1. Originally the numerals were substantives. They behave as substantives and are not modified as feminine unless they are ordinals. They define the noun (as well as pronoun) both the attributive and predicative.

2. The numeral *ek* (a) is also regularly used as an indefinite enclitic to nouns, numerals and some pronominal adjectives, e.g. *aise karata kitaneka dina me gokula aya pahece*—doing thus (he) arrived (in) Gokul in several days. CV. 113. *Kahaneka kahu*—may I speak some words. BYB. *Phira kasaneeka tisthakara parasparsa varta kara hanumana kahata bhaya*—then having sat there for a moment (and) having talked between them, Haynuman spoke. PP. *Kaieka kuri karimna kaisfahanade te bhaye kaieka hatihyara carate bhaye*—many complaint of (their) cruel deeds, many (of them) surrendered their arms. PP. 729. *Auseka yodha*—about hundred warriors. RC/MSS. This use of the numeral *ek* (a) in Hindi, bears a close similarity with the use of the numeral *eka* in Bengali. e.g.: Quite a common degree to note the indefinite sense in MB was to add the numeral *eka* as an affix to nouns, numerals and some pronominal adjectives. e.g. *Khaneka*—in a moment (KK. 156) *lakhekeramudari*—a ring worth about a lac of rupees (KK. 279). Quoted from Syntax of Early and Middle Bengali.

3. The numeral when follows the qualifying noun, conveys the indefinite sense, e.g. *aise karata dina paca satabite*—doing thus some five or six days past. CV. *tapasya karat rutin gaye*—some three seasons past in doing penance. RC/MSS.
The numerals in these illustrations follow the qualifying noun.
Sufficient number of idioms are attested where the cardinals also
precedes the qualifying noun, e.g., taba goinda dube
aura ḫagannayṭṭa josta paca sata
vaisnava hute - (there) were some five or six Vaishnavas,
(including) Jagannath Gośhi and Govind Dube. CV. aur caḍīs
pacas randiya sāvan gatiya hai - and
some forty or fifty damsels were singing sāvan. RRK. 21. The
employment of two numerals conveys the indefinite, as well as alternative
sense.

The employment of the numeral with the indefinite koū
presents a case of indefinite compound or the indefinite koū may be
accepted as indefinite proclitic to the cardinal, e.g., koū cāra
jane - some four persons. CV.113.

The cardinal ek(a) is used as exclusive particle meaning
'only' or 'except', e.g., ihā to kachu milatānahī
eka juāra milaṭāhāi - except 'juār' (maize)
nothing is available here. CV.116. eka madhu se yuddha
tomakrä día jū - I can not forgo my fight with Madhu only.
PP.798. ek tumhāre dukh se ham dukhī hai -
Only for your misery we are aggrieved. PS.

The use of the cardinal ek(a) as noun is illustrated below-
taba. ekane kahyanu - then one said. CV.139. eka se
ekā bādhakar thā - one was greater than the other. PS.2h0,
ek se ek jōban mē agafī jhūra ḍāfe -
one more beauty beautiful than another, playing at swings. RRK.4. ek
bolyanu - one spoke. Rāj.
6. The numeral 'ek' is regularly used as indefinite particle, e.g., eka agāḍī bālamīka nāma raśi huye the—formerly there was a certain saint Bālmīkī. ochah/SS, pāche padmanābhadāsa eka rāja huto tāke pāsa gayo—there was a certain king, Padmanābha Dās went to him. CV,37

lakṣamana anekanu se laḍanahārā eka yuddha mē gaye—Lakshaman, the only fighter with many, had gone to the battle. FF,5k8. The cardinal 'eka' here also may be accepted as conveying a partitive sense. This partitive sense is gathered from the full context—Lakṣamana aneka su laḍanahārā eka yuddha mē gayā ara yaha rāma hai. If eka is accepted as following 'laḍanahārā', then it conveys the partitive idea. But if it qualifies 'yuddha', it behaves as indefinite particle, vim mē se ek sakhi boli—a certain sakhi spoke from them. FS,33,55. The following is a very interesting idiom of the partitive use of the cardinal, praṭiṣṭhā ke tīye do vidyāye hai eka sāstra vidyā aur dūsāri sāstra vidyā—for prestige there are two knowledges one, the knowledge of armoury, and the second the knowledge of scriptures. RC/SS. (The ordinary dūsāri is enumerative.)

7. The fractional ādh(ā) or a r d ha 'half' as enclitic to the cardinal e k i s illustrated below. e kād harakavi tā, ĀP, ekādhaprānī. RC/SS. The idioms e ka saḥīha FF,11e, e kā saṅga. RC/SS are examples of sociative or adverbal locative (This idiom has been treated under the locative).

8. When the enclitic particle -o is added, the aggregative acquire a completive sense. e.g., padmarāvala ke tāno bēte ikaṣha ure hute—all the three sons of Padmarāval Des were together. CV,11e. ja bve dono tānu gire—when those both the trees fell. FS. The aggregative is also regularly
used as noun. e.g. a u r d o n o m ē h a t h a ka ñ i y ā
be ñ i y ā p a h a n ā dī — P x . b h . i h.
9. The use of the ordinal as multiplicative numeral is
illustrated in the following: b h a v ā m ē dūs ā r ā
b h r a m a n ā k a r i t i s ā r ā pr a d a k s ī n ā d e a b ā
c a u t h i k a r ā h ā — i n this world (I) having done the second
pr ad a k s ī n ā (i.e. twice) having done the third (i.e. thrice) 'pr a-
d a k s ī n ā' now do the fourth. NRTUB/SS. cf. d v i s ī t ī r h ā n ī
m ā y ā pūrv ā m dūst ā n ī k u r u n a n d a n a m i id ā m
trītīyām d r a kṣ yāmī tān y e v ā s a h ā m — o f f o r
Kurus, twice I had visited the holy places, now for the third time
(I) shall visit them with you. (Mbh.3.92.9) And also - t h u v e
d u t i y ā m v a ḍ h i t e — the stupa has been extended a second
t i m e s (of its original form); d y a ḍ hiyam v a ḍ hiṣa t i — it
will grow one and half times (as much). (MREI). Quoted from Historical
Pāli Syntax of Middle Indo Aryan PP.92. Also see part Literature and language.
Page 157.
10. The multiplicative adverbs are vār ( ) and
dā. e.g. h a m a k o t a u e k a vā r a v i n a t ī k a r a n o
h a i — I have to make a request once. C V. do vār vān ē ā g h ā t
kiyā — he struck twice. R C / H S S . v a h u v ā r v ā n ē ā g a-
man kiyā — he came (in this world) many times NRTUB/SS. cf.
ekavāra — Co.III. dvevāre — twice, vahuvārē —
many times. Pāli literature and Language of §119,157. The multiplicative
adverb with dā is frequently attested, and it represents a very interesting
idiom of Sankritism. e.g. ekadā g a r u d e d r a n e a m r t a
vār sā k a r i — Once Garuda showered ambrosia. AP. The numeral
adverbs in 'times' are constructed with 'dha' and it also represents an
interesting example of Sankritism. e.g. satadha prāṇ ko
dhāre ho (you) have taken births hundred times. NRTUB/SS.
The numeral adverb of 'time' with 'ātmā' with other cardinals is not attested as far as known to me.

The numeral adjective in 'kind' or 'fold' are construed with -
'vedhi' and 'prakār' - anek vidhī senā sajā -
having decorated the army in many kinds.

RC/MSS. sapta
vidhī parikramā - 'parikramā' of seven kinds.

NR/TUB/MSS. saptapra kār vyanjan - dishes of
seven kinds. RC/MSS. Similarly the numeral adjectives are also
construed with rūp. - e.g. asaṅkhyā rūp yātanā
pa - having received many kinds of miseries.

PP. sau sau
rūpā sambodhā - (he) addressed (him) in hundred forms. BYB.