The Interrogative Pronouns kaṁ, kāni and kīn̄ti
in the Ašoka Edicts

Herman Tieken
Leiden

Introduction

The instances of the interrogative pronouns kaṁ and kāni in the Ašoka edicts, as in RE IV (F) putā [pi] ca kaṁ natāle ... pavaḍhayisan̄ti yeva dharma[macalanam] and RE VI (L) kīti bhūtānām āṇaniyam ye[ha]n, hida ca kāni sukha[pa]yāmi, have caused considerable embarrassment among scholars. From the translations which have been given so far it becomes clear that one did not really know what to do with these interrogative pronouns. In this article an attempt is made to define their function. I will argue that in both cases we seem to be dealing with dependent Why-sentences. As such, kāni is found twice side by side with kīn̄ti ...[ti] in functionally equivalent slots. On the other hand, the comparison of kāni and kaṁ with kīn̄ti ...[ti] brings out all the more clearly their exceptional nature. The form kīn̄ti is regular Sanskrit and the kīn̄ti ... ti construction is in agreement with the normal rules of Sanskrit. By contrast, an interrogative kaṁ is not found in Sanskrit and the use of kāni in the Ašoka inscriptions does not agree with that of Sanskrit kāni “which things?”. However, the most striking feature of kaṁ/ kāni, when compared to kīn̄ti or other interrogative pronouns in Sanskrit, concerns their position in the sentence. Contrary to kīn̄ti, kaṁ

1 I would like to thank Henk Bodewitz, Hans Henrich Hock and Tilmann Vetter for their comments and suggestions.

2 Quotations of the Rock Edicts (RE) have been taken from Schneider’s reconstructed text (1978), quotations of the Pillar Edicts (PE) from Hultzsch (1925), and those of the so-called Separate Edicts (SE) from Alsdorf (1962). In the latter case, however, the alphabetical labels of the sentences introduced by Hultzsch have been maintained. Note that Alsdorf’s SE I corresponds to Hultzsch’s II and vice versa.
The illumination on the surface of the page seems to be...
The text continues in the following:

Punishments:

Both important in judicial procedures and in maintaining the independence of the judiciary, punishments are tools to ensure respect for the law. They include fines, imprisonment, and other forms of retribution. It is important that these measures are proportionate and not excessive.

In the United States, the Constitution guarantees the right to a fair trial and the protection of certain fundamental freedoms. It is essential that these rights are respected at all times.

Another important aspect of the judiciary is the independence of the judges. Judges must be impartial and independent, free from any influence that might compromise their decision-making.

In conclusion, the independence of the judiciary is crucial for the rule of law. It ensures that justice is served fairly and justly, and that the rights of all citizens are protected.
...
Hermann Hesse

An interesting instance of such is found in Pe A (Delphi-Topsia) (C):

for the ecletli

the present function of the expression dumaion thalmaion, see Frp (1666, esp.

of an (or) young ones (which are less than six months old). However,

which are either with young or in milk, are sterile, and also none

Hildegard notes the passage as follows: "Those... those... those... those...

be able to care for them anymore.

will be able to progress beyond..."

[?] I see it is the case that every enough time is almost dry

will be able to progress beyond..."

the present function of the expression dumaion thalmaion, see Frp (1666, esp.

of an (or) young ones (which are less than six months old). However,

which are either with young or in milk, are sterile, and also none

Hildegard notes the passage as follows: "Those... those... those... those..."
the ban instituted here does not include the slaughtering of young animals as such but their accidental death caused when the mother is slaughtered.\textsuperscript{14} Thus, after \textit{gabhini} and \textit{payamina} the sentence \textit{potake pi ca kāni āsānimāsike} would provide a third reason for abstaining from slaughtering the animals concerned:

\ldots ewes and sows which are with young or in milk are not to be slaughtered, and also because (kāni) the young one is still younger than six months (and dependent on its mother).\textsuperscript{15}

The final instance of kāni to be discussed here\textsuperscript{16} forms a highly problematical case. It is found in PE IV (F-H), which in the Delhi-Topra version reads as follows:

\textbf{[F]} \textit{lajukā pi laghaṁtī pāticalitave māṁ}
\textbf{[G]} pulisāṁi pi me chāndānināṁ pāticalisāṁti
\textbf{[H]} te pi ca kāni viyovadisānti yena māṁ lajukā caghantī āāthhayitave.

In the available translations the interrogative nature of kāni is generally ignored. See, for instance, Hultszch:

\textbf{[F]} The \textit{Lajukās also must obey me.
}\textbf{[G]} They will also obey the agents who know (my) wishes.
\textbf{[H]} And these (agents [pulisāṁti]) will also exhort those (people [kāni]), in order that the \textit{Lajukās} may be able to please me.

\textsuperscript{14} Cp. Kauṭalya's \textit{Arthaśāstra} 13.5.13: \textit{yoniḥbalaśaṁpuṇ-vesṭivāpahītān ca prati-śewat}. "He forbids the slaughtering of a young animal which is still in the womb (i.e. the slaughtering of an animal with young) and the castration of male animals".

\textsuperscript{15} The castigation of cocks mentioned next is of the same category as the acts referred to here, as it involves the killing of potential life.

\textsuperscript{16} The instances of kāni in PE VI (C) and PE VII (H) do not properly belong here. PE VI (Delhi-Topra) (C):
\begin{quote}
\textit{kīn ani kāni sukhīṁ avahāṁ ti tatāṁ ca vidhāhīṁ,
And knowing how I can bring happiness to whom, I arrange things accordingly.
\end{quote}
(For a translation of the complete text of PE VI, see Tieken: 2003: 17-8). PE VII (Delhi-Topra) (H):
\begin{quote}
\textit{kīnasā kāni abhyuyamayeyeṁ dhananavaḍhya, (With regard to the question) how I could elevate \textit{whom} by the promotion of morality (the following occurred to me).
\end{quote}

The passage is problematical even without kāni. Take, for instance, \textit{laṁtīghantī}, for which the most far-fetched derivations have been suggested. In this connection I would like to draw attention to Hultszch, who, following Kern, takes it as a synonym of \textit{arhaṁtī} (Hultszch 1925: 124, n. 7) and to Bloch, who queries the possibility of a derivation from Skt \textit{ramhīvī} "to hasten" (Bloch 1950: 164, n. 5). It is not clear to me why the possibility of a regular derivation from Skt \textit{laṁghayati} "to jump, to avoid" has not been explored for \textit{laṁtīghantī}. Another problem is formed by \textit{paṭical-}. The verb \textit{paṭical-} is not otherwise attested, and Hultszch's translation of this verb with "to obey" seems to be a mere guess. Is it not, however, possible as in the case of \textit{laṁtīghantī} from \textit{laṁghayantī}, that \textit{paṭical-} is simply derived from Pali \textit{paṭicara-} "to wander about, to evade (questions)?" The question then is if these meanings of \textit{laṁghay-} and \textit{paṭicara-} can somehow be fitted into this passage. Let us consider the context (for the complete text of which, see below pp. 51-52). In what precedes, Aṣoka said that he had authorised the \textit{lajukās} to act according to their own devices. The \textit{lajukās} should not be held back by thoughts as to what Aṣoka might think of their actions. In a passage which follows the one under consideration Aṣoka compares his \textit{lajukās} with trustworthy nurses, who can think for themselves and to whom one can safely entrust one's children. Passage F-H might accordingly be translated as follows:

\textbf{[F]} The \textit{lajukās}, for their part, "jump" (the other way when they see me) in order to evade me.
\textbf{[G]} They will also evade my agents (if I send them), who know exactly what I desire.

As I see it, the kāni sentence may be construed as expressing a second consideration beside \textit{chāndānimāti}: "They will also evade my agents, because these agents will tell them exactly the same things which I would have told them myself."

\textbf{[H]} and (ca) because (kāni) these (agents) will exhort the \textit{lajukās}, in order that the latter do their best to please me.\textsuperscript{17}

\textsuperscript{17} The derivation of the word \textit{caghantī} is unknown. As \textit{caghantī} closely refers back to \textit{laṁghantī} we should in the quest for a derivation most probably start from a form \textit{caghantī}.
Scneider (1978: 107) was obviously embarrassed by the word, which he

asymptotic distribution.

There are several possible ways to approach the problem of

The other instances of the word found in RE 1 (F):

Herman Tenken
As I see it, the passage should be divided into two parts, the first consisting of C-D and the second of E-F. In C-D the emperor describes how through the instruction in the Dharma he has promoted many good things, ranging from the abstention from killing living beings to respect towards the elders. In E he mentions that he will go on doing this,

[F] with the idea that (kaññ) the sons of King D.P., his grandchildren and his great-grandchildren will continue to foster the Dharma way of life up to the very end of the Kalpa; and that, abiding by the Dharma and living a virtuous life, they will continue to instruct the people.

The origin of the use of kaññ and kāññ

How can we explain the origin of the use of kaññ and kāññ in sentences supplying the reason why the action mentioned in the preceding sentence is undertaken? It is tempting to assume an original direct question with the loss of the particle tī. Or, to quote the instance in RE VI (L): anī ca kicchi palakamāmi hakari kī(m)ī: bhūtānāṁ ānāniyāṁ yehāṁ, hida ca kāññ sukhamapāyāṁ palata ca svagamā aladhaya(m)itu, “why am I doing this? [I am doing this with the idea, scil. tī:] ‘which bhūtāni will I be able to make happy?’” > “[I am doing this with the idea] that I will be able to make some bhūtāni happy”. However, on closer consideration the agreement in number, gender and case of kāññ with bhūtāni is accidental. Thus, it is absent from, among other instances, PE IV (M) (nāṭīka ... kāññ) and RE XIII (Z) (sava ... kāññ lati). A similar situation is met with in the case of kaññ. kaññ in RE IV (F) does not agree with the nominatives plural putā, naitāle, etc. This lack of agreement suggests that both kaññ and kāññ are frozen forms which function as interrogative particles. As such, kaññ (if indeed neuter singular) may be compared to Skt kim, and kāññ to Apabhraisā kāśin respectively. It would appear that plural kāññ and singular kaññ are functionally interchangeable. In any case, there does not seem to be any significant difference between the respective contexts. However, with all this the enigma of the origin of the construction is not solved. In my view, the most intriguing problem of kaññ and kāññ involves their position in the sentence. For contrary to interrogative

pronouns as well as interrogative particles (kinnī), which are usually found at the head of the sentence, neither kaññ nor kāññ is ever found in that position; instead, they behave like clitics. In fact, the curious nature of the kaññ/kāññ-construction will become even clearer if we compare it to another construction involving an interrogative, namely the one with kinnī.

kinnī and ena

In two instances kāññ is found side by side with kinnī (in RE VI (L) and RE XIII (X-Z); see above, p. 2 and 6ff. respectively). It is as if kāññ functioned here as a kind of abbreviation of kinnī, which in both instances precedes kāññ. On the other hand, we seem to be dealing with two entirely different constructions. Thus, contrary to kaññ and kāññ, which are never found at the head of a sentence, kinnī is always found in that position. In addition, in some instances the kinnī sentences are concluded by the quotation particle (ii): e.g. RE X (C): kinnī sakale apapalisave siyā ti. In the case of kinnī ... ti we seem to be dealing with a direct question (“Why am I doing this? [I am doing this] with the idea that ... [ti]?”). This is indeed the way the sentences concerned have been generally interpreted. See, for instance, Schneider, who consistently inserts a colon after kinnī. See also Norman (1992: 77-80) and Bloch (1965: 312), according to whom “in Asokan and in Pali, kinnī states an intention, but can be translated simply ‘saying to oneself, what, why?'” (Bloch 1965: 312).21 We seem indeed to be dealing with a stylistic or pragmatic feature here.22

21 Elsewhere, Bloch (1950: 168, n. 1) compared the use of kinnī with that of the isolated instance of kathāṁ in PE VII (B and Sentence B reads as follows: ye atitasthānaṁ arthānam lājāne hasu hevāṁ ichsu ākathāṁ jāne dharmavacñhīyā vádhaya “Les rois du temps passés cherchaient comment faire progresser le peuple du progrès de la Loi”.

22 In this connection it should be noted that ti in kinnī ... (ii) is apparently not obligatory. In fact, the instances without ti outnumber those with ti by seven to five. With ti: PE IV (E): kinnī hitaṁ ca pātana ca ālādihaeyavu ti, RE X (C): kinnī sakale apapalisave siyā ti (already quoted above. For siyā ti rather than siyāti, see von Hinniber 2001: 285, § 437), RE XII (H): kinnī atapāsaṁdham dipaṁyavu ti, RE XII (J): hevāṁ hi devamānpyavasa iha kinnī savapūrakāhāvatu hābhatsu ca (huveye) kāyāsāgamā ca huveye ti and RE XII (L): kinnī sāla-vratī siyā savapūrakāhāvatu ti; without ti: RE VI (L), XII (B, D, I), XII (N, X) and Rappānti (H). At the same time, however, we see ti appearing again in the alternative construction with (i)ena, as in ena pāpunevā iti, ena mahāmāti ... yujeyu ti, ena ... no siyā ti in SE I and II. For the yena-construction, see below.
The first example of one wing may be discussed is PE VI (SS):

will proceed to show.

in connection with the distribution between the left and right sides.

connectors are connected in pairs. As far as can be estimated, Nu is attached to be special cases as I can.

that the right side of the body is that of the right hand.

"Philosophy of Science: A Call to Renewal" (1992)
The thirteen dots.

The thirteen dots.

In a paper, called "The Arabic Inscriptions and the Oriental History of the First Poet.

In a paper, called "The Arabic Inscriptions and the Oriental History of the First Poet.

The presence of these dotted letters in the first paragraph with the aforementioned title suggests that they are important for understanding the content of the paper. The placement of these dots at the end of each line indicates a pause for emphasis or a special emphasis on the content presented.

The second paragraph begins with a new topic, possibly the analysis of a different inscription or a change in the focus of the paper. The use of these dotted letters at the end of the first paragraph and the beginning of the second suggests a transition in the discussion or a shift in the argument presented.

In the final paragraph, the dotted letters at the end of each line seem to indicate a conclusion or a summary of the findings or arguments presented in the paper. The use of these dots at the end of each line may be a stylistic choice to emphasize the importance of the content or to signal the end of a significant section of the paper.

Overall, the use of dotted letters at the end of each line in the paper suggests a deliberate and thoughtful approach to presentation, highlighting the importance of the content and providing a clear structure for the reader.
In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

Concluding Remarks

Dear Reader:

I hope the theories still hold how the eyes should read in order to pe

In the case of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.

The absence in full of anything like the Wy-gallations introduced in the presence of the so-called “native animals” (e.g., eagles, deer, otters, etc.), their behavior is critically important.
THE INTERNODAL PRONOUNS

References


Endnote

References