

5. SANSKRIT IMPERATIVES.

DEAR PROFESSOR RHYS DAVIDS,—Last year I pointed out in the J.R.A.S. that the “benedictive imperative” *avatāt* in the opening stanza of the Bimbamāna was a good instance of Pāṇini’s rule (vii, i, 35), which Whitney treats as a grammarian’s figment. Some scholars seem inclined to question the validity of the instance. I therefore have put together a few cases of this “benedictive imperative” that I have noticed in cursory reading of ancient authors. Were I to set out with the deliberate purpose of collecting examples, I believe I could soon find hundreds. But the following suffice: Hariśchandra, *Jivamdhara-champū*, verse 1, so *’vatāt*; *Bhaktiśataka*, verse 1, *jayatāt*; Vādībhasimha, *Gadyachintāmaṇi*, i, 4, *kurutāt*; Somadeva, *Yaśastilaka*, i, 10, *jayatāt*; *Kāvyaprakāśa*, x, 118, *avatāt*.

The Sūryaśataka will supply examples in almost every verse; e.g., *stāt* 5, 16, 21, 27, *upanayatāt* 26, *avatāt* 30, *apaharatāt* 31. Compare too Speyer, S.S., § 350, and *Syntax* (in the *Grundriss*), § 192.

South-Indian writers of the nineteenth century are particularly fond of the form. In short, it may be said to be characteristic of the literature of the Dekhan, but is certainly not limited to them.

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6. METRICAL PROSE IN INDIAN LITERATURE.

Professor Hopkins in “The Great Epic of India” (pages 266 ff.) discusses this curious phenomenon as found in the Mahā Bhārata. There are some striking instances of this mode of composition in the earlier literature.

In Dīgha ii, 151, just before the verses inserted in the prose account of the Subhadda episode, the last few lines of the prose consist of words so arranged that they contain half verses, and a very slight alteration would make them read as consecutive verses. In the note to my translation of