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(section 3: Epics and Purāṇas)

Rare vocabulary in the Rāmāyaṇa (1)

Already in my *Righteous Rāma* (1985), I made occasional remarks about the occurrence and distribution of rare vocabulary in the *Rāmāyaṇa*, based on manual collection of data. Now, with the availability of the electronic text compiled by Professor Tokunaga and of a vocabulary compiled by Oliver Hellwig, I plan to return more systematically to the topic in this paper, as the first of a series, and to start by examining those items which occur only once within the text of the Critical Edition (or whose occurrences are limited to one *sarga*).

I shall begin with some definitions and groupings. In general, my approach will be to merge related forms, combining different genders, adjective and substantive, finite and non-finite verbal forms, and the like, and ignoring change of declension (e.g. *kravyād* beside *kravyāda*) or the use of adverbial suffixes with nominal stems. I shall note the single occurrences of forms with negating or intensifying prefixes (*a-* privative, *ati*, *duḥ*, *niḥ*, *vi*, *su*) or the possessive prefixes *sa-* and *saha-* and suffixes *-vat/-mat* and *-in*, while giving them less weight in my subsequent analysis of distribution patterns. Similarly, my survey will include brief remarks on the high proportion of single occurrences of the nominal forms turned into an adverbial prefix ending in *-ī* before \sqrt{kr} or $\sqrt{bhū}$ (surveyed elsewhere), of desiderative or intensive adjectives and substantives, and of both nominal and verbal forms with multiple prefixes, all of which give more information about the type of linguistic expression than about vocabulary as such. Categories of vocabulary which feature strongly in the list of single occurrences will then be identified (for example, geographical proper names) and explanations suggested.

Finally, the degree of correlation between the frequency of such rare vocabulary and the various units of the text will be assessed and explanations suggested. It is clear that the *Bāla* and *Uttara kāṇḍas* are over-represented in the totals, while there seems also to be a trend to more *kāvya*-like variations on standard compound forms in some later passages.