

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 59).

अति *ati*, beyond. अधि *adhi*, over; (sometimes धि *dhi*.) अनु *anu*, after. अप *apa*, off. अपि *api*, upon; (sometimes पि *pi*.) अभि *abhi*, towards. अव *ava*, down; (sometimes व *va*.) आ *d*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duh*, ill. नि *ni*, into, downwards. निः *nih*, without. परा *pará*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhú*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e. g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adah*; e. g. अदःकृत्य *adahkṛitya*, having done it thus. अन्तर *antar*; e. g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e. g. अलंकृत्य *alankṛitya*, having ornamented. अस्तं *astam*; e. g. अस्तंगत्य *astangatya*, having gone to rest, having set. आविः *āvih*; e. g. आविर्भूय *āvirbhūya*, having appeared. तिरः *tirah*; e. g. तिरोभूय *tirobhūya*, having disappeared. पुरः *purah*; e. g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prādūh*; e. g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e. g. असाकृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e. g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत्य *śuklīkṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; च्च *ṛi* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e. g. राजीकृत्य *rājīkṛitya*, having made king.) Words like उरी *ūrī*, in ऊरीकृत्य *ūrīkṛitya*, having assented. Words like खात् *khāt*, imitative of sound; e. g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachantya*, and they frequently follow the noun which is governed by them (Pân. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati neśvarah*, *Īśvara* is not beyond *Govinda*; हरं प्रति

हलाहलं *haram prati halâhalam*, venom was for Hara; विशुमन्वर्चते *vishnu-manvarchate*, he is worshipped after Vishnu; अनु हरिं सुराः *anu harim surâh*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *â*. Ex. भक्तेः प्रत्यमृतं *bhakteh praty amritam*, immortality in return for faith; आ मृत्योः *â mṛtyoh*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devah*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षापणम् *upa nishke kârshâpaṇam*, a Kârshâpaṇa is more than a Nishka; अधि पञ्चालेषु ब्रह्मदत्तः *adhi pañchâleshu brahmadattah*, Brahmadatta governs over the Pañchâlas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; शीघ्रं *śighram*, quickly; ध्रुवं *dhravam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathâśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तरं *antar*, within, with loc. and gen.; between, with acc. अन्तरा *antarâ*, between, with acc. अन्तरेण *antareṇa*, between, with acc.; without, with acc. आरात् *ârât*, far off, with abl. वहिः *vahih*, outside, with abl. समया *samayâ*, near, with acc. निकषा *nikashâ*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaih*, high, or loud. नीचैः *nichaih*, low. अधः *adah*, below, with gen. and abl. अवः *avah*, below, with gen. तिरः *tirah*, across, with acc. or loc. इह *iha*, here. पुरा *purâ*, before. समक्षं *samaksham*, साक्षात् *sâkshât*, in the presence. सकाशात् *sakâśât*, from. पुरः *purah*, before, with gen. अना *amâ*, सखा *sachâ*, साकं *sâkam*, समा *samâ*, सार्धं *sârdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayatah*, on both sides, with acc. समन्तात् *samantât*, from all sides. दूरं *dûram*, far, with acc., abl., and gen. अतिकं *antikam*, near, with acc., abl., and gen. अथक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातः *prâtar*, early. सायं *sâyam*, at eve. दिवा *divâ*, by day. अह्नाय *ahnâya*, by day. दोषा *doshâ*, by night. नक्तं *naktam*, by night. उषा *ushâ*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वद्युः *pûrvedyuh*, yesterday. श्वः *svah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirâya*, चिरात् *chirât*, चिरस्य *chirasya*, long. सना *sanâ*, सनात् *sanât*, सनत् *sanat*,