

ART. XIX.—*On the Mugdhārabodhamauktika, and its evidence as to Old Gujarātī.* By G. A. GRIERSON, C.I.E., I.C.S.

IN the year 1889 the late Mr. H. H. Dhruva published an edition of the *Mugdhārabodhamauktika*, which he described as “a Grammar for Beginners of the Gujarati Language.” He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1394, and all that is known of the author is that he was the pupil of Deva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhārabodhamauktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of Hema-candra (fl. 1150 A.D.) and the time of Narsingh Mehtā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. I have therefore examined the text with some minuteness, and lay the results before the Royal Asiatic Society, as providing a valuable connecting link between the Gaurjara Apabhraṃśa of the Prakrit grammarian and modern Gujarātī. The close connection of this Old Gujarātī with the former is remarkable; and, though the materials are very incomplete, we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anusvāra*, which is omitted *ad libitum*. When printed, it usually represents *anunāsika*. Possibly it sometimes represents *anusvāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by ~. Forms like *tā̃*, *jā̃*, should perhaps be written *tañ*, *jan*, respectively. I have silently corrected the numerous misprints in the use of *anusvāra*.

The letters *e* and *o* are no doubt often short, as in Apabhraṃśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

Dr. Konow has drawn my attention to the fact that, in Marāṭhī, a single Prakrit *ṇ* remains cerebralized in the modern vernacular, but that a double cerebral *ṇṇ* becomes dentalized to *n*, thus following the example of Jaina Māhārāṣṭrī. The same rule obtains in Old Gujarātī. Thus, Apabhraṃśa *jāṇai*, Old Guj. *jāṇai*, he knows; but Ap. *paṇṇa*, Old Guj. *pāna*, a leaf; Ap. *aṇṇai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhraṃśa, a conjunct *r* is optionally retained (Hc., iv, 398). Thus, *Caitra* or *Caitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus *ai*, *au*. I have followed Professor Jacobi's example in omitting the diæresis as a useless complication.

NOUNS.

WEAK NOUN IN *a*.

Base, *dāna* (neut.), a gift; *Caitta* (masc.), N.P., Caitra.

Singular.

	APABHRAṂŚĀ.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>dāna</i>	<i>dāna, dānā, Caitta</i>	<i>dān</i>
.	<i>dāṇu, Cettu</i>	<i>dānū, Caittu</i>	
Acc.	<i>dāṇa</i>	<i>dānā, dānā, Caitta</i>	<i>dān</i>
	<i>dāṇu, Cettu</i>	<i>dānū, Caittu</i>	
		Also same as Dat.	Also same as Dat.
Instr.	<i>dāṇehī, dāṇē</i>	<i>dānīḥ, dānī</i>	<i>dāne</i>
Dat.	<i>dāna-taṇē, iv, 425, 345¹</i>	<i>dāna-nāī</i>	<i>dān-ne</i>
Abl.	<i>dāna-hu, -hiṁto, -sumto, dāṇatto</i>	<i>dāna-tau, -hūtau, -thau, -thakau</i>	<i>dān-tho</i> (declined as adjective), <i>-thī</i>
Gen.	<i>dāṇa-taṇau</i>	<i>dāna-taṇau</i>	<i>dān-taṇo</i>
		<i>dāna-nau</i>	<i>dān-no</i>
		<i>dāna-rahī, -rahaī</i>	(cf. Mārvarī <i>dāṇ-ro</i>)
	<i>dāna-kehī</i> (dative), iv, 425, 345.	<i>dāna-kihī</i>	cf. <i>dān-keo</i>
Loc.	<i>dāṇī</i>	<i>dānī</i>	<i>dāne</i>
Obl. base	<i>dāṇaho, dāṇa</i>	<i>dāna</i>	<i>dān</i>

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nācāī*, peacocks dance. In Ap. it would be the same. In Mod. Guj. it would be *mor(-o)*. Cf., however, *je līṅga*

¹ References here and elsewhere are to Hema-candra's Grammar,

vibhakti vacana huī, te śatṛ pratyaya paraī ānū, the terminations of gender, number, and case are added to the suffix *śatṛ*. Examples of the various cases—

Nominative.—(a) *candra ūgai*, the moon rises; *dāna dījai*, a gift is given; *śiṣya pūchai*, the disciple asks; *dharma-karaṇahāra jīva sukha prāmai*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Caittu loka-siū rāta karai*, Caitra converses with a person; *Maittu nācai*, Maitra dances; *anyādika-nau yogu hui*, the sense of 'other' or the like is indicated; *pumliṅga prathamā eka-vacanu hui*, it is the third person masculine singular. Neut. *dharmū sukha-nai kāraṇi hui*, virtue is for (i.e. leads to) happiness; *caittu-taṇaū dhanū gāmi chai*, Caitra's wealth is in the village.

Accusative.—(a) *vītarāga vāñchita dii*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *guru-taṇaū vacana haū sābhalaū*, I listen to the word of the preceptor; *artha pūchai*, he asks the meaning; *hala khēḍatau*, driving the plough (cf. below); *bīja vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śiṣya haū sābhalaū*, I hear the disciple; *sāstra paṭhatau*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat; *saṁsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisū khēḍatau, halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jīva dharmū saṁsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *kīṇai kījatau, sūtradhārū*, by whom is it being made? by the architect (see below); *śiṣyū paṭhītaū haū sābhalaū*, I listen to what is being read by the disciple; *ē grantha sukhū paṭhāyai*, this book can be read with pleasure; *śrāvakū deva pūjiu*, the god is worshipped by the votary; *gopālū gāe dohītie*, while the cows are being milked by Gopāla; *caitū gāitai maittu nācai*, while (a song) is being sung by Caitra, Maitra dances.

(b) *kisī tarai, dharmū*, by what does one cross? by virtue; *sūtradhārū kījatau prasāda, loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-nāi*, for bliss; *jeha vastu-nāi parityāga sūcī*, for what thing abandonment is indicated. Instead of *nāi*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekiu moksa-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmu sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaī* is used to indicate the dative. Thus, *jeha-rahaī dāna dījai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-nāi bolivai*, in saying the letter *i*.

Ablative.—*vrkṣa-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *taṇau* and of *nau* will be given under the head of adjectives. The suffixes *rahaī* and *rahi* occur frequently in the grammatical rules, as in *cha-rahaī*, of this; *a-varṇa-rahī*, (in the place) of a vowel of the *a*-set. No examples are available of *kihī*.

Locative.—*sampradāni*, in the dative; *caittu-taṇaū dhanū gāmi chai*, Caitra's wealth is in the village; *caittu gāmi vasai*, C. lives in the village; *śabda-nai chehi*, at the end of a word; *meghi varasatai mora nācāi*, while the clouds rain (loc. absolute), the peacocks dance.

In connection with the above, it may be pointed out that the suffix *nāi* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.Base, *tārau* (masc.), a star; *sonāũ* (neut.), gold.*Singular.*

	APABHRAṂŚĀ.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>tārau, soṇṇāũ</i>	<i>tārau, sonāũ</i>	<i>tāro, sonũ</i>
Acc.	<i>tārau, soṇṇāũ</i>	<i>tārau, sonāũ</i>	<i>tāro, sonũ</i>
		Also same as Dat.	Also same as Dat.
Instr.	<i>tāraehĩ, tārē</i>	<i>tāraĩ</i>	<i>tāre</i>
Dat.	<i>tāraa-taṇē</i>	<i>tārā-naĩ</i>	<i>tārā-ne</i>
Abl.	<i>tāraa-hu, -hĩnto,</i> <i>-sũnto, tāraatto</i>	<i>tārā-tau, -hũtau,</i> <i>-thau, -thakau</i>	<i>tārā-tho, -thĩ</i>
Gen.	<i>tāraa-taṇau</i>	<i>tārā-taṇau, tārā-nau,</i> <i>tārā-rahĩ, -rahāĩ</i>	<i>tārā-tano, tārā-no</i> (<i>tārā-ro</i>)
	<i>tāraa-kehĩ</i> (dative)	<i>tārā-kehĩ</i>	<i>tārā-ke-ro</i>
Loc.	<i>tārai</i>	<i>tārai</i>	<i>tāre</i>
Obl. base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārũ</i>

Plural.

In Old Gujarātī, the nom. plural masc. appears to end in *ā* and the neuter in *ā̃*. Cf. Apabhramśa *tāraa* and *soṇṇāũ*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom. and the Obl. base are *tārā-(o)* and *sonā̃-(o)*, the addition of *o* being optional in each case. The only examples which I can give of the plural are *mūlaḡā kartā kriyā sucīyāĩ*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for

the masculine); *ātmanepada-taṇṅā nava vacana*, the nine persons of the *ātmanepada*; *ketalā*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular :—

Nominative.—*kriyā karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau ūgiu*, the star rose; *ihā sonaū suhūgaū vikāi*, gold is sold cheap here; *ātmanepada-naī pahilaū ekū-ja vacana hui*, the third person of the *ātmanepada* is only in the singular (*j* = Śāurasenī *jjeva*); *jeha-rahāi kriyā hetupaṇaū na hūi*, the actions of which do not become causality.

Accusative.—*sūtradhārī kijataū deharaū loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karī leī deī ityādi bolivāi*, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

Locative.—*ju karai lī dī paḍhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivai ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varga-taṇṅā pahilā akṣara parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following :—

Nominative singular.—*vivekiu mokṣa-nai kāraṇi khapai*, a man of discrimination strives for final beatitude; *karasaṇṅi hala khedatau bīja vāvai*, the cultivator, while driving his plough, sows seed; *guri arthu kahatai pramādiu ūghai*, while the preceptor is telling the meaning, Pramādī (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārī kijatī vāvī loka dekhai*, a person looks at a well being built by the architect.

Dative singular.—*jeha vastu-naī parityāga sūcī*, for what thing abandonment is indicated.

Genitive singular.—*guru-tanaū vacana*, the word of the preceptor.

Genitive plural.—*e bihui-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *guru*, see Nom. sing. above.

Locative plural.—*gopālī gāe* (gen. sg. *gāi-nau*) *dohītie caittu aviu*, Caitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—*kartā* (nom. the same) *āgali*, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *ai*) ends in *ī*. Thus, *puvvilau*, first; *puvvīti kriyā*, the first verb. So *kijatau* (masc.), *kijati* (fem.), *kijataū* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonāū suhūgaū* (nom. neut.), cheap gold; *varga-taṇā trījā* (nom. masc. *trījau*) *akṣara-rahī padānti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive); *līnga chehilā* (oblique form) *śabda-taṇāū hui*, the gender (of a dvandva compound) is that of the last word; *gāe dohītie*, while the cows are being milked (loc. plur. absolute).

The genitive in *taṇau* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. masc.—*eha-taṇau* or *eha-nau*, of this; *anyādika-nau yogu*, the sense of ‘other’ and the like; *je kartā-nau athavā karma-nau ādhāra hui*, *te adhikaraṇa*, those things which are the receptacle of the subject or of the object are the *adhikaraṇa*; *teha trījā akṣara parai hakāra-rahī trījā-nau sagau cauthau hui*, after these (above-mentioned) third

letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*.

Nom. sing. fem.—*kartā-nī apekṣā hui*, there is a reference to subject.

Nom. sing. neut.—*caittu-taṇāū dhanū*, the wealth of Caitra ; *kaṇṇa-taṇāū dhanū*, whose wealth ? *guru-taṇāū vacana*, the word of the preceptor ; *āpanā karma-naū viśeṣaṇa*, a qualifier of its own object ; *bhāva-nū* (sic) *viśeṣaṇu* (sic), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that ; *jeha-nai kāraṇi*, for whose sake ; *vivekiu mokṣa-nai kāraṇi khapai*, a man of discrimination strives for final beatitude ; *dharmu sukha-nai kāraṇi hui*, virtue is for happiness ; *ktwā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *ktwā* there is the accusative case ; *śabda-nai chehi*, at the end of a word ; *karasaṇi-nai viśeṣaṇi*, in the adjective qualifying the word *karasaṇi*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*) ; *varga-taṇā trījā akṣara-rahī*, (in the place) of the third letter of a *varga* ; *varga-taṇā pahilā akṣara parai*, after the first letter of a *varga*.

Nom. plur.—*ātmanepada-taṇā nava vacana*, the nine persons of the *ātmanepada*.

PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haū*, I. So Ap. ; Mod. Guj. *hū*. No instance of the pronoun of the second person occurs. It was probably *tuhū*, as in Apabhraṃśa. In Mod. Guj. it is *tū*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māro*), my ; *amhārau* (Ap. *amhārau*, Mod. Guj.

amāro), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāro*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *tamāro*), your.

‘He,’ ‘that’ is *su*, neut. *tā*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *tañ* (n.). In Mod. Guj. we have *te* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāi* (n.). Mod. Guj. has *te(-o)* (com. gen.). Examples of these pronouns are—

Guru-taṇḍāñ vacana hañ sābhalāñ, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā*; *jā kijai tā karma*, that which is done is the object (of the sentence); *śiṣya śāstra paḍhī artha pūchai*; *ju pūchai su kartā*, *tihā prathamā*; *kisū pūchai*, *artha*; *jā pūchai*, *tā karma*, *tihā dvitīyā*, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; *je liṅga vibhakti vacana hūi*, *te śatṛ pratyaya parāñ āññi*, the signs of gender, case, and number are put after the suffix *śatṛ*.

‘This’ is *e*, which is both masc. and neut., sing. and plur. In Ap. the forms are *eho* (m.), *eha* (f.), *ehu* (n.), sing.; *ei* (com. gen.), plur. In Mod. Guj. it is *e* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

E grantha sukhī paṭhāyai, this book can be read with pleasure; *e bihvi-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-rahāñ*, of this. From this oblique form, we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jā*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jan*, Mod. Guj. *je* (com. gen.). There is also an instrumental *jñai* or *jñā* (this latter may possibly be an accusative), both used as substantives. The nom. plur. is *je*, with a neuter substantive *jihāñ*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Ju tarai; jā pūchai; as given above under su; jīṇā karī karai lī dī ityādi yuktī jihāi kahāi, anai jīṇā karī kartā kriyā sādhai, tā karaṇa, the instrument is those things which are said (i.e. indicated) by the expression 'having done (by) what, he does, takes, or gives,' and 'having done (by) what, the subject accomplishes an action'; jīṇāi mūlagā kartā kriyā sucīyāi, by which the original subject and action are indicated. The dative sing. is jeha-nāi or jeha-nai kārāṇi; the abl. jeha-tau, -hūtau, -thau, -thakau; jeha-siū ityādi bolivai sahādi yogi tritīyā hui, in saying 'with whom' and the like, in the sense of 'with' and the like, the third case is used. The genitive is jeha-nau or jeha-rahāi, with a loc. of gen. jeha-nai, and an obl. gen. jeha-nā. For the nom. plur. we have je līnga vibhakti vacana hūi as given under su.

The interrogative pronoun for masc. and fem. is *kaṇa* or *kūṇa*. Its instrumental singular is *kīṇāi* or *kaṇāi*, its abl. *kaṇa-tau*, its gen. *kiha-taṇau*, and its obl. base *kaṇa* or *kīṇā*. Compare Ap. *kavaṇu*, fem. *kavaṇa*, and Mod. Guj. *koṇ*, obl. *koṇā*. Examples are—

Kaṇa tarai, who passes over? candra ūgai; kūṇa ūgai, candra, the moon rises. Who rises? The moon; kīṇāi kījatau, by whom is (the palace) being made? gāe kaṇāi dohītie, while the cows are being milked by whom? vṛkṣa-tau pāna paḍai; kaṇa-tau paḍai, the leaf falls from the tree. From what does it fall? kīṇā-siū, with whom?

The neuter interrogative pronoun is *kisaū*, *kisū*, or *kisiu*; instr. *kisū*; dat. *kisā-nai kārāṇi* or *kaṇa-nai kā*^o; abl. *kaṇa-tau*; gen. *kaṇa-taṇau*; loc. *kisai*; loc. plur. fem. (see example below) *kisīe*. The forms with *kaṇa* refer to nouns having grammatically a masculine gender. Compare Ap. *kiṇ*, instr. *kīṇā*, abl. *kīsa*, gen. *kissā*. Mod. Guj. has *śū*. Examples of this pronoun are—

Kisū pūchai, what does he ask? kisū kheḍatau, halu, what does he drive? the plough; kisaū dekhai, prasāda, what is he looking at? the palace; guri arthu kahatai, kisiu kahatai, while the preceptor is telling the meaning. What is he telling? kisū tarai, dharmī, by what does he cross; by

virtue; *kaṃṇa-nai kārāṇi*, *mokṣa-nāi*, for the sake of what? for beatitude; *kisā-nai kārāṇi dharmu hui*, *sukha-nāi*, for what (i.e. tending to what) is virtue? for happiness; *kaṃṇa-tau paḍai*, *ṛkṣa-tau*, from what does it fall? from the tree; *kisai hūtai*, *gātai*, while what is going on? while singing is going on (loc. abs.); *gopālū gāe dohitie caittu aviū*; *kisai hūtai*, *gāe*; *gāe kisīe*, *dohitīe*, while the cows were being milked by Gopāla, Caitra came; while what were being dealt with? cows; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.)? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *āpani* (fem. of *-ṇau*) *kriyā*, its own action; *āpanā karma-nau*, of its own object. Ap. has *appanau*. Mod. Guj. has *āpaṇo*, but it is used in the meaning of 'our' including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

VERBS.

Conjugation is very superficially dealt with in the *Mugdhāvabodhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer's vernacular. Participles and the like are treated more fully. From what is given we can gather the following concerning Old Gujarātī.

Present tense. — The only instance of the first person singular is *sābhalaū*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *i*. That of the third person plural is *āi*, or, after a vowel, *ī*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>āvai</i> , he comes.	<i>nācai</i> , he dances.
<i>ūghai</i> , she is drowsy.	<i>paḍai</i> , it falls.
<i>ūgai</i> , (the moon) rises.	<i>paḍhai</i> , he reads.
<i>karai</i> , he does.	<i>pūchai</i> , he asks.
<i>khapai</i> , he strives.	<i>prāmai</i> , he obtains.
<i>chai</i> , it is.	<i>vasai</i> , he dwells.
<i>jānai</i> , he knows.	<i>vāvai</i> , he sows.
<i>tarai</i> , he passes over.	<i>sakai</i> , he can.
<i>dekhai</i> , he sees.	

(b) *Vocalic roots.*

<i>hui</i> , he becomes.	<i>ḍii</i> , he gives.
<i>lii</i> , he takes.	

The following are examples of the third person plural :
nācaĩ, they dance ; *huĩ*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj. :—

APABHRAṂŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.	ENGLISH.
<i>naccāũ</i>	<i>nācāũ</i>	<i>nācũ</i>	I dance
<i>naccar</i>	<i>nācar</i>	<i>nāce</i>	he dances
<i>naccāhĩ</i>	<i>nācāĩ</i>	<i>nāce</i>	they dance

Future tense.—No example of the future occurs. We should expect a form such as *nācisaũ*, corresponding to the Mod. Guj. *nācīs* and the Ap. *naccisaũ*. The noun of agency in *-aṇahāra* can be used as an immediate future, as in *haũ kāli amukaũ karaṇahāra*, I shall do such and such a thing to-morrow.

Past tense.—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passive are used. Thus, *caittu aviu*, Caitra is

come ; *śrāvakū deva pūjīu*, the god was worshipped by the votary, i.e. the votary worshipped the god ; *śrāvakū deva pūjīū*, by the votary, with reference to the god, worship was done, i.e. the votary worshipped the god.

Past conditional. — This is formed with the present participle, as in *jai haū padhata tau ubhalaū hūta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The passive voice is formed by adding *iy* to consonantal roots, and *īj* to vocalic ones. With the terminations *ai* and *āi* of the third person, *iyai* can become *īi*, and *iyāi* *īī*. The Ap. termination of the passive is *ijja*, or in Śaurasenī Ap. *īa*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

uccarīyai, it is pronounced.

kahīyai, it is said.

kahīi, it is said.

tarīi, it is passed over.

pathīi (not *padhīi*), it is read.

bolīyai, it is said.

sūcīyai, it is indicated.

sūcīi, it is indicated.

āṇīi, they are brought.

sūcīyāi, they are indicated.

(b) *Vocalic roots.*

dījai, it is given.

lījai, it is taken.

kījai, it is done.

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kījai*).

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

pathāyai (not *padhāyai*), it can be read.

bolāyai, it can be said, it is called.

vīkāi, it can be sold.

kahāi, they can be said.

Present participle.—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nū* on p. 545). Thus, masc. *karatau*, fem. *karatī*, neut. *karatū* or *karataū*, doing. So in the passive, *kijatau*, *-tī*, *-taū*, being done. These are declined like adjectives, and locatives absolute are common. Examples are—

(a) *Active.*

karatau, doing.

kahatau, saying. Loc. abs. *kahatai*.

kheḍatau, driving (a plough).

ghaṭitau, happening.

paṭhatau, reading.

letau, taking.

varasatau, raining. Loc. abs. *varasatai*.

hutau or *hūtau*, becoming. Loc. abs. *hutai* or *hūtai*.

(b) *Passive.*

kijatau, being done.

gāitau, being sung. Loc. abs. *gāitai*.

dohītau, being milked. Loc. plur. fem. abs. *dohītīc*.

paṭhītau, being read.

lījatau, being taken.

Examples of the use of these participles are—

Meghi varasatai mora nācāi, while the clouds rain the peacocks dance; *guri arthu kahatai pramādīu ūghai*, while the preceptor is telling the meaning, Pramādī is drowsy; *gopālī gāe dohītīc caittu avīu*, while the cows were being milked by Gopāla, Caitra came; *śiṣya śāstra paṭhatau hau sābhalāū*, I listen to the disciple reading the holy book; *śiṣyū śāstra paṭhītau haū sābhalāū*, I listen to the holy book being read by the disciple; *caittī gāitai maittu nācai*, Maitra dances while it is being sung (impersonal) by Caitra, i.e. while Caitra sings.

Past participle passive.—This usually ends in *iu*, as in Ap. The examples found are *avīu*, come; *giu*, went; *pūjiū*

(neut.), worshipped; *ūthiu*, risen; *jāgiu*, awakened. The Sanskrit *supta(ka)* becomes, through the Ap. *suttau*, *sūtau*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yo*, as in *uṭhyo*, risen.

The conjunctive participle ends in *ī* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *karī*, having done; *leī*, having taken; *dēī*, having given; *padhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jāṇai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun.—This ends in *ivaū* after consonantal and *vaiū* after vocalic roots. Thus, *karivaū*, the act of doing; *levaiū*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *aṇahāra* to consonantal and *ṇahāra* to vocalic roots. Thus, *karaṇahāra*, a doer; *leṇahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lenār*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form.

siū, with.

māhi, in.

āgali, before.

pāchali, behind.

parai or *pari*, after.

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS.

ihā or *ihā*, here; *tihā*, there; *jihā*, where; *kihā*, where?

havaḍā, now; *tavāraī*, then; *kavāraī*, when? *anerī-vāra*, at another time; *eka-vāra*, once; *sadaivai*, always.

im, in this manner; *tim*, in that manner; *jim*, how;
kim, how?
isiu or *isau*, like this; *tisiu*, like that; *jisiu*, like what;
kisiu, like what?
etalau, this much; *tetalau*, *jetalau*, *ketalau*.
etalā (plural), this many; *tetalā*, *jetalā*, *ketalā*.
evadau, this big; *tevadau*, *jevadau*, *kevadau*.
athau, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages.

aīya, (?) thus.

ajī, even to-day, still, yet.

anai-kāī, what else?

anareu (? *aneriū*), adj., like another, of another kind.

aneraī dīsi, on another day (both words in loc.).

anerā-tanaū, belonging to another.

ahūna, during the present year.

ahūnoka, belonging to the present year.

āgihu, adj., before, in front.

āju, to-day.

ājūnu, of to-day, modern.

āvataī kāli, to-morrow (both words in loc.).

ihā-tanaū, belonging to here.

upari, above.

urahau, near, on this side.

ūpilu, adj., upper.

ūyatra, ascent (*udyātrā*).

ekū-ja, one only.

olū (cf. *pailau*), facing towards one.

kanhai, near.

kāī, somewhat (*kimapi*).

kāli, to-morrow, yesterday. Cf. *gīi-kāli*, *āvataī-kāli*.

kālūna, of yesterday or to-morrow.

kuji-kāī, who knows what, something or other.

kehāgamā-tanaū, adj., belonging to where.

gamā, in *kehāgamā*, *cihugamā*, *jīmaṇāgamā*, and *dāvāgamā*,

qq.v.

gāma-taṇau, of or belonging to a village, rustic.

gii-kāli, yesterday (both words in loc.).

cau, four.

cauthau, fourth.

cihugamā, in all directions, on all sides.

chehilu (obl. sg. *chehilā*), final, last.

ja, in *ekū-ja*, only one = Ap. *ji* (Hc. iv, 420).

jā, (1) rel. pron. neut. (*yat*); (2) as far as (*yāvat*).

jai, if. The correlative is *tai* or *tau*.

jāya-lagaī (? also *jāi-la°*), from what time forth.

ḡimaṇāgamā, on the right hand.

ḡāvāgamā, on the left hand.

tā, (1) dem. pron. neut. (*tat*); (2) so far as (*tāvat*).

tai or *tau*, then. Correlative of *jai*.

tai-lagaī, from that time forth.

tau, see *tai*.

tau-kisiū, what then ? of what use is it (*tataḥ kim*) ?

trihu, the three.

trīḡau, third.

dāsi, on a day, in *aneraī dāsi*, q.v.

navā, the nine.

pailau, facing away from one, cf. *oliu*.

paura, last year.

parāya, belonging to another.

parāru, the year before last (*parāri*).

parāroka, belonging to the year before last.

paroka, belonging to last year.

pahilau, first.

pācamau, fifth.

pāchilu, adj., behind.

pāṣai, postposition, without, except.

pāṣali, adv., on all sides.

pūrevilu or *puevīlau*, old, antique, former.

bāhiralau, adj., external.

bāhīri, adv., outside.

biḡu or *bihui*, both.

bi-rūpa, doubled.

be or *bi*, two.

mauḍau, slow.

māhīlu, adj., in the middle.

rahilau, quick, swift.

vegalu, distant.

sarasū, like, resembling.

sāte, the seven.

hūñ, yes.

hethau, adj., facing downwards.

hethi, below.

hethīlu, adj., beneath.