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Phrases of Time and Age in the Sanskrit Epic.—By E. Washburn Hopkins, Yale University, New Haven, Conn.

[This paper is the second installment in the series announced above, First Half, p. 109.]

A noticeable trait in Sanskrit is the habit of expressing time-relations by adjectives. The epic has many examples: a-nirdaça ("not out of the ten days," xii. 36. 26); śaśīka = śaśīkāudama ("rice that ripens in sixty days"); catuṛthaka ("a fever that comes every four days"); māsakālikam (vetanam, "wages for a month"); ekamāsin ("in a month"); māsi-kasaṁcayāḥ ("those who have a month's store"); dvādaça-vārsika (a boy "of twelve," or a store "for twelve years"); traivarikam bhaktam adhikān cā 'pi ("food for three years or more", xii. 165. 5; 245. 8 ff.). Compare the adverbial relation, idam āhnikaṁ kurvan, "doing this daily" (aharahaḥ). The adjectival relation exchanges with the accusative of the noun. Thus, the period of the Manes' joy, according to the food offered to them, is expressed by the plural accusative, except in the case of the four-month unit, caturmāsam, or by adjectives, trptir daçaṁāsikī, dvādaça-vārsikī, etc., xiii. 88. 5 ff. Unique is māsacārika, "occupied for a month", xii. 358. 8.

Our "never" in "never before done", "I am never weary of hearing you", is usually expressed by the simple negative, akṛtam pāvam, na hi tṛpyāmi kathyataḥ. Thus, "he never got there", na kila tatra gacchat saḥ; "one should never transgress the rule", na cā 'nyad iha kartavyaṁ kīnṇaṁ ārdhvaṁ yathāvidhi. But na karhi cit and na kadā cana occur when emphasis is required, and yadā with the negative is used in the same way: nā 'sūyāmi yadā viprān, "I never murmur against the priests", xiii. 36. 4.

"Lately", besides phrases such as na cirāt (maryāde 'yaṁ sthāpitā, i. 122. 8), is nava-, in composition: navaja, "lately born" (later born is avaraja, with ablative, i. 128. 29); navava-dhū, "lately a bride" (unique in the epic, vii. 146. 31). Lately
as "just now" is idānīṁ tāvad eva, xii. 227. 99. "As soon as" is expressed by mātra, "merely": cintitamātram āgatam, "merely (as soon as) thought of it came", i. 19. 21; jātamātre, "as soon as he was born", i. 133. 7; āssannamātraḥ puruṣas tāih, "as soon as they reached the man", xiii. 111. 32; nivṛttamātre tv aṣṭāna uttare vāi divākare, "as soon as the sun returned upon its northern course", xii. 47. 3. The same idea may of course be expressed in other ways. Thus "as soon as morning comes" is kalyam eva, i. 164. 10; "as soon as tomorrow comes", ēva idānīṁ.1 "Too long a time" is atimahān kālaḥ, xiv. 14. 14. "Too early" and "too late" are expressed by atikalyam, atisāyam, xiii. 104. 24 (Manu iv. 140) in a section made up of Manu and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus upasthite kṛtyakāle and upasthite 'smin saṁ-grāme mean just before the time of action and war; but in xi. 25. 44, upasthite varṣe means when the year has actually arrived. As a general thing, however, the sense is clear: saṁvatsare prāpte, at the beginning of the year; samāpte, gate, pūrṇe, vyatite, at the end of the year; tata iśe ēhanī prāpte mukūrte sādhusammathe, "when an auspicious day arrived and an hour approved by the soothsayers", i. 113. 18; aprāptavatī tasmin yāwanam, "without his having reached manhood", i. 101. 4. Peculiar is abhi-gatāḥ (samāc catasṛah), iii. 158. 3, followed by pāncamīṁ abhitah samāṁ, "about."

Both the personal and impersonal use of participles with time-words are current: kāle prāpte tithāu kṣaṇe, iii. 57. 1; ṛtukālam anuprāptā, i. 63. 40; ṛtukāle samprāpte, ib. 82. 5. He "made time" is "died," expressed both by kāladharmam upeyivān and by kālaṁ cakāra. Words for "before" and "after" are discussed in the article on syntax (see below). Here I will note only that itāḥ points backward as well as forward, and that purā is future (as well as past) in xii. 322. 35 ff.

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1 So idānīṁ is "at once." The morrow-phrases are very numerous. The noun is svabhāla (the scholiast, xiii. 76. 5, cf. i. 195. 82, says that one should beware of confusing this with svakāla, which would mean one's death-day). The adverbs are svabh, kalyam, aparavedus, and, xv. 22. 24 ff., compounds svobhāte, svabhprabhāte. The day after tomorrow is (adverbial), tṛtiyāhe, tṛtiyadiśvase.
The subject of meal-time, so engrossing to the ascetic, is worthy of a special paragraph. Most of the adjectival forms referred to above have to do with eating. Thus, caturthakālika, one who eats once in two days (caturthāṣṭamakāla, in two or four); trirātra, one who eats once in three days; kāle caturthe, saṣṭhe kāle, at the end of two days, three days. The participle is sometimes added: caturthe niyate kāle kadā vid api ca 'ṣṭame, “(I eat) only once in two or even four days” (trṣṇāvinayanam bhuṇje), xv. 3. 25. In all cases like kāle caturthe, saṣṭhe, aṣṭame (at the end of two, three, or four days), as in iii. 179. 16; 293. 9; iii. 84. 54 and 150; xii. 165. 61; xiv. 57. 3 ff., the ordinal is to be halved¹ for the number of days; saṣṭhakālopavāsin being equivalent to trirātraḥ, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, bhaktāni saṇ anācaṇ, “fasting six meals” (three days). Occasionally the word for time is merely implied. Thus, “one who takes food once in ten days” is daṣṭāhara (= daṣṭāhā-
ara): saptarātradāṣṭāhāro dvādaśāhikabhōjanaḥ, “a seven-
night (or) ten-dieter (or) a twelve-day feeder”, xii. 304. 17. Haplology helps (so to speak, “a ten-dayit man” from “ten-
day-diet”), as is recognized by the scholiast, eko hākāro luptaḥ. The rule for eating is laid down several times in the later epic, and always in about the same words, to the effect that one should take two meals a day and not eat between-times: “Eve and
morn is eating ordained in the Veda for men; eating between-
times is not approved”, xii. 193. 10; “One would (get the merit of a) perpetual fast if one did not eat between the morn-meal and evening-meal”, antarā prātarācaṇ ca sāyamācaṇi tathāi '
va ca, xii. 221. 10; “One should not sleep by day, nor in the
first or last part of the night; nor should one eat between-times”,
na divā prasvapej jātu na pūrvaparātriṣu, na bhuṇjītā 'ntar-
ākāle, xii. 244. 6-7; in xiii. 104. 95, the same rule, with nā
'ntarāle. Food taken at one time and another (as we say) is
bhaktam bhaktam annam. A list of fasts and fasters is given
at xii. 304. 16 ff., ekarātṛantarācitvo, ekākālikabhōjana, catur-

¹ Bühler, on the authority of a scholiast, renders kāla as “hour” in
caturthaṣṭāṣṭamakālabhojīn, Vas. vii. 8, and this is at times a mean-
ing of the word (v. p. w. s. v.); but the epic passages all seem to have the
meaning explained above, though N. also takes kāla as hour of the day.
thāstamanakāla, sāsthakālika, sādṛatrabhojana, aṣṭāhabhojana, and so on, up to māsoparāsin; but such fasts up to a month are surpassed in xiii. 106 and 107, where are told the rewards for fasting by degrees, up to a thirty-days fast for ten years. Two meals a day is the rule in ṿp. Dh. S. ii. 1. 1. 2, kālayor bhajanam, and ČB. ii. 4. 2. 6. “eat only in the evening and morning.”

As indriya, mahābhūta, tattva, sarga, etc. in the philosophical phraseology of the epic are either masculine or neuter, as recorded in my Great Epic, pp. 98, 102, 130, etc., so in the category of time-words there is more or less confusion of gender, the tendency being in this class to convert masculines into neuters in the later epic. The change from neuter aṣṭātā to masculine occurs in iii. 40. 1, varṣāyutān bahūn; but ordinarily the change is in the opposite direction and is found in the great mass of later additions; in both epics, for that matter. Thus, the regular gender of muhūrta is masculine, but in R. vii. 34. 9 we find idam muhūrtam (Gorr. has imam) and in Mbh. xiii. 14. 379, dināny aṣṭāu tato jagmur muhūrtam iva, “eight days passed then like a moment”. So varśapūgān is a constant phrase; but in R. i. 48. 16, we find varśapūgāny anekāni, and in Mbh. xii. 223. 20, bahāni varśapūgāni. Again, nimeśa is everywhere masculine, till in xiii. 100. 41 occurs aksinimesāni.

The confusion is of course found in other categories as well, and occasionally we find a Vedic reversion, as in xiii. 42. 17,

dadarṣa mithunāni nṛṇām
cakravat parivartantāṁ grhītvā pāṅinā karam,

“he saw a pair of men revolving hand in hand”; where the scholiast says that both the active voice and the masculine gender of the participle are justified by Vedic usage.

AGE.

Age, from birth on, janmaprabhūti, or from childhood up, bālyāt prabhūti, till the limit of life, param āyuh, when one passes it, gatāyuh, and gives up the ghost, parāsuh, may be indicated by a simple number: gatāḥ1 trir aṣṭāvarṣatā dhruvo ‘si

1 Though atita, vyatīta, vyatikrānta, are more common, yet gata is not unusual of time passed, e. g. i. 98. 11, saṁvatsarān rtūn māsān bubudhe na bahūn gatān, “knew not that many years, etc., had passed.”
pañcavanśakah (cf. acītika, etc.), “thrice eight years are gone, you are twenty-five”, xii. 322. 63; by the formal addition of ‘age’ (in the last example this follows, vayo hi te ‘tivartate),

pañcāpadvārsavāyāḥ, “aged fifty years”, xii. 85. 9; or vārsīka or ‘year’ or ‘arrived,’ etc., is expressed, as in xi. 3. 15–16:

garbhastho vā prasūto vā ‘py atha vā divasāntaraḥ
ardhamāsagato vā ‘pi māsamātragato ‘pi vā
saṁvatsaragato vā ‘pi divasānvatsara eva vā
yauvanastho ‘tha madhyastho vṛddho vā ‘pi vipadyate.

Current phrases are saṅṭāhajāta, a week old, viii. 68. 10; māsajāta, a month old; āvahīyanaṇavi, like a two-year old, xii. 267. 28; trihāyaṇa, a three-year old, soḍaḍavaraṣa, a sixteen-year old, saṣṭhiyāyaṇa, saṣṭhivarsin, a sixty-year old (elephant), acītičatavarṣā, a hundred and eighty years old (woman), daṇḍavāpareṣaḥ, (children) of ten or twelve, iii. 188. 60; daṇḍa-varṣin, cātavarsin, cātavarsasahasrin, xiii. 8. 21; 18. 7.

Peculiar is xiii. 30. 31, “as soon as born he became (grew) thirteen years old,” sa jāṭanātrot vavṛde samāḥ sadyas tra-yodaça. In xiii. 102. 57, daṇḍa-varṣāṇi (bhlah) can scarcely be “ten years of age” (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 64=193. 43, Droṇa is declared to be vayasa ’citipañcakah “eighty-five in age”; yet this is said by the scholiast to mean “four hundred years old”, which perhaps in an earlier text would be correct; but Drona has so much that is modern that one need not hesitate to believe that this is merely a late and artificial way of saying eighty-five (“having eighty and pentad”). So saṭka is used for six in the late epic and the late Pañcarātra, cit. PW., has a parallel, cātāṣṭaka, not eight hundred but one hundred and eight. The usual divisions of life are embryo, childhood, youth, age:

garbhavṛgyaṁ upādāya bhajate pūrvadeḥikam
bālo yuvā vā vṛddhaṁ ca yat karotī cūbhācupham
tasyāṁ tasyāṁ avasthāyāṁ bhūṅkte janmanī janmanī,

1 Compare sāṃmāsika (garbha), i. 95. 83.
2 In Manu are found also anirduṣa (above), “not ten years old”; āna prefixed, “less” (not quite) so many years; and sapatiyā athavirah, “old by seventy,” viii. 394.
3 Elders or ancients are pūrve pūrvatare cāt ‘va janāḥ, “men of old and still older times”, xii. 368. 18 (“ancient exploits”, pūrvavyatītāni vikrāntāni, i. 222. 29).
xii. 332. 14 (ib. 181. 14 bhujyate pāurvadehikam...tutphalam pratipadyate, repeated again in other form, xiii. 7. 4). In xii. 332. 28, it is said that after birth one's senses come to the seventh and ninth stage, saptamāṁ navamāṁ đaçāṁ, and then cease (in the tenth) as one expires. Čiva is said to be the three stages, birth, life, and death of mortals (tridaça, below). The ten stages are given by the scholiast, as embryo, birth, babyhood, childhood, boyhood, youth, old age, senility, last expiration, death; where bāla and kumāra, baby and child, are separated from boy. Ordinarily, old age, jarā implies senility, as in Yayāti's case, i. 75. 36, where this is attained after pāçvatih samāḥ. Uttaṅka lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (abhyanau-jānīthāḥ, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in Čiva's solar(?) epithet, dvādaça, at xiii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation! Čiva is also tridaça ib. 62 (N., tisro daçāḥ). Both bāla (also "fool") and kumāra are general terms for a boy, even including youth (ṣaḍvarṣa eva bālaḥ, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14, 17, bāla of twelve or fourteen years; also kāumāram brahmacaryam, xiv. 53. 26, "chastity from youth up"); yuvan is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, yuvāṣaḍavarsaḥ, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, yauvāna is the age of folly contrasted with middle, madhya, and old age. Applied to age, jyeṣṭha is old, kanīyāṇso vivardhatante jyeṣṭhā hiyanta eva ca, "the younger stronger grow; the aged, less", ii. 53. 25. Instead of daçā, we find vṛddhatām prāptaḥ is explained as pramāne parame sthitāḥ, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, vayaḥ-pramāṇam, "the measure of this age."

The norm of life is a century: gatāyur uktaḥ puruṣaḥ sarvavedeṣu (cf. AB. ii. 17. 1), v. 37. 9; (gatavīryaṣ ca xiii. 104. 1). A good man reaches that age, varṣavatīn, gatā-

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1 This is not invariably "constant," but "continuous." So, though "now and forever" is adya pāçvatam, i. 160. 9, yet in i. 173. 38 and 45, pāçvatih samāḥ is (twelve) "continuous years."
varṣabhaṅk, iii. 314. 28 (cause of short life, xiii. 104 and 144). Sinners of twenty and thirty cannot live to the age of one hundred, vinicativarṣāḥ (etc.) pareṇa varṣaḥcatām na bhaviṣyanti, xii. 28. 10. The poor reach a hundred years, catavarsāḥ, xii. 28. 27. Common is the repetition of the old phrase “hundred autumns,” varadāṁ catam: jīva susukhī c. c., i. 74. 64; sukhīnī c. c., 1. 199. 11; saṁjīva c. c., iii. 78. 25 (varṣāyutam, 28); sa jīvet c. c., iii. 166. 17. The same in terms of years or summers: jīved varṣaḥcatam, vi. 23. 25; jīvatv esa catāṁ samāḥ, ii. 68. 87; modamānāḥ catam samāḥ, ii. 62. 9; nityam bhavatu te buddhir esa rājaṁ chataṁ samāḥ, i. 200. 26; (rājā) bhaviṣyati catāṁ samāḥ, i. 249. 34. The last examples show the indefinite extension. So in the older phrase, e. g. xii. 38. 11, bhava nas tvam mahārāja rāje ‘ha varadāṁ catam ; i. 207. 20, tena tiśḥantu nagare Pāṇḍavāḥ varadāṁ catam. The phrase has become equivalent to “many years.” When the crocodile girls are cursed for a hundred years, catāṁ samāḥ, i. 216. 23, the statement is made that “hundred” and “hundred thousand” are vague phrases for “ever”, 217. 8, catāṁ catasahasraṁ tu sarvam aksayavācaḥ. Compare ii. 15. 18 ff., where one hundred and one hundred and one are both indefinite. A late and rare noun is carada (the adj. is common), garbho vavṛde sapta varadāṁ, iii. 99. 24.

In the old legends, the heroines, Čakuntalā, Damayanti, Sāvitrī, Prthā, and Kṛṣṇā herself are adult at the time of marriage. But adult may mean no more than twelve years, the age of Sītā and Julliet. In the didactic parts of the epic, girls are required to be wed as babies. Virāṭa’s daughter plays doll, but this again may represent maturity (just after the marriage she becomes pregnant). The rule is that a man of thirty wed a girl of ten before puberty (nagnīkā); a man of twenty-one, a girl of seven, xiii. 44. 14. Manu ix. 94 raises these ages to twelve and eight, but in the latter case the man is three times eight. Gobh. G. S. iii. 4. 2, says nagnīkā tu preṣṭhā. Kṛṣṇā’s age is mentioned some fifteen years or more after the great war, and even at this time she is delicately said to be madhyam vayah kiṁ cid iva sprānti, “as it were just about grazing on middle age”, xv. 25. 9. She would have been at least fifty according to the poem itself; but perhaps it would be indecorous to press this point.
The original plan of this division of my subject-matter included a section on the syntax of time-expressions and another on epic dates. The former section has grown into a complete article and will be found in *AJP*. No. 93. The latter will form an excursus to the next paper in the series, which will treat of epic chronology and astronomy.

**CORRIGENDA.**

In this volume, First Half,

p. 3, section 53, for *garōḍmānīkīh* read *garōḍmānīkīh*.
p. 5, " 63, for *maradō* read *marakō*.
p. 5, " 64, for *muṇ* read *muṇ*.
p. 5, " 66, for *zivishnu* read *zivishu*.
p. 7, " 70, for *aigh* read *aîsh*.
p. 7, " 71, for *tvākhshāk* read *tvakhshāk*.
p. 9, " 75, for *lāṭā* read *lālā*.
p. 14, " 92, for *-qkinik* read *kinik*.
p. 17, " 101, for *minishmō* read *minishnō*.

The plate inserted into this number of the *Journal* is to illustrate the article on Babylonian and Pre-Babylonian Cosmology, Vol. xxii, p. 188 ff.