A PECULIAR USE OF THE CAUSAL IN SANSKRIT AND PĀLI.

Though my knowledge of Pāli is very limited, it has struck me more than once that texts in that language offer examples for one or the other of the rules of the Sanskrit grammarians for which no examples have yet been found in Sanskrit texts. An instance of this kind is furnished by the sentence *namassamāno vivasemi rattim*, quoted by Dr. Fleet above, p. 20, from the *Suttanipāta*.

In Vārttika 9 on Pāṇini iii, 1, 26, Kātyāyana lays down a rule concerning a peculiar use of the causal, the meaning of which will be best understood from the example for it given by Patañjali. According to the latter, instead of saying *ārātrivivāsam ācaṣṭe*, we may say *rātrim vivāsayati*; i.e., we may employ the causal of the root from which the noun *vivāsa* is derived, drop the preposition *ā*, and make *rātri* dependent on the causal *vivāsayati*. By the wording of Kātyāyana's rule *ārātrivivāsam ācaṣṭe* must mean 'he tells (stories) the whole night, until the night grows light' (i.e. till daybreak), and the same, therefore, should be the meaning of Patañjali's example *rātrim vivāsayati*. I have some doubts as to Patañjali's explanation of the Vārttika, and in particular as to whether he should not have said more fully *ācakṣāṇo rātrim vivāsayati*; however this may be, a correct example for Kātyāyana's rule is clearly furnished by the above sentence, *namassamāno vivasemi rattim*.¹ The literal translation of this sentence would be 'worshipping I cause the night to grow light,' which, according to the Vārttika, in Sanskrit would be equivalent to *ārātrivivāsam namasyāmi*, 'I worship the whole night, until the night grows light' (i.e. till daybreak).

I am surprised to see that in the St. Petersburg dictionary, where the word *vivāsa* of *ārātrivivāsam* is correctly derived from *vas* 'to shine,' the causal *vivāsayati* of *rātrim vivāsayati* is placed under *vas* 'to dwell.' This surely is due to an

¹ For the (short) *a* of the causal *vivasemi* compare e.g. *Jāt.*, vol. ii, p. 178, l. 20, *upatāpeti* (for *upatāpeti*).

oversight, because *vivāsa* and *vivāsayati* must necessarily be derived from one and the same root.

In Vārttika 10 on Pāṇini iii, 1, 26, Kātyāyana gives another rule for the employment of the causal, by which, e.g. in the sentence *Ujjayinyāḥ prasthito Māhiṣmatyām sūryodgamanam sambhāvayate*, 'having started from Ujjayinī he meets sunrise at Māhiṣmatī' (i.e. he reaches M. at sunrise), for the two last Sanskrit words we may use *sūryam udgamayati*, 'having started from U. he causes the sun to rise at M.' With this we may compare *suriyam utthāpesi* and *arunaṁ utthāpesi*, which occur several times in the *Jātakas*: compare e.g. *Jāt.*, vol. i, p. 318, l. 19, *aggim ujjāletum asakkonti suriyam utthāpesi*, 'unable to get the fire to burn she caused the sun to rise' (i.e. the sun rose while she was still unable to get the fire to burn); p. 103, l. 22; p. 399, l. 14; vol. vi, p. 330, l. 15, etc. The difference between Sanskrit and Pāli here is, that in Sanskrit the causal, according to Kātyāyana, is to be used in this manner only when some astonishing feat (such as the accomplishment of the journey from U. to M. in one night) is described, while in Pāli there apparently is no such restriction.

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PRONOMINAL PREFIXES IN THE LAI DIALECT.

In the January number of the Journal Mr. Tilbe draws attention to the use of pronominal prefixes with verbs in the Lai dialect in order to denote the person of the subject. The same use of pronominal prefixes is characteristic of a long series of Tibeto-Burman dialects, which will be dealt with in the Linguistic Survey of India as the Kuki-Chin group. I have given a short account of those dialects in a paper which was originally printed for use under the last Census, and which later on was published in the Journal of the German Oriental Society, vol. lvi, pp. 486 ff. I there