where the final action is being performed. It also, is used with names of persons, abstract nouns and notions. Besides expressing the actual scene of an action, the locative, also is employed to denote the sense of to, near, among etc. Pāṇini defines the locative as - ā dhāro 'dhi kar anām, ' the locative expresses the indirect field of operation, of an action ' (1.4.5) Thus, the locative in Hindi (EHF) has an identical function and definition.

Also c.f. adhikaraṇam tva dhāro sthaiśā- muktiḥ .... ; kartṛkarmagatā kriyā, yadāsrita sa ādhāraḥ, tadvedvādhika- raṇamiti; yathā-sīhāsana ācha rājā- sīhāsane tiṣṭhati rājā' sthālyām paacyat odan, iti - vide Ukti Vyakti Prakaraṇa Page.14

Kārikā 21-22.

2. The locative post - positives in Hindi are mē, 'in' and par 'on'. The locative with -mē - conveys the notion of being within and the locative with-par denotes the surface trodden. Exemple under (i) arī yah mānā jo tum apanī ākhō mē us bhabhūt kā aṁjan kar logī - it may be that you may make a collyrium in your eyes of these ashes.

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1 This comparison is only to show the similarity between the definition and function of the locative in OIA and in NIA with special reference to Hindi, for ' the value of Ukti - Vyakti is all the greater for the study of NIA. philology. .......... As a document of NIA. linguistics, its place is like that of the

Carṇāpadās of Bengal, of the Varṇa - Ratnakar of Mithilā and of the Janasesvari of Mahārāṣṭra' - ASOT NIAS... §92. 70.
Example under (ii). aurūs citthā kī pīth par
apane mukh kī pīk seyā likhā- and on the
back of the letter (she) wrote in the juice of the betel. RKK. 8.

The two different notions of the locative (of place or spot) in EEP.
are quite identical to the use of the locative (of spot) in OIA. This
statement is attested by the following: Locative of spot: - Here
we must make the following distinction (a) The locative conveys the
notion of being within; e.g. tasmīnājñe svayam 
brahmā- (in this (egg) Brahma himself was born). Das. 15.
ganīmbhāsa viharān (sporting in the water of the
Ganges ) Ibid 179. (b) rāsabhāh kas cītā 
smasā-
ne drṣṭaḥ- (an ass was seen on that cemetery), 2,3, 5, 10.
vyažana) grhīte varanāribhyām dhūya
mān
- 
ā mūrdhani (courtesan, holding fans, waved them
over his head), Pane. 331. te ca matsyā vahnan 
pācānāya tiṣṭhani (and those fishes are being
boiled over the fire ). Das. 140. pitā mē viviktāyām 
bhūmau sthit o, (s) abhūt- my father laid down on the
naked earth ) Ibid. 141.

For the origin of these post-positives (ma and par) vide
Bhadārkār's 'Wilson Philological lectures' Lecture Five 'New Gram-
matical Formation In the Northern Vernaculars' Page. 544. Bāmās -
'A comparative Grammar of the Modern Aryan Languagea of Ind-a' Vol II.
§ 60. 29.1. The Locative. Kellogg. Grammar of the Hindi Language
§ 198. page 132 - 133, and also 'The Sanskrit word. m adha y a-
was used as post-position for the locative in Apabhramśa of
Northern India, in the form *m adha *m adha > m ādha
māhā, māhā- This is the source of NIA.locative post-fix -

1 Skt. Syn. 133. A. (a); (b) 102 - 103.
mē, - mā, - mā, etc. The following are the additional post-positives that chiefly feature in Braj and Awadhi: mō, māī, pāī, - hī, māhī, māhā, pāhā, pāhī. For their origin vide 'Bhandarkar, Wilson Philological lectures' 544. Dhirendravarma, 'Braj Bhāsa', ODEL 501. 751, and Ukti Vyakti Prakarana (7). 37. For the origin of the post-positives, pāī and pāhī - vide chapter eleven page 57. It should also be noted here that these post-positives are regularly feature in PP, AP, BYB and PS.

3. The locative used with verbs of two types: (a) Where the locative idea ('in' or 'on') is quite prominent, (b) Where the idea expressed by the locative is, somehow or other, of a nature of goal. Locative in this case is mainly confined to verbs of motion. Example under (a) bhaiyō is sabhā mē ati anīti hai - brothers! there is great injustice in this assembly. PS. 45. 78. Example under (b) unako unake mābēp ne kahdiyā hai ek mahīne pīche amarīyō mē jākar jhūlayā karo - her father and mother has asked her to go and divert herself by swinging in the groves of mangoes at the interval of a month. - RKK. 7.

4. The locative does not include the sense of sphere only (i.e. locality - both concrete and abstract) but also person and time.

5. The following are the typical uses of the locative in the language of EBP: -
   
   A. Locative of place:
   (i) Independent locative or Historical locative, (ii) Locative with regard to a person in whom something rests i.e. possessive locative, (iii) Abstract locative, (iv) Sāmīya locative, (v) Use of the locative in idioms.

1 ODEL. 501. 751.
B. Instrumental locative.
C. Sociative locative.
D. Dative locative.
   (i) Dativus commodi (ii) Nimittasemptami
   (iii) Dativus incommodi.
E. Locative of subject matter.
   (i) With substantives, (ii) with verbal derivatives, (iii) governed by adjective.
F. Cognate locative.
G. Locative of identity.
H. Reciprocal locative.
   (i) with the reciprocal pronoun 'a p a s' (ii) with the other substantive (other than the reciprocal pronoun).
I. Cognate locative.
J. Partitive locative.
K. Temporal locative.
   (a) Durational temporal locative (b) Terminational temporal locative.
L. Locative of age.
M. Absolute locative.
N. Causal locative.
O. Locative of circumstances.
P. Locative of goal.
   (a) Locative of goal indicating motion into (i.e. with the post- positive- m e ), (b) Locative 'motion towards' (i.e. with the post- positive- p a r ).
R. R. Ablative locative.
Q. Locative of distance.
R. Locative with verbs.
S. Locative of distance.
6. The locative of place (ādhar). As stated above (Sec.1. of this chapter) the locative of place indicates the scene of an action. It has the following distinct uses (1) The ādhar locative:

*hajaratase jaṅga kara ke dalī me kāma aye - while fighting against the Sultan (Gori) (he) was slain in Delhi. CCXVII MSS. so rāghunātha dāsa baṅaras ame bahuta sāstra padhike sṛī gokula ayo - thus having studied the scriptures in Benāras Raghunāth Dāsa came back to Gokul. This idiom of the locative may also be explained as the ablative-locative and in this case Benāras shall function as the source of the action (i.e. having studied the scriptures, from Benāras Raghunāth Dāsa came to Benāras)

CV. I.7. so agare me vaisnavana nē eka saueka mohara bhēta kīnī - thus in Āgra, the Vaiṣṇavas presented (to him) one hundred and one 'mohars'. CV. I.7 yahadonō rājā loka sthiti kevettā prthvi me bhage phirai - these two kings, the cosmographers, were seeking shelter in the dominion of the earth.

PP. 361. takē kekayī putrī dronāmēgha putra bhāya jinake guna daso disāō me vyāpta rāhe - a daughter (named) Kekayī and a son (named) Dronamēgha were born to her, whose virtues spread in all the ten regions. PP. 362. Vīdarbha desī me kundal pur nām ek nagar hai - in the country of Vīdarbha is the city of Kundalpur. PS. 60. I90. kathin bāt kā bhed stri se kahana ucit nahi kṣ.ō.ō kī usake pet me bāt nahi rahatī - it is never advisable to disclose a secret to a woman for nothing remains secret
in her (lit. in her stomach) PS. 60. 190. jag mē vis ke dev pitar bahut ānanda hota hai jisko kul upas ājan hārā putra—in the world his gods and forefathers are satisfied to whom off—spring is born. NKP. 3

in mē se ek rōgata āg mē phūk dijo pluck a hair from this skin and light it in the fire—RKK 15. jo kailās pahād par rahatā thā—who dwell on the mountain Kailās. RKK. 13. he mahāraja jahārāgh unāth ne samudra par pul bādha hai us jagah dekhata kya, hū ki sāgar mē se ek taraṇa nīkalā—0 King! I saw at the place, where Rām has built a bridge a tree (of gold) came forth the sea. BP. 9. 92. wāhā ek cor sūlā par tāgā huā thā—there a thief was suspended on a palings stake. BP. 10. par ek pakherū us par apane parā kā sāyā kiye thā is se usakā nām sākuntalā huā— a bird bestowed upon her the shade of its wings, hence she became to be known as Śakuntalā. SH. 31. c.f.

hajār sūtin pare dhar mādhī, thousands three fell on the earth. Rās. XXI. 7. 59. vide CG. 292. ghāta ghātame wāha sāf ramatā kaṭuka bacanamata bola re—the Lord dwells in every soul, hence utter not unpleasant words. Kabir Sabdawali 18. Kavitā Kaumudi. Pt. 1. 77. tohi morī lagana lagāye re phakiravā, sovata hī mai apane mandira mē sabadana mūrā jagāye re phakiravā—you have attached your heart to me 0 saint, I was asleep in my temple (and) 0 Saint! you awoke me by the strike of 'Sabda'. Ibid. 178. 21. hota payāna jāi dīna kērā miragārana māhā hota baserā—
During the day the journey was continued (and when the night fell) rest was taken in the forest dwelt by deer. Padumāvatī. 247.

Prāna nātha tumha vinu jaga māhi mō kahū sukhada kahū kachu nāhi—my lord, in your absence there is nothing pleasing to me in this world. Rām. 62. 'nisicara nika añaphirahi bana māhi—all around in the forest the demons roam. Ibid.

127. kaha sugrīva suanahu raghurāi, sasi mahu prakata bhumi kai jhai—Sugrīva said, 'Hear my Lord, the reflection of the earth is visible in the moon'. Ibid. 165. jaulau rahe ghoṣa mai tau lau sañtata sēvā kinhī—we served him (Krishna) so long he stayed in our village. Sūrṣagā 3766.

(iii) Locative with regard to a person in whom something rests or the possessive locative. This idiom of the locative approaches the possessive genitive. The possessive locative is a very common idiom in OIA and in inscriptive MIA. The following illustrations are for a comparative study, and they shall clearly show how EBP (with the other NIA languages) has inherited this idiom of OIA (through MIA). OIA: āstiva idam mayi vīryam—there is this vigour in me. (PB. 20. 15. 6.) taśmin na āvatsac cana bhavati yāvat kumāre—there in him not even that much of sin as in a child. (ŚB. 4. 4. 5. 23)

MIA: pakamaśi hi esa phale—this is the result in exertion (ru II) esa (a) ——— ——— (duvā) 1a etasi(a) thasi—this (is) the door (i.e. means) of (accomplishing) this object.

1 HSMIA. 887. 58.
3 HSMIA. 887. 58.
The following are the examples:

**aisī pravīnātā**

The locative with regard to a thing or abstract notion is a special idiom under the locative of place. Here the thing or abstract notion is regarded as 'ādhar'. Thus: strīni ki srāti mē eka adbhuta kanyā hai (she) is a graceful damsel in the feminine-creation. Āp. 116. kyō ki dūt kō mārānā nyāya mē nahi hai inflicting injury to a messenger is injustice (lit. not in the justice).

RKK. 14.
(iv) The *sāmīpya* locatives: Many of the idioms of the locative of place, instead of expressing 'in', 'within' or 'on', express nearness to some place or thing. This idiom, strictly speaking, is a psychological extension of the important geographical location. C.f. it indicates something very near though not directly touched - near, on, about. *cāśūrgāṅgayām* pāndunandaāh - Pandu's son pitched tents near the Ganges - Mbbh.l.170. 3 no cēdanāhāre cānāmam tava dvarī vyāc pādayisyāmi - otherwise I will kill myself by starvation at your door. Hitop. 22; and also rūcayo vai sarasyatyaṃ satram asata - the Rṣis held a sacrificial session on the (bank) of Saraswatī. (A.B. 3.1.8). The following are the examples: - upāwan mē kausīkī nādi par bālako mē khe-latā hai - in the garden, on (the bank) the river Kausīkī (he) plays amidst the children. PS.1.3. itanā kah gaṅgā kāmkox par jā baiṭhā - having said thus he sat on the Ganges (i.e. on the bank of the Ganges). PS.1.4. itanā kah dvar par jāy sudāmāne dvārapāl se pūcā - having said this Sudāma went near the door (of the house) and inquired of the gate-man. PS. L 31.220. ek samcay rājā janmejay gaṅgā par bārah baras ājña karane korāhe - Once the king Janmejay, stayed on (the bank of) the Ganges for sacrifice. cārman, NEP/ MSS.

(v) Use of the locative in idioms: The locative used in idioms is a remarkable feature in the syntax of the locative in EMP.
The locative in idiomatic expressions, expresses some local idea or spot. The following are some of the interesting idioms which deserve special attention:— (a) hoṭhō par ānā—(lit) to come to the lips—ab jomerā jī hoṭhō par āgaya hai aur kisi daul na rahā gayā—now that my heart has come to my lips and now I cannot restrain. (lit. now when I am induced my to express my sentiments) RKK 9.

(b) jabān par lānā—'to bring to the tongue' i.e. to give expression to one's sentiments—sakhīyō se tis par bhi chipāṭē hū bekali dī kī jabān par nāchī lātī—yet I conceal it from my friends and never bring the pangs of my heart on my tongue (lit. I never give expression to my pangs) SN. 50. (c) āngulīyō par nācānā—to make one dance at one's tune, 'to make one puppet' kām ke bas kar use āngulīyō par nācāū—under the influence of cupidity I would make him dance at my tune. SN. 40. (d) bātō par kāndhara nā— to lend one's ears — inkī bātō par kān dharā—lend (your) ears to his words. SN. (e) jī usāpar ānā—to fall in love with—merē jī usāpar āgaya hai aur kisi daul se tham nahi sakata—my heart is suddenly fixed upon him and cannot forbear. RKK. 4. (f) sir par phēkānā—to throw on, towards the head—ya sa una-tehī un mahārāj ne brāmhan ke sir par cāger phēk mārī aur kahā jo bāmhan kī hatyā kā ċar na hotā to abhi cakkī me dālaw kālalatā—having heard this, the king threw his staff (adorned with flowers) on the head of
the Brāhman, and said, 'if I were not afraid of the consequences of the
murder of a brāhman I would forth with put you under a grinding
stone RKK. 11. (g) mūh par lānā - to relate, to say - kā is-
kā mūh jo yah bāt hamāre mūh par lāwē
who shall dare to make such a proposal to me - RKK. mere us
likhe ko mere mūh par kabhī na lānā -
(but) in no way speak on my face what I shall write about . RKK. 9.
The verb 'ṇichāwarkarānā' - 'to sacrifice' in the
following governs the locative in the idiom - us par kaī
ek thāl sone kā nichāwarkar ke
luṭā detā hai - he makes a sacrifice of a gold dish
filled with abundance of pearls, diamonds and tpsae on it. RKK. 12.
(h) Similarly the verb - 'sūrat dharanā' - 'to be angry upon
governs the locative e.g. kyā abalāō par hi sūra-
t dharī hai - is (he) angry upon the helpless women
only ? PS. 31. 53 (i) pāvā par girānā 'to fall on
(at) one's feet' i.e. to bow down at one's feet - gurū jī
ke pāvā par girā -(he) bowed at the feet of the
teacher RKK. This idiom is concurrently expressed as : pāvā
or pair mē girā - lit. fell in the feet - Śrī kṛṣ-
ṇā ke caranō mē girā - he bowed in (at) the
feet of Śrī Krishna PS.LVIII. 139.

7. Instrumental locative:
The use of the locative for the instrumental is one
of the most important features in the Syntax of the locative in EHF.
The employment of the locative idiom for the instrumental was a
regular phenomenon in OIA. e.g. atha vakovākya
brahmodyām vādanti - there upon they utter
Brahmodyām in (in the form of a) dialogue ; maitrācvaru-
nīśu hitasmai stūwate - in the verse to
Māitra and Varuṇa they chant for this (libation). (SB 4.2.3.12).

By the time of the MIA period, though it became a dying idiom, yet its identity was completely lost. e.g. - Hathisu gamgāya pārayati - crosses over the Ganges on elephants, asaṃsau bhūṣiāvanassā - of the first reponent with asena-flowers. (Kumārapāl, Charitra. 5.61). This idiom of the locative is inherited and well preserved by Hindi, and regularly features both in the Eastern and the Western Hindi. e.g. - taru-pallava maḥaraha lukiā, karai vicāra karau kā bhai (he) concealed himself among leaves (lit. with) of the trees, and was contemplating what to do next.

Rām.151. madhukara śyāma hamāre cora,mane hari liyau tanaka citavāni mē capala naina kī kora Madhukar Śyām is our thief; and has stolen our hearts with (in) a wink of his tempting eyes. SS.373.4.1512 Thus the language of EHP. has earnestly maintained the continuity of the special feature of the syntax of the locative of OIA. The following are the examples : - baranā mātra chanca mē viradhara ne kī bāta bādi aṭapaṭī hai - the notion of the expression of a theme of the 'Vir Ras' in the 'Varnik' and the 'Mātrik meter' is cumbersome. GChVM/MSS.

himśa kā vacana jisā mē para jīva ko pīḍā hoyā na bolo na - never utter harsh (vilent) words that inflict pain to others. FP. 73. dono bhāṁ rūkh hatho mē liye daude āye - with trees in their hands, both as the brothers came running. PS.35.59. us ne us kūvar kī ciṭṭhī phul kī paṅkhudī mē lapet sapet kara ṛanī tak pahū-

1 UCVP. 168. 4.
2 MSMIA. §66. 95.
cādī - she concealed in the petals of a flower the letter of the prince and took it to Rāni Ketaki. RKK. 12. uṣ kabīsar ne yah kahānī kabitā dohare mē kachī haijisakā tarjumā yah huā hai - that poet had described this tale in verse and 'dohā' which is translated thus. SN. 20. tab sāgirdō ne ākar kahā kī tū kyō use tamāsilō mē kahatā hai - and the disciples came and said unto him why speakest thou unto them in parabelores (i.e. through parables). NT. 13. 10. 51. dekho ki Nākta nadjādikā pahūcā ki ibnēadām pūpiyō ke hāthmē gira phatār kara - wāyā gahā - behold, the hour is at hand and the son of man is arrested into the hands of sinners. NT. This idiom of the instrumental locative, as well as the following: bharatāra ke guṇō mē harāgahā hai mana jisakā - whose heart is enchanted by the virtues of (her) husband, PP. 640; - function as the grammatical subject of the verb in the passive voice. The following is a very interesting idiom of the instrumental-locative, where it (the locative) is idiomatically used - Sākuntalā ko thām aur hāth mē hāth le ghar ko caliyā - supporting Sākuntalā and holding her hand with her (lit. in her hand) she (Sākuntalā's friend) started for home. SN. 46.

In the following idioms the instrumental locative is construed with the verb 'bādhana' 'fastening' un se kah do solah sīngār, bāl gūth motī piro apane apane acaraj aur acambhe ke udana khaṭolō kī is rāj se lekar us rāj tak adhar mē chat sī bādh dō - order (those cunning women who are flying aloft in stately array) to ornament themselves and fasten a covering from this kingdom to that.
RKK.31. This idiom of the locative preserves in it the germ of the sociative-locative. kyō ki maṇuṣya kārma dōr mē bādhe hāī - because men are bound in the string of fate (figurative sense). EP. 18.38. The use of the instrumental-locative with the verb of 'fastening' was quite a living idiom in OIA which was inherited by MIA. c.f. 'It is used with (a) verbs fastening at, especially 'b a n d h' as well as in their proper, as in the figurative sense like wise with others - e.g. tātra vṛkṣe pāśam babandha; dasera kāgraśāyām mahatī ghaṇṭā prati baddha' MIA. jano janamhi sambaddho - folk are bound up with folk. Thus the language of the EBP, has inherited and preserved this idiom in an archaic manner and in the Modern Hindi Prose, it is almost a dying idiom, and its function is being usurped by the instrumental proper. In the case of quite a good number of idioms, the locative can be explained either way i.e. either as the locative proper or the instrumental-locative e.g. cārajane hātha mē mugadarā laike āyau - then some four persons came with cudgels in their hands. CV 113. aur khaḍga hāth mē le āyā - and came with a sword in his hands. PS. 5.14. sab guṭake mūh mē liye huye bol uṭhe - each with a prepared ball in their mouth shouted. RKK. 14.

8. The Sociative locative:

The sociative locative is an exceedingly interesting idiom in EHP which is identical to the sociative-instrumental, and most probably the sociative instrumental has emerged out the instrumental-locative or the idiom of the instrumental-locative is extended function

1. Skt. Syn. § 139.4. 106.
2. H. §. MIA. § 35. 66.
as sociative locative. The following are the examples - a u r a aneka halakāre jina ke saṅga me the - and there were several messengers were in his company.

PP. 361. pīrthi apane rūp me mil gayī - the earth merged in its form - PS.13. sadā kansa ki saṅgati me rahā - and always lived in the company of kans. 39.65. sab jīv tumhi se upatīho tumhi me samāte hai - all the animals spring (or emerge) from you and merge in you. PS. L. 37.232. sac muc usake joban ki gīot me suraj ki ek sot a mili thi - truly in the splendour of her beauty, a beam of the sun had blended. (figurative use) RKK. 4.

rahā ek cor sūlī par tāgā hau thā acānāk isakā hāth usake pāwā me lagā -a - there a thief was suspended upon the impaling stake, all of a sudden her hands touched his feet. BP. 18. 138. The following idiom can be explained either way i.e. either the instrumental locative with the verb 'bādhana' (See sec. 7 of this chapter) or the sociative locative or the locative of concomitant - mujha me bādhā hai mana jinhō ne - who has bound his heart in me. PP. 307. The instrumental locative will be a more potent explanation.

9. The Dative locative:

 Most of the typical idioms of the dative are concurrently expressed in the locative. The use of the locative for the dative was a regular idiom in OIA, as well as in MIA. Thus during the OIA period the locative contributed much to the dative and instrumental dative and

1. UGVP. 5. 168 and also SKT. Synt. 115.110
2. HSMIA § 85. 87. 57.
and locative

ablative, and this tendency of syncretism became a well established phenomenon with the advancement of OIA. and its diffusion into MIA and finally into NIA. But for the use of the locative for the dative in EBP, as well as in the other NIA. languages, the following reason should also be taken into account. In Avahāṭṭa i.e. in the proto-NIA, we find only the nominative and the oblique cases. The instrumental, the dative, the ablative and the locative (as well as the accusative) fell together (the genitive kept its identity apart, for it was of adjectival nature). Only after the splitting of the NIA languages there arose the tendency of splitting of the NIA languages there arose the tendency of splitting of the different local cases; i.e. the instrumental, the dative, the ablative and the locative. Hence some overlapping in the use of these local cases became inevitable. Hence the locative usurped the function of the dative (as well as of the other local cases.). The dative locative has the following functions:

1. Dativus commodi
2. Nimitta Septem
3. Dativus incommodi

The following are the examples:

(1) Dativus Commodi: - jo sa kal prāniyō mē da- yā karate hai - those who bestow mercy in all the animates (i.e. for all the animates). NEP. 33. un hōne jānā ki vah unhī ke hāk mē kahatā hai - they perceived that he spoke in their favour. NT. 21.45.91. aur ahar sosun par hai jo undinā pet c vāliyā hai - and woe unto them those are pregnant and to them that give suck in those days. NT. 24.19.103. "r tum bāhar kha-de rahi aur darvājā khatā khatāne lage - a ki ai khudāwanda har par kholto wāh jābāb de gā - and you begin to stand and to knock at the door saying Lord i open unto us and he shall answer. NT. 13.25.295.

3. Syntax of Early and Middle Bengali: MSS/162
4. UCVP. 5. 168.
(2) Nimitta Septamī: ye tīno vastu caupada mē cāhiye soī tīno vastu bhagawāna ke bhajana mē cāhiye; these three things are essential in (i.e. for) the chess, and the same three things are essential in (for) worshipping the God. CV.296. yajñā mē pas'u ke badha kā dosa nahi—slaughter of animals in (for) the sacrifice is not sinful—PP.190. In this idiom the purpose i.e. nimitta may also be taken as 'in the matter of' i.e. locative of subject matter. ek palak bañāi hai hamāre dekhane mē badhā dālane ko—(he) has created eye-lids only for obstructing in our glance. PS.32.95. In this idiom the 'purpose' or nimitta may also be viewed as subject matter; das sahastra rājāō kī kanyā uskī sevā mē di—(and he) offered ten thousand daughters of kings in (for) her service. In this idiom also the idea of the locative of subject matter and the 'nimitta septamī' is overlapping. Thus by a close observation of the idioms illustrated above, we reach the following conclusions:—(a) Most of the idioms of the locative of the 'nimitta septamī' can concurrently be explained as the locative of subject matter. This overlapping is a very remarkable phenomenon in the syntax of the locative. (b) It became a regular feature to pass from the dativus finalis to the locative idea in the language of EBP.

(3) Dativus incommodi:—The idiom of the locative for the dativus incommodi, is a rare phenomenon, and as far as my analysis goes, it is not a very living idiom. Only some astray idioms are attested. The following are the examples:—aur yah us par sabit ho—and if it is proved against him. OL.104. jis bakhat koi ohadedar yā sipāhī
Whenever there is any complaint against any officer or soldier. Ibid. 140.

10. THE LOCATIVE OF SUBJECT MATTER:

The idiom of the locative of subject matter is a very regular idiom and has a preference over the other idioms of the locative. The locative of subject matter has also usurped the function of indirect object. The locative of subject matter has the following forms:

I. With substantives, II. With verbal derivatives, III. Governed by adjectives.

I. The locative of subject matter with the substantive:

Examples:

tāte yā bāta mē kachu nā bolo—hence you interfere not in this matter—CV. 359.

tūrāja ara deva ityādino visvāsa mē sandeha jani kara ara dharma ke mahāmāta mē sandeha mata kara—do not disbelieve in the faith of the king and the God and do not suspect in the matter of the greatness of the religion—AP. 60.

rūp bal parākram dhan mē koī kam nathē—no one was inferior (to each other) in beauty, vigour and wealth. PS. 240.

parākram mē to dekhate hai visnu samān ho—in valour I find you like Visnu. NK. 53.

jab usē saudāgarī mē bārah bars gujar gaye—and when he spent twelve years in trade—BP. 24. 58.

II. The locative of subject matter with verbal derivatives:

Examples:

kalā ke grahāna mē candrāma samāna hai—in the matter of acquiring arts, (she) is as the moon. PP. 22.

saṅkāvāna hoya lāne mē dhīla karī—out of suspicion (she) felt hesitant in (in the matter of) bringing it. PP. 438.

hamāre jaṭap karane mē aisi kyā cūk padaī thi—what fault did we commit.
in our worship. PS.40.102. jo nar kisi ke khane pine me badvaha dalate hai - those who interfere in eating and drinking of others (i.e. in the matter of eating and drinking). NKP.40.

III. The locative of subject matter in the following idioms is governed by adjective: - Examples: sabar kamo me acchi hai - (she) is well versed in all the affairs (household) GEB/MSS. nṛtya kalā me ati nipuṇa vyākaraṇa chanda alaṅkāra itihāsa ara citra kalā me ati praśita tha - (he) was well versed in the art of dancing, (he) acquired perfection in grammar, rhetorical and prosody, in history and painting. PP. 364. vedap purāṇa smṛti me nipuṇa - (he was) well versed in the Vedas, the Purāṇas, and the Smṛtis. NKP.3.

11. The cognate locative:
In the following the locative and the word governing it are cognate derivatives: - Śrī rāma citta me citavatā hai - Śrī Rāma reflects in his mind (lit. Śrī Rāma thinks in his thinking). PP. 680. yah bāt dūt kī sun rājā apana citta me citavane lagā- having heard this from the Brāhmaṇ, the king began to reflect in his mind. BP. 15.109. sab koī ohadedār aur sipahi apane bandobasta kī cāl par calē - all officers and soldiers should behave themselves in the manner prescribed for them. OL. AW. 16.145. cf. tad auyktam etat māma bhavet yad aham anutta-rāyām samyak c sambodhau nābhi c sambudhī yam - it would be improper for me if I be not fully awakened in the unsurpassed perfect awakening (LV. 43).

1 HSMIA. § 97. 66 - 67.
12. The LOCATIVE OF IDENTITY:

The locative of identity is quite a prominent idiom in the language of EBP, and is found throughout all the works of EBP. The idiom of the sociative instrumental is concurrently expressed by the instrumental of identity (vide Syntax of the Instrumental.) Thus:

\[ \text{pr} \text{thv} \text{i} \text{par j} \text{ay g} \text{irit r} \text{up m} \text{e gomati t} \text{ir b} \text{an ke b} \text{ic an} \text{dhe k} \text{up m} \text{e r} \text{ah-go to the earth and in the form of chameleon dwell in the dark well in the midst of the forest on the bank of the river Gomati.} \]

\[ \text{PSL XV. 181.} \]

tribhuwanpati jagat kā kartā to māi hūtūkaun mere vēś mē phiratā hai- I am the master of the three world and creator of this universe, who are you who roams in my identity. Ibid. LXVI. 186. jo ye apa ne rūp mē note to bhalāthoda āsara thā - if he were in his ownform, there would be some little hope (of finding him). RKK. 20. dominiyō ke rūp mē sāraṅgiyā ched chād sohalē gāosinging songs of praise to the fiddle like 'dominis' RKK. 31. The locative, in this idiom explains comparison or likeness.

13. The RECIPROCAL LOCATIVE:

The expression of the idea of reciprocity is one of the important functions of the locative. In this idiom the sphere of the action lies between the two substantives standing in reciprocal relation to each other. This idiom is concurrently expressed in the reciprocal instrumental (vide Chapter Six. page )The idiom of the reciprocal instrumental has the following two distinct forms:

(a) With the reciprocal pronoun - 'āp a s', (b) With other substantives (other than the reciprocal pronoun). Kellogg, in his grammar has marked this idiom, but he failed to give a definite terminology because he could not understand the nature of the idiom. With reference
to the above statement I bring forth here Kellogg's analysis which gives a clear verdict in favour of my assumption. Thus — "And it also expresses, tropically, various other relations, as follows:

(a) Difference, as 'ham tum me kuch bhed na hai'—there is no difference between you and me. It may thus follow verbs of fighting, as — undono me yuddha raha—a battle was waged between the two; or words expressing union or reconciliation— as 'un me mel hu a'—harmony was made between them. The other contemporary and the following grammarians could not break the analysis maintained by Kellogg. Thus Kāmatā Prasād Guru—the noted author of the Hindi Vyākaraṇa, has simply repeated Kellogg's verdict when he says 'mē kā prayog nice likhe arthō mē hotā hai'—(i.e. mē is employed in the following idioms)

(b) me tum mē koī bhed na hai—bhāi, bhāi mē prīti hai, un dono mē an ban hai.2 Pincoott has nothing to say as regards the locative idiom in general and the reciprocal locative in particular. Thus, he simply catalogues the following idioms under the locative—"dīvān mē aur rājā mē viruddhahoy jāy—let there be conflict between Dīwān and the king; un mē mel hu a—harmony came between them". Needless to say that all these idioms (discussed above) require a proper classification, and according to their semantic value they deserve their classification under the reciprocal locative.

1. A Grammar of the Hindi language. 702. 3. 9. MISC. use of Loc.un me 419.
2. Hindi Vyākaraṇa 546. 543.
4. 'paraspar bodhak adhikar cānka rāk' as a new terminology may be accepted in Hindi for the reciprocal locative 4—c.f. i s mē aur us mē k.y. ā musāhabat hai— what relation exerts between them—Hindustānī stumpley and stumbling Block,7(c).6.D.G. Phillott.
The substantives standing in reciprocal relation, mostly appear in the form of a Dvandva Compound, and the locative post positive governs the components of the 'Dvandva Compound' as one unit. There is a second form, where the substantives standing in reciprocal relation are individually governed by the locative postpositive (mē). The following are the examples - (a) With अपसः- दो भाई विसमया भये अपसा में मुक्खादू देखनालागे-then both of the brothers were amazed and looked (with surprise) at one another's face. CV.151.

नामेआपसामेंकुसालावर्ताहोराहीथीकिपुष्पोत्तरासेनासहिताअकासामेंये-while they were mutually discoursing of their fortune, Puspottar came in the sky with (his) army. PP.100.

अपसामेंपरास्परमित्रताथिते-there was a mutual friendship between them. PP. 203. तबदपसामेंदुखकीसर्काली-then between them they began to talk of their misery. PS.3.12. जसोहायापानीआपाईअगुथिेफरकरलोअरआपमेंलिखहवतलिख्दो-that is right, now exchange your rings and undertake a written contact between yourselves. RKK.7.

आपसमेंजोगाथोजोड़होजयतोकुखानोखिबातनाही-there would be no wonder if they are mutually tied in the matrimonial bondage - Ibid. आपसमेंबातेकरातेथे-and were discoursing between themselves BP.237. पुनिवेस्त्रिजाबआपसमेंलारीहाई-again when these women-folk shall fight between them Rāj.73.

1 c.f. is में aur usmē kyā musāhpabāth hai

what relation exerts between them - Hindustāni Stampready Block. 7(c).6. D.G. Phillott.
The reciprocal locative also, is extended to express comparison i.e. likeness or difference between two objects. Thus - mere arateremēbhedānāhī - there is no difference (i.e. dissimilarity) between you and I. PP.206.

14. PARTITIVE LOCATIVE:

The partitive locative or the 'Nirdhārama' locative indicates the many of which, or in which an individual (person) or a single (thing) is spoken of. The idiom of the partitive locative was well established in OIA and was properly inherited by MIA. c.f. The locative of a person sometimes indicates the many in which an individual is spoken of (it may be called partitive locative). brāhmaṇakalpaṭeprajāyāmājanīṣyatē-
a Brahman - like (son) shall be born in your offspring.(A.B. 35.3.2.)

The reciprocal substantives are usurped by 'donō' - 'the two' - in adonōmēmitrataḥ hutī - between them there was great friendship. PP.61. in dounmētoatiprītihaitumkaiṣevigārkarāyahō - between them there is great friendship how shall you breed contempt - Rāj.40.

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-tion or choice, or the partitive locative is an idiom that easily follows from the fundamental sense of the case - Examples: - p a t i -
vis i t h a m p a t i v i s i t h a m t e s u t e s u t e
(t) e m a (h a) m a t ā - 'those officials (are appointed) for
special (sects) among them' (T.VII.26.) t e s' a n ā n ā t a r o ' y a m
'he is one of them' This idiom is faithfully inherited and preserved
by most of the NIA. languages. In OWR, it is a well attested idiom
e.g. a n d r a v a d o s u r m ā h ā - Indra is superior among the
gods. also c.f. s a k a l a d ī p a m ā h a c u n a c u n a
ā n ī; t i n h a m ā h a d ī p a k a b ā r a h a b ā n ī, PM.
d a s ā m ā h a e k a j ā i k o i, k a r a m a ḍ h a r a m a
s a t a n e m a - with truthfulness, action (karma) and virtue
(dharma) only one out of ten crosses (the sea) - PM.392. The following
are the examples: - t i n a m ē c ā d a s ī r y a j y o t i-
šiyo ke in d r a p r a c t i n d r a h a k - among them
(the planets) the sun (and) the moon are Indra and Sub-Indra to the
astrologers. PP.10. a r a s a k a l a p h a l a n i m ē m o k s a
p h a l a s r ē s t h a h a i - and of all fruits, the fruit of
'm o k s a ' (salvation) is the best. PP. 124. m a h ā v ī r a
j i n e n d r a k e p r a t h a m a g a n a d h a r a m u n i-
yō m ē m u k h y a g a u t a m a r s ī š ō n i k a s e
b h ā m ā n d a l a k ā c a r i t r a k a h a t e b h a y e-
Sage Gautam, the first disciple of Mahāvīr Jinendra and greatest of
all the sages related the deeds of Bhāmāndal to Śrenīk. PP.940.
s u n d a r a h a i k ā n tī j ā k ī m a d h u r a v a c a n ā
b h ā s ī n ī s a b a s t r ī n ī m ē j ī v a r e k h ā
s a m ā n ā u t k r ā t a h a i - beautiful, graceful and sweet
tongued is she, and among the women-folk she is as Jīvarekha AP.116

1. HSMIA. §99.67.
a ur sūra sen kī pāc putriyō mē vah
bādī thī - and among the five daughters of Sūrsen, she was the
elest. PS.5. in tīn devatāō mē sīghra
vāradā tā kaun hai - of the three gods, who is a prompt
bestower of boon. PS.40.101.j. tāran ha mē candramā
samān sohatī hai -(she) appears graceful (among her
friends) as the moon (appears) among the stars. NKP.25. Ved Purān-
aur dūtā dayālu kahiye to vaisēhī
sab muniyō mē sreṣṭha the -he was a scholar
of the Vedas and the Purānas, and Smṛti (lit. scholar in) and was
equally benevolent and affectionate and great of all the sages. NKP.30
in tīnō mē pāp kīs ko hūa - who shall be (held)
responsible for the sin among the three.BP.31. un mē jo koī
likhe huye sīpāhiyō mē nāhī hai - those
who are not among the enlisted soldiers. OLAW.14.5. also c.f. Bengāli
muni te mahā muni - a great sage among the sages;
pakṣīte garuḍa bāsukī nāgata - I am Garuḍa,
among birds, Bāsukī among snakes - The following idiom of the partitive
locative is periphrastically expressed - tīn ke madhyā maī
deva daman hū - among them I am Devadaman. CV.331. In this
respect, this idiom resembles the partitive locative in Bengali. c.f.
'The partitive locative as a rule was expressed periphrastically in
Bengali'.

The idiom of the generic (i.e. race or family) locative is a
special idiom of the locative and comes under the dominion of the parti­
tive locative, for fundamentally it does not differ from it (i.e. parti­
tive locative). Here the race or the family is accepted as 'the many'

1. vide OWR 6.90. (Hindi Edition.)
2. 'Syntax of Early and Middle Bengali. 175 (MSS.)'
3. Ibid.
of which an individual is spoken of. The following are the examples:

Rāvana rājā vināmi ke vanśa mē upajā hai; Ikṣavāku bāṃsa mē bhagavāna rṣabha deva upaje tinake putra bharata bhay-e.

Rāvana was born in the family of the King Vināmi, in the family of Ikṣavāku, Rṣabhadev was born and Bharat was his son. PP. 55. Pāndu ke kul mē aisā kisi konā pāvegā - in the family of Pāndu, (you) will never meet such a ruler. PS. 1.4. Yadu-kul mē pahale bhajamān nāmak rājā the-

in the family of Lāghu once there was a king named Bhajamān. PS. 15. aur jo tumhāre kul mē hogā so hamārā kabahī na mūh dekhegā - and all those who shall be born in your family shall never see my face. NKP. 31. c.f. tin ha kula mahā campāvatī rānī - in his family was (born) the queen Campāvatī. PM. 75.

15. The TEMPORAL LOCATIVE :

The temporal locative expresses the time within which the final action takes place. In this respect the temporal locative is very near the temporal accusative or dative. But there is some fundamental difference between the two. The temporal accusative or dative denotes the limit of the time and the final action is performed at any particular moment during the whole duration. But in the case of the temporal locative the complete duration is employed by the final action. In this respect, the temporal locative in EBP. is identical to that of the OIA. The temporal locative in MIA is also a well-established idiom, and is very well attested in Apabhramśa, Avahāṭṭa, the proto-NIA language and is inherited by the NIA languages. e.g. mujja sāda-

lla dorādi pekkhesi na gāmmāri, āsādhi
See UQP. 9.154 - 155 and also c.f. "This kind of locative has very great extension and encompasses also the locative of time as well as the absolute locative. The former denotes the time at which, the when, as dine dine (every day) və r s ą cə u (in the rainy seasons), p r a t y ū s e (at day break), e s u v ā s a r e s u (in these days) (at the beginning) etc." - Sanskrit Syntax 143.1

Syntax of and Middle Bengali. 166. 148. / MSS.
and his wife Virajoya visited 'VT^a' (lit. used to visit) twice a year. CV.278. caudahawē kulakara śrī nābhi rājā ke samayamē kalpa vṛkṣa kā abhāwā bhaya - during the time of the king śrī Nābhi, the fourteenth Kulakar, there was scarcity of the 'Kalpa tree'. PP.60. sadhe tīna ratna eka sandhyā mē varaso - three and (a) half jewels rained (in) one evening. PP.374. sīta- kāla mē vāyukara jākā sārīra na kāpārā grīṣma ātu mē sūryakī kiranakara vākula na bhaya- and (he) shivered not with the cold wind in the winter and was never discomfited by the scorching heat of the summer. PP.374. dhāranī bolī maharāj mujhāse bhī is yug mē rāhā nahī jātā - the earth spoke my lord! I too find it difficult to exist in this age. PS.1.2. mērā nām hai dharma cārpāvā rakhatā hū satya yug mē mere caraṇā bīs bisvay the, tretā mē solah, dvāpar mē bārah, ab kalayug mē cār-I am the 'dharma' and have four legs, in 'Satya yug' I had twenty, in 'Dvāpar' only sixteen, and now in 'Kaliyug' I possess only four. PS.14. aise samay bhādo bādī astamī budhawār rohanī nakṣatra mē adhī rāt śrī Kṛṣṇa ne janma liyā - on Wednesday the eighth dark night of Bhadavā in Rohini Nakṣatra, Kṛṣṇa was born. PS. canda roj mē vah brahman bhī vahā a pahūcā - in a few days that Brahmā too arrived there - EP.4.48. c.f. tasmād dhe man mlāyanta oṣadhayah - hence in winter the plants wither (SB.1.5.4.5). vāraṣāsu aṅga - tē śyāmākāsaya śyāmākāna uddharatvā
āhā - in the rains when the millet harvest has come, he gives orders to pluck millet. (KB.4.12).

(b) The terminational temporal locative expresses the termination of the time when an action takes place. Examples: - aṭhānanta-ra cādhe cārama māsa mē mālava āye-reached the country of Mālav in four months. (i.e. after the termination of four months) PP.483, vāhī anta mō sūryya ke lok mē prāpta hot hāi tratiya āwanā ke upāsanā karate hāi so anta mē agni ke lok mē prāpta hot hāi - in the end he reaches the region of the sun, and he, who worships the wind, reaches the region of fire. Nā TUB/MSS. c.f. tātaḥ saṁvatsare yosīt sababhuva - then at the end of a year a woman was born (ŚB. I.8.1.7) saṁvatsare vyājihīr-sat-let him make a long time after. (ŚB. II.1.65). c.f. etā ekāle būhi tora kenhe hena māna - after so many years why do you, old woman entertain such evil thoughts. dekhila kānhera mukha suncira samae- (Rādhā) saw Kṛṣṇa's face after a long time.

1. LOCATIVE OF AGE:

The locative of age is quite a prominent idiom in the language of EEP. In fact, the locative of age is a special idiom under the temporal locative. The following are the examples: - auras bāla avasasthā mē indra ne jo devakumāra rakhe tina sahita jināhōne kṛiḍā karī hai - in his boyhood (days) he sported in the company of the sons of gods, engaged (i.e. who were employed) by Indra. PP. 40. tarun

1. Syntax of Early and Middle Bengali (MSS. 258').
avaste me sab din saheliyo ke saath gaangame snanakar - having enjoyed a bath in the Ganges in her youth with her female friends. NKP.6. ek se ek agali joban me jhula daale jhul rahiti - in their youth one more beautiful than the other were playing at swing. RKK.4. pandrah baras bhar ke sola- havemehava rakhatha, kuch yohi si usakimase bhinatiti calithi - being between fifteen or sixteen years the down on his cheek began to sprout. RKK.4. This idiom of the locative of goal resembles the locative of goal (discussed under 21. of this chapter).

17. The locative absolute has emerged out of the idiom of the locative of circumstance or cause and is a very prominent idiom. This idiom of locative can be defined as "By the action (Bhava) of whatsoever, the time of another action is indicated, that takes the seventh case and is termed as The absolute locative." The absolute locative constitutes of a participle or a verbal noun and the locative postpositive - par. In OIA. the absolute locative was always accompanied by a participle and it owes its origin to the locative of circumstances. In classical SKT. this idiom practically died out. The locative absolute is a well established idiom throughout all the stages of MIA. Like many of the NIA languages, Hindi has inherited and preserved faithfully this special idiom of the locative through Avahaatita, the Proto - NIA; speech. Like OIA, it signifies circumstances as well as temporal relation. Thus in the language of EHP. the absolute locative appears in the following two well defined forms - (a) The locative absolute denoting circumstance,(b) the locative absolute denoting time.

1. UCVP. 11. 174.
N.B. This feature of the locative absolute is quite identical to the
absolute locative in old and middle Bengali; where it also has two-
fold division. c.f. (i) The locative absolute denoting circumstances -
rātī bhaile kāmaru jāi (to-jāa) night
happening (i.e. when it is night) she goes to Kāma rūpī C.2.8. nādī
biārante seba bāpūdā (when) the nādis (were)
being examined that kāpālik (bāpūdā) was no where to be seen
C.206. (ii) The locative absolute denoting time - especially when denot-
ing time after - vānge jayā nilesi pare bha-
gel bīnānā - after having taken a wife in Wanga your 'vijnān is
destroyed" - In the case of quite a good numbers of the idioms of the
absolute locative, sometimes it becomes very difficult to differen-
tiate between the absolute locative and the locative with verbs or
verbal derivatives. The following are the examples (a) Rānī
ketakī usake hāsanen par ruk kar kha-
nē lagī - after she laughed Rānī Ketaki said (i.e. Rānī Ketaki
said at her laughing). RKK. 23. mujhe usake ek pahar
ke bahaljāne par ek jī to kyā jo
karōdō jī ho to de dālé - on her being amused
(if she is amused) for an hour what is one life, if I had a myraid of
lives, they should be devoted for her. RKK. 19. subah ke ho-
ne par udhar se rāj kanyā devī ke
mandir ko gaṅgā - the day having dawned, the king's
daughter went to the temple of goddess from that side. BP. 15.119.
to usake muye par mātā kodūnā hai-
(responsibility) of mother increases at the death of father. ETC.

1. Syntax of Early and Middle Bengali. Page 152 (MSS)
naukari se jabab pana par - getting order of dismissal from the service - DL. AW.151. (b) The locative absolute denoting time:- kuch din ke bite par pitā ke sap se jīvit hi nāsiket yam ke pās gaye - some days having past, Nāsiket went alive to the region of Yām on account of his father's curse. NKP. 25. c.f. OIA.

devesu ajānatsu asurān upāvarṣa tanta - gods not approving, they approached the Asuras (S.B. 1.6.1.2) tad āyaatsu vācayati - while they go there, he makes the sacrifice (it) utter (S.B. 3.3.26) vide-UCP.11. HSMIA:- tātā (pa) cha adhunā laṅhesu kali gyeṣutive dhammavaye dhammakāmatā dhammanuṣā-thi cā devānam piyāśā - then afterwards, now Kaliṅga being conquered, the beloved of gods (has) great striving after 'dhamma' desire for 'dhamma' and preaching of 'dhamma'.

18. The CAUSAL LOCATIVE:

The locative in certain circumstances denotes cause. It is interesting to note that most of the idioms of the causal locative may also be interpreted as instrumental locative, Thus: there is always some possibility of overlapping between the instrumental-locative and the causal locative. The following are the examples:- aura jina ke janama mē mātā pitāko tathā anya samasta pariṇārakō aura tinā loka ke jīvō ko para ma ananda huā - on account of whose birth (lit. in whose birth) there was pleasure to (his) parents, to (his) kins and to all the animates of the three regions. PP. 20.

1: HSMIA. §100. 67.
alpa hi aparādh me krodh kar - becoming angry for a very small offence. PS. 38. aiputri maityusta huiteresāhaspartūvar māg - 0 daughter!
I have been gratified at your courage, ask a boon from me. EP. 13.10h.
usī kī sūrat par sarīstā huā hai - on whose beauty (on account of her beauty) the prince is in love (with her) - CL. HT. II. c.f. MIA. aryadevasya nirvyar-
ttane - at the request of Āryadeva; nīkkāminō gota-
mas āśasa namahi - free from desire by commandement of Gotam.

19. LOCATIVE OF CIRCUMSTANCE:

The locative of circumstance explains the circumstance under which some action takes place. The absolute locative has originated from the locative of circumstance. (See. LOC.Absolute.) It is interesting to note that in quite a good number of the idioms, the locative of circumstance passes into the temporal locative; or in a few cases the locative of circumstance can alternatively be explained as the temporal locative (mostly durational); Examples: - yatha aśtmā mohā awasthā mē karma rahita parama ānanda bhoge hai - in illusion the soul remains inactive and enjoys the worldly pleasures. PP. 191. maī andhakāra me padāhuta - I was in oblivion. AP. 373. varṣā mē yātra nā karano bhala - it is not proper to undertake a journey while it rains AP. 300. If we accept the 'varṣā mē' as 'in the rainy season' then it enters the range of the temporal locative. visa māse sab jīv

1. ESMIA. § 93. 65.
Jan tu pas u paka ñ ananda me rahate hai
on this account the animals, the beasts and the birds live in pleasure.
PS. 25. 41. Balar am ji krodh me bak jhak
rahe the - in anger Balar am ji was abusing. PS.L 36. 230.
udd alak ke vacan sun dhy an me jo the
pita ma bhole - having heard Uddalak, 'Pitamah' who was in
meditation replied.NKP. 5. jo dekhate h ip ke
dhy an ka ghoda jo vijali se bh baha-
ut acapala hat me hai hiran ke rup
me apan i caukadi bhul j a y - seeing this the
steed of your fancy, which is faster than lightning, even, and in his
bound like the deer will be lost in amazement. RKK. 3. p an + it
catur buddhim an log johat tin ke din
to g it aur sastra ke ananda me ka + atate
hai - the scholars, the wise and the intelligent spend time in the
pleasure of music and scriptures, BP. 17. This idiom of the locative
of circumstance can also be explained as the instrumental locative.
c+f. OIA. tasmadagnicid varsati nam
dhavet - hence the pillar of fire should not walk while it rains
(T.S. 5.4.9.) tasmad ut sedham praj + bhaye
bhisam srayante, whence people in danger be take them-
selves to an elevated place (S'B.W 13.2.2.9.).

Some of the idioms of the locative of circumstance may also be
explained as instrumental locative.
20. THE LOCATIVE OF GOAL:

The locative of goal is a very regular idiom in EBP.
It expresses the goal to which the final action is directed. This is
also the function of the dative of goal. But there is fundamental difference between the two. The dative of goal indicates the direction, but the locative of goal indicates the termination, though the locative of goal expressed by the post-positive -p a r, in most of the cases, also explains the direction. Thus the overlapping of the dative of goal and the locative of goal is a prominent phenomenon in the EHP.

The locative of goal is construed with the verbs of motion such as 'ānā' to come; 'jānā' to go; 'dauq nā' to run, caq hānā - to climb etc. With the post-positive jm e' the locative implies the motion into, and with the post-positive, -p a r it implies the motion towards. The locative of goal is classified as I. (a) The locative of goal with regard to a place (i.e. into a place). (b) The abstract type. II. (a) The locative of goal expressing direction with regard to a person, (b) With regard to a place. The following are the examples:

Type I. (a). kahū thāura nadekhī tā bā pāche vidagdhā nagra mē āye - (he) could not find a suitable abode hence at last, he came in the city of 'Vidagdha'. PP. 373 se rājā janaka kī strī videhā ke garbhāmē āye - then he was incarnated in the 'garbha' of 'Videhā', the queen of Janak. PP. 378 kahete hai jīs samay ghar mē kapūt ātā hai tiss samay jas sur dharmā jātā hai - it is said, when an unworthy son enters (takes birth) the house, fame and virtue flee from it (the house.) PS. 17. bhṛgu brahma lok mē gaye - Bhṛgu went to 'Brahma Lok'. L39. 235. unako unake mā bāp ne kah diyā hai ek mahīne pāche ama-rāiyō mē jākar jhūl āyā karo - her father and
mother had asked her to go and divert herself by swinging in the
groves of mangoes at the interval of a month. RKK. 7. kitane
dinō ke arase mē sāgar ke kināre āye, usī devī ke mandir mē jēkar
pūjā kī - after some days they arrived on sea shore, and having
gone into the temple of the goddess they offered worship. EP. 8.81.
vuke rāj basantar tu mē sakhiyō ko
sāth liye apane bāg mē vāste sair ta
māsā ke gayī - one day during the spring she went into
her garden with her (female) friends for a stroll. EP. 9.82. jab
vah jāgā to us lādake ko uskā mā ke
sāth lekar rāthī ko mis'ra mē ravānā
- when he rose he took his young child and his mother and
started for (lit. in) Egypt. NT.2.6.14. This idiom of the locative
of goal functions as the dative of goal or final dative, and provides
a very interesting example of overlapping of the locative of goal and
the dative of goal. The following is a very interesting example of the
idiom of the locative of goal, which is used idiomatically - jāke
mukha mē jo āve sohī kāhe - people express their
sentiments according to their own outlook - (lit. people speak out all
that come in their mouth). PP. 148. c.f. jēhi sa rā wāra
māhā kāmsa na āvā, bakulī tehi jala
kāmsa kāhāvā - in the lake to which the swan cometh not
there the paddy bird in the water is called a swan. Pad. 137. sarī-
tā jāla jalan i chī mahu jāī, hoi acala
jimi jīva hari pāī - river having entered the ocean
becomes immortal as the soul having reached the God becomes immortal.
Rām. 143.

(h). The abstract type: The locative under this head is construed
both with the substantives and the verbal derivatives (either with
infinitive or verbal noun) and the goal reached at is of abstract nature. The following are the examples:—With substantive:—
sundara hai kānti jināki so kanyā kī dṛṣṭī me koī na ṣāyā—no one came in the sight of the damsel who was graceful and attractive. PP. 316. taba rāma krodha me āgayē—then Rama came in anger. PP. 822. sab kā sab jyō kātyō ākho me āṇā aur dwārikā jānā aur vahā sone kā ghar baṇāna udhar braja kona āṇā aur solah sau gopi yō kā talamalānā sāmane āgāyā—appearing of all (Bindrāban, Sevākuṇḍ and Bersānā) in their eyes, going of Dwārikā, building of the house of gold, and (his) not coming back to Gokul and the agitation of the sixteen hundred ‘Gopis’ appeared before him. With verbal derivatives: The locative of goal with regard to an abstract notion is chiefly construed with the following verbs or verbal derivatives:—

(i) kathana—saying ‘description’ (abstract noun) e.g. aīsā rājagṛha nāgar a bāsā hai jisakī upamā kathana me na āve—the inhabitation of Rājagṛha is so superb that it beggars description (lit. it does not come in description or saying.). PP. 402. (ii) kahanā—to say, ‘kuvar jīkā rūp kuch kahane me āne nahī ātā—the condition of the prince does not come in description. RKK. 8. (iii) karanā—to do’ e.g. yaha pāpa ke bandha kā kāraṇa kaise karane me āve—how the instigation for committing a sinful act comes into saying. PP. 207.

(iv) dekhana—to see, ‘seeing’ e.g. āpa kē bhī dekhane me āisā asvāna āyā hogā—such a steed had (certainly) never come in your’sight. PP. 303. dekho
Behold! all that the Brahma forecasted has come in sight (i.e. has come to happen.). NKP. 27 (v) dēnaː - 'to give', 'giving' e.g. ina-
donō ke rūpāka drđtānta dēnē mēna āve - a simile for their beauty comes not in expression (lit. comes not in giving). PP lḥ04. (vi) su-na-nāː - 'to hear'; 'hearing' : su-nane mē āyā hai - it has come in (my) hearing. PS. 33.
63. etc.

II. The locative of goal with pār as stated above, expresses the 'motion towards' and this goal may be either (a) a person or (b) a place - The following are the examples : (a) taba pūrṇadha-
- na sūlocana para cādha āyā - then Pūrṇadhen attacked Sulocen. PP. 59. apanē bānō ke samūha
yama para cālāya au - he shot his arrows at Yama. PP. 153.
hanumāna para mārenē ko dauqā - he rushed towards Hanumān to slay him. PP. 760. us ne us pār gho-
dā uṭhāyā - he spurred his horse at its heels towards him.
OLHT. 122.9. (b) samastē vānara vāṃsī unako lārā leya vijāyārdha parvata para gama-
- na kīyā - all the Bānara Vāṃsīs, taking (him) in their company started towards the mountain Vijāyārdha. PP. 108.

The following idiom of the locative of goal are used as locative of age - pandrah baras bhar ke unane
solorāvē mē praves kīyā - having completed the fifteenth (year) he stepped into the sixteenth. RKK. 4 lekin
jōjō vuh javānī par ātī thi tyō tyō khūbasūratī aurā samān dīkhatī thi -
the more she was approaching the youth, the more charming she appeared. SN. 35. so yauvan a nasthā mē ātā hai - he
21. ABLATIVE LOCATIVE:

The ablative use of the locative is a very rare phenomenon in the syntax of the locative of EBP, and deserves a close observation. The following are the examples:

- īkṣu mē prācpta huā jala mīṣa hoya hai - the juice received in (i.e. from) sugar-cane is sweet. PP. 34. kekaśī mātā ke ku-
  ksha mē upajā jo rāvaṇa so pūrṇa kat-
  hā sunakarati prasanna bhaya - having heard this anecdote, Rāvaṇ, (who was) born in (from) the womb of the mother
  Kekāśī was delighted. PP. 195.

22. LOCATIVE OF DISTANCE:

The locative, very often, is employed to express the distance between the two persons, places and things. This is a very regular idiom in OIA. as - sa hasāśvīne vā itaḥ svā-
  rāgolokah - the world of heaven is at a distance of a thousand journeys of a horse. (ABB. 7.7.8.). This idiom of the locative is a well attested idiom in the Rāgau, the 'Sūrasāgarā', the Padmāvata' and the 'Rāma Carita - Mānas' and regularly features in the poems of 'Kabira'. Thus - sau jojana pai nagara basta yo(h) colonized the city at the distance of a hundred 'yojans'. PRR. 1. 220.

- saujojana para sajana nabanatā māno hr-
  dayamajhāra - my husband dwells at the distance of a hundred Yojans, but I meet that he is in my bosom. Thus - yahā se
dakṣiṇā tara do kos par ek mara-
  ghat hai - there is a cemetery at the distance of two 'kos' from this place. EP. 18. 3āthiyō ko kosō par choḍa
  (he), left (behind) his companions at an indefinite distance. OLHB 122.9.

1. UCVP. 2. 156.
23. LOCATIVE OF MEASUREMENT:

The locative expressing the measurement is allied to the locative of distance. But there is some fundamental difference between the two. As stated above, (under 22. under the locative of distance), the locative of distance explains the difference or the distance between the two persons, things or places, while the locative of measurement explains the dimension or the expansion of the sphere in question. It is also very remarkable to note that in some respect, this idiom comes very near the locative of subject matter. The following are the examples:

car' kos mē yamunā kā jal vis ke vis śe khaulatā thā - water of the Jamunā was boiling in four 'kos' on account of his poison (poison of the snake Kāli). PS. 17. 30. nāp mē tin lākh cau - vālis hajār kos kā vah path hai - andin length (measurement) that path ās of three lakhs and forty-four thousands 'kos.' NKP. 36.

24. LOCATIVE WITH VERBS:

In the following the locative idiom is governed by verb:

kyō̄ ki sāstra mē pratham hī bālākan kā cit nahi āgatā - because in the initial stage the infants do not find any interest in scriptures. Raj. 5. kāyāte bhinna koū jīv padārtha hamāre jānibē mē nahi hai - in my knowledge the soul in no way is detached (or separate) from the body. NR TUE./MSS. The locative in this idiom is governed by the negative verb 'nahi' 'not', which, in nature, is the locative of subject matter. apāne jānibē mē maine kabhī puṇya nahi kiya - in my knowledge (i.e. in my knowing) I never did a virtuous deed. NKP. 20. In the following the interrogative 'kahā' governs the locative, which
represents the case of 'subject matter'. ara wake racibe a r a v i n a s a b e mē k a hā - what lies in his creation and destruction. AP. 52.

25. ADVERBIAL LOCATIVE:

The idiom of the adverbial locative is confined to the following expressions: - (i) ekānta mē 'in secrecy' - e.g. tinhões ne ekānta mē acala ke mārane kā mantra kiyā - they counselled for slaying Acal in secrecy. PP. 800. (ii) sahaj mē - 'easily' - unchē le āvo to sahaj hi mē māre jāyē ge - if you bring them they shall easily be slain. PS.38.62. (iii) pāt mē - in 'row' - sa san bicāy pāt pāt mē baith gaye - spreading their 'Āsan' they sat in rows. PS.1.4 (iv) jhapak mē - immediately - e.g. ek ākh kī jha-paka mē vahā s pahūca tā hai jahā dośno mahārājaō mē laḍāi ho'rahī thō ī-immediately he arrives at the place where the two kings were contending. RKK. 14.

26. LOCATIVE WITH ADVERBS:

A few adverbs (mostly the pronominal adverbs) are construed with the locative to express some local and temporal idea, or the manner (and also the various other functions of an adverb).

The following are some of the representative idioms: - (i) i samē - 'meanwhile', when - e.g. i samē kitānedin pīche sab puravasā j kyā stri kyā puruṣaṅga r ke bāhar sivapūjan ko gaye - meanwhile some days having past, all the city dwellers, either men or women, went out of the city for the worship of 'ŚIVA'. PS.L 36.320. (ii) āge mē - 'previously' - e.g. āp āge mē kah āye
ki ved ne param brāhma kī stutikī, son nirgun brāhma kī stutī ved ne kyō kāri - you have previously said that the Vedas worshipped the supreme Lord, then (tell us) for what reason the Vedas worshipped the 'Nirgun Brahma' PS.L.37.231. (iii) itane mē: (meanwhile)'when' itane mē kuch amāraīyā dekh pādī - when some mango-groves were seen, RKK. 4. (iv) jitane mē - 'during the time when' 'by the time', 'titane mē' - 'meanwhile' e.g. jitane mē sūri kṛṣṇa canda ban se nāgar mē āve titane mē visvākarma ne ek mandir ... .................. banā dālā - by the time Kṛṣṇa could arrive in the city, meanwhile Visvākarma ... .............. constructed a house, PS. LX. lll.

27. KELLOGG, while discussing the omission of the locative postpositions feels, that, 'mē' is invariably omitted in the combinations of a noun and verb, commonly called 'Nominal Verbs' as 'kām ānā' (for kām mē ānā) 'to be of use' lit. come in work, 'vyāh denā' 'to give in marriage', 'dṛṣṭī ānā' 'to appear'. These idioms, in no sense, show any germ of omission of the locative post-position-mē. These idioms are pure nominal compound verbs and shall be discussed under 'The compound Verbs'.

28. The following is a very interesting idiom, which is idiomatically used, but represents the case of the locative of 'ādhār' - kisi ne mahārāj aur mahārāni se kaha kuch dāl mē kālā hai - some one informed the king and queen that there is some thing black in the bottom. This idiom has obtained a regular currency in modern Hindi.