

Negation in Sanskrit with Special Reference to Affixal Negation

Prasad P. Joshi
Department of Sanskrit,
Deccan College
Pune, India

Abstract

Negation is a universal feature of human language and has attracted considerable attention in disciplines such as logic, philosophy, and linguistics. The Sanskrit grammatical and philosophical traditions have developed systematic theory of negation, especially in the sciences of Nyāya, Mīmāṃsā, and Vyākaraṇa. These traditions distinguish different syntactic and semantic functions of the negative particle *na*. The present paper discusses negation in Sanskrit with special reference to affixal negation. Particular attention is given to the syntactic relations known as *paryudāsa* and *prasajyapratishedha*, as well as to the semantic interpretations associated with the negative particle *nañ*. The paper also examines the scope of affixal negation in compounds and derived forms with examples drawn from *An Encyclopaedic Dictionary of Sanskrit on Historical Principles* of Deccan College Post-Graduate and Research Institute. The analysis shows that while affixal negation typically has scope over the immediately following lexical element, its scope may shift to a discontinuous element in certain morphological and semantic contexts, especially when the negative prefix conveys the meaning of *abhāva* 'absence'. Keywords: Sanskrit linguistics, negation, affixal negation, *paryudāsa*, *prasajyapratishedha*, *nañ*

1 Introduction

Negation is generally defined as a process or result of making a statement negative. It is a part of human thinking process. Negation has been a topic of study in different disciplines like logic, philosophy, psychology, and linguistics. Negation is a universal feature of all languages. In modern period, it has been a topic of great interest for linguists including Otto Jespersen whose book *Negation in English and other languages* (1917) has prompted extensive research in the topic of negation. Negation is clearly viewed to be twofold as sentence negation and word negation. In case of word negation, an affix could be attached to a base to form its negative. For instance, in English *unhappy* is negative of *happy* with affix *un-*, in Sanskrit *adharmā* 'not righteousness' negative of *dharma* 'righteousness' with affix *a-*. The topic of negation is dealt with to a considerable extent in the ancient tradition of Sanskrit, especially the sciences of Nyāya, Mīmāṃsā, and Vyākaraṇa. The meticulous reflection on semantics and syntax of negative particle and theories of negation formulated in these sciences deserve special treatment. The present paper aims to discuss the negation in Sanskrit with special emphasis on affixal negation while discussing examples from *An Encyclopaedic Dictionary of Sanskrit on Historical Principles* of Deccan College.

2 Negation in Sanskrit

In all natural languages, to a great extent, negation is expressed by grammatical particles. In Sanskrit it is primarily conveyed by the particle *na* although there are other lexical means such as prohibitive *mā* and forms like *nahi*, *naca*, *nanu*, *navā* which are the results of conjoining *na* with other particles and they show some other features of negation. The form *nakiḥ* in which *na* is conjoined with interrogative pronoun is found in the *Ṛgveda* (*nakiḥ asti* 'There is no one' *RV* 2.24.07) and it is not a variant of *na*.

In the Pāṇini system, the negative particle *nañ* is included in the *cādigāṇa* (*Gaṇapāṭha* 85.30). According to the rule *cādayo'sattve*, (A 1.4.57) it is termed as *nipāta* and broadly as *avyaya* according to another rule *svarādinipātam avyayam* (A 1.1.37). The particle *na* presents prefixal negation by way of compound.

Pāṇini's rule *nañ* (A 2.2.6) provides for the compound of *na* with the other items. At the morphological level the negative *nañ* is realized as *a-* before a consonant (as in *a-kalpita* 'not imaginary' or *a-kalankita* 'not marred or blemished') and as *an-* before a vowel (as in *anāhūta* 'not invited' or *anāśraya* 'non-support'). However, it is unchanged in some exceptions as: *nabhṛāj* 'not shining - a dark cloud', *napāt* 'grandson', *navedas* 'not (false) knowing', *nāsatyā* 'the constellation Aśvinī', *namuci* 'not loosing - name of a demon', *nakula* 'not home - name of Śiva', *nakha* 'a finger-nail', *napuṁsaka* 'neither male nor female', *nakṣatra* 'a star or any heavenly body', *nakra* 'crocodile', *nāka* 'heaven'. These words are specified by Pāṇini, cf. A 6.3.75. In Sanskrit *na* is prefixed to a noun, adjective, adverb and also to a finite verb. For instance, *a-ghaṭa* 'not a jar', *a-budha* 'not wise' *abhayam* 'fearlessly' and *apacasi* 'you do not cook or you cook badly'. Some prepositions like *apa*, *ava*, *nir*, *prati*, *vi* to mention a few also do have negative connotation. Respective examples: *apaśabda* 'incorrect word', *avamāna* 'disrespect', *nirmakṣikam* 'absence of flies', *pratipakṣa* 'opposite view'.

3 Syntactic relations of negation: *paryudāsa* and *prasajyapariśedha*

The tradition accepts two syntactic relations of the negative *na* as *paryudāsa* and *prasajyapariśedha*. Of the two, *paryudāsa* refers to the case where the negative *na* is construed with the immediately following competent word and negates the word. In most cases it forms a compound with the word it negates. According to Nāgeśabhaṭṭa:

1. *paryudāsastu svasamabhivyaḥṛtapadena sāmārthyātsamasta eva* | *PLM*. 10.

“*paryudāsa* is always compounded with the immediately uttered word on account of semantic competency.”

Although, the compound ordinarily takes place, the possibility of simple expression is not ruled out. Nāgeśabhaṭṭa gives examples of *paryudāsa* as:

2. *yajatiṣu ye yajāmahaṁ karoti nānuyājeṣu* | *PLM* *ibid*.

“A sacrificer utters the formula *ye yajāmahe* in sacrifices other than *anuyāja* sacrifices.”

In 2 above, *na* is an example of *paryudāsa*, however, due to optionality of compound, it is not entered into compound with the immediately following word *anuyāja*. The compound would have been *ananuyājeṣu*. As an example of *paryudāsa* with compound of *na*, Nāgeśabhaṭṭa mentions:

3. *ghaṭaḥ apaṭo bhavati* | *PLM* *ibid*.

“Jar is different from cloth.”

In 3 the prefix *a-* negates immediately following *paṭa* and not *bhavati*. The purport is mutual absence. The property of being cloth is denied in jar.

In *prasajyapariśedha*, *na* is construed with the verb. Nāgeśabhaṭṭa gives following as example of *prasajyapariśedha*:

4. *gehe ghaṭo nāsti* | *PLM* *ibid*

“There is no jar in the house.”

In 4 negative *na* is free, but construed with the verb *asti* and the purport is absolute absence. Consider another example:

5. *ghaṭo na paṭaḥ* | *PLM* *ibid*

“Jar is not cloth.”

In 5, *na* is construed with ellipted verb *asti*. The purport is mutual absence. In *prasajyapariśedha* negative *na* can occur as prefix in compound and purport can be only absolute absence as illustrated ahead.

3.1 *prasajyapratishedha* in compound

Nāgeśabhaṭṭa discusses *asūryampaśyā rājadārāḥ* ‘princess who does not see the sun’ as an example of *prasajyapratishedha* in compound. Here *na* is not construed with the immediately following word *sūrya*, but with *paśyā* which stands for action of seeing.¹ Strictly speaking, it goes against the rule of compound. The particle *na* is not semantically competent with *sūrya* but with the verb *drś-*. Still, in the rule *asūryalalāṭayor drśītapoḥ* (A 3.2.36), Pāṇini himself has used the expression *asūrya*. It is indicated here that *na* could be compounded with the immediately following element even though it is construed with another discontinuous element. In other words, there is a possibility that negation may have scope over the element which is not immediate to it but is discontinuous to it. Other examples of this type are: *alavaṇabhōjin* ‘not consuming salt’, here, *na* is not construed with the immediate word *lavaṇa*, it is construed with *bhōjin*. Similarly, *apunargeya* ‘not to be sung again’. Here *na* is construed with *geya*.

Following examples would bring out the difference between *paryudāsa* and *prasajyapratishedha*:

6. *amāṁsam bhakṣayet* |

“One should eat what is not flesh (i.e. what is different from flesh).”

7. *māṁsam na bhakṣayet* |

“One should not eat flesh.”

Example 6 illustrates the *paryudāsa*- negation. The prefixal negative *a-* is construed with and negates only *māṁsa* and not *bhakṣayet*. It does not make the whole sentence negative as it is restricted to the adjoined lexical item. Such a sentence with *paryudāsa* negation would be as good as a positive sentence as far as processing is concerned. The *paryudāsa* in tradition corresponds to Affixal Negation of the modern linguistics. Affixal Negation is also called constituent negation or lexical negation. It, in Jespersen’s (1917) words, negates one idea, one concept and therefore may be called special negation; Aristotle (1967) calls it term-negation as it is a not-whole negation.

While, example 7 stands for *prasajyapratishedha*- negation. Negative *na* is realized as *na*, a free morpheme, at the sentence level. In Sanskrit tradition *prasajyapratishedha* is interpreted as a negation of the action or process or state expressed by the verb. This *na* is free to move at any position in sentence. For *na māṁ limpanti karmāṇi* ‘acts do not taint me’, one can get *na karmāṇi māṁ limpanti* or *karmāṇi na māṁ limpanti* or *na māṁ karmāṇi limpanti* or even *karmāṇi māṁ limpanti na* without change in the propositional content; though, the movement of *na* may change the focus. In short, the propositional meaning of the sentence, which is negation of the proposition ‘acts taint me’, remains intact. The *prasajyapratishedha* in tradition corresponds with the Sentence Negation of modern linguistics and is also called Nexal Negation (Jespersen 1917). Logically it negates the proposition expressed in a statement.

4.1 Semantic differences of negation:

The tradition of Sanskrit considers *na* functioning as a negative particle in different ways. It is described as conveying six meanings. Nāgeśabhaṭṭa states:

8. *tatsādrśyam abhāvaś ca tadanyatvaṁ tadalpatā* |

9. *aprāsastyam virodhaś ca nañarthāḥ ṣaṭ prakṛtitāḥ* || *PLM. ibid*

“Similarity with that, absence, difference from that, smallness of that, censure, and opposition are the six senses of *nañ*.”

They are respectively illustrated by examples as:

- *anaśvaḥ* ‘not a horse.’. When said of a donkey, it negates horse but conveys certain sameness of donkey with horse.

¹In the expression *asūryampaśyā rājadārāḥ* ‘non-sun-seen princess’, the negation is not that of the sun or even ‘seen’. It does not mean that ‘the princess has seen non-sun’, nor does it mean that ‘she has not seen the sun at all.’ Nāgeśabhaṭṭa explains that being a princess she hardly comes out of the palace and therefore she rarely sees the sun. The pragmatic meaning of *a-* here is *abhāvaḥ* ‘lack’.

- *bhūtale ghaṭo nāsti* ‘there is no jar on the ground’. Absence of jar on the ground is conveyed.
- *amanuṣyaṃ prāṇinam ānaya* ‘bring the being other than a human.’ Here, human is denied but the being which is other than or different from a human is conveyed.
- *anudarā kanyā* ‘maiden with slender belly’. Here while denying the largeness of belly, littleness of the belly is intended.
- *abrāhmaṇo’yam* ‘this is not a Brahmin’. When said of a Brahmin, it conveys a bad Brahmin who is being criticized for his unworthy behaviour.
- *asura* ‘demon.’ The word *asura* conveys opposite of *sura* ‘god’.

On not exact but somewhat similar lines, Joshi Shrikant (2012) while discussing affixal negation differentiates negation as direct negation and indirect negation based on meaning. By direct negation he refers to the negation of ‘Not+x’ type where the very existence of the base is negated, e.g. *happy/unhappy* (English). The indirect negation for the author is the case where the affix does not negate the existence of its base, yet maintains negative connotation, e.g. *mislead* (English). He quotes *adoha* ‘inappropriate time for milking a cow’ and *advāra* ‘wrong way’ as examples of indirect negation in Sanskrit. Joshi (ibid.) discusses semantic categories of indirect negations as Reversal of direction (*purogami / pratigami*), Reversal of action (tie/untie), Inferiority (tension/hypotension), Insufficiency (normal/subnormal), Badness/wrong (*conduit/méconduite* fr.), Over-abundance (active/hyperactive), Pejorative (drunk/drun kard), Opposition (terrorist/antiterrorist), Removal (bug/debug).

5 *virodha* (polar opposition) and *abhāva* (negation)

It will be worthwhile to discuss briefly the nature of affixal negation before we examine the examples. As mentioned above the tradition recognizes *abhāva* (absence) and *virodha* (opposition) as two of the six meanings of *na*. The affix *na*, thus has a dual function: negation and opposition. When *na* conveying *abhāva* is prefixed, it presents the instance of simple negation of ‘not-X’ type, e.g. *ajñāta* means ‘not known’, *ayogyā* ‘not worthy’. When *na* conveying *virodha* is prefixed, it presents the instance of opposition, e.g. *agūṇa* ‘opposite of virtue, i.e. fault’. When words fall on two opposite poles of any dimension, they present polar opposition. They form a pair of opposites – for example, in English pairs such as *good-bad*, *rich-poor*. We get pairs in Sanskrit as *kṣema* ‘well’-*akṣema* ‘opposite of well, i.e. evil’, *budha* ‘wise’ - *abudha* (opposite of wise, i.e. foolish). It is to be noted that prefix *na* in the sense of ‘*virodha*’ can produce contrary as well as contradictory notions of logic. For instance, *aśukla* ‘opposite of white’ is contrary of *śukla* ‘white’ which allows possibility of middle terms *pīta* ‘yellow’, *nīla* ‘blue’ etc. between itself and *kṛṣṇa* ‘black’. While, *amartya* ‘opposite of mortal’ is contradictory of *martya* ‘mortal’ not allowing any middle term.

6.1 The scope of affixal *na* in compound

Let us discuss the scope of affix *na* with examples from *EDS*. The affix ordinarily negates the immediately following item. This is simple in case of the two members compound, like *akṣema*, *abudha*, etc. discussed above. It becomes more complex in case the compound ‘neg x’ further goes to derive words with compound or derivatives.

6.2 Scope over the immediately following element (neg x)

When *na* in any other sense than *abhāva* (negation) is affixed to a base it derives an independent word that has some existential meaning. For instance, *akārya* ‘evil deed, misdeed’, *akīrti* ‘infamy, humiliation, disgrace’. In such a case, as if any other positive word, the ‘neg x’ freely assumes several elements after it in compound or derivatives without changing the scope of neg *na*. The word *akīrti* stands for opposite of *kīrti*. No example is attested in the *EDS* where it conveys *abhāva* (absence) and means ‘not fame’. It positively means ‘infamy, disrepute’ and derives 34 words in compound and derivatives like *akīrti-kara*, *akīrti-ja*, and so on till *akīrti-hetu* in alphabetical order. Cf.

अकीर्ति (a-kīrti) *f.* 1 infamy, humiliation, disgrace अकीर्तिरतुला लोके ध्रुवः परिभवश्च मे Rāmā. ii. 11. 6; अकीर्तिर्यस्य गीयेत लोके भूतस्य कस्य-चित् । पतत्येवाधमाल्लोकान् यावच्छब्दः प्रकीर्त्यते Rāmā. vii. 45. 12; भ्रातृस्तान्विपिने त्यक्त्वा...अकीर्तिं सर्वलोकेषु गच्छेयं शाश्वतीः समाः MahāBhā. iii. 38. 41;

Figure 1:

अकीर्तिकर (akīrti-kara) *adj.* causing infamy, disparaging कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।...अकीर्तिकरमर्जुन BhagGī. 2. 2 (MahāBhā. vi. 24. 2); शोकम्...अकीर्तिकरम्...परित्यज्य युद्धायोत्तिष्ठेति श्रीभगवानुवाच GitāBh.(Rā.) 46. 2 (on 2. 2); यावदनेन मुनिना जीवितव्यं तावदिदं मम स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते Hitopa. iv. 14. 11.

Figure 2:

Another example, *ajñāna* means 'nescience, ignorance'. It is opposite of *jñāna* 'knowledge'. It allows further derivative affixes and words without shifting the scope of *na*. Cf.

अज्ञानकर्मन् (ajñāna-karman) *n.* effect of nescience अज्ञानकर्म निर्दिष्टमेतत्कारणलक्षणम् MahāBhā. xii. 204. 6 (Nīla. मायाकार्यम्)

Figure 3:

अज्ञानकार्य (ajñāna-kārya) *n.* result or effect of nescience ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ViveCū. 464; तद्धयदृष्टं सदज्ञानकार्यं स्रगिवः पन्नगम् । सर्वं विभर्ति BrĀraUBhVā. i. 4. 181; IṣṭaSi. 120. 17; ब्रह्मणोऽज्ञानदर्शनवदज्ञानकार्यतयाभिमतप्रपञ्चदर्शनस्यैव संभवात् ŚrīBh. 89. 19 (on i. 1. 1); शुक्त्यादिप्रमा...अज्ञानकार्यनिवर्तिका GuruCandr. ii. 322. 20; LaCandr. 531. 20.

Figure 4:

In the same manner, *abhadra* 'misery, adversity, evil' opposite of *bhadra* allows further derivations without changing the scope of *na*.

अभद्रकृत् (abhadra-kṛt) *adj.* doing evil भद्रकृत्प्राप्नुयाद्भद्रमभद्रं चाप्यभद्रकृत् KathāSaSāg. iii. 6.35.

अभद्रनाशिनी (abhadra-nāśinī) *adj. (f.)* dispelling misery or adversity सुभद्राणि च भक्तानां कुरुते पूजिता सदा। अभद्रनाशिनीं देवीं सुभद्रां पूजयाम्यहम् DevīBhāP. iii. 26.61.

Figure 5:

In another instance where *na* conveys the meaning *aprāśatya* (censure), the scope of *na* is unchanged, it is typically over the immediately following noun. Cf.

अबीजविक्रयिन् (abīja-vikrayin) *adj.* (used substantively) who sells bad seed अभीजविक्रयी चैव बीजोत्कृष्टं तथैव च। मर्यादाभेदकश्चैव विकृतं प्राप्नुयाद्धधम् ManuSm. 9.291; MatsyaP. 227.183; ViṣṇuDhaP. ii.72.168; ManvaVi. 1257.15 (on 9.291); अभीजविक्रयी अभीजं बीजत्वेन यो विक्रीणाति Aparā. 825.17 (on 2.244)

Figure 6:

In all the above examples from *EDS*, where the affix *a-* is observed to convey *virodha* (opposition) or *aprāśatya* (censure) has its scope over the immediately adjoining element and it is unchanged even in further derivations.

6.3 Scope over every following element (neg x, neg y, neg z)

The negative *na* can have its scope over each following element separately. This is observed especially when *na* is prefixed to coordinative structure of *dvandva* compound. Some examples:

अफलच्छाय (a-phalacchāya) *adj.* not having fruit and shade इहोद्याने रम्ये ...। तरुः शाखोटोऽयं विततबहुशाखी न घटतेऽफलच्छायः AlankāMañ. 113.11.

Figure 7:

अफेनबुद्बुद (a-phenabudbuda) *adj.* devoid of foam and bubbles अकीटाफेनबुद्बुदैः । अनुष्णैरम्बुभिः शुद्धैराचामेत् *ĪśānŚiPa.* i.9.51; ii.3.47.

अफेनशब्दगन्धा (a-phenaśabdagandhā) *adj. (f.)* not having foam, sound and smell अफेनशब्दगन्धाभिरद्भिरच्छाभिरादरात् । आचामेत् *BrahmP.* 221.63.

Figure 8:

6.4 Scope over the last discontinuous element

The *EDS* provides copious examples where the negative *na* has scope over the discontinuous last element. Such cases are comparable to structures like *asūryaṁpaśyā*, *alavaṇabhojin*, and *apunargeya* discussed above.

6.4.1a Possessive suffix -vat/mat

When the prefix expresses *virodha* (opposition), the scope usually remains restricted to the immediately following element. Examples include words such as *akīrti* ‘infamy’ and *ajñāna* ‘ignorance’, which function as independent lexical items and may form further compounds. The pattern is:

‘neg x + possessive. *na* conveys *virodha* (opposition). neg has scope over the immediately following base’.

Cf.

अकीर्तिमत् (akīrti-ma(n)t) *adj.* possessed of disrepute अमित्राकीर्तिमन्तः...अभोज्यान्नाः स्युः *VedaVyāSm.* 3.53; व्याधिग्रस्तो जडाङ्गश्च भूयात्तेऽकीर्तिमान् *BrahmVaiP.* i. 11. 9.

Figure 9:

अज्ञानवत् (ajñāna-va(n)t) *adj.* possessing ignorance, ignorant अज्ञानवत्यपि सदैव कथंचिदेव ज्ञानं त्वयि स्फुरति विश्वविकासहेतुः *KalyāMaSt.* 30. (पक्षे अज्ञान् अवति अपि); जातकर्म कृतं नास्य पित्राज्ञानवता हरे *SkandP.* iv. 28. 51; *BhaviP.* 582B. 22 (iii(4). 18. 22); येऽज्ञानवन्तः पुरुषा जगत्त्रये वैरं विकुर्वन्ति महात्मभिः समम् *PadmP.* ii. 55. 6; ब्रह्म च पुनर्न जीवस्यात्ममात्रं अज्ञानवद्वा *AnuBh.* 16. 25 (on i. 1. 3)

Figure 10:

अबद्धवत् (abaddha-va(n)t) *adj.* full of ill-formed (words) तद्वाग्विसर्गो जनताघविप्लवो यस्मिन्प्रतिश्लोकमबद्धवत्यपि। नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः BhāgP. i.5.11; SkandP. II(vii). 21.42; अबद्धवत्यपि अपशब्दादियुक्ते VīraMi. (Bhakti.) 35.20 [unmeaning, ungrammatical, MW.; APTe]

Figure 11:

When the prefix conveys *abhāva* (absence), the scope of negation may get shifted to a discontinuous element such as a possessive suffix or agentive expression. The pattern is: 'neg + x possessive. *na* conveys *abhāva* (negation). *na* has scope over the possessive suffix'. Cf.

अकार्यवत् (a-kāryava(n)t) *adj.* not having something to be performed सुखाद्युत्पत्तिहेतूनि दृश्यन्तेऽकार्यवन्त्यपि वचनानि BrĀraUBhVā (Sambandha) 577.

Figure 12:

Here, *kārya* 'performance' is not negated, but its possession is negated. Consider other examples:

अबलवत् (a-balava(n)t) *adj.* 1A who does not possess military power सत्त्वेन कुरुते युद्धं राजन् सु(v.1.अ)बलवानपि।

Figure 13:

नोद्यमेन न होत्राभिः सर्वाः स्वीकुरुते प्रजाः MahāBhā. iii. 34.67; बहवोऽबलवन्तश्च कृतवैराश्च शत्रवः। शक्ता वञ्चयितुं बुद्ध्या PañcT. 3.57 (316.6); स्त्रीभावेऽपि वर्तमाना वरं भवती न पुनः महाराजः। योऽयमुद्यतेषु बलवत्स्वबलवत्सु वा वासुदेवसहायेषु पाण्डुपुत्रेष्वरिष्वद्याप्यन्तःपुरविहारमनुभवति VenīSam. 2.23;

Figure 14:

अफलवत् (a-phalava(n)t) *adj.* [f.-ī] **1** not bearing fruit, barren एकस्मिन्नेव जायेते कुले क्लीबमहारथौ । फलाफलवती शाखे यथैकस्मिन्वनस्पतौ MahāBhā. v. 3.3; स्वयमफलवान् ... बब्बूलोऽयं विषह्य वृतीभवन् । खल इव ... न दिशति सतां भोक्तुं द्युम्नान्वितः पटुकण्टकैः SūktiMu. 33.48; **2** not yielding result or reward अवान्तरफलभेदं विद्याकर्मणोः समुच्चयकारणमाह । अन्यथा फलवदफलवतोः संनिहितयोरङ्गङ्गितया जामितैव स्यात् ĪśopBh. 15.16(on 10); अधिगतिरङ्गाऽप्यफलवती कथं यदिह विरोधिनी NayaMañ. III. iv. 1.2; (used as noun) (one) which is not yielding result or reward सः (ब्रह्मचारी) आश्रितेषु

Figure 15:

What has been observed in case of the possessive suffix is true of other words like *yuta*, *yukta* or Bahuvrīhi compound in the sense of possession.

6.4.1b Agentive suffix/word

The same as above could be observed with respect to the agentive suffix or agentive word, when *na* conveys *virodha* (opposition), its scope is restricted to the immediately following element. The pattern is:

'neg x + possessive. *na* conveys *virodha* (opposition). *na* has scope over the immediately following base'. Cf.

अकल्याणकारिन् (akalyāna-kārin) *m.* evil-doer एवं ह्यसावमध्यस्थः स्याद्यद्यकल्याणकारिणमनुगृहीयात् Bhām. 374. 13 (on ii. 1. 34)

Figure 16:

अकार्यरत (akārya-rata) *adj.* addicted to misdeeds कोऽन्धो योऽकार्यरतः PraśnoRaMā. 16 = PraśnoRaMāli. 21.

Figure 17:

अकार्यपण्डित (akārya-panḍita) *m.* clever in doing wrong deeds, conversant with misdeeds महानथास्माभिरकार्यपण्डितैः कृतोऽपराधः VarāṅgaC. 21. 13.

Figure 18:

अबलज्ञ (abala-jñā) *adj.* who knows the weakness
बलाबलज्ञो रथिनः स्थिरदृष्टिः ... सारथिः परिकीर्तितः
MatsyaP.215.21.

Figure 19:

Different from above, when *na* conveys *abhāva* (negation) it has scope over the agentive suffix/word. The pattern is:

'neg + x agentive suffix. *na* conveys *abhāva* (negation), *na* has scope over the suffix'.

अफलद (a-phalada) *adj.* **A** not giving reward or yielding result यातयामानिच्छन्दांसि भवन्त्यफलदान्यपि BrParā-Sm.2.50(?49); तदेवाफलदं कर्म परमार्थो मतस्तव । मुक्तिसाधन-भूतत्वात्परमार्थो न साधनम् ViṣṇuP. ii. 14.25; सगुणविदां गतिर-भिहितार्चिरादिका तदुपरि च स्थितिरमितभोगसंहिता । तदुचित-मुत्क्रमणमुदितं फलाप्तये तदिह सदप्यफलदमिति प्रकल्प्यते Naya-Mañ. IV. ii. 4.8; **B** not yielding profit स्वेन व्ययेन गमनेऽफलदोऽनर्थोऽर्थसङ्गऽनुबन्धः)संहीनः KandaCū. vi. 6.17.

Figure 20:

अफलभागिन् (a-phalabhāgin) *adj.* (used as noun)
(one) who is not an enjoyer of reward यत्त्वफलभागिनो न प्रेरणेति । तन्न VedāntKa. 50.14 (on i. 2.2)

Figure 21:

अफलभाविन् (a-phalabhāvin) *adj.* not effecting, i.e. yielding reward गुरुकुलेऽधीतावगतवेदार्था गार्हस्थ्यं प्रतिपित्सवो धनेन पूजयितव्याः। इदमपि नैय्यमिकदानम्। ... नित्यत्वादक्षयो यावज्जीविकः। काम्यत्वे चाफलभावि निवर्तते ManuBh. ii. 26.3 (on 7.82)

Figure 22:

अबहुभाषिन् (a-bahubhāṣin) *adj.* [f. –inī] [GaṇRa. 7.404(428)] not talking much अन्यत्र विसृष्टवागबहुभाषी यजमानः ĀśvaŚS.I.i.12.30; अयं कामः। ... कुतोऽस्य रूपम्।

Figure 23:

अबहुवादिन् (a-bahuvādin) *adj.* not speaking much षष्ठेऽहनि संस्थितेऽबहुवादिनः स्युः LāṭyāŚS.iii.6.7; DrāhyŚS.

Figure 24:

अफलकाम (a-phalakāma) *adj.* (used as noun) (one) who is not desirous of reward (of action) न कुर्यादधिके मासे कर्माकर्म कथंचन। ... कर्माकर्मेति शब्देन काम्यकर्मोच्यते तद्धि ... अफलकामैरक्रियमाणत्वादकर्म CaturCin. iii(2). 38.2.

Figure 25:

अफलाकाङ्क्षिन् (a-phalākāṅkṣin) *adj.* not desiring for reward तप्तं तपस्तत् त्रिविधं नरैः। अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते MahāBhā. vi. 39.11 = BhagGī. 17.17; PārśvC. 6. 1006; निर्मलाः सर्वकालं तु समस्तार्थेषु वै मुने। चक्रुः क्रियां यथान्यायमफलाकाङ्क्षिणो हि ते ViṣṇuP. ii. 1.10; (used as noun) (one) who is not desiring for reward अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते। ... स सात्त्विकः MahāBhā. vi. 39.11 = BhagGī. 17.11.

Figure 26:

अब्रह्मज्ञ (a-brahmajña) *adj.* not realizing the all-pervading Self रैक एव खलु ब्रह्मज्ञो महाप्रभावः। अस्य जानश्रुतेरब्रह्मज्ञस्य कः प्रभावः यज्ञनितमस्य तेजो रैकप्रभावजं तेज इव दहेत् ŚivārkaMaDī. i. 474.11 (on i.3.33); वेदविद्यायाम्

Figure 27:

7 Conclusion

The Sanskrit grammatical and philosophical traditions provide an important analysis of negation. They recognize multiple semantic values associated with the negative particle *nañ* and distinguish two principal syntactic relations of negation: *paryudāsa* and *prasajyapratishedha*. The analysis of examples from *An Encyclopaedic Dictionary of Sanskrit on Historical Principles* shows that the scope of affixal negation generally falls on the immediately following element in simple compounds. However, especially when the negative prefix conveys the meaning of *abhāva*, its scope may change to a discontinuous predicative element. The Sanskrit grammatical tradition offers a framework for understanding negation, one that shows interesting parallels with modern linguistic discussions on negation.

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