APPENDIX - 2

SOME LINGUISTIC AND LITERARY ASPECTS

The Br. P. has some linguistic peculiarities which are similar to those of the Epics and other Puranas. The linguistic peculiarities are classified under three heads, (i) phonological, (ii) marphological and (iii) syntactical.

(A) PHONOLOGY

Hiatus, irregular Sandhi, materical change of vowels, interchange of sounds in speaking are some of the important phonological characteristics of the Br. P.

(1) Hiatus :

Hiatus is not allowed in Sanskrit language but the language of the vedas, the epics and the purāṇas provide exceptions to the above rule. As the purāṇas followed oral tradition, a pāda was a unit by itself in recitation and therefore many examples of hiatus between the pādas are met with.

Hiatus may be within a pāda or between two pādas. Examples of hiatus within a pāda are less frequent than those between two pādas. Some examples of hiatus occurring in the Br. P. are as follows :-

(a) Hiatus within a pāda

Avaṣṭabhya idaṃ (60.31)

Sa ca evambhasām (60.34)

Āditya iva (108.69)

kva ekaiva (108.41)

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1. For these peculiaritiés in the Rāmāyaṇa, ~~kk~~ vide Sen Nilamadhava : A comparative study in some linguistic aspects of the different recensions of the Rāmāyaṇa, 101, No.1 d, No.2, December,1951 pp. 119.

Krodhavaśā irā (4.52)

Vaiśvānarasute ubhe (3.81)

Utksipya ā yudham dīptam (36.34)

Devādyastu dmāh (36.43)

Tatra āsansumanojñarupāh (36.106)

Śarvāya ugrāya (37.18)

Śrnuyādvā idam (40.128), (40.127)

Etatsrutvā rṣervākyam (173.26)

Paśyatsu ṛṣimukhyeṣu (173.27)

Sa ca evāmbhasām (60.34)

Ārtvijya ṛṣimukhye (73.25)

Śaśāka umā (74.13)

Asamañjā iti (78;40)

Bhakṣyārtham tu ubhau (80.26)

Suprīte āhaturdvijam (85.15)

ca ṛṣibhistadā (87.15)

Niścalā uṣā (89.12)

Sā iti (89.24)

Surasca ṛṣayascaiva (96.22)

Surveṇa ṛṣayastathā (198.13)

Te garbhinyāvabhāṃ āha (100.7)

Syātāṃ bhāryāṃ ubhe tu te (100.23)

Bhartari te ubhe (100.9)

ete yāte itastataḥ (103.11)

śāte putre apāmīśaḥ (104.22)

Paṭsyantīme apāmpate (104.29)

Nṛpaputra ṛṣim (104.49)

Viśvāmitreṇa ṛṣiṇā (104.69)

Vasanstatra iṭo (108.8)

te ubhe (110.115)

śacībhartā udāradhīḥ (122.55)

sā api (123.130)

Veṭa ipsitaḥ (125.33)

eṣa eva (125.92)

Ṛṣyā uddhatavṛttitā (137.7)

Dyaurjyotsnā āśīṣaḥ (134.34)

deṇāśca ṛṣayaḥ (142.5)

te āgatya (147.14)

Punarmanuṣyā uta (152.34)

Dhruṇa īśāna (178.130)

Nibabandhu utūkhale (184.35)

Viṣṇo anantācyuta (219.33)

āgacchata itīrayan (219.58)

tu ṛṣipuṃgavāḥ (41.6)

ṇbhe api (137.25)

Sahite api (137.28)

(b) <u>Haitus between two pādas</u> :

Adottrditirdanuścaiṇa aristā surasā khasā | 3.5

Pārśvato viharāṣyāmi ityenam yācito varāḥ | 3.71.

Vātāpirnamuciścaiva ubalah svasrumastathā 3.88.

Marecirmaghavānscaiva ubalah Svasrumastathā 3.75.

Krauñca tu Jayayāmnāsa uluka pratyatūkakān|1 3.43

Iksvākustu vokuksim ca astakāyāmathā disat |7.48

Kapālamocanam Caiva avakīrnam ca kāmyakam | 25.51

Haimam Vimānam savalatpatākamārūdha ā gat - Jvaritam Jvnena | 36.11

Amrtam paramātmā ca īsvarah kāranam mahat | 36.40

Mārtimanta upāgamya alamcakrut purottamam | 36. 61

rtū hemantasisirah ājagmaturatidyuti |36.89

Nānānādyasamākīrne aham tatra dvisātayah |36.125

Gāyanti vām gāyatrino arcayantyakkamarkinah | 140. 6

teṣām Svāhā svadhā caiva āpnuvanti Svadanti ca | 40.91

Ketakē karaviraiśca atimuktaiś ca kiṃśukaiḥ | 41.43

Ketakīvanakhaṇḍaiśca atimuktaiḥ sakubjakaiḥ | 42.24, 43.52

Latāgulmairvitānaiśca udyānairnandano Pamaiḥ | 43.55

Hayamedhāgya niṣpatyai ete yātā itastataḥ | 103. 11

Makham tu viṣayam kṛtvā āyāntu surasattamāḥ | 105.7

tathā pi yakṣimī prahā ile kimanuvikṣase | 108.43.

Garuḍena yato vāri ānītam tadrasātalāt | 159.43

Ahaṃkāraś ca buddhiśca ubhe nārāyaṇātmake | 60.28

Yāvadyaśaḥ sphurati cāru manuṣyaloke ahāni tāvanti dinam gatasya | 110.155.

Athādityena cāgatya evamukto yamastadā | 86.40

Kadācitkriyamāne tu ilayā nṛtyakarmaṇi | 108.61

Iyaṃ vikṛtarūpāste asyāḥ pāpaṃ ca lakṣaye | 131.9

Adya me saphalaṃ janma adya me saphalaṃ tapaḥ | 176.28

Prekṣasvā paścānmam bruti asatyāṃ satyavādinīṃ | 108.46

Puruṣasya ca veṣena ile kamanuyāsyasi | 108.41

Namasyātha vinitātmā Ilāmailobravīdidam | 108.4

Tatraiva matimādhatta ilāmātyānathābravīt | 108.4

Teṣāṃ annaṃ samānīya iha nikṣipyate sadā | 215. 38

Kṣipyate tatra duṣṭātmā ekākī miṣṭabhunnaraḥ | 215.110

Mūrtimanta upāgamya alaṃcakruḥ purottamam | 36.61

Rāmastau pṛṣṭhato bhyetya ayodhyāvāsibhiḥ saha |154.27

Rāmena sā parityaktā ityuchurdvārapālakāḥ 554. 24

Kva gatā yoniṣā mātā eko rāmotradṛṣyate | 154.24

evaṃ sthitaṃ tu mā tvaṃ vaiśiṣṭāḥ spṛśyurāśugāḥ | 151.11

Abravaṃ taṃ hari tatra āsīnaṃ śagataṃ prabhum | 135.11

Martyaloke pāpabhūtā śaṣṭhānātpāpakāriṇī |131.14

Rājñō matiṃ viditvā tu ingitaśñobravīdidam | 111.28

Sthāpite pratimabhyeti iti antāḥparobhavat | 48.11

Ahaṃkārasca buddhiśca ubhe nārāyaṇātmake | 60.28

Ādityasya priya bhāryā usā tvāṣṭri pativratā | 165.2

Amṛtam puramātmā ca īśvarah kāraṇam mahat | 36.40

Ūsmapā dhūmapāścaiva ājyapāt somapāstathā 39.24

Ingudīsaptuparṇaiśca aśvatthāgastya Jambūkaih | 44.58

Yena muçyeta deveśa asmātsaṃsārasāgarāt | 45.19.

Āsanairarghya pādaiśca aṣkatairabhinandya | ca 45.42

Gacchamānāstu tānprekṣya ekadā dharmarāt priyā | 45.59.

Paścimāyām sthitām ye ca uttarāpathasām sthitah | 47.15

Hatāvaṣiṣṭa yāmyāste ādityāya nyavedayan | 94.22

Paraśumādāya hastena ūrmerantastato vraja | 50.13

Śilpimukhyāya viprendrāḥ kuruṣva pratimā iti | 50.43

Viṣmayaṃ puramaṃ gatvā idam vacanamabravīt | 50-56

Trātāram nādhigacchanvai itaścetaśca dhāvati | 152.14

Ittham cintayatastasya Utpannā duḥkhahā matah | 53.26

Bramamāṇaśca kiṃ tatra āścaryaṃ dṛṣṭāvanasi | 55.5

Daityā himsānuraktāśca avadhyāḥ surasattamaiḥ | 56.36

evamevamahaṃ nātha iccheyaṃ tvatprasādatah | 56.63

Dvādaśyāṃ śuklapakṣasya upoṣya munipuṃgavāḥ | 58.22

Gotrotsādo bhavettasya uddhṛte caiva śāntidah | 58.57

Pragātayam rajanyām tu utthito nānyamānasaḥ \ 150.18

Romāñcitatanurbhūtvā idam stotram Jagau nṛpaḥ | 51.9

Ahamkārasca buddhisca ubhe nārāyaṇātmake \ 60.28

Ahastabhya idam sarvamāste nārāyaṇāt prabhuḥ \ 60.37

Omkāram ca nakāram ca anguṣṭhe hastayornyaset \ 60.36

Cakram khadgasca sārngam ca aṣṭau mudrāḥ prakīrtitāḥ | 61.55

Yatphalam cānnadānena arghātithyena kīrtitam | 65.64

Kumbham ca dakṣiṇām caiva ācāryāya nivedayat \ 67.45

Sampūjya tām namaskṛtya imam mantramudīrayet \ 67.47

Pranamya śirasā bhaktyā ācāryam tu visarjayet \ 67.49

Brahmankrtayugādau tupāyonyo na vidyate ।
70.31

īśvarādyadi śayeta apatyam bahuśaktimat।71.17

Tena viddhastrīnetropi iṣayāṃ buddhi-
mādadhet । 71.30.

Ṛṣayo lokpālaśca ādityāḥ samarudgaṇāḥ । 72.8

Tasminnutpadyamāne tu utsavāśca babhūvire ।
73.22

Yasminkāle ~~us~~ sureśasya uma patnyābhavat-
priyā । 74.8

Aho lokagatiścitrā aho dhātarnamostu te
75.29

Candrasūryoparāge ca ayane viṣuve tathā ।
75.37.

Eṣa tebhyo viṣiṣṭā tu alam śambho namostu
te । ~~57~~ 75.45

Svastyayano rasa ṛtvigbhiḥ kṛtamaṅgalāḥ 78.18

Girirbrahmagireḥ pārśve ~~ṛṣi~~ano nāma
nāradaḥ । 84.2

Kesarī nāma tadbhartā adriketi tathā parā। 84.3

Añjanā cādrikā caiva Agasyamṛṣisattamam। 84.6

Totoñjanāyāṃ samādāya adri paiśācamūrtimān। 84.16

Mama deyā sureśāna ityucuste Pṛthakpṛthak। 87.40

tasyāḥ pradakṣiṇaṃ cakre iyamūrviti saṃsmaran। 87.20

Ityuktvāham Gautamāya ahalyāmudadām mune। 87.29

Pāpīyasīṃ matim kṛtvā ahalyāṃ sumudaikṣata। 87.36

Āgacchantaṃ nityameva ahalyāṃ priyavādinī। 87.45.

Ityuṛṣervacanaṃ śrutvā Ahalyā Jāramabravīt। 87.50

Taṃ gatvā pṛccha nṛpate upadekṣyati te hitam। 88.8

Nākhyātavyaṃ tvayā kvāpi apatyānām tathā priya। 89.8

Akarmaṇaivā pyata iti muktimārga mṛṣocyate। 88.11

Iyaṃ chāyā nāsya mātā uṣā mātā tu sā nyataḥ। 89.22

Paryadhāmādyato yāti usa bhānustataḥ tadā। 89.28

Tatrāsan paṇyaneṣeṇa adhyāste ca mahitathā। 92.7

Āsritya gautamīṃ devīṃ āste ca munibhirvṛtaḥ। 92.19

Mātā mahī mama iyaṃ mama daivādupāgatā। 92.35

Hatāvaśiṣṭa Yāmyāste ādityāya nyamedayan। 94.22

Kiṃ dadāmīti tānāh idamūcuḥ surā api। 94.31

Yamaṃ yadi vāco mādya anumanyanti denatāḥ। 94.35

Tato yamādayaḥ sarve abhiṣiktāstu nandinā।

94.45

Uttare narmadātīre abhiṣekāya tasthire।

96.12

Yasmindeśe surendrasya abhiṣeko bhaviṣyati।

196.16

Vasiṣṭho Gautamaścāpi agastyotriśca

kaśyapaḥ। 96.21

Snānam tatpuṇyatoyena akurvannabhiṣecanam।

96.22

Devatīrthaṃ ca tatraiva āgneya Jātavedasam।

98.21.

Putramutpādayānena Indradarpaharaṃ śubham।

100.5

Tatśrutvā vismito rāja ānayemāṃ mamāṅkikam।

201.4

Hayamedhasya niṣpatyai ete yātā itastataḥ।

103.11

Pasordanteṣu jāteṣu ehi gacchādhunā ppate।

104.27

Sutā me santi bhāryā ca ahaṃ vai Pañcamastathā। 104.52

Gautamiṃ gaccha rājendra ṛtvigbhiḥ Sapurohitaḥ। 104.67

Makham tu viṣayaṃ kṛtvā āyāntu surasattamāḥ। 105.7

Syāttcṣāṃ sarnameveha cnaṃ datvā surā joyuḥ। 106.86

Āśrameṣu ca Puṇyeṣu ahannāste sa Gautamaḥ। 107.11

Alpavidyastvalpavayā ahaṃ tava guruḥ katham। 107.18

Svarge yātā mama bhrātā ahamatraiva saṃsthitā। 107.29

Tatastyakṣyāmi jīvaṃ me idānīṃ tava paśyataḥ। 107.33

Anāśoham kiṃ karomi atapovidya eva ca। 107.37

Vasiṣṭhopi tadā yātu ādayāgnipuraḥsarā nah। 108.6

Dehi me tridasesāna umāvanamiti śrtam |

108.28

Mrgī bhūtvā viśālākṣī ilasya puratobhavat |

108.31

Puruṣasya ca veṣena ile kamanuyāsyasi | 108.41

Tathāpi Yakṣinī prāha ile kimanuvīkṣasé |

108.43

Prekṣasva Pascānmāṃ brūhi asatyāṃ

Satyavādinīm | 108.45

Sā purūravasaṃ prāha ikṣvākunāṃ tathā

kulam | 108.83

Vananiryāṇamevātha amātyānāṃ purodhasaḥ

108.84

Pūṣṇo dantānathotpāṭya Indraṃ vyadrā-

vayatkṣaṇāt | 109.25

Śapemāraṇāṃ tu nātham samarthā agniṃ

prāṇsye kiṃ nu kāryam bhavenme 110.61

Dadurbalāya te cāpi amṛtaṃ suravallabhāṃ |

110.79

Uvāca Pippalādaśca umāṃ natvā ca pippalam | 110.172

Kṛtakṛtyastato vatsa ākramarva ciraṃ divam | 110.189

Analastvamarānāha āpastatra kathaṃ bravaham | 110.202

Asthnāṃ ca pāvanam brūhi asmākaṃ ca gavāṃ tathā | 110.212

Tatputraniścayam jñātvā aputro nrpasattamaḥ | 111.17

Tadrājavacanaṃ śrutvā amātyānāṃ mahāmatiḥ | 111.27

Rājño matim viditvā te ingitajño bravididam | 111.28

Bhogavatyapi tāṃ prāha uktapūrvāṃ punaḥ sakhīm. | 111.62

Sarvavidyāmathāvāpya ubhau tau Rāmalakṣmaṇau | 123.99

Rāmam ca laksmanam capi ayācatam mahāmate | 123.87

Agnesca pūjakā ye ca apām vai pūjane sthitāh | 126.32

Paratantrā vayam tāta īsvarasya vasānugāh | 128.37

Jāmātā gneh sa dharmasca agniscaiva sa havyavāt | 138.66

Tathaiva jātam sacarācaram ca apāpakam devi tatasca jātam | 129.79

Sakhābhavatsa cendrasya abjakah sa vrsākapih | 129.99

Vāri vapi haviryasya agneh priyakaram sadā | 129.101

Tamagastyam pūjayitvā āpastambo munīsvarah | 130.4

Tato visvavasuh pūjya rsindevam trilocanam | 132.6

Amratam gautamīvāri amrtam svarnamucyate | 133.16

Ahamasmi mahānstatra ahamasmīti vai mithaḥ \ 135.4

Chandomayāya devāya omkārārthāya te namaḥ | 138.33

Ahamapyagnimāveksya uta yāsye priyāntikam | 138.30

Sa kadāciddivaṃ gatvā Indralokamagātpunaḥ | 140.5

Stutiṃ ca dānaṃ ca sabhāṃ sabhaṃ ca astram ca vāsaṃsi purīṃ vanāni 140.11

Bhavadbhistapaso smācca ahaṃ vairānnivartaye | 142.8

Kva hoṣyaṃ syāddvitīyaṃ tu āhutyantarameva ca \ 148.10

Agnyantaraṃ naiva tatra upādeyaṃ bhavisyati | 148.10

Smaraṇatpaṭhanādvāpi iṣṭaiḥ saṃyusyate sadā | 152.41

Pasyatsu lokapāleṣu ārye tatra pravadiṃ | 154.25

Rāmastau prsthatobhyetya ayodhyāvāsibhiḥ saha । 154.27

Tatrāsuste sanāḥ sarve angirobhyo nyavedyat । 155.4

Hatāni sāsvadduritāni caiva asyāḥ prabhāvadarayaḥ sakhayaḥ । 157.11

Brahmā viṣṇu maheso vā ādityo vāpi candramāḥ । 158.22

Karmabhūmimavaṣṭabhya asurā sarvatobhvan । 160.3

Tūṣṇīm sthite mayi tadā asrauṣam vācamuttamām । 161.1

Jayo manyuṣca sauryam ca iṣatejahṣamudbhavam । 162.22

Bhojane tūpaviṣṭe tu ātmārthaṃ kalpitam tu yat । 163.16

Garudopi tayoḥ śrutvā avasthāṃ saha viṣṇunā । 166.8

Ripuñjitvā jagāma su indralokaṃ surairvṛtam । 171.3

Pramatirjitanānstatra urvāsi daivatastriyam |
171.10

Tām saṃgatām vikṣya śivo hariśca ātmānamadarśayatām munibhyaḥ | 174.5

Guṇānāmanubhāvena uduhavābhibhavau tathā |
175.26

Devarājam viniḥsitya tadā indrajiteti vai |
176.20

Adya me saphalam janma adya me saphalaṃ tapaḥ | 176.28

Gārhapatyena vidhinā anvahāryena karmaṇā |
179.29

Prokṣaṇīyaṃ śrunam caiva avabhṛthyam tathaiva ca | 179-30

Jaghāna tau durādharṣau utthāya śayamodadheḥ | 180.38

Arbhakā yuvayo kolā āyuṣoante na hanyate |
183.10

Kuṇḍinaṃ na pravakṣyāmi ahtvā yudhikeśavam |
199.9

Teṣāmannaṃ samāniya iha niksipyate sadā। 215.36

Śodhanam caiva bhavati upaghātavata sadā । 221.118

Havirjuhnomi vahnau te upādhyāyapade Sthitah । 36.127

Tasya ksetravarasyātha rte devānmahesuarāt । 41.87

Mameti nadatah pārśve ubhau tau harisamkarau । 135.12

Mattah pūrvatarā prthvi āpah pūrnastā tatah । 137.26

Sa praha histarenatha Indrasya tu vicestitam । 124.61

(2) IRREGULAR SAMADHI

Ahosya (2.13), (178.64) for aho asya, ahotidahkham (216.1) for aho atidukhkham, devāpi (235.29) for devah api, tālah stamātah (36.100) for

tālāstamālaḥ : Visaraga is retained and a dental sibilant is inserted.

(3) Metrical change of vowels

There are also instances where a vowel is lengthened or shortened metri causa.

(a) Lengthening of short vowels :

Dehē for dehi (228.5),

durgatīṣu for durgatiṣu (157.25)

(b) Shortening of long vowels :

(i) ūcuḥ for ūcuḥ (110.39)

(c) Vowel-harmony :

(i) ūcutuḥ for ūcatuḥ (194.25)[1]

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1. For various linguistic peculiarities vide the articles on linguistic aspects of Rāmāyana by Nilamadhav sen and of Mahābharata by Kulkarni F.P.

(d) Vowel-haplology :

(i) Sprṣyuṇ for sprṣeyuṇ (151.11)

(ii) Varidāsātmaja for varadāsātmaja - note the reading in the ms 'kha' (13.170)

(4) Interchange of sounds in spelling

(a) aspirated and unaspirated

(i) sakhoṭaka (43.51) and sakhoṭhaka (44.61)

(b) Nasalised and non-nasalised

(i) Śimsumāra (44.47) and Śisumāra (44.47)

(c) Sa and śa

(i) Sambara for śambara (213.86,90), the mss kā and kha read śamvara

(ii) kṛṣara (29.54) and kṛśara (221.46)

(iii) Muśala for muṣala (220.10)

(iv) Śarvaṣaḥ for sarvaṣaḥ (7.41)

(v) kauśalya for kauṣalya (123.4)

~~(d)~~

(d) ya and ja

(i) Romaharṣaṇa (50.35) and Lomaharṣaṇa (50.35)

(ii) Hṛṣṭaromā (47.49) for hṛṣṭalomā

(e) La and da

Ila for Ida (87.30)

(f) Va and ba

Vibhitaka (44.60) for Vibhitaka

(g) da and da

Sadvale for sadvale (6.26)

(h) Sa and kha

(i) Panisata for Panikhata (25.52)

(i) dh for hl

midhuse for mihuse (59.37)

This case shows the vedic feature

(j) Miscellaneous :

(i) Jtgarti (150.15) for astgarti (150.2)

loss of a possibly on the imitation of

lokestgartih (150.2)

(ii) Aguru (44.62) and Agaru (29.41)

(iii) Mahavaci possibly for Mahavici (215.84)

(iv) Joti for Jyoti (122.74)

(v) Vaggminah for Vagminah (47.50), (225.54)

Thus irregular samdhi, hiatus, metrical change of vowels, interchange of sounds in spelling

and a few other isolated phenomena are some of the phonostogical characteristics of the Br.P.

(B) MORPHOLOGY

(1) Declension :

Irregular numerals, change of number, irregular compounds, change of gender, transference of nominal stems, infinitives and confusion of vibhakti are some of the important features in the declensional system of the Br.P.

(a) Irregular numerals :

Aṣṭāviṃśatime for aṣṭāvimsatitame (196.26)

(b) Change of number :

Plural for dual :
Adhiyatāṃ for adhiyātām (194.21)

(c) Irregular compounds :

(i) Compound with mā -
mā ciram (184.45), (185.19), (210.30) (86.27), (121.11)

(ii) Compound with na - 1

Naciradaham (56.59)

Nanyamanasa (46.30)

(iii) Wrong compounding :

Yojananam sastirayamavistaraih |(215.89)

Here the word sasti seems to have been wrongly connected with ayama, though it should be compounded with 'Yojananam';

yavacchaktya for yavacchakti (73.44)

Yathasaktya for yathasakti (213.10)

(d) Change of gender :

(i) masculine for feminine :

Mattamatangagamibhin for mattamatanga-gaminibhih (168.24)

(ii) Neuter for Feminine :

Sptamimsati for saptavimsatih (3.59)

Spptavimsati for saptavimsatim not declined under the altraction of dasa and trayodasa (3.27)

risti for ristam (168.13)

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1. For the compound with ma and na - vide unpaninian forms and usages in the cr.ed. of the mbh - Kulkarni E.D. BORI, Vol. 24, 1943 P.94.

(e) Transference of nominal stems :

(i) Consonantal stem for vowel steni

(~~ii~~) Rājendrarājānah for Rājendrarājasya (12.10)

(iii) Vowel stem for consonantal stem :

Apsaraih for apsarobhih (68.29)

Narakesarim for narakesarinam (210.30)

(f) Infinitives :

(i) anit for set

cartum for caritum (7.60)

(g) Confusion of vibhakti :

(i) genetive for nominative

Mahimnah for mahimā (153.11)

(2) CONJUGATION

(a) Termination - masi for mah :

Parayāmasi for parayāmah (120.12)

(b) Absence of guṇa :

Āruhat for ārohat (176.47). In other words here is Zero grade for the normal grade.

(c) Infinitive :

Simplex for causative : Asvasitum (with vowel lengthening for asvasayitum (159.28)

(d) Change conjugation :

(i) Kṛṇvāṇā for kurvāṇa (152.34)

(ii) Present participle - Pranamati for praṇamantī feminine parasmaipada without num. This is a vedic form (73.10)

(e) Change of voice :

Parasmaipada for Atmanepada -

(i) Participle : udeksanti for udikṣamāṇa metricause (35.63)

(ii) Ātmanepada for Parasmaipada :

Diyantyām for diyamānayam (227.82)

Vadasva for vada (92.24)

Babhuvire for Babhuvuḥ (111.50)

Divyamāne for divyāmah (171.9)

Divye for divyāmi (171.12)

Anugacehasva for Anugaccha (7.10), (7.7)

Abhyagacchata for Abhigacchati (13.53)

Gacchadhenam for gacchata (47.8)

Namasyāmahe for Namasyāmah (65.22)

Kridate for kridati (39.34)

Smarate for smarati (115.19)

Sesye for sesyāmi (129.85)

(ii) Parasmaipada for Ātmanepada

Bhaja for Bhajasva (127.22)

Yacate for Yācadhvam (96.7)

Alabhanti for alabhamānā (4.74)

Ādadāni for adadai (35.57)

(f) <u>Irregular gerunds</u> :

(i) Simplex for causative

set for anit

Ramitvā for Ramayitvā (225.60

(ii) anit for set

sthāpya for sthāpayitvā (43.11)

(iii) ya for tvā

cintya for cintayitvā (227.103),

Grhya for Grhitvā (4.50) (4.70),

(13.134), (228.52)

Pūjya for pujayitvā (74.3), (145.7)

Smrtya for smrtvā (130.25)

(g) <u>Aorist system</u> :

(i) Augmentless aorist

(ka) ma with augmentless aorist

mā krthāḥ (35.2,61)

ma vadhīḥ (124.69)

ma śucaḥ (151.12)

(ii) Augmented aorist :

Ma with augmented aorist

ma abhūt (35.19)

(h) <u>Imperfect system</u> :

(i) Mā with imperfect

Ma kuruta (123.164)

Mā nupaśyata (152.19)

Mā samaviṣet (144.13)

(ii) Augmentless imperfect :

(Ka) parasmaipada for Ātmanepada

Anubruvan for Anvabruvan (74.53)

kṣamat for akṣamat (6.21)

Bhavat for Abhavat (178.188) (124.109)

(i) <u>Potential system</u> :

Ma spṛśyuḥ (151.11)

Ma bhetavyam (53.20)

Ma Rodīḥ (3.120), (16.35,36)

(j) <u>Present system</u>

(i) Sma with the present for showing past :

Roditi sma (228.80)

Kurvate sma (86.6)

Calati sma (162.6)

Rakṣati sma (131.4)

Krīḍanti sma (43.33)

Āpnuvanti sma (83.9)

Stuvanti sma (162.6)

Bhavanti sma (38.27)

(ii) Mā with present

Mā asti (244.38)

Mā arhathaḥ (135.5)

(k) <u>Future system</u> :

Nirasyanti sma (8.29)

Nāśayanti sma (53.29)

(l) <u>Imperative system</u> :

Mā with imperative

Mā muñcasva (8.46)

Mā kuru (4.36), (8.43), (128.5)

Mā nimajja (228.29)

Mā ruta (124.72)

Mā vilambyatām (184.87)

Mā vilamba (170.64)

Mā vyathasva (151.11)

Mā vilambatha (47.9)

Mā bhaja (127.22)

Mā spṛsa (123.74)

Mā Bhava (144.16)

Ma vidhāryatām (187.52)

Mā vyathasva (151.11)

Mā dehi (83.24)

Mā vada (128.21)

Mā bhava (144.16)

Mā stuhi (164.46)

(m) <u>Past passive participle</u> :

Sma as a pādapūraṇa

puṣṭaḥ sma (74.75)

Abhirataḥ sma (219.85)

(n) <u>Denominative verbs</u> :

Mānayitā (225.54)

(o) <u>Irregular form</u> :

Pitrpiṇḍa prayacchakāḥ for

pitṛpiṇḍapradāyakāḥ (215.129)

Thus absence of guna, change of consugation change of voice, irregular gerunds, interchange between set and anit, denominative verbs are some of the important features of the conjugational system.

(3) SYNTAX

The instances of sgntactical aberrations comprise cases of deviations from the rules of case governance as laid down by pāṇini :

(a) accusative for dative

Brāhmanasya pratiśrutā (12.20)

Pratiśrutakes dative but here it is used with genetive against the pāṇinian sūtra Pratyānbhyām śruvaḥ pūrvasya kartā (I.4.40)

(b) ~~instrumental for ablative matprasadena for matprasadat~~ (211.9)

(b) Alam :

(i) Alam with instrumental

Alam nāma sahasrena (31.29)

Alam khedena (80.43)

Alam majjena (80.43)

Alaṃ klesena (160.18)

Alaṃ kālanalokanena (86.31)

Alaṃ anyena (74.49)

Alaṃ dainyena (127.55)

(ii) Alaṃ with infinitive

Alaṃ kartum (87.44)

(4) USAGE

There are various usages to show the superlative degree some of the examples are as follows :-

Tattvaṃ vinā ko grasitum samarthaḥ/ (112.4)

kovā dhartum tvāmṛte vai samarthaḥ| (112.6)

Tadṛte nāsti kiṃcana\ (145.9)

Nopayonyosti saṃsāre vinām gangām ∓ śivapriyām| (158.20)

saṃsāre dehinamanyā na gatiḥ kāpi kutracit| (164.50)

Kāṇyasti sadṛsastvaya (175.81)

Chettā nānyosti lokesmintvadṛte munisattama| (226.4)

Natena sadṛsaḥ kasat | (45.23)

Na mesti tvāmṛte Bandhuḥ | (59.55,56)

Yatrāhamasmi tatraite na tisthanti kadācana | (137.6,7)

Tvām vinā kaḥ samarthotra (94.30)

(5) LONG COMPOUNDS

The power of combining two or more stems into a compound was inherited by OIA from the Indo-European period. But the language of the vedas and Brāhmanas differs considerably from that of the later period "as regards the length and intricacy of the combinations allowed". In the Rv and Av, there is no single instance of compound with more than three independent members; Avestan also does not contain any compound with more than three independent members. But compounds gradually became more and more long and cumberous in later sanskrit untill the climax was reached in the writings of subandhu, Bāna and

and Bhavabhūti where we meet with numerous cases of long compounds running upto several lines a stretch.[1] No such unwiedly and barbarously long compound, however, is found in Br.P.

(a) Compounds with ten stems

(i) Prati-agra-samjata-śilindhra-kandalī lata druma-ādi-udgata-pallava (36.73)

(ii) Bhava-aṅga saṃsarga-su-samprahasa-su-sveda-samlāpa-rahaḥ prakāraiḥ (129.79)

(b) Compunds with seven stems :

(i) Nāsā-vivara-niryāta-roma-puñja calat-vapuḥ | (233.28)

(ii) Rakta-aśoka-prasākhotha-pallava-anguli dhāriṇī. (38.85)

(iii) Samad-ali-kula-udgīta-śilā-kusum samcayaiḥ (36.107)

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1. Nilamadhav sen. The vocabulary of the Ramagrfa VAK, No.5, 1957

(iv) Akhila-mahī vyomā-śala-agni-pāvana-ātmakam (185.41)

(v) Deva-ṛṣi-siddha-gandharvna yogi-Īsvara-niṣevitam (124.133)

(vi) Hari-bhakta-ātma-ja-dveṣa-kaluṣikṛta-manasa (149.3)

(vii) Nānā-janma-arjita-aśeṣa-pāpa-kṣaya-vidhāyinām। (135.27)

(viii) Vimala-salila-dhārā-utpāta-namra-utpala-agra (36.79)

(ix) Surabhi-kusuma-renu-klrpta-plata-sarva-anga-śobhā (36.79)

(c) Compounds with six stems :

(i) Nānā puṣpa rāja-sugandhi-pavana-prahrādanī (136.80)

(ii) Nāsā-agra-datta akṣi-prakāśa Prasannaḥ (110.49)

(iii) Deva-dānava gandharva yakṣa-vidyādhara uragaiḥ (51.45)

(d) Compounds with 'a' akacagrahaṇat, asapat (32.55), aslmantam (67.50), asaptamanq (42.1), abadhasu (221.37) araktaksamd (50.49), abhutasam plavam (150.8), anagna drasanat (151.4)

(6) REFRAINS

The Br.P. contains some pada which are of the nature of refrains, i.e. the same line is repeated many a times either in order to culogise some one or in order to pray some God, or to serve some other purpose. Some of them are :

Prthurekha namaskaryaḥ (4.116-121)
Adirajo namaskaryaḥ (4.116.121)

Trahi mam purusottama (A.55)

Tatphalam krsnamalokya Manchastham Labhate Naraḥ,l (65.60-73)

Drstva naro labhetkrsnam tatphalam Daksinamukham (165.84-99)

Tathā samastātīrthānām Vasiṣṭham
purusottamam (60.12-43)

Someśvaram tam śaranam vrajāmi| (130.13-21)

Narastatphalamāpnoti dṛṣṭvā kṛṣṇam
praṇamya ca| (157.42-50)

Tatphalaṃ satataṃ tatra prāpnuvanti
manīṣiṇaḥ| (177.12.14)

Te marāḥ svargagāminaḥ| (224.10)

Tam rājanparayāmasi| (120.9-14)

(7) REPETITIONS

As the purāṇas were recited orally, some pādas and phrases were repeated. Sometimes, one and the same word was repeated many a time, and thus generally happened in long prayers. Some of the instances of repetitions from the Br.P. are :-

(i) Tatphalam satatam tatra prāpnuvanti
manīṣiṇaḥ (177.13-14)

(ii) Tatphalaṃ labhate tatra pratyaham
prayataḥ śucih (177.14-15)

(iii) Adyāpi na nivartante samudrebhyaḥ
ivā pagāh (3.19,23)

(iv) Tairiyam prthivīsarvā saptadvīpā
sapattanā ।
Yathāpradeśamadyāpi dharmeṇa
pratipālyate ॥
(4.15, 12.20,21)

(v) Tau me śaranyan saraṇaṃ bhavetām ।
(104.6,8)

(vi) Anugacchasva mām । (7.6,10)

(vii) Ilbalaḥ svasṛmastathā । (3.75,88)

(viii) Tena tvam nimantritaḥ (40.97-99)

(ix) Rājānam śobhyaśecayat ।(4.11-14)

(x) Kimidaṃ mama saṃjātam ।(108.46,47)

(xi) Tapasā dhāraye prāṇāḥ । (141.1)

(xii) Dharmameva paraṃ manye ।(170.39-45)

(xiii) Vinā putreṇa rājendra ।(104.10,12)

(xiv) Putra eva paro loke (104.11,12)

(xv) Dharme vaddhim kuru sthirām (80.43,47)

(xvi) Kim mām bhauvana dāsyasi (83.26,27)

(xvii) Tamaḥ prāyādatharnavāt (122.9,10,12)

(xviii) Prasīda (155.18-23)

(xix) Tvadgatiḥ (125.23-24)

(xx) Pāhi (124.94-98)

(xxi) Cakāra (140.14-17)

(xxii) Yatrāhamasmi tatraite na tiṣṭhanti kadācana (137.6,7)

(xxiii) Ankamāroḍhumarhasi (154.5,7)

(8) IDIOMS

(i) Nātra karyā vicāraṇā (92.41),(96.26) (iv.41)

(ii) Vārtayeṣāṃ na kartavyā (94.40)

(iii) eṣa dharmaḥ sanātana (10.35)

(iv) Putake putake madhu (iv.59)

(v) Na sakyo vistāro vaktum varṣaśatairapi (v.3)

(vi) Na śakyate natasteṣam vai vaktum varṣaśatairapi|(5.57)

(vii) Kālena hiṃsayāmāsa (12.11)

(viii) Mānāryakam kṛthāḥ \(17.36)

(ix) Samayam kārayāmcakre (17.4)

(x) Ma tebhudbhddhiranyathā (35.19)

(xi) Jānubhyām avanim gatvā (39.97)

(xii) antastasya nu vidyate (44.7)

(xiii) Marane matim kurvate sma (86.6)

(xiv) Tridivam yayau (4.51)

(xv) Khamutpeturatkaḥ prāṇaḥ (17.1)
Prāṇapakṣikheru udīgayun - (in Guj)

(xvi) Mūrdhajeṣu niṣagrāha (6.33)

(xvii) Mūrdhnā nipatya (56.61)

(xviii) Mahim nipatya (59.15)

(xx) Yadbhāvyam tadbhavisyati (165.26)

(xxi) Tvayi drste viśeṣatah (110.18)
Guj. Tama dekhe viśeṣa

(xxii) Mūrdhni śilām pātayeyam (169.32)

(xxiii) Paśyati caksuṣā (89.21) Guj.
dolā kadhavā

(xxiv) Pandit~~ayyan~~ mānyāh (70,28)

(9) CASES PROBLAMATIC TO THE EDITOR

In the Br.P. there are many instances which are problematic to the editor of the Ān.ed and these instances are followed by a mark of interrogation. They are as follows :-

Vyajayata (3.33)

Antardhānameva ca (5.105)

Partkṣitasya ha (12.10)

tamudvahat (13.37)

Kṛtādaraḥ (15.6)

Kūvayam (20.27)

Mātritīrham (25.39)

Śatakiṃ (25.52)

Sāhasrikam (25.52)

Kanyāsaṃvetyam (25.72)

Niścivāprabhavam (25.72)

Aurvisitārtham (25.75)

Śubham (31.19)

Sopyuktvā (33.26)

Gogarga (40.75)

Vṛṣāṅgarāmbhaḥ (40.81)

Devendrasyeva (47.51)

Dhanadhānyasamanvitam (47.98)

Tasāmātyaiḥ (55.14)

Punarjapet (59.12)

Devatāstriyaḥ (81.4)

Śobhiṣṭhā (82.4)

Vṛṣākapim (84.19)

Pūritā (86.11)

Sarvāsu (86.15)

Rāhustatra surānāha bhitvā deham
purāmama (106.40)

Atrāste rasamukṛṣṭam tadākṛṣya sarāratāḥ
rasam (106.45)

Tathaiva laksmanasyapi Bharatasyānujasya
ca (123.104)

Mahimnā (153.11)

Abhyetya (154.27)

Bhavasya (157.23)

Mahītale (159.28)

Akalpayam (161.33)

Gārhapatyośya (161.2)

Jātavedasi (173.30)

Muktidaśca (173.36)

Bhaktitaḥ (175.61)

Haśamucchaih (191.27)

Sādhuvahiṣkṛto yah (191.31)

Itīrayan (219.57)

Prapitāmahastatheti (219.75)

Pavitrakān (219.81)

Pnāvatarpayan (219.83)

Paurṇamāseṣu (220.11)

Vāsahataṃ ca (220.191)

Bahiskāntarite (223.47)

Saptamahābuddhiḥ (232.29)

Narādhipa (242.49)

Purāṇeśya litaḥ (245.25)

The above analysis clearly shows that the language of the purāṇa which bear similarities with the epic style comes between the language of the Vedas and the language of the classical sanskrit. Some Brahmanical expletives like tu (7.19, 74.53), ha (7.28, 4.44, 7.17, 28), va (4.39, 64.91), vai (4.41, 64, 91), Bata (35.38) uta (39.33, 152.34) and kila (208.42) 203.102, 228.25, 135.3) are also used here. As the puranas followed oral tradition, the paninian rules were sometimes not observed. When a purāṇa reciter wanted to impress the masses, he did not wait to scrutinize whether the words that flowed naturally from his mouth observed the pāṇinian rules or not. Sometimes memory failed and therefore the same pādas were repeated. Again, the numerous instances of hiatus between the padas provided by the purāṇas indicate that the oral tradition was in vogue. Common phrases like 'visteren̥a kīrtaya' etc. were used to direct the attention of the masses. The repetitions like gatāste gatāḥ gatāḥ, 'āgatyā' gatya' (169.14), 'gaccha gaccha' (129.41), were employed to show emphasis. There are some phrases which are alliterative, viz. Rāvaṇam lokadrāvaṇam, Akrurāh krurahradayāh (the

pun on words is noteworthy) upatadbhiḥ patadbhiḥ (39.74)

Further, though the whole Brahmapurāṇa is in verse, a portion of it is in prose. It is said that 'Gadyapriyā hi devāḥ' and therefore other purāṇas like Bhāgavata, Devī bhāgvata and Śiva too contain portions in prose. Thus, in the Br.P., Ān ed, Adh. 165, the portion from 'Jaya Jaya Lokapāla' upto 'kalusahara', in the prose.

Again, the Br.P. has directly taken some verses from the Rg. veda. Thus, Br.P. 174.14=Rv. 9.114.3, 174.15= Rv. 9.114.4, 174.16=Rv. 9.114.2, 174.17= Rv. 9.112.3

Another remarkable characteristic of the purāṇic style is the secondary importance attached to main roots. Thus, we see that the roots showing the main action, though capable enough by themselves to show the sense are not used alone but other secondary roots are attached to them. Thus, the main roots are dying out and the secondary roots gain prominence. The Br.P. also furnishes many instances of the above style. Some of them are as follows :-

Hṛṣṭā babhūvaḥ (41.4), Oham gacchanti (41.35), Snānam kārayitvā (41.61), Vatetamarhasi (41-8), Śrotumicchamahe (41.8), Vismayaṃ Gataḥ (44.53), nivāsamakarot (44.54), Vināśamabhyeti (45.54), Pradakṣiṇī kṛtā (45.56), Praṇāmamakarot (45.68), Kartuṃ śaknomi (47.20), (45.73), yatnam karisyāmi (46.28), Prārambhamakarot (47.1), Mudaṃ lebhe (47.74) Cintā babhūva (48.4), Dāsataṃ Gataḥ (49.38), daridratvaṃ gataḥ (49.38) Īśvaratvam gatah (49.38), Svamitvam gatah (49.38), mṛtim yātu (94.37), Stritiṃ karotu (110.142), Sukhaṃ cakre (166.9), Nṛtyam Cakruḥ (157.76), Gītam cakruḥ (157.16), nirvighnatāṃ cakāra (114.118), Chedanam cakre (89.42), kṛtakṛtyatāṃ prāptaḥ (122.46), bhasmī karoti (140.13), purīṃ cakāra (140.14,15) etc.